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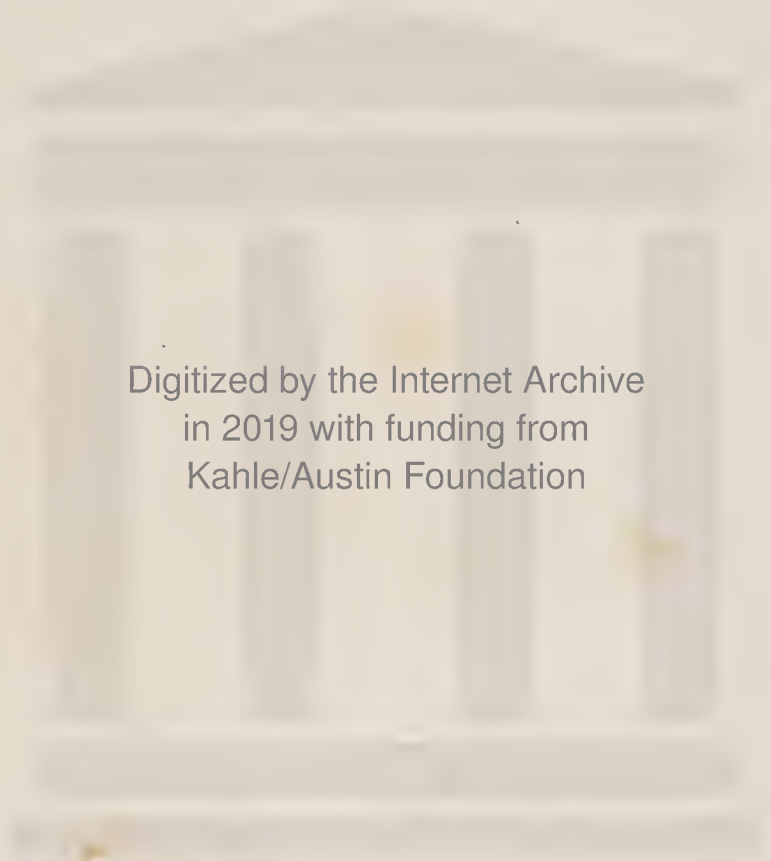


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Thomas Dick.



THE

COMPLETE WORKS

OF

THOMAS DICK, LL. D.:

ELEVEN VOLUMES IN TWO.

VOLUME ONE, CONTAINING:

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| I. AN ESSAY ON THE IMPROVEMENT OF SOCIETY. | IV. THE MENTAL ILLUMINATION AND MORAL IMPROVEMENT OF MANKIND. |
| II. THE PHILOSOPHY OF A FUTURE STATE.      | V. AN ESSAY ON THE SIN AND EVILS OF COVETOUSNESS.             |
| III. THE PHILOSOPHY OF RELIGION.           |   |

VOLUME TWO, CONTAINING

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| I. THE CHRISTIAN PHILOSOPHER; OR, SCIENCE AND RELIGION. | IV. THE PRACTICAL ASTRONOMER.                    |
| II. CELESTIAL SCENERY—ILLUSTRATED.                      | V. THE SOLAR SYSTEM—ITS WONDERS                  |
| III. SIDEREAL HEAVENS, PLANETS, ETC.                    | VI. THE ATMOSPHERE, AND ATMOSPHERICAL PHENOMENA. |

ILLUSTRATED WITH ENGRAVINGS,  
AND A PORTRAIT OF THE AUTHOR

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VOL. I.

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CINCINNATI:

APPLEGATE & CO., PUBLISHERS,

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1859.

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ON THE

IMPROVEMENT OF SOCIETY

BY THE

DIFFUSION OF KNOWLEDGE:

AN ILLUSTRATION

OF THE

ADVANTAGES WHICH WOULD RESULT FROM A MORE GENERAL DISSEMINATION OF RATIONAL AND SCIENTIFIC INFORMATION AMONG ALL RANKS.

ILLUSTRATED WITH ENGRAVINGS.

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## P R E F A C E.

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THE plan and outlines of the following work were sketched, and a considerable portion of it composed, about eighteen years ago. It was advertised, as preparing for the press, in 1823, when the author published the first edition of "The Christian Philosopher;" but various other engagements prevented its appearance at that period. The Introduction and the first two sections were published in a respectable quarterly journal in the year 1816; but they are now considerably modified and enlarged. This circumstance will account for the date of some of the illustrative facts to which reference is made in the first part of the volume, and in several portions of the Appendix.

Had the present work been published at any of the periods now referred to, the subject it discusses, and some of the illustrations, would have presented a more novel aspect than they can lay claim to at the present time, when the diffusion of knowledge has become an object of general attention. The author, however, is not aware that any work embracing so full an illustration of the same topics has yet made its appearance; and is, therefore, disposed to indulge the hope, that, in conjunction with the present movements of society, it may, in some degree, tend to stimulate those exertions which are now making for the melioration and mental improvement of mankind. Independently of the general bearing of the facts and illustrations on the several topics they are intended to elucidate, the author trusts that not a few fragments of useful knowledge will be found incorporated in the following pages, calculated to entertain and instruct the general reader.

In the numerous illustrations brought forward in this volume, it was found impossible altogether to avoid a recurrence to certain facts which the author had partially adverted to in some of his former publications, without interrupting the train of thought, and rendering his illustrations partial and incomplete. But, where the same facts are introduced, they are generally brought forward to elucidate a different topic. Any statements or descriptions of this kind, however, which may have the appearance of repetition, could all be comprised within the compass of three or four pages.

The general subject of the present work will be prosecuted in another volume, to be entitled "The Mental Illumination of Mankind, or an inquiry into the means by which a general diffusion of knowledge may be promoted." This work will embrace—along with a great variety of other topics—an examination of the present system of education, showing its futility and inefficiency, and illustrating the principles and details of an efficient intellectual system, capable of universal application; together with a variety of suggestions in relation to the physical, moral, and intellectual improvement of society.

To his numerous correspondents who have been inquiring after the work, "*The Scenery of the Heavens Displayed*, with the view of illustrating the doctrine of a *Plurality of Worlds*," which was announced at page 68 of the "*Philosophy of a Future State*,"—the author begs respectfully to state, that, if health permit, he intends to proceed, without delay, to the completion of that work, as soon as the volume announced above is ready for the press. It will form a volume of considerable size, and will be illustrated with a great number of engravings, many of which will be original.



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# ON THE GENERAL DIFFUSION OF KNOWLEDGE.

## INTRODUCTION.

WHEN we take a retrospective view of the state of mankind during the ages that are past, it presents, on the whole, a melancholy scene of intellectual darkness. Although in every age men have possessed all the mental faculties they now or ever will enjoy, yet those noble powers seem either to have lain in a great measure dormant, or, when roused into action, to have been employed chiefly in malignant and destructive operations. Hence the events which the page of history records chiefly present to our view the most revolting scenes of war, rapine, and devastation, as if the earth had been created merely to serve as a theater for mischief, and its inhabitants for the purpose of dealing destruction and misery to all around them. Such, however, are the natural consequences of the reign of *Ignorance* over the human mind. For the active powers of man necessarily follow the dictates of his understanding, and when the intellectual faculties are not directed to the pursuit and the contemplation of noble and benevolent objects, they will most frequently be employed in devising and executing schemes subversive of human happiness and improvement.

Amid the darkness which, in ancient times, so long overspread the world, some rays of intellectual light appeared in Palestine, in Egypt, and in the Greek and Roman empires; but its influence on the nations around was extremely feeble, and, like a few tapers in a dark night, served little more than to render the surrounding darkness visible. The light of science which then shone was, however, doomed to be speedily extinguished. About the fifth century of the Christian era, numerous hordes of barbarians from the northern and the eastern parts of Europe, and the north-western parts of Asia, overran the western part of the Roman empire, at that time the principal seat of knowledge; and, in their progress, overturned and almost annihilated every monument of science and art which then existed. Wherever they marched, their route was marked with devastation and with blood. They made no distinction between what was sacred and what was profane—what was barbarous and what was refined. Amid the din of war, the burning of cities, the desolation of provinces, the convulsion of nations, the ruin of empires, and the slaughter of millions, the voice of reason and of religion was scarcely heard; science was abandoned; useful knowledge was set at naught; every benevolent feeling and every moral principle was trampled under foot. The earth seemed little else than one great field of battle; and its inhabitants, instead of cultivating the peaceful arts and sciences, and walking hand in hand to a blessed immortality, assumed the character of demons, and gave vent to the most fiend-like and ferocious passions, until they appeared almost on the brink of total extermination.

For nearly the space of a thousand years pos-

terior to that period, and prior to the Reformation, a long night of ignorance overspread the nations of Europe, and the adjacent regions of Asia, during which the progress of literature and science, of religion and morality, seems to have been almost at a stand; scarcely a vestige remaining of the efforts of the human mind, during all that period, worthy of the attention or the imitation of succeeding ages. The debasing superstitions of the Romish church, the hoarding of relics, the erection of monasteries and nunneries, the pilgrimages to the tombs of martyrs and other holy places, the mummeries which were introduced into the services of religion, the wild and romantic expeditions of crusaders, the tyranny and ambition of popes and princes, and the wars and insurrections to which they gave rise, usurped the place of every rational pursuit, and completely enslaved the minds of men. So great was the ignorance which then prevailed, that persons of the most distinguished rank could neither read nor write. Even many of the clergy did not understand the breviary, or book of common prayer, which they were daily accustomed to recite, and some of them could scarcely read it.\* The records of past transactions were in a great measure lost, and legendary tales and fabulous histories, to celebrate exploits which were never performed, were substituted in place of the authenticated history of mankind. The learning which then prevailed, under the name of philosophy and of scholastic theology, consisted chiefly in vain disquisitions and reasonings about abstract truths, and incomprehensible mysteries, and in attempts to decide questions and points of theology, which lie beyond the reach of the human mind, and which its limited faculties are unable to resolve. Sophisms, falsehoods, and bold asseverations were held forth as demonstrations; a pompous display of *words*, was substituted in the place of *things*; eloquence consisted in vague and futile declamations; and true philosophy was lost amid the mazes of wild and extravagant theories and metaphysical subtleties. The sciences, such as they were, were all taught in the Latin tongue, and all books in relation to them were written in that language; the knowledge of them was therefore necessarily confined to the circle of the learned, and it would have been considered as a degradation of the subject, to have treated of it in any of the modern languages which then pre-

\* As an evidence of the extreme ignorance of those times, it may be stated, that many charters granted by persons of the highest rank are preserved, from which it appears that they could not subscribe their name. It was usual for persons who could not write, to make the *sign of the cross*, in confirmation of a charter. Several of these remain, where kings and persons of great eminence affix *signum crucis manu propria pro ignorantione litterarum*, "the sign of the cross made by our own hand, on account of our ignorance of letters." From this circumstance is derived the practice of making a + when signing a deed, in the case of those who cannot subscribe their names. See Robertson's *Charles V* and Appendix, No. I.

veiled. The gates of the temple of knowledge were consequently shut against the great body of the people, and it was never once surmised that they had *any right* to explore its treasures. "During this period," says Dr. Robertson, "the human mind, neglected, uncultivated, and depressed, continued in the most profound ignorance. Europe, during four centuries, produced few authors who merit to be read, either on account of the elegance of their composition, or the justness and novelty of their sentiments. There are few inventions, useful or ornamental to society, of which that long period can boast." And, if those of the highest ranks, and in the most eminent stations in society, were so deficient in knowledge, the great mass of the people must have been sunk into a state of ignorance degrading to human nature.

About the time of the revival of letters, after the dark ages of monkish superstition and ignorance, the moral and intellectual state of the inhabitants of Europe began to experience a change auspicious of better times and of a more enlightened era. The diminution of the Papal power and influence, the spirit of civil and religious liberty which then burst forth, the erection of new seminaries of education, the discovery of the mariner's compass, the invention of the art of printing, the labors of Lord Bacon in pointing out the true method of philosophizing, and the subsequent discoveries of Galileo, Kepler, Boyle, and Newton, in the physical sciences,—gave a new and favorable impulse to the minds of men, and prepared the way for a more extensive communication of useful knowledge to persons of every rank. From this period knowledge began to be gradually diffused among most of the European nations; but its progress was slow, and its influence was chiefly confined to the higher circles of society, and to persons connected with the learned professions, until after the middle of the eighteenth century. About this time there began to issue from the press many popular works on Natural and Civil History, Geography, Astronomy, and Experimental Philosophy, divested of the pedantry of former times, and of the technicalities of science, which, along with periodical works that were then beginning to extend their influence, conveyed to the minds of the mechanic and the artisan various fragments of useful knowledge. It was not, however, until the era of the French Revolution, that the stream of knowledge began to flow with an accelerated progress, and to shed its influence more extensively on the middling and the lower orders of society. Though we cannot look back, without feelings of regret, and even of horror, at the revolting scenes of anarchy and bloodshed which accompanied that political convulsion, yet, amid all its evils, it was productive of many important and beneficial results. It tended to undermine that system of superstition and tyranny by which most of the European nations had been so long enslaved; it roused millions, from among the mass of the people, to assert those rights and privileges, to which they are entitled as rational beings, and which had been withheld from them by the strong hand of power; it stimulated them to investigations into every department connected with the rights and the happiness of man, and it excited a spirit of inquiry into every subject of contemplation which can improve or adorn the human mind, which, we trust, will never be extinguished, until the light of useful knowledge shall extend its influence over all the inhabitants of the earth.

Striking, however, as the contrast is, between

the state of knowledge in the present and in former ages, much still remains to be accomplished, until the great body of mankind be stimulated to the prosecution of intellectual acquirements. Though a considerable portion of rational information has of late years been disseminated among a variety of individuals in different classes of society, yet, among the great majority of the population in every country, a degree of ignorance still prevails, degrading to the rank of intellectual natures. With respect to the great mass of the inhabitants of the world, it may still be said with propriety, that "darkness covers the earth, and gross darkness the people." The greater part of the continent of America, the extensive plains of Africa, the vast regions of Siberia, Tartary, Tibet, and the Turkish empire—the immense territories of New Holland, Sumatra, Borneo, and the Burman empire, the numerous islands which are scattered throughout the Indian and the Pacific oceans, with many other extensive regions inhabited by human beings—still lie within the confines of mental darkness. On the numerous tribes which people those immense regions of our globe, neither the light of science nor of revelation has yet shed its benign influence; and their minds, debased by superstition, idolatry, and every malignant passion, and enslaved by the cunning artifices of priests, and the tyranny of cruel despots, present a picture of human nature in its lowest state of degradation. Even in Europe, where the light of science has chiefly shone, how narrow is the circle which has been enlightened by its beams! The lower orders of society on the continent, and even in Great Britain itself, notwithstanding the superior means of improvement they enjoy, are still miserably deficient in that degree of knowledge and information which every human being ought to possess; nor are there many even in the higher spheres of life who cultivate science for its own sake, who set a due value on intellectual acquisitions, or encourage the prosecution of rational inquiries.

There is, perhaps, no country in the world where the body of the people are better educated and more intelligent than in North<sup>6</sup> Britain; yet we need not go far, either in the city or in the country, to be convinced, that the most absurd and superstitious notions, and the grossest ignorance respecting many important subjects intimately connected with human happiness, still prevail among the great majority of the population. Of two millions of inhabitants which constitute the population of the northern part of our island, there are not, perhaps, 20,000, or the hundredth part of the whole, whose knowledge extends to any subject of importance, beyond the range of their daily avocations. With respect to the remaining 1,800,000, it may perhaps be said with propriety, that of the figure and magnitude of the world they live in—of the seas and rivers, continents and islands, which diversify its surface, and of the various tribes of men and animals by which it is inhabited—of the nature and properties of the atmosphere which surrounds them—of the discoveries which have been made respecting light, heat, electricity, and magnetism—of the general laws which regulate the economy of nature—of the various combinations and effects of chemical and mechanical powers—of the motions and magnitudes of the planetary and the stary orbs—of the principles of legitimate reasoning—of just conceptions of the attributes and moral government of the Supreme Being—of the genuine principles of moral action—of many other subjects interesting to a rational and immortal

being—they are almost as entirely ignorant as the wandering Tartar, or the untutored Indian.

Of eight hundred millions of human beings which people the globe we inhabit, there are not perhaps two millions whose minds are truly enlightened as they ought to be—who prosecute rational pursuits for their own sake, and from a pure love of science, independently of the knowledge requisite for their respective professions and employments. For we must exclude from the rank of rational inquirers after knowledge all those who have acquired a smattering of learning, with no other view than to gain a subsistence, or to appear fashionable and polite. And, if this rule be admitted, I am afraid that a goodly number even of lawyers, physicians, clergymen, teachers, nay, even some authors, and professors in universities and academies, would be struck off from the list of lovers of science and rational inquirers after truth. Admitting this statement, it will follow, that there is not one individual out of four hundred of the human race, that passes his life as a rational intelligent being, employing his faculties in those trains of thought and active exercises which are worthy of an intellectual nature! For, in so far as the attention of mankind is absorbed merely in making provision for animal subsistence, and in gratifying the sensual appetites of their nature, they can be considered as little superior in dignity to the lower orders of animated existence.

The late Frederick, king of Prussia, who was a correct observer of mankind, makes a still lower estimate of the actual intelligence of the human species. In a letter to D'Alembert, in 1770, he says, "Let us take any monarchy you please;—let us suppose that it contains ten millions of inhabitants; from these ten millions let us discount,—first the laborers, the manufacturers, the artisans, the soldiers, and there will remain about fifty thousand persons, men and women; from these let us discount twenty-five thousand for the female sex, the rest will compose the nobility and gentry, and the respectable citizens; of these, let us examine how many will be incapable of application, how many imbecile, how many pusillanimous, how many dissipated,—and from this calculation it will result, that out of what is called a civilized nation of nearly ten millions, you will hardly find a thousand well-informed persons, and even among them what inequality with regard to genius! If eight-tenths of the nation, toiling for their subsistence, never read—if another tenth are incapable of application, from frivolity, or dissipation, or imbecility,—it results, that the small share of good sense of which our species is capable, can only reside in a small fraction of a nation." Such was the estimate made by this philosophic monarch of the intelligence possessed by the nations of Europe, sixty years ago; and although society has considerably advanced in intellectual acquisitions since that period, the great body of the people, in every country, is still shrouded in the mists of folly and ignorance.

Such a picture of the intellectual state of mankind must, when seriously considered, excite a melancholy train of reflections in the breast both of the philanthropist and the man of science. That such a vast assemblage of beings, furnished with powers capable of investigating the laws of nature,—of determining the arrangement, the motions, and magnitudes of distant worlds,—of weighing the masses of the planets,—of penetrating into the distant regions of the universe,—of arresting the lightning in its course,—of ex-

ploring the pathless ocean, and the region of the clouds,—and of rendering the most stubborn elements of nature subservient to their designs: that beings, capable of forming a sublime intercourse with the Creator himself, and of endless progression in knowledge and felicity, should have their minds almost wholly absorbed in eating and drinking, in childish and cruel sports and diversions, and in butchering one another, seems, at first view, a tacit reflection on the wisdom of the Creator, in bestowing on our race such noble powers, and plainly indicates, that the current of human intellect has widely deviated from its pristine course, and that strong and reiterated efforts are now requisite to restore it to its original channel. Every lover of science and of mankind must, therefore, feel interested in endeavoring to remove those obstructions which have impeded the progress of useful knowledge, and to direct the intellectual energies of his fellow-men to the prosecution of objects worthy of the high station they hold in the scale of existence.

Were we to inquire into the external causes which have retarded the progress of the human mind, we should, doubtless, find them existing in the nature of those civil governments which have most generally prevailed in the world, and in several of the ecclesiastical establishments which have been incorporated with them. It has been a favorite maxim with all tyrants, that the people must be kept in ignorance; and hence we find, that in the empires of the East, which are all of a despotical nature, the people are debarred from the temple of science, and sunk into a state of the grossest ignorance and servility. Under such governments, the minds of men sink into apathy,—the sparks of genius are smothered,—the sciences are neglected,—ignorance is honored,—and the man of discernment, who dares to vent his opinions, is proscribed as an enemy to the state. In the more enlightened governments on the continent of Europe, the same effects have followed, in proportion to the number of those tyrannical maxims and principles which enter into their constitution. Hence, we may frequently determine the degree of mental illumination which prevails among any people, from a consideration of the nature of the government under which they live. For the knowledge of a people is always in proportion to their liberty, and where the spirit of liberty is either crushed or shackled, the energies of the human mind will never be exerted with vigor, in the acquisition or the propagation of literature and science. Even in the mildest and most enlightened governments of modern Europe, the instruction of the general mass of society forms no prominent feature in their administration. Knowledge on general subjects is simply *permitted* to be disseminated among the people; its promoters are not sufficiently patronized and encouraged,—no funds are regularly appropriated for this purpose,—and its utility, in many instances, is even called in question. It is to be hoped, however, now that the din of war is in some measure hushed, that the attention of princes and their ministers will be more particularly directed to this important object: for it might easily be shown, were it necessary, that an enlightened population is the most solid basis of a good government, and the greatest security for its permanence,—that it will always form the strongest bulwark around every throne where the scepter is swayed by wisdom and rectitude. That the establishment of the Popish religion in any state has a tendency to impede the progress of knowledge, it would be almost needless to il-

ustrate. The mummeries which have been interwoven with its services, the groveling and superstitious notions which it has engendered, the ignorance which prevails among the population of all those countries over which its influence extends, the alarms of its priestly abettors at the idea of free discussion, and of enlightening the minds of the people, the records of its Inquisitions, the history of the dark ages, when it prevailed in all its rigor, and the recent experience of our own times, show, that it is a system founded on the darkness and imbecility of the human intellect, and can flourish only where the spirit of liberty has fled, and where reason has lost its ascendancy in the minds of men.\*

With regard to the internal causes of the ignorance which so generally prevails, they will be found in the general depravity of human nature; in the vicious propensities so prevalent among all ranks; in the indulgence of inordinate desires after riches and power; and in the general disposition of mankind to place their chief happiness in sensual gratifications,—evils which the spirit of Christianity only, in conjunction with every rational exertion, is calculated fully to eradicate. And therefore it is indispensable, that every attempt to diffuse intellectual light over the human race be accompanied with the most strenuous exertions to promote the moral renovation of mankind. For vice and ignorance, especially among the lower orders, generally go hand in hand; and experience demonstrates, that indulgence in evil passions, and in unhallowed gratifications, destroys the relish for mental enjoyments, and is one of the most powerful obstructions to the vigorous exercise of the intellectual powers.

That the general diffusion of knowledge among all ranks is an object much to be desired, will not, I presume, be called in question by any one who regards the intellectual powers of man as the noblest part of his nature,—and who considers, that on the rational exercise of these powers his true happiness depends. If ignorance be one of the chief causes which disturb the harmonious movements of the machine of society, by removing the cause we of course prevent the effects; and if knowledge be one of the mainsprings of virtuous conduct, the more it is diffused, the more extensively will be brought into action, on the stage of life, those virtues which it has a tendency to produce. A few Ferdinands and Wyndhams and Don Miguels may still remain, who regard the great mass of the people merely as subjects of legislation, or as the tools of tyranny and ambition, and that, therefore, they must be held in the chains of ignorance, lest they should aspire to the ranks of their superiors. But the general current of public opinion now runs eounter to such illiberal and antiquated notions; and few persons of respectability, at least in this country, would hazard their reputation in defending a position so degrading and untenable. The more learning a people have, the more virtuous, powerful, and happy will they become; and to ignorance alone must the contrary effects be imputed. "There is but one case," says a French writer, "where ignorance can be desirable; and that is, when all is desperate in a state, and when, through the present evils, others still

greater appear behind. Then stupidity is a blessing; knowledge and foresight are evils. It is then that, shutting our eyes against the light, we would hide from ourselves the calamities we cannot prevent." In every other case, knowledge must prove an inestimable blessing to men of every nation and of every rank.

That the period when a general diffusion of knowledge shall take place is hastening on, appears from the rapid progress which has been made in almost every department of science during the last half century; from the numerous publications on all subjects daily issuing from the press; from the rapid increase of theological, literary, and scientific journals, and the extensive patronage they enjoy; from the numerous lectures on chemistry, astronomy, experimental philosophy, political economy, and general science, now delivered in the principal cities and towns of Europe; from the adoption of new and improved plans of public instruction, and the erection of new seminaries of education in almost every quarter of the civilized world; from the extensive circulation of books among all classes of the community; from the rapid formation of bible and missionary societies, from the increase of literary and philosophical associations; from the establishment of mechanics' institutions in our principal towns, and of libraries and reading societies in almost every village; from the eager desire now excited, even among the lower orders of society, of becoming acquainted with subjects hitherto known and cultivated only by persons of the learned professions; and, above all, from the spirit of civil and religious liberty now bursting forth, both in the eastern and western hemispheres, notwithstanding the efforts of petty tyrants to arrest its progress. Amidst the convulsions which have lately shaken the surrounding nations, "many have run to and fro, and knowledge has been increased," the sparks of liberty have been struck from the collision of hostile armies and opposing interests; and a spirit of inquiry has been excited among numerous tribes of mankind, which will doubtless lead to the most important results. These circumstances, notwithstanding some gloomy appearances in the political horizon, may be considered as so many preludes of a new and happier era about to dawn upon the world; when intellectual light shall be diffused among all ranks, and in every region of the globe; when Peace shall extend her empire over the world, when men of all nations, at present separated from each other by the effects of ignorance, and of political jealousies, shall be united by the bonds of love, of reason, and intelligence, and conduct themselves as rational and immortal beings.

In order that such a period may be gradually ushered in, it is essentially requisite that a conviction of the utility and importance of a general diffusion of knowledge be impressed upon the minds of the more intelligent and influential classes of society, and that every exertion and every appropriate means should be used to accomplish this desirable object. In accordance with this idea, I shall endeavor, in the following work,

I. To illustrate the *advantages* which would flow from a general diffusion of useful knowledge among all ranks,—and shall afterward follow out the investigation, by

II. An inquiry into the *means* requisite to be used in order to accomplish this important object.\*

\* Let it be carefully remembered, that in these remarks it is merely the *system* of popery to which the author refers. He is aware that many individuals, distinguished for learning and piety, have been connected with the Romish church; and while he condemns the spirit and tendency of the peculiar dogmas and practices of that church, he deprecates every idea of persecution, and every attempt to deprive its members of those rights and privileges to which they are entitled as men and as citizens.

\*As a particular illustration of the means by which a general diffusion of knowledge might be effected would render the present work too bulky,—this department of the subject will be prosecuted in a separate volume.

# ON THE GENERAL DIFFUSION OF KNOWLEDGE.

## PART I.

### ON THE ADVANTAGES WHICH WOULD FLOW FROM A GENERAL DIFFUSION OF KNOWLEDGE.

THAT the intellectual faculties of man have never been thoroughly directed to the pursuit of objects worthy of the dignity of rational and immortal natures—and that the most pernicious effects have flowed from the perversion of their mental powers,—are truths which the history of past ages and our own experience too plainly demonstrate. That the state of general society would be greatly meliorated, were the mists of ignorance dispelled, and the current of human thought directed into a proper channel, might appear, were we to take an extensive survey of the evils which have been produced by ignorance, and its necessary concomitants,—and of the opposite effects which would flow from mental illumination, in relation to all those subjects connected with the improvement and the happiness of our species. Here, however, a field of vast extent opens to view, which would require several volumes fully to describe and illustrate: I shall, therefore, in the meantime, select, from the multitude of objects which crowd upon the view, only a few prominent particulars,—the elucidation of which shall occupy the following sections.

#### SECTION I.

ON THE INFLUENCE WHICH A GENERAL DIFFUSION OF KNOWLEDGE WOULD HAVE IN DISSIPATING THOSE SUPERSTITIOUS NOTIONS AND VAIN FEARS WHICH HAVE SO LONG ENSLAVED THE MINDS OF MEN.

My first proposition is, that the diffusion of knowledge would undermine the fabric of *superstition*, and remove those groundless fears to which superstitious notions give rise. Ignorance has not only debarred mankind from many exquisite and sublime enjoyments, but has created innumerable unfounded alarms, which greatly increase the sum of human misery. Man is naturally timid, terrified at those dangers whose consequences he cannot foresee, and at those uncommon appearances of nature whose causes he has never explored. Thus, he is led, in many instances, to regard with apprehension and dread those operations of nature which are the result of regular and invariable laws. Under the influence of such timid emotions, the phenomena of nature, both in the heavens and on the earth, have been arrayed with imaginary terrors. In the early ages of the world, a total eclipse of the sun or of the moon was regarded with the utmost consternation, as if some dismal catastrophe had been about to befall the universe. Believing that the moon in an eclipse was sickening or dying through the influence of enchanters, the trem-

bling spectators had recourse to the ringing of bells, the sounding of trumpets, the beating of brazen vessels, and to loud and horrid exclamations, in order to break the enchantment, and to drown the muttering of witches, that the moon might not hear them. In allusion to this practice, Juvenal, when speaking of a loud scolding woman, says, that she was able to relieve the moon.

“Forbear your drums and trumpets if you please,  
Her voice alone the laboring moon can ease.”

Nor are such foolish opinions and customs yet banished from the world. They are said to be still prevalent in several Mahometan and Pagan countries.\* Comets, too, with their blazing tails, were long regarded, and still are, by the vulgar, as harbingers of divine vengeance, presaging famines and inundations, or the downfall of princes and the destruction of empires.† The Auroræ Boreales, or northern lights, have been frequently gazed at with similar apprehensions, and whole provinces have been thrown into consternation by the fantastic coruscations of those lambent meteors. Some pretend to see, in these harmless lights, armies mixing in fierce encounter, and fields streaming with blood; others behold states overthrown, earthquakes, inundations, pestilences, and the most dreadful calamities. Because some one or other of these calamities formerly happened soon after the appearance of a comet, or the blaze of an aurora, therefore they are considered either as the causes or the prognostics of such events.

From the same source have arisen those foolish notions, so fatal to the peace of mankind, which have been engendered by *judicial astrology*. Under a belief that the characters and the fates of men are dependent on the various aspects of the stars and conjunctions of the planets, the most unfounded apprehensions, as well as the most delusive hopes, have been excited by the professors of this fallacious science. Such impositions on the credulity of mankind are founded on the grossest absurdity, and the most palpable ignorance of the nature of things; for since the aspects and conjunctions of the celestial bodies have, in every period of duration, been subject to invariable laws, they must be altogether inadequate to account for the diversified phenomena of the moral world, and for that infinite variety we observe in the dispositions and the destinies of men; and, indeed, the single consideration of the immense distances of the stars from our globe, is sufficient to convince any rational mind that their influence can have no effect on a region so remote from the spaces which they occupy. The planetary bodies, indeed, may, in certain cases, have

\* See Appendix, No. II.

† Ibid.

some degree of *physical* influence on the earth, by virtue of their attractive power, but that influence can never affect the operation of moral causes, or the qualities of the mind. Even although it were admitted that the heavenly bodies have an influence over the destinies of the human race, yet we have no *data* whatever by which to ascertain the mode of its operation, or to determine the formula or rules by which calculations are to be made, in order to predict the fates of nations, or the individual temperaments and destinies of men; and consequently, the principles and rules on which astrologers proceed in constructing *horoscopes*, and calculating nativities, are nothing else than mere assumptions, and their pretensions nothing short of criminal impositions upon the credulity of mankind. With equally the same reason might we assert, that the earth, in different positions in its orbit, would have an influence in producing fools and maniacs in the planet Jupiter, or in exciting wars and insurrections among the inhabitants of Saturn, as to suppose, with Mr. Varley, the prince of modern astrologers, that "Saturn passing through the *ascendant*, causes dullness and melancholy for a few weeks," and that "Jupiter, in the third house, gives safe inland journeys and agreeable neighbors or kindred."

Notwithstanding the absurdity of the doctrines of astrology, this art has been practiced in every period of time. Among the Romans, the people were so infatuated with it, that the astrologers, or, as they were then called, the *mathematicians*, maintained their ground in spite of all the edicts of the emperors to expel them from the capital; and after they were at length expelled by a formal decree of the senate, they found so much protection from the credulity of the people, that they still remained in Rome unmolested. Among the Chaldeans, the Assyrians, the Egyptians, the Greeks, and the Arabians, in ancient times, astrology was uniformly included in the list of the sciences, and used as one species of divination by which they attempted to pry into the secrets of futurity. The Brahmins in India, at an early period, introduced this art into that country, and, by means of it, have rendered themselves the arbiters of good and evil hours, and of the fortunes of their fellow-men, and have thus raised themselves to great authority and influence among the illiterate multitude. They are consulted as oracles, and, like all other impostors, they have taken great care never to sell their answers without a handsome remuneration. In almost every country in the world this art is still practiced, and only a short period has elapsed since the princes and legislators of *Europe* were directed in the most important concerns of the state by the predictions of astrologers. In the time of Queen Catharine de Medicis, astrology was so much in vogue, that nothing, however trifling, was to be done without consulting the stars. The astrologer Morin, in the seventeenth century, directed Cardinal Richelieu's motions in some of his journeys, and Louisa Maria de Gonzaga, queen of Poland, gave 2000 crowns to carry on an edition of his *Astrologia Gallica*; and in the reigns of Henry the Third and Henry the Fourth of France, the predictions of astrologers were the common theme of the court conversation. Even in the present day, and in the metropolis of the British empire, this fallacious art is practiced, and its professors are resorted to for judicial information, not only by the vulgar, but even by many in the higher spheres of life. The extensive annual sale of more than 240,000 copies of "Moore's Almanac," which abounds with such predictions, and of si-

milar publications, is a striking proof of the belief which is still attached to the doctrines of astrology in our own age and country, and of the ignorance and credulity from which such a belief proceeds.\* Parhelia, parselenæ, shooting stars, fiery meteors; luminous arches, lunar rainbows, and other atmospherical phenomena, have likewise been considered by some as ominous of impending calamities.

Such are some of the objects in the *heavens*, which ignorance and superstition have arrayed with imaginary terrors.

On the *earth*, the objects which have given rise to groundless fears, are almost innumerable. The *ignes fatui*, those harmless meteors which hover above moist and fenny places in the night-time, and emit a glimmering light, have been regarded as malicious spirits, endeavoring to deceive the bewildered traveler, and lead him to destruction. The ticking noise of the little insect called the *death-watch*—a screech-owl screaming at the window—a raven croaking over a house—a dog howling in the night-time—a hare or a sow crossing the road—the meeting of a bitch with whelps, or a snake lying in the road—the falling of salt from a table—and even the curling of a fibre of tallow in a burning candle,† have been regarded with apprehensions of terror, as prognostics of impending disasters, or of approaching death.

In the Highlands of Scotland, the motions and appearances of the clouds were, not long ago, considered as ominous of disastrous events. On the evening before new-year's day, if a black cloud appeared in any part of the horizon, it was thought to prognosticate a plague, a famine, or the death of some great man in that part of the country over which it seemed to hang; and in order to ascertain the place threatened by the omen, the motions of the clouds were often watched through the whole night. In the same country, the inhabitants regard certain days as *unlucky*, or ominous of bad fortune. That day of the week on which the 3d of May falls, is deemed unlucky throughout the whole year. In the isle of Mull, plowing, sowing, and reaping, are always begun on Tuesday, though the most favorable weather for these purposes be in this way frequently lost. In Morven, none will, upon any account, dig peat or turf for fuel on Friday. The age of the moon is also much attended to by the vulgar Highlanders; and an opinion prevails, that if a house take fire while the moon is in the decrease, the family will from that time decline in its circumstances, and sink into poverty.‡

In England, it is reckoned a bad omen to break a looking-glass, as it is believed the party to whom it belongs will lose his best friend. In going a journey, if a sow cross the road, it is believed the party will meet either with a disappointment or a bodily accident before returning home. It is reckoned unlucky to see first one magpie, and then another; and to kill a magpie, it is believed, will certainly be punished with some terrible misfortune. If a person meet a funeral procession,

\* That the absurdities of astrology are still in vogue among a certain class, appears from the publication of such works as the following:—"A Treatise on Zodiacal Physiognomy, illustrated by engravings of heads and features, and accompanied by tables of the times of the rising of the twelve signs of the Zodiac, and containing also new *astrological* explanations of some remarkable portions of ancient mythological history. By John Varley. No. 1, large 8vo., pp. 60, to be comprised in four parts. Longman and Co. 1828." A specimen of some of the fooleries and absurdities gravely treated of by this sapient author, will be found in Nos. III and IV of the Appendix to this volume.

† Called in Scotland, the *dead speak*.

‡ Encyclopedia Britannica, Art. *Omen*.



it is considered necessary always to take off the hat, which keeps all the evil spirits that attend the body in good humor. If in eating, a person miss his mouth, and the victuals fall, it is reckoned very unlucky, and ominous of approaching sickness. It is also considered as unlucky to present a knife, scissors, razor, or any sharp cutting instrument, to one's mistress or friend, as they are apt to cut love and friendship; and to find a knife or razor, denotes ill luck or disappointment to the party.

Among the ancient nations, there was hardly any circumstance or occurrence, however trivial, from which they did not draw omens. This practice appears to have taken its rise in Egypt, the parent country of almost every superstition of paganism; but, from whatever source it may have derived its origin, it spread itself over the whole inhabited globe, even among the most civilized nations, and at this day it prevails more or less among the vulgar in every country. Even kings and emperors, sages and heroes, have been seized with alarm, at the most trivial circumstances, which they were taught to consider as ominous of bad fortune, or of impending danger. Suetonius says of Augustus, that he believed implicitly in certain omens; and that, *si mane sibi calceus perperam, ac sinister pro dextero induceter, ut dirum*, "if his shoes were improperly put on in the morning, especially if the left shoe was put upon his right foot, he held it for a bad omen."

Thus it appears, that the luminaries of heaven, the clouds, and other meteors that float in the atmosphere, the actions of animals, the seasons of the year, the days of the week, the most trivial incidents in human life, and many other circumstances, have afforded matter of false alarm to mankind. But this is not all: Man, ever prone to disturb his own peace, notwithstanding the real evils he is doomed to suffer, has been ingenious enough to form *imaginary* monsters which have no existence, either in heaven or on earth, nor the least foundation in the scenes of external nature. He has not only drawn false conclusions from the objects which have a real existence, to increase his fears; but has created, in his imagination, an *ideal world*, and peopled it with specters, hobgoblins, fairies, satyrs, imps, wraiths, genii, brownies, witches, wizards, and other fantastical beings, to whose caprices he believes his happiness and misery are subjected. An old wrinkled hag is supposed to have the power of rendering miserable all around her, who are the objects of her hatred. In her privy chamber, it is believed, she can roast and torment the absent, and inflict incurable disorders both on man and beast;\* she can transport herself through the air on a spit or a broomstick; or, when it serves her purpose, she can metamorphose herself into a cat or a hare; and, by shaking a bridle over a person asleep, can transform him into a horse; and, mounted on this newly-created steed, can traverse the air on the wings of the wind, and visit distant countries in the course of a night. A certain being called a fairy, though supposed to be at least two or three feet high, is believed to have the faculty of contracting its body, so as to pass

through the key-hole of a door; and though they are a distinct species of beings from man, they have a strong fancy for children; and hence, in the Highlands of Scotland, new-born infants are watched until the christening is over, lest they should be stolen or exchanged by those fantastic existences. The regions of the air have been peopled with apparitions and terrific phantoms of different kinds, which stalk abroad at the dead hour of night, to terrify the lonely traveler. In ruined castles and old houses, they are said to announce their appearance by a variety of loud and dreadful noises; sometimes rattling in the old hall like a coach and six, and rumbling up and down the staircase like the trundling of bowls or cannon-balls. Especially in lonely churchyards, in retired caverns, in deep forests and dells, horrid sounds are said to have been heard, and monstrous shapes to have appeared, by which whole villages have been thrown into consternation.\*

Nor have such absurd notions been confined to the illiterate vulgar; men of considerable acquirements in literature, from ignorance of the laws of nature, have fallen into the same delusions. Formerly, a man who was endowed with considerable genius and knowledge, was reckoned a magician. Dr. Bartolo was seized by the Inquisition at Rome, in the sixteenth century, because he unexpectedly cured a nobleman of the gout; and the illustrious Friar Bacon, because he was better acquainted with experimental philosophy than most persons of the age in which he lived, was suspected, even by the learned ecclesiastics, of having dealings with the devil. Diseases were at those times imputed to *fascination*, and hundreds of poor wretches were dragged to the stake for being accessory to them. Mercatus, physician to Philip II, of Spain, relates, that he had seen a very beautiful woman break a steel mirror to pieces, and blast some trees, by a single glance of her eyes! Josephus relates, that he saw a certain Jew, named Eleazar, draw the devil out of an old woman's nostrils, by the application of Solomon's seal to her nose, in the presence of Vespasian. Dr. Mynsight is said to have cured several bewitched persons with a plaster of asafetida. How the asafetida was efficacious, was much

\* The reader will find abundance of relations of this kind in "*Satan's invisible world discovered*," a book which was long read with avidity by the vulgar in this country, and which has frequently caused emotions of terror among youthful groups on winter evenings, while listening to its fearful relations, which could never be eradicated, and has rendered them *concealed* in the dark, during all the subsequent periods of their lives.

\* That many of the superstitious opinions and practices above alluded to, still prevail even within the limits of the British empire, appears from the following extract from the "*Monthly Magazine*" for July, 1813, p. 496.—"In Staffordshire, they burn a calf in a farm-house alive, to prevent the other calves from dying. In the same county, a woman having kept a toad in a pot in her garden, her husband killed it, and she reproached him for it, saying, she intended the next Sunday to have taken the sacrament, for the purpose of getting some of the bread to feed him with, and make him thereby a valuable familiar spirit to her. At Long Ashton, a young farmer has several times predicted his own end, from what he calls being *looked over*; and his mother and father informed a friend of mine [says the relater], that they had sent to the White Witch Doctor, beyond Bridge Water, by the coachman, for a charm to cure him [having paid handsomely for it]; but that he had now given him over, as her spells were more potent than his. If not dead, he is dying of mere fear, and all the parish of his class believe it. There is also, in that parish, an old man who sells gingerbread to the schools, who is always employed to cure the *red water* in cows, by means of charms and verses which he says to them. In the Marsh, we have water doctors, who get rich; at the mines, diviners with rods, who find ores and water; and at Weston-super-Mare, they see lights before funerals, and are agreed that the people in that parish always die by threes, *i. e.* three old, three young, three men, three women, &c. Such are a part only of the superstitions of the West in 1813!"

Every one who is much conversant with the lower ranks of society, will find, that such notions are still current and believed by a considerable portion of the population, which is the only apology that can be made for stating and contracting such opinions.

disputed among the learned. Some thought the devil might consider such an application as an insult, and ran off in a passion; but others very sagely observed, that as devils were supposed to have eyes and ears, it was probable they might have noses too. James VI, who was famed for his polemics and theological acquirements, wrote a treatise in defense of witchcraft, and persecuted those who opposed his opinions on this subject. The pernicious effects in mines, occasioned by the explosion of hydrogen gas, were formerly imputed to the demons of the mine. Van Helmont, Bodinus, Strozza, and Luther, attributed thunder and meteors to the devil. Socrates believed he was guided by a demon. Dr. Cudworth, Glanvil, and others, wrote in defense of witchcraft and apparitions. But it would be endless to detail all the foolish opinions which have been imbibed and propagated even by men who pretended to genius and learning.

Beside the opinions to which I have now adverted, and which have a direct tendency to fill the mind with unnecessary apprehensions, there is also an immense variety of foolish and erroneous opinions which passed current for genuine truths among a great majority of mankind. That a man has one rib less than a woman,—that there is a certain Jew still alive, who has wandered through the world since the crucifixion of Christ,—that the coffin of Mahomet is suspended in the air between two loadstones,—that the city of Jerusalem is in the center of the world,—that the tenth wave of the sea is greater and more dangerous than all the rest,—that all animals on the land have their corresponding kinds in the sea,—that there is a white powder which kills without giving a report,—that the blood of a goat will dissolve a diamond,—that all the stars derive their light from the sun,—that a candle made of human fat, when lighted, will prevent a person asleep from awaking, with many other similar unfounded positions,—are regarded as indisputable truths by thousands, whose adherence to tradition and authority, and whose indolence and credulity, prevent them from inquiring, with a manly independence, into the true state and nature of things.

Such are a few, and but a very few, of the superstitious notions and vain fears by which the great majority of the human race, in every age and country has been enslaved. To have attempted a complete enumeration of such hallucinations of the human intellect, would have been vain, and could only have produced satiety and disgust. That such absurd notions should ever have prevailed, is a most grating and humiliating thought, when we consider the noble faculties with which man is endowed. That they still prevail, in a great measure, even in our own country, is a striking proof, that we are, as yet, but just emerging from the gloom of intellectual darkness. The prevalence of such opinions is to be regretted, not only on account of the groundless alarms they create, but chiefly on account of the false ideas they inspire with regard to the nature of the Supreme Ruler of the universe, and of his arrangements in the government of the world. While a man, whose mind is enlightened with true science, perceives throughout all nature the most striking evidences of benevolent design, and rejoices in the benignity of the Great Parent of the universe,—while he perceives nothing in the arrangements of the Creator, in any department of his works, which has a direct tendency to produce pain to any intelligent or sensitive existence,—the superstitious man, on the contrary,

contemplates the sky, the air, the waters, and the earth, as filled with malicious beings, ever ready to haunt him with terror, or to plot his destruction. The one contemplates the Deity directing the movements of the material world, by fixed and invariable laws, which none but himself can counteract or suspend; the other views them as continually liable to be controlled by capricious and malignant beings, to gratify the most trivial and unworthy passions. How very different, of course, must be their conceptions and feelings respecting the attributes and government of the Supreme Being! While the one views Him as an infinitely wise and benevolent Father, whose paternal care and goodness inspire confidence and affection; the other must regard him, in a certain degree, as a capricious being, and offer up his adorations under the influence of fear.

Such notions have likewise an evident tendency to habituate the mind to false principles and processes of reasoning, which unfit it for forming legitimate conclusions in its researches after truth. They chain down the understanding, and sink it into the most abject and sordid state; and prevent it from rising to those noble and enlarged views which revelation and modern science exhibit, of the order, the extent, and the economy of the universe. It is lamentable to reflect, that so many thousands of beings endowed with the faculty of reason, who cannot by any means be persuaded of the motion of the earth, and the distances and magnitudes of the celestial bodies, should swallow, without the least hesitation, opinions ten thousand times more improbable; and find no difficulty in believing that an old woman can transform herself into a hare, and wing her way through the air on a broomstick.

But what is worst of all, *such notions almost invariably lead to the perpetration of deeds of cruelty and injustice.* Of the truth of this position, the history of almost every nation affords the most ample proof. Many of the barbarities committed in pagan countries, both in their religious worship and their civil polity, and most of the cruelties inflicted on the victims of the Romish inquisition, have flowed from this source.\* Nor are the annals of our own country deficient in examples of this kind: The belief attached to the doctrine of witchcraft, led our ancestors, little more than a century ago, to condemn and to burn at the stake hundreds of unhappy women, accused of crimes of which they could not possibly have been guilty.† In New England, about the year 1692, a witchcraft frenzy rose to such excess as to produce commotions and calamities more dreadful than the scourge of war or the destroying pestilence. There lived in the town of *Salem*, in that country, two young women, who were subject to convulsions, accompanied with extraordinary symptoms. Their father, a minister of the church, supposing they were *bewitched*, cast his suspicions upon an Indian girl, who lived in the house, whom he compelled, by harsh treatment, to con-

\* In the duchy of Lorraine, 900 females were delivered over to the flames, for being *witches*, by one inquisitor alone. Under this accusation, it is reckoned that upward of *thirty thousand women* have perished by the hands of the Inquisition.—“*Inquisition Unmasked*,” by Puigblanch.

† The Scots appear to have displayed a more than ordinary zeal against witches, and it is said that more deranged old women were condemned for this imaginary crime in Scotland, than in any other country. So late as 1722, a poor woman was burned for witchcraft, which was among the last executions in Scotland. A variety of curious particulars in relation to the trials of witches, may be seen in Pitcairn’s “*Criminal Trials*,” and other proceedings before the High Court of Justiciary in Scotland.”—Part II, lately published. See also Appendix, No. V.

ness that she was a witch. Other women, on hearing this, immediately believed that the convulsions, which proceeded only from the nature of their sex, were owing to the same cause. Three citizens, casually named, were immediately thrown into prison, accused of witchcraft, hanged, and their bodies left exposed to wild beasts and birds of prey. A few days after, sixteen other persons, together with a counselor, who, because he refused to plead against them, was supposed to share in their guilt, suffered in the same manner. From this instant, the imagination of the multitude was inflamed with these horrid and gloomy scenes. Children of ten years of age were put to death, young girls were stripped naked, and the marks of witchcraft searched for upon their bodies with the most indecent curiosity; and those spots of the scurvy which age impresses upon the bodies of old men, were taken for evident signs of infernal power. In default of these, torments were employed to extort confessions, dictated by the executioners themselves. For such fancied crimes, the offspring of superstition alone, they were imprisoned, tortured, murdered, and their bodies devoured by the beasts of prey. If the magistrates, tired out with executions, refused to punish, they were themselves accused of the crimes they tolerated; the very ministers of religion raised false witnesses against them, who made them forfeit with their lives the tardy remorse excited in them by humanity. Dreams, apparitions, terror, and consternation of every kind, increased these prodigies of folly and horror. The prisons were filled, the gibbets left standing, and all the citizens involved in gloomy apprehensions. So that superstitious notions, so far from being innocent and harmless speculations, lead to the most deplorable results, and therefore ought to be undermined and eradicated by every one who wishes to promote the happiness and the good order of general society.

Such, then, is the evil we find existing among mankind—false opinions, which produce vain fears, which debase the understanding, exhibit distorted views of the Deity, and lead to deeds of cruelty and injustice. Let us now consider the remedy to be applied for its removal.

I have all along taken it for granted, that ignorance of the laws and economy of nature is the great source of the absurd opinions to which I have adverted,—a position which, I presume, will not be called in question. For such opinions cannot be deduced from an attentive survey of the phenomena of nature, or from an induction of well-authenticated facts; and they are equally repugnant to the dictates of revelation. Nay, so far are they from having any foundation in nature or experience, that in proportion as we advance in our researches into Nature's economy and laws, in the same proportion we perceive their futility and absurdity. As in most other cases, so in this, a knowledge of the cause of the evil leads to the proper remedy. Let us take away the cause, and the effect of course will be removed. Let the exercise of the rational faculties be directed into a proper channel, and the mind furnished with a few fundamental and incontrovertible principles of reasoning—let the striking sources of information be laid open—let striking and interesting facts be presented to view, and a taste for rational investigation be encouraged and promoted—let habits of accurate observation be induced, and the mind directed to draw proper conclusions from the various objects which present themselves to view,—and then we

may confidently expect, that superstitious opinions, with all their usual accompaniments, will gradually evanish, as the shades of night before the rising sun.

But here it may be inquired, *What kind of knowledge* is it that will produce this effect? It is not merely an acquaintance with a number of dead languages, with Roman and Grecian antiquities, with the subtleties of metaphysics, with pagan mythology, with politics or poetry: these, however important in other points of view, will not, in the present case, produce the desired effect; for we have already seen, that many who were conversant in such subjects were not proof against the admission of superstitious opinions. In order to produce the desired effect, the mind must be directed to the study of material nature, to contemplate the various appearances it presents, and to mark the uniform results of those invariable laws by which the universe is governed. In particular, the attention should be directed to those discoveries which have been made by philosophers in the different departments of nature and art, during the last two centuries. For this purpose, the study of natural history, as recording the various facts respecting the atmosphere, the waters, the earth, and animated beings, combined with the study of natural philosophy and astronomy, as explaining the causes of the phenomena of nature, will have a happy tendency to eradicate from the mind those false notions, and, at the same time, will present to view objects of delightful contemplation. Let a person be once thoroughly convinced that Nature is uniform in her operations, and governed by regular laws, impressed by an all-wise and benevolent Being,—he will soon be inspired with confidence, and will not easily be alarmed at any occasional phenomena which at first sight might appear as exceptions to the general rule.

For example,—let persons be taught that eclipses are occasioned merely by the shadow of one opaque body falling upon another—that they are the necessary result of the inclination of the moon's orbit to that of the earth—that the times when they take place depend on the new or full moon happening at or near the points of intersection—and that other planets which have moons, experience eclipses of a similar nature—that the *comets* are regular bodies belonging to our system, which finish their revolutions, and appear and disappear in stated periods of time—that the northern lights, though seldom seen in southern climes, are frequent in the regions of the North, and supply the inhabitants with light in the absence of the sun, and have probably a relation to the magnetic and electric fluids—that the *ignes fatui* are harmless lights, formed by the ignition of a certain species of gas produced in the soils above which they hover—that the notes of the death-watch, so far from being presages of death, are ascertained to be the notes of *love*, and presages of hymeneal intercourses among these little insects;\* let rational information of this kind be imparted, and they will soon learn to contemplate nature with tranquillity and composure. Nay, a more beneficial effect than even this, will, at the same time, be produced. Those objects which they formerly beheld with alarm, will now be converted into sources of enjoyment, and be contemplated with emotions of delight

“When from the dread immensity of space,  
The rushing comet to the sun descends

\* This fact was particularly ascertained by Dr. Derham.—*Philosophical Transactions*, No. 291.

With awful train projected o'er the world;  
 The enlighten'd few,  
 Whose god-like minds philosophy exalts,  
 The glorious stranger hail. They feel a joy  
 Divinely great; they in their powers exult;  
 They see the blazing wonder rise anew,  
 In seeming terror clad, but kindly bent,  
 To work the will of all-sustaining Love."  
*Thomson's Summer.*

Such are the sublime emotions with which a person enlightened with the beams of science contemplates the return of a comet, or any uncommon celestial appearance. He will await the approach of such phenomena with pleasing expectation, in hopes of discovering more of the nature and destination of those distant orbs; and will be led to form more enlarged ideas of their omnipotent Creator.

Again, to remove the apprehensions which arise from the fear of invisible and incorporeal beings, let persons be instructed in the various optical illusions to which we are subject, arising from the intervention of fogs, and the indistinctness of vision in the night-time, which make us frequently mistake a bush that is near us for a large tree at a distance; and, under the influence of which illusions, a timid imagination will transform the indistinct image of a cow or a horse into a terrific phantom of a monstrous size. Let them also be taught, by a selection of well-authenticated facts, the powerful influence of the imagination in creating ideal forms, especially when under the dominion of fear—the effects produced by the workings of conscience, when harassed with guilt—by very lively dreams, by strong doses of opium, by drunkenness, hysteric passions, madness, and other disorders that affect the mind, and by the cunning artifices of impostors to promote some sinister or nefarious designs. Let them likewise be instructed in the nature of *spontaneous combustions and detonations*, occasioned by the accidental combustion and explosion of gases, which produce occasional noises and lights in church-yards and empty houses. Let the experiments of optics, and the striking phenomena produced by electricity, galvanism, magnetism, and the different gases, be exhibited to their view, together with details of the results which have been produced by various mechanical contrivances. In fine, let their attention be directed to the foolish, whimsical, and extravagant notions, attributed to apparitions, and to their inconsistency with the wise and benevolent arrangements of the Governor of the universe.\*

That such instructions as those I have now hinted at would completely produce the intended effect, may be argued from this consideration,—*that they have uniformly produced this effect on every mind which has been thus enlightened.* Where is the man to be found, whose mind is enlightened in the doctrines and discoveries of modern science, and who yet remains the slave of superstitious notions and vain fears? Of all the philosophers in Europe, is there one who is alarmed at an eclipse, at a comet, at an *ignis fatuus*, or the notes of a death-watch, or who postpones his experiments on account of what is called an unlucky day? Did we ever hear of a specter appealing to such a person, dragging him from bed at the dead hour of midnight to wander through the forest trembling with fear? No: such beings appear only to the ignorant and illiterate; and we never heard of their appearing to any one who did not previously believe in their existence. But why

should philosophers be freed from such terrific visions, if substantial knowledge had not the power of banishing them from the mind? Why should supernatural beings feel so shy in conversing with men of science? They would be the fittest persons to whom they might impart their secrets, and communicate information respecting the invisible world, but it never falls to their lot to be favored with such visits. Therefore, it may be concluded, that the diffusion of useful knowledge would infallibly dissipate those groundless fears which have so long disturbed the happiness particularly of the lower orders of mankind.\*

It forms no objection to what has been now stated, that the late Dr. Samuel Johnson believed in the existence of ghosts, and in the *second sight*, for, with all his vast acquirements in literature, he was ignorant of natural science, and even attempted to ridicule the study of natural philosophy and astronomy—the principal subjects which have the most powerful tendency to dissipate such notions,—as may be seen in No. 24 of his "Rambler;" where he endeavored to give force to his ridicule by exhibiting the oddities of an imaginary pretender to these sciences. He talks of men of science "lavishing their hours in calculating the weight of the terraqueous globe, or in adjusting systems of worlds beyond the reach of the telescope;" and adds, that "it was the greatest praise of Socrates, that he drew the wits of Greece from the *vain pursuit of natural philosophy* to moral inquiries, and turned their thoughts from stars and tides, and matter and motion, upon the various modes of virtue and relations of life." His opinions and conduct, therefore, can only be considered as an additional proof of the propriety of the sentiments above expressed.

Nor should it be considered as a thing impracticable to instruct the great body of mankind in the subjects to which I have alluded. Every man possessed of what is called common sense, is capable of acquiring all the information requisite for the purpose in view, even without infringing on the time allotted for his daily labors, provided his attention be once thoroughly directed to its acquisition, and proper means used to promote his instruction. It is not intended that all men should be made profound mathematicians and philosophers; nor is it necessary, in order to eradicate false opinions, and to enlarge and elevate the mind. A general view of useful knowledge is all that is necessary for the great mass of mankind; and would certainly be incomparably preferable to that gross ignorance, and those groveling dispositions, which so generally prevail among the inferior ranks of society. And, to acquire such a degree of rational information, requires only *time*, a taste for it, and an eager desire for acquiring it, be excited in the mind. If this were attained, I am bold to affirm, that the acquisition of such

\* See Appendix No. VII, for an illustration of some of the causes which have concurred to propagate the belief of apparitions.

\* It would be unfair to infer from any expressions here used, that the author denies the possibility of supernatural visions and appearances. We are assured, from the records of Sacred History, that beings of an order superior to the human race, have "at sundry times and in divers manners," made their appearance to men. But there is the most marked difference between vulgar apparitions, and the celestial messengers to which the records of Revelation refer. They appeared, not to old women and clowns, but to patriarchs, prophets, and apostles. They appeared, not to frighten the timid, and create unnecessary alarm, but to declare "tidings of great joy." They appeared, not to reveal such paltry secrets as the place where a pot of gold or silver is concealed, or where a lost ring may be found, but to communicate intelligence worthy of God to reveal, and of the utmost importance for man to receive. In these, and many other respects, there is the most striking contrast between popular ghosts, and the supernatural communications and appearances recorded in Scripture.

Information may be made by any person who is capable of learning a common mechanical employment, and will cost him less trouble and expense than are requisite to a schoolboy for acquiring the elements of the Latin tongue.

To conclude this branch of the subject:—Since it appears that ignorance produces superstition, and superstitious notions engender vain fears and distorted views of the government of the Almighty,—since all fear is in itself painful, and, when it conduces not to safety, is painful without use,—every consideration and every scheme by which groundless terrors may be removed, and just conceptions of the moral attributes of the Deity promoted, must diminish the sum of human misery, and add something to human happiness. If therefore the acquisition of useful knowledge respecting the laws and the economy of the universe would produce this effect, the more extensively such information is propagated, the more happiness will be diffused among mankind.

## SECTION II.

### ON THE UTILITY OF KNOWLEDGE IN PREVENTING DISEASES AND FATAL ACCIDENTS.

It is a conclusion which has been deduced from long experience, “that mankind in their opinions and conduct are apt to run from one extreme to another.” We have already seen, that, in consequence of false conceptions of the Deity, and of his arrangements in the economy of nature, the minds of multitudes have been alarmed by the most unfounded apprehensions, and have been “in great fear where no fear was.” On the other hand, from a similar cause, many have run heedlessly into danger and destruction, when a slight acquaintance with the powers of nature, and the laws of their operation, would have pointed out the road to safety. This leads me to the illustration of another advantage which would be derived from a general diffusion of knowledge,—namely,

*That it would tend to prevent many of those diseases and fatal accidents which flow from ignorance of the laws which govern the operations of nature.*

There are, indeed, several accidents to which mankind are exposed, which no human wisdom can foresee or prevent. Being furnished with faculties of a limited nature, and placed in the midst of a scene where so many powerful and complicated causes are in constant operation, we are sometimes exposed, all on a sudden, to the action of destructive causes, of which we were ignorant, or over which we have no control.—Even although we could foresee a pestilence, a famine, an earthquake, an inundation, or the eruption of a volcano, we could not altogether prevent the calamities which generally flow from their destructive ravages. But, at the same time, it may be affirmed with truth, that a great proportion of the physical evils and accidents to which the human race is liable, are the effects of a culpable ignorance, and might be effectually prevented, were useful knowledge more extensively diffused. But it unfortunately happens, in almost every instance, that the persons who are exposed to the accidents to which I allude, are ignorant of the means requisite for averting the danger. To illustrate this point, I shall select a few examples, and shall intersperse a few hints and maxims for the consideration of those whom it may concern.

The first class of accidents to which I shall ad-

vert, comprises those which have happened from ignorance of the nature and properties of the different gases, and of the noxious effects which some of them produce on the functions of animal life.

We have frequently read in newspapers and magazines, and some of us have witnessed, such accidents as the following:—A man descends into a deep well, which had for some time been shut up. When he has gone down a considerable way he suddenly lets go his hold of the rope or ladder by which he descends, and drops to the bottom in a state of insensibility, devoid of utterance, and unable to point out the cause of his disaster. Another hastily follows him, to ascertain the cause, and to afford him assistance; but by the time he arrives at the same depth he shares the same fate. A third person, after some hesitation, descends with more cautious steps. But he soon begins to feel a certain degree of giddiness, and makes haste to ascend, or is drawn up by assistants. In the meantime, the unhappy persons at the bottom of the well are frequently left to remain so long in a state of suspended animation, that all means of restoration prove abortive; and the cause of the disaster remains a mystery, until some medical gentleman, or other person of intelligence, be made acquainted with the circumstances of the accident. Similar accidents, owing to the same cause, have happened to persons who have incautiously descended into brewers’ vats, or who have entered precipitately into wine cellars and vaults, which had been long shut up from the external air, and where the process of fermentation was going on: They have been suddenly struck down, as by a flash of lightning; and, in some instances the vital spark has been completely extinguished. Many instances, too, could be produced, of workmen, who have incautiously laid themselves down to sleep in the neighborhood of lime-kilns where they were employed, having, in a short time, slept the sleep of death. The burning of charcoal in close apartments has also proved fatal to many; more especially when they have retired to rest in such apartments, while the charcoal was burning, and before the rooms had received a thorough ventilation.

Numerous are the instances in which accidents have happened, in the circumstances now stated, and which are still frequently recurring; all which might have been prevented had the following facts been generally known and attended to:—That there exists a certain species of air, termed *fixed air*, or *carbonic acid gas*, which instantly extinguishes flame, and is destructive to animal life; that it is found in considerable quantities in places which have been shut up from the external atmosphere,—as in old wells, pits, caverns, and close vaults; that it is copiously produced during the fermentation of liquors in brewers’ vats, where it hovers above the surface of the liquor; in cellars where wine and malt-liquors are kept; and by the burning of lime and charcoal; and, that being nearly twice as heavy as common air, it sinks to the bottom of the place where it is produced. The following plain hints are therefore all that is requisite to be attended to, in order to prevent the recurrence of such disasters. Previous to entering a well or pit which has been long secluded from the external air, let a lighted candle or taper be sent down; if it continues to burn at the bottom there is no danger, for air that will support flame, without an explosion, will also support animal life; but, should the taper be extinguished before it reaches the bottom, it would be attended with imminent danger to venture down until the foul air be expelled. The noxious air may be de-

stroyed by throwing down a quantity of *quick lime*, and gradually sprinkling it with water; for as the lime slakes it will absorb the mephitic air, and a person may afterward descend in safety. Where lime is not at hand, a bush, or such like bulky substance, may be let down and drawn up several times; or some buckets of water may be thrown into it, until the air be so purified, that a lighted taper will continue to burn at the bottom. These precautionary hints will apply to all the other cases referred to, where this species of gas may happen to exist. To which I may also add, as another hint, that in every situation where fixed air is supposed to exist, it is more dangerous to sit or to lie down, in such places, than to stand erect; for, as this gas is the heaviest of all the gases, it occupies the lowest place; and therefore, a person lying on the ground may be suffocated by it, while another standing at his side would feel no injury, his mouth being raised above the stratum of the noxious fluid.\*—I shall only remark farther on this head, that several disorders have been contracted by persons sleeping under the branches of trees in the night-time, and in apartments where great quantities of fruit, or other vegetable matter, are kept,—from ignorance of the fact, that during the night, the leaves of trees, and all vegetable matter, perspire a deleterious air, which, when it has accumulated to a certain degree, may induce a variety of serious complaints, and sometimes prove fatal.

The disasters which have happened in coal mines, and other subterraneous apartments, form another class of accidents, many of which have been the effects of ignorance. Of late years an immense number of men, boys, and horses, have been destroyed by the explosion of inflammable air in the coal mines in this country, particularly in the north of England, where the most affecting and tragical scenes have been presented to view. On the forenoon of Monday, 25th May, 1812, a dreadful accident took place at Felling, near Gateshead, in the mine belonging to C. T. Branding, Esq. When nearly the whole of the workmen were below,—the second set having gone down before the first had come up,—a double blast of hydrogen gas took place, and set the mine on fire, forcing up an immense volume of smoke, which darkened the air to a considerable distance, and scattered an immense quantity of small coal from the upcast shaft. In this calamity ninety-three men and boys perished. The mine was obliged to be closed up on the following Saturday, in order to extinguish the fire, which put an end to all hopes of saving any of the sufferers. On the 6th of October, in the same year, in the same county (Durham), a coal-pit, at Shiney Row, suddenly took fire, by explosion of the inflammable air; in consequence of which seven persons were severely scorched. And on the Saturday following (October 10th), the Harrington Mill pit, distant from the other about two or three hundred yards, also took fire; by which four men and nineteen boys were killed on the spot, and many people severely wounded and burned, and two boys were missing. This dread-

ful catastrophe was likewise occasioned by the explosion of fire-damp.\* The above are only two or three examples of a variety of similar accidents which have happened, of late years, in the coal districts in the northern part of our island. That all such accidents could have been prevented by means of the knowledge we have hitherto acquired, would perhaps be too presumptuous to affirm; but that a great proportion of them were the effects of ignorance on the part of the miners, and might have been prevented by a general knowledge of the nature and causes of such explosions, and by taking proper precautionary measures, there is every reason to believe. That this is not a mere random assertion, will appear from the following extract from the Monthly Magazine for February, 1814, p. 80:—"Mr. Bakewell, in his late lectures at Leeds, stated the following circumstance, which strongly evinces the benefits which arise from educating the working classes—that, in the coal districts of Northumberland and Durham, accidents are constantly taking place from explosions in the mines; so that not less than six hundred persons have been destroyed in the last two years. But, in one of the mines which was frequently subject to explosion, not an accident of any consequence had taken place for the last twelve years; the proprietors, beside other precautions, having for a considerable time past educated the children of the miners at their own expense, and given them proper information respecting the nature of the danger to be avoided."†

Were the working miners carefully instructed in the nature and composition of the atmosphere, and its chemical properties, and particularly in the nature and composition of the different gases,—were such instructions illustrated by a judicious selection of chemical experiments, and were the proper practical hints and precautions deduced and clearly exhibited, there cannot be the least doubt that it would be attended with numerous beneficial results. When a person is ignorant of the noxious principles that may be secretly ope-

\* See Monthly Magazine, vol. xxxiii, p. 580, and vol. xxxiv, p. 462.

† This section of the present work was written in 1816, and the facts referred to in it happened within three or four years of that date. Since that period Sir Humphrey Davy's ingenious contrivance, called the *safety lamp*, has been invented, by means of which, we have every reason to believe, many accidents in coal mines have been prevented, and many lives preserved from destruction. The peculiar property of this lamp is, that the miner may move about with it, and even work by its light in the midst of those explosive mixtures which have so often proved fatal when entered with a common lamp or a candle. It transmits its light, and is fed with air, through a cylinder of copper wire-gauze. The apertures in the gauze are about one-twentieth or one-twenty-fifth of an inch square, and the thickness of the wire from one-fortieth to one-sixtieth of an inch diameter. The parts of the lamp are:—1. The brass cistern which contains the oil. 2. The rim in which the wire-gauze cover is fixed, and which is fastened to the cistern by a moveable screw. 3. An aperture for supplying oil, fitted with a screw or cork, and a central aperture for the wick. 4. The wire-gauze cylinder, which consists of at least 625 apertures to the square inch. 5. A second top, three-fourths of an inch above the first, surmounted by a brass or copper plate, to which the ring of suspension is fixed. 6. Four or six thick vertical wires, joining the cistern below with the top plate, and serving as protecting pillars round the cage.

When the wire-gauze safety lamp is lighted and introduced into an atmosphere gradually mixed with fire-damp, the first effect of the fire-damp is to increase the length and size of the flame. When the inflammable gas forms one-twelfth of the volume of the air, the cylinder becomes filled with a feeble blue flame, but the flame of the wick appears burning brightly within the blue flame, and the light of the wick increases, until the fire-damp increases to one-fifth, when it is lost in the flame of the fire-damp, which fills the cylinder with a pretty strong light. As long as any explosive mixture of gas exists in contact with the lamp, so long will it give its light, and when it is extinguished, what happens when the foul air constitutes one-third of the

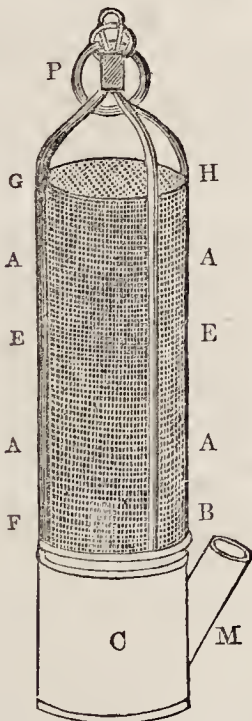
\* The grotto del Cani, a small cavern in Italy, about four leagues from Naples, contains a stratum of carbonic acid gas. It has been a common practice to drive dogs into the cavern, where they suffer a temporary death, for the entertainment of strangers. But a man enters with perfect safety, and feels no particular inconvenience by standing in it, because his mouth is considerably above the surface of the stratum of deleterious air; but were he to lie down he would be instantly suffocated. The same precaution may also be useful in walking through certain caverns in our own country.

rating within the sphere of his labors, he will frequently rush heedlessly within the limits of danger; whereas, a man who is thoroughly acquainted with all the variety of causes which may possibly be in action around him, will proceed in every step with judgment and caution, and, where danger is apparent, will hasten his retreat to a place of safety.

*The injuries which are produced by the stroke of lightning form another class of accidents which are frequently owing to ignorance.* It is still to be regretted, that, notwithstanding the discoveries of modern philosophy, respecting the electric fluid and the laws of its operation, no *thunderguard* has yet been invented, which, in all situations, whether in the house, in the street, in the open field, in a carriage, or on horseback, shall serve as a complete protection from the ravages of lightning. Until some contrivance of this kind be effected, it is probable that the human race will still be occasionally subjected to accidents from electrical storms. Such accidents are more numerous and fatal, even in our temperate climate, than is generally imagined. From an induction of a variety of facts of this kind, as stated in the public papers and other periodical works, in the year 1811, the author ascertained that more than twenty persons were killed by lightning, or at the rate of a thou-

volume of the atmosphere, the air is no longer proper for respiration, for though animal life will continue where flame is extinguished, yet it is always with suffering.

DAVY'S SAFETY LAMP.



The following are the principal parts of the safety lamp: F is the lamp throwing up a brilliant flame. C is the reservoir, supplied with oil by the tube M. E E is a frame of thick wire to protect the wire-gauze, A A A, which has a double top G H. The frame has a ring P attached to it for the convenience of carrying it. The wire-gauze is well fastened to the rim B.

Notwithstanding the utility of this invention, such is the carelessness and apathy of the working miners, that they either neglect to use their safety lamps, or to attend to the means requisite to keep them in order,—which carelessness and apathy are the effects of that gross ignorance into which so many of them are sunk. Hence we find, that seldom a year passes in which we do not hear of destructive explosions happening in our coal mines, particularly in England.

sand persons every fifty years, during the summer months of that year, within the limits of our Island; beside the violent shocks experienced by others, which did not immediately prove fatal, and the damage occasioned to sheep and cattle, and to public and private edifices; and it is worthy of notice, that most of the individuals who were killed by the lightning had either taken shelter under trees, or were in situations adjacent to bells or bell-wires. The experience of succeeding years proves that a similar number of disasters of this kind annually take place. It is, however, more than probable, that at least half the number of accidents arising from the same cause might have been averted, had the nature of lightning, and the laws which regulate its movements, been generally known. Seldom a year passes but we are informed by the public prints of some person or other having been killed by lightning, when taking shelter under a large tree,—of whole families having been struck down when crowding around a fire-place, during a thunder-storm,—of one person having been struck when standing beside a bell-wire, and another while standing under a bell connected with the wire, or under a luster hanging from the ceiling.

There can be little doubt, that a considerable number of such accidents would have been prevented, had the following facts respecting the nature of lightning been extensively known:—That lightning is a fluid of the same nature, and is directed in its motions by the same laws which regulate the motions of the electric fluid in our common electrical machines;—that it is attracted and conducted by trees, water, moisture, flame, and all kinds of metallic substances;—that it is most disposed to strike high and pointed objects; and that, therefore, it must be dangerous to remain connected with, or in the immediate neighborhood of, such objects when a thunder-cloud is passing near the earth.

Hence the following precautionary maxims have been deduced, by attending to which the personal accidents arising from thunder-storms might be in a great measure prevented. In the open air, during a storm, rivers, pools, and every mass of water, even the streamlets arising from a recent shower should be avoided, because water being an excellent conductor, might determine the course of an electrical discharge toward a person in contact with it, or in its immediate neighborhood. All high trees and similar elevated conductors should also be avoided, as they are in more danger of being struck than objects on the ground; and, therefore, a person in contact with them exposes himself to imminent danger, should the course of the lightning lie in that direction. But, to take our station at the distance of thirty or forty paces from such objects, or, at such a distance as may prevent us from being injured by the splinters of wood, should the tree be struck, is more secure than even in the midst of an open plain. Persons in a house not provided with lightning-rods, should avoid sitting near a chimney or fire-place, whether there be a fire in the grate or not. For when there is a fire in the grate, the fire contains the following conductors,—flame, smoke, rarefied air, and soot. Even when there is no fire, the soot with which the flue is lined is a conductor; and from the superior height of the chimney-shaft above every other part of the building, it is more liable than any other part of the house to be struck with lightning. In a house, too, gilt mirrors or picture-frames, lusters or burning candles, bell-wires, and all metallic substances, should be carefully avoided, as they afford so many points of

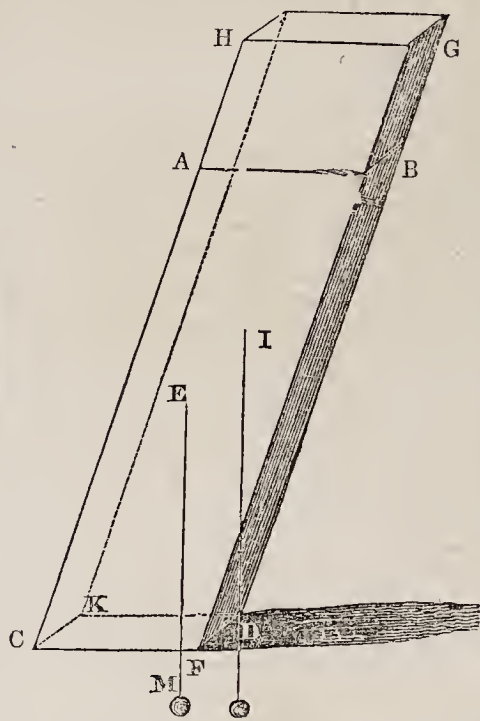
attraction, which might determine the course of an electric discharge. The safest position is in the middle of the room, if not near a luster, a bell, or anything hanging from the ceiling; and if we place the chair on which we sit on a bed or mattress, almost every possible danger may be avoided.\* Such are a few maxims easy to be recollected and put in practice, by attending to which, not a few accidents from electrical explosions might be averted.

In the next place, *various accidents have happened from ignorance of certain plain mechanical principles.* For example, serious accidents have sometimes occurred from the want of acquaintance with the laws of motion. Persons have heedlessly jumped out of moving vehicles, and got their legs and arms sprained or dislocated, and from one boat to another when both were in rapid motion, and run the risk of being either bruised, drenched, or drowned. But had the effects of *compound motion* been generally known and attended to, in those cases where it occurs, it would have prevented many of those accidents which have happened from persons rashly jumping out of carriages when in rapid motion, or attempting to jump from the top of a moving cylinder, in which cases they are always precipitated with violence in a direction different from what they expected, from the obvious effects of a combination of forces. Boats and carriages have been sometimes overset by persons rising hastily when they were in danger of such accidents,—from ignorance of the principle, that the center of gravity of the moving vehicle, by such a practice, is raised so as to endanger the line of direction being thrown beyond the base, when the vehicle must, of course, be overturned; whereas, had they clapped down to the bottom, they would have brought down the line of direction, and consequently the center of gravity, farther within the base, so as to have prevented the accident and secured their safety. The reason of this will perhaps more plainly appear from the following explanations:—The *center of gravity* is that point of a body about which all its parts are in *equilibrium*, or balance each other; and consequently, if this point be supported, the whole body will be at rest, and cannot fall. An imaginary line drawn from the center of gravity of any body toward the center of the earth is called the *line of direction*. Bodies stand with firmness upon their bases, when this line falls *within* the base; but if the line of direction falls *without* the base, the body will be overturned. Thus, the inclining body ABCD, whose center of gravity is E, stands firmly on its base CDKF, because the line of direction EM falls within the base. But if a weight, as ABGH, be laid upon the top of the body, the center of gravity of the whole body and weight together is raised up to I; and then as the line of direction ID falls without the base at D, the center of gravity I is not supported, and the whole body and weight must tumble down together.

The tower of Pisa, in Italy, leans sixteen feet out of the perpendicular, so that strangers are afraid to pass under it; but as the plummet or line of direction falls *within its base or foundation*, it is in no danger of falling, if its materials keep together; and hence it has stood in this state for

\* It has been generally thought that the cellar is the most secure situation during a thunder-storm, but this is true only in certain cases. When the lightning proceeds from the clouds, it is unquestionably the most secure position; but in the case of a *returning stroke*, or when the lightning proceeds from the earth, it is less secure than the higher parts of the building.

three hundred years. But were an additional erection, of any considerable elevation, to be placed upon its top, it would undoubtedly soon tumble into ruins.

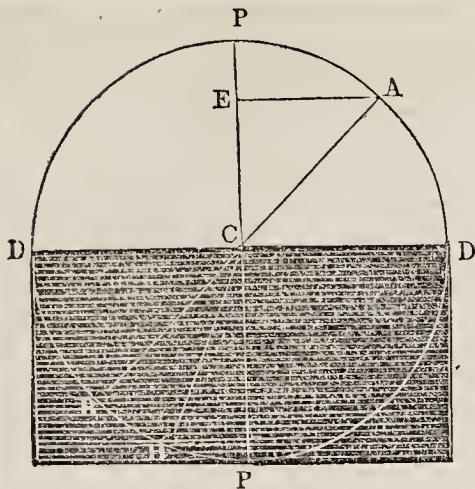


To a somewhat similar cause, in combination with heedlessness and ignorance, may be ascribed many of those accidents which so frequently happen at spinning mills and other pieces of machinery, by which legs and arms are torn asunder, and the human frame sometimes mangled and destroyed.

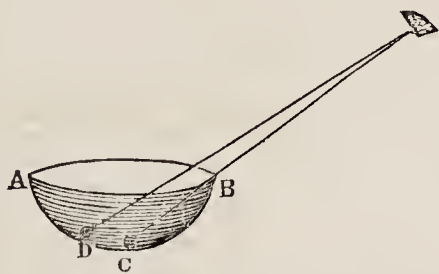
Fatal accidents have likewise happened from *ignorance of the effects produced by the refraction of light.* It is a well-known optical fact, that when a ray of light passes from air into water, and is again refracted, the sine of the angle of incidence is in proportion to the sine of the angle of refraction as four to three. From this circumstance it happens, that pools and rivers appear shallower than they really are—their channels, when viewed from their brink, being apparently higher than their true position, in the proportion of three to four; so that a river eight feet deep will appear from its bank to be only six. This fact may be at any time perceived in a tub or pail full of water, where the bottom of the vessel will obviously appear to be raised a considerable space above its true position, and its apparent depth consequently diminished. In consequence of this optical illusion, which is not generally known, many a traveler as well as many a school-boy has lost his life, by supposing the bottom of a clear river to be within his depth, as, when he stands on the bank, the bottom will appear one-fourth nearer the surface than it really is.

This will appear evident from the following illustrations:—If a ray of light AC passes obliquely from air into water, instead of continuing its course in the direct line CB, it takes the direction CH, and approaches the perpendicular PP, in such a manner, that the angle of refraction PCH, is less than its angle of incidence ECA. AE is the *sine* of the angle of incidence, and HP the *sine* of the angle of refraction; and the proportion they bear to each other is as four to three. If a





all body, therefore, were placed at H and viewed from the point A, it would appear as if it were raised to the point B, or one-fourth higher than it really is.



This may be further illustrated by the following common experiment. Put a shilling into the bottom of an empty basin, at C, and walk backward until it appear completely hid by the interception of the edge of the basin; then cause water to be poured into the basin, and the shilling will instantly appear as if placed at the point D; for, being now in a denser medium, it appears raised, or nearer to its surface. Before the water was poured in, the shilling could not be seen *where it was*; now it is seen *where it is not*. It is not the eye that has changed its place, but the ray of light has taken a new direction, in passing from the water to the eye, and strikes the eye as if it came from the piece of money. This experiment may be varied as follows:—Take an empty basin, and, along the diameter of its bottom, fix marks at a small distance from each other, then take it into a dark room, and let in a ray of light; and where this falls upon the floor, place the basin, so that its marked diameter may point toward the window, and so that the beam may fall on the mark most distant from the window. This done, fill the basin with water, and the beam which before fell upon the most distant mark, will now, by the refractive power of the water, be turned out of its straight course, and will fall two or three or more marks nearer the center of the basin.

It is owing to the circumstance now stated, that an oar partly in and partly out of the water appears broken; that objects appear distorted when seen through a crooked pane of glass; that a fish in the water appears much nearer the surface than it actually is; and that a skillful marksman, in shooting at it, must aim considerably below the place which it seems to occupy. It is owing to the refractive power of the atmosphere, that the sun is seen before he rises above the hori-

zon in the morning, and after he sinks beneath it in the evening; that we sometimes see the moon, on her rising, totally eclipsed, while the sun is still seen in the opposite part of the horizon; and that the stars and planets are never seen in the places where they really are, except when they are in the zenith, or point directly over our head.

Many affecting and fatal accidents have happened, and are frequently recurring, particularly to children, and females in the higher ranks of life, *from their clothes catching fire*, most of which might be prevented, were the two following simple facts universally known and practically applied, *that flame has a tendency to mount upward; and that air is essentially requisite for supporting it*. When the clothes of females take fire, as the fire generally begins at the lower parts of their dress, so long as they continue in an upright posture the flames naturally ascend, and meeting with additional fuel as they rise, becomo more powerful in proportion; whereby the neck, the head, and other vital parts of the body are liable to be most injured; and, by running from one part of the room to another, or from one apartment to another, as is most frequently the case, the air which is the fuel of fire, gains free access to every part of their apparel, and feeds the increasing flame. In such cases, the sufferer should instantly throw her clothes over her head, and roll or lie upon them, in order to prevent the ascent of the flames and the access of fresh air. When this cannot conveniently be effected, she may still avoid great agony, and save her life, by throwing herself at full length on the floor, and rolling herself thereon. Though this method may not, in every case, completely extinguish the flame, it will to a certainty retard its progress, and prevent fatal injury to the vital parts. When assistance is at hand, the by-standers should immediately wrap a carpet, a hearth-rug, a great coat, or a blanket, around the head and body of the sufferer, who should be laid in a recumbent position, which will prove a certain preventive from danger. During the year 1813, the author noted down more than ten instances, recorded in the public prints, of females who were burned to death by their clothes catching fire, all of which might have been prevented, had the simple expedients now stated been resorted to and promptly applied.

It may be remarked, in the next place, that *many of the diseases to which mankind are subject*—particularly fevers, small-pox, and other infectious disorders—might be prevented by the diffusion of knowledge in relation to their nature, their causes, and the means of prevention. It cannot have been overlooked, in the view of the intelligent observer, that fevers and other infectious disorders generally spread with the greatest facility and make the most dreadful havoc among the lower orders of society. This is owing, in part, to the dirty state in which their houses are kept, every part of which affords proper materials for the production and detention of pestilential effluvia, and their ignorance of the importance of pure atmospherical air to animal life, and the consequent necessity of daily ventilating their apartments. It is also owing in a great measure to the custom of persons crowding into the chambers of those who are laboring under such infectious diseases, and thereby not only increasing the strength of the infectious virus, but absorbing a portion of it in their own bodies, to spread its baleful influence in a wider circle. Such conduct frequently proceeds from a want of conviction of the infectious nature of such disorders, and from ignorance of the rapid manner in which

they are sometimes communicated from one to another, as well as from that obstinacy and from those inveterate prejudices which are always the accompaniments of ignorance. Though the *cow-pox* inoculation has been proved by experience to be an effectual preventive of that loathsome and often fatal disorder, the small-pox, yet numbers in the lower ranks of life cannot yet be persuaded to use this simple preventive, and will rather run the risk of experiencing all its disagreeable and dangerous effects both on their own persons and on those of their offspring. Their obstinate prejudices, in this and similar respects, are increased by their false views and reasonings respecting the doctrine of the divine decrees, and the providence of the Almighty. They imagine, that to induce one species of disease for the prevention of another is attempting to take the government of the world out of the hands of the Creator, and that no means of preventing disorders can be of any avail, if the Deity has otherwise decreed; not considering that the Almighty governs the world he has created by regular and invariable laws, and accomplishes his decrees through the intervention of those secondary causes, both natural and moral, which are continually operating in the physical and intellectual world. Were general knowledge more extensively diffused, and the minds of the multitude habituated to just principles and modes of reasoning, such fallacious views and opinions would be speedily dissipated, and consequently those physical evils and disorders which they produce would be in a great measure prevented.

Again, to ignorance we must likewise attribute, in a great measure, the *pernicious effects of contaminated air in dwelling-houses*. Pure air is as essentially requisite to the health and vigor of the animal system as wholesome food and drink. When contaminated by stagnation, by breathing, by fires or candles, it operates as a slow poison, and gradually undermines the human constitution; yet nothing is less attended to in the economy of health by the great majority of mankind. Because air is an invisible substance, and makes little impression on the organs of sense, they seem to act as if it had no existence. Hence we find, that no attention is paid by the lower orders of society to the proper ventilation of their apartments. In some cases, the windows of their houses are so fixed in the walls as to be incapable of being opened; and in other cases, where the windows are movable, they are seldom opened, except by accident, for weeks and months together; and were it not that a door and a chimney are to be found in every habitable apartment, the air would be rendered in many instances absolutely unfit for respiration. Crowds of tailors, weavers, shoemakers, and other mechanics, employed in sedentary occupations, are frequently pent up in close, and sometimes damp apartments, from morning until evening, without ever thinking of opening their windows for a single half hour for the admission of fresh air; and consequently, are continually breathing an atmosphere highly impregnated with the noxious gas emitted from the lungs, and the effluvia perspired from their bodies, which is most sensibly felt by its hot suffocating smell, when a person from the open air enters into such apartments. The sallow complexion of such persons plainly indicates the enervating effects produced by the air they breathe; and although its pernicious effects may not be sensibly felt, it gradually preys upon their constitutions, and often produces incurable asthmas, fevers, consumptions, and other dangerous

disorders, which are frequently imputed to other causes. Nothing is more easy than to open the windows of an apartment, and other apertures that communicate with the external air, at meal hours, when the room is empty, in order to expel the contaminated air, and admit the pure vital fluid. No medicine or restorative is cheaper or of more importance to health and vigor than pure atmospherical air; yet, because it costs nothing, it is little regarded. Hints and admonitions in reference to this point are seldom attended to; for ignorance is always proud and obstinate, and the inconveniences supposed, in certain cases, to flow from the practice of ventilating particular apartments are seldom attempted to be remedied. It is, therefore, presumed, that were a knowledge of the nature of the atmosphere, of the ingredients that enter into its composition, of its indispensable necessity for the support and invigoration of animal life, of the circumstances by which it is deteriorated, and of the baneful effects which are produced by its contamination, more widely diffused, its use and importance would be more duly appreciated, and the disorders which flow from the circumstances now stated effectually prevented.\*

Much benefit might also be conferred, were a *knowledge of the means of restoring suspended animation*, in cases of drowning, strangulation, &c., generally disseminated. As prompt measures in such cases are absolutely necessary, many fatal effects have happened from the delay occasioned by medical assistance having been at a distance; which might have been prevented, had the proper means of resuscitation been known and immediately resorted to by the persons present at such a juncture. Were the nature and importance of the function of *perspiration* generally known and attended to, it might likewise be the means of preventing those diseases and disasters which flow from making sudden transitions from heat to cold, which are the origin of many fatal disorders among the laboring classes. If a man is thoroughly convinced that more than the one-half of what he eats and drinks is thrown off by insensible perspiration, he will at once see the importance of avoiding every practice and every circumstance which has a tendency to obstruct the operations of this important function.

The last example I shall mention, though not of the least importance, is the fatal effects produced by ignorance of *the proper mode of treating children during the first stages of infancy*. It is a fact deduced from the annual registers of the dead, that one-half the number of children born, die under seven years of age. This extraordinary mortality is universally imputed, by medical writers, to wrong management during the first and second years of their infancy, and the practice of giving anodyne aromatic medicines. Instead of clothing infants in such a manner as to give free scope for the exercise of all the vital functions,

\* The following fact shows, in an impressive manner, the danger arising from the want of a free circulation and frequent change of air. "In the lying-in hospital of Dublin, two thousand nine hundred and forty-four infants, out of seven thousand six hundred and fifty, died in the year 1782, within the first fortnight from their birth. They almost all expired in convulsions; many foamed at the mouth; their thumbs were drawn into the palms of their hands; their jaws were locked; their faces swelled; and they presented, in a greater or less degree, every appearance of suffocation. This last circumstance at last produced an inquiry whether the rooms were not too close and insufficiently ventilated. The apartments of the hospital were rendered more airy, and the consequence has been, that the proportion of deaths, according to the registers of succeeding years, is diminished from three to one."

as soon as they are ushered into the world, the midwives and officious matrons frequently vie with each other to improve upon nature, by attempting to model the head and to strengthen the limbs by the application of fillets, rollers, and swaddling-bands, of several yards in length; thus loading and binding them with clothes equal to their own weight, to the manifest injury of the motions of their bowels, lungs, limbs, and other animal functions. Instead of covering the head with a thin single cap, and keeping the extremities in a moderate degree of warmth, an opposite course is most frequently pursued, which is supposed to be one among the many existing causes of hydrocephalus or water in the brain. Instead of allowing the first milk that is secreted, which nature has endowed with a purgative quality, to stimulate the bowels, it is a common practice, immediately on the birth of a child, to administer a variety of purgative medicines in close succession, "as if," says a modern writer, "to prove that it has arrived in a world of physic and of evils." Instead of being exposed to the invigorating effects of pure air, and kept in a moderate degree of temperature, they are too frequently confined to a hot contaminated atmosphere, which relaxes their solids, impedes their respiration, and frequently induces fatal convulsions.\* These are but a few examples out of many which could be produced of the improper treatment of children, from which multitudes of painful complaints and dangerous disorders derive their origin. It is therefore reasonable to believe, that were general information on such topics extensively disseminated, and a more rational mode of nurture during the first years of infancy adopted, not only fatal disorders, but many subsequent diseases in life, might either be wholly prevented, or at least greatly mitigated.

We have likewise reason to conclude, that a general dissemination of knowledge, by directing the mind to intellectual enjoyments, and lessening the desire for sensual pleasures, *would lead to habits of sobriety and temperance.* Intemperance has perhaps been productive of more diseases, misery, and fatal accidents, than all the other causes I have now specified. It has benumbed the intellectual faculties, debased the affections, perverted the moral powers, degraded man below the level of the brutes, and has carried along with it a train of evils destructive to the happiness of families, and to the harmony and order of social life. Wherever intemperance prevails, a barrier is interposed to every attempt for raising man from the state of moral and intellectual degradation into which he has sunk, and for irradiating his mind with substantial knowledge. But were the mind in early life imbued with a relish for knowledge and mental enjoyments, it would tend to withdraw it from those degrading associations and pursuits which lead to gluttony, debauchery, and drunkenness, and consequently prevent those diseases, accidents, and miseries, which invariably follow in their train. As the human mind is continually in quest of happiness of one description or another, so multitudes of the young and inexperienced have been led to devote themselves to the pursuit of sensual pleasures as their chief and ultimate object, because they have no conception of enjoyment from any other quarter,

and are altogether ignorant of the refined gratification which flows from intellectual pursuits. In the prosecution of knowledge, the rational faculties are brought into exercise, and sharpened and invigorated; and when reason begins to hold the ascendancy over the desires and affections, there is less danger to be apprehended that the mind will ever be completely subjected to the control of the sensitive appetites of our nature.

I might also have stated, that many physical evils might be prevented, were mankind at large acquainted with the characteristics of poisonous plants;—the means of detecting mineral poisons, and the mode of counteracting their effects;—the proper mode of extinguishing fires, and of effecting an escape, in cases of danger, from that element;—*the precautions requisite to be attended to in the management of steam-engines,\* &c., &c.* But, as a minute acquaintance with some of these subjects supposes a greater degree of knowledge than could reasonably be expected in the general mass of society, I shall not further enlarge. The few examples I have selected will, it is presumed, be sufficient to prove and illustrate the position taken in the beginning of this section, "that knowledge would, in many cases, prevent dangers, diseases, and fatal accidents." If it be admitted, that several hundreds of persons are annually destroyed by noxious gases, by the explosions of fire-damp in coal-mines, by the stroke of lightning, by their clothes catching fire, and other accidents; and that several thousands are, during the same period, carried off by infectious diseases, and by those diseases which are the effects of contaminated air, and an improper mode of treatment during the first stages of infancy; and if a general diffusion of knowledge respecting the principles and facts adverted to above would have a tendency to prevent one-half the number of such physical evils as now happen, it will follow, that several hundreds, if not thousands, of useful lives might annually be preserved to the community, and a great proportion of human suffering prevented; and if so, the cause of humanity, as well as of science, is deeply interested in the general diffusion of useful knowledge among persons of every nation, and of every rank.

In the conclusion of this topic, it may be remarked, that the knowledge requisite for the purpose now specified is of easy acquisition. It requires no peculiar strength or superiority of genius, nor long and intricate trains of abstract reasoning; but is capable of being acquired by any person possessed of common sense, when his attention is once thoroughly directed to its acquisition. As the food of the body which is the most salutary and nourishing is the most easily procured, so that kind of knowledge which is the most beneficial to mankind at large, is in general the most easily acquired. Its acquisition would not in the least interfere with the performance of their regular avocations, as it could all be acquired at leisure hours. It would habituate them to rational reflections and trains of thought, and gradually unfold to their view new and interesting objects of contemplation. It would have a tendency to prevent them from spending their hours of leisure in folly or dissipation, and would form an agreeable relaxation, from the severer duties of active life.

\* See the preceding note.

\* See Appendix, No. VIII.

## SECTION III.

## ON THE INFLUENCE WHICH A GENERAL DIFFUSION OF KNOWLEDGE WOULD HAVE ON THE PROGRESS OF GENERAL SCIENCE.

WE have already seen, that the diffusion of knowledge among the general mass of society would eradicate those false and superstitious opinions which have so long degraded the human intellect, would introduce just conceptions of the attributes of the Deity, and of his operations in the system of nature, and would avert, or at least greatly mitigate, many of those physical evils to which the human race has been subjected. Although these were the only advantages to be derived from the general dissemination of knowledge, they would be sufficient to warrant every exertion which the friends of science and of humanity can make to accomplish such an important object. But these are only a few of the many beneficial results which would, doubtless, flow from the progress of rational investigations and scientific pursuits. Knowledge, in its progress through the general mass of society, and among the various tribes of mankind, could not long remain confined within its present boundaries, but would, in all probability, enlarge its circumference nearly in proportion to the extent of its diffusion. The man of erudition and of science, who now exerts his influence and his talents to enlighten the minds of his fellow-men, would be laying a foundation for the expansion of his own intellectual views, and of those of his successors in the same pursuits, in future generations. As a small body of snow, by rolling, gradually accumulates to a large mass, so that portion of knowledge we already possess, in its progress through the various ranks of mankind, would have its volume increased, and its present boundaries extended, so that new scenes of intellectual vision and enjoyment would be continually opening to the view. In accordance with these views, I shall now proceed to illustrate the position,

*That a general diffusion of knowledge would tend to the rapid advancement of universal science.*

We are placed in the midst of a scene where a vast multiplicity of objects solicits our attention. Whether we look around on the surface of the earth, or penetrate into its bowels, or turn our eyes upward to the surrounding atmosphere and the vault of heaven, we perceive an immense variety of beings, celestial and terrestrial, animated and inanimated, continually varying their aspects and positions, all differing from each other in certain points of view, yet connected together by various relations and resemblances.

Science, in the most general and extensive sense of the term, consists in a perception of the resemblances and differences, or the relations which these objects have to one another. To ascertain the almost infinite number of relations which subsist among the immense variety of objects which compose the material and intellectual universe, requires an immense multitude of observations, comparisons, and deductions to be made by a vast number of observers placed in various circumstances and positions; or, in other words, *the discovery of an immense number of facts.* All science may therefore be considered as founded on *facts*; and perhaps there would be few exceptions to the truth of the position, were we to assert, that the most sublime truths and deductions, in every science, when stripped of all their adventitious circumstances, simplified, and expressed in the plainest and most perspicuous terms, may be

reduced to so many facts. This position might be illustrated, were it necessary, by an induction of particulars from the various branches of mathematical and physical science. That ‘a whole is greater than any of its parts,’—that “the square described on the hypotenuse of a right-angled triangle is equal to the sum of the squares described on its remaining sides,” are facts, the one deduced from observation or simple intuition, the other from a series of comparisons. That the sun is the center, around which the planetary bodies revolve,—that a projectile describes a parabolic curve,—that the velocities of falling bodies are in proportion to the spaces run over,—that fluids press in all directions,—that the pressure of the atmosphere will support a column of water to the height of above thirty feet,—that the elastic spring of the air is equivalent to the force which compresses it,—that the angle of incidence of a ray of light is equal to the angle of reflection,—that the north pole of one magnet will attract the south pole of another,—that the air we breathe is a composition of oxygen and nitrogen; and a variety of similar truths,—are *facts*, deduced either from simple observation and experiment, or from a comparison of a series of phenomena and experiments with each other. Now, every comparison we make between two or more objects or ideas, is an act of the mind affirming a resemblance or a disagreement between the objects compared; which affirmation, if deduced from a clear view of the objects presented to the mind or senses, is the declaration of a fact.

If the above sentiments are just, it will follow, that every person possessed of an ordinary share of understanding, and whose organs of sensation are in a sound state, is capable of acquiring all the leading truths of the most useful sciences, since he enjoys the senses and faculties requisite for the observation of facts, and for comparing them with one another. And if such a person is capable of receiving into his mind truths already ascertained, he is also, for the same reason, qualified for discovering new truths or facts, provided he be placed in such circumstances as shall have a tendency to present the objects of his pursuit in the clearest point of view; that he have an opportunity of surveying them on all sides, and that his attention be firmly riveted on the several aspects and relations. That one man, therefore, excels another in these respects, is chiefly owing to his mind being more particularly directed to the contemplation of certain objects and relations, and his mental faculties concentrated upon them. When a person, devoted to scientific investigation, discovers a new fact, it is not, in the majority of instances, because he possesses powers of intellect and organs of sensation superior to the ordinary endowments of humanity, but because he was placed in different circumstances, and had his attention directed to different objects, and was thus enabled to perceive relations and combinations which had been either unnoticed by others, or which were placed beyond the range of their observation. *Genius*, then, which is generally attributed to such characters, may be considered as consisting in a concentration of the rays of intellect upon any particular object, art, or science, arising from a lively taste we feel for that particular study. It may be compared to a *burning lens*, where the scattered rays of light are rendered powerful by being collected into a point.

In so far, then, as we are able to direct the faculties of the mind—however moderate a degree of vigor they may possess—to the fixed contem-

plation of scientific objects, in so far may we expect that new relations will be discovered, and new truths elicited. Sir Isaac Newton was one day asked, "How he had discovered the true system of the universe?" He replied, "By continually thinking upon it." He was frequently heard to declare, that "if he had done the world any service, it was due to nothing but *industry and patient thought*, that he kept the subject under consideration constantly before him, and waited until the first dawning opened gradually, by little and little, into a full and clear light." Had this illustrious philosopher been born of barbarous parents in the wilds of Africa,—had he been placed in circumstances widely different from those in which he actually existed, or had not his attention, by some casual occurrence, been directed to the grand object which he accomplished, in all probability, his mind would never have ranged through the celestial regions, nor have discovered the laws of the planetary motions.

Many important scientific facts require only a certain combination of circumstances to bring them to the view of any common observer. To discover the phases of the planet Venus, the satellites of Jupiter, and the elliptical figure of Saturn, after the telescope was invented, required no uncommon powers either of vision or of intellect in Galileo, who first brought these facts to view, however superior the faculties he actually possessed. It only required, that he had a previous knowledge of the existence of these planetary bodies, that his mind was interested in the extension of science, and that he foresaw a probability that new and interesting facts might be discovered by directing his newly invented instrument to the starry regions. And when once he had desisted from his observatory such new celestial wonders, every other person whose organs of vision were not impaired, with a similar tube, might discover the same objects. Yet, for want of the qualifications which Galileo possessed, the telescope might have long remained in the hands of thousands before such discoveries had been made; and it is a fact, that though the telescope was in use a considerable time before Galileo made his discoveries, no person had previously thought of directing it to the planets; at any rate, no discoveries had been made by it in the heavens.

The discovery of new truths in the sciences, therefore, is not, in most instances, to be ascribed to the exertions of extraordinary powers of intellect; but, in a great majority of cases, to the peculiar series of events that may occur in the case of certain individuals, to the various circumstances and situations in which they may be placed, to the different aspects in which certain objects may be presented to their view, and sometimes to certain casual hints or occurrences which directed their attention to particular objects. A spectacle-maker's boy, by an accidental experiment, led to the invention of the telescope; the remark of a fountain-player, who observed that water could rise only to thirty-two feet in the tubes of a forcing engine, led Galileo to calculate the gravity of the air. Newton's attention was first directed to a profound research into the laws of falling bodies, by the circumstance of an apple falling upon the head, as he was sitting under a tree in his garden, which led to the discovery of the grand principle which unites the great bodies of the universe. The well-known Mr. James Ferguson, author of several popular treatises on astronomy and mechanical philosophy, invented a system of mechanics, and ascertained the laws of the different mechanical powers, when only eight years of age,

and before he knew that any treatise had ever been written on that subject. The accidental circumstance of seeing his father lift up the roof of his cottage, by means of a prop and lever, first directed his mind to these subjects, in which he afterward made many useful improvements.

If, then, it be admitted, that an extraordinary degree of intellectual energy and acumen is not necessary, in every instance, for making useful discoveries,—that the concentration of the mental faculties on particular objects, and the various circumstances in which individuals may be placed, have led to the discovery of important facts,—it will follow, that the exertion of the ordinary powers of intellect possessed by the mass of society is sufficient for the purpose of prosecuting scientific discoveries, and that the more the number of scientific observers and experimenters is increased among the inferior ranks of society, the more extensively will interesting facts and analogies be ascertained, from which new and important principles of science may be deduced.

An ample field still remains for the exertion of all the energies of the human mind. The sciences are, as yet, far removed from perfection; some of them have but lately commenced their progress and some of their elementary principles still require to be established by future observations. The objects of nature which science embraces are almost infinite; the existence of many of these objects has not yet been discovered, and much less their multiplied relations and combinations. The researches of ages are still requisite, in order thoroughly to explore the universe, and bring to view its hidden wonders. In order to bring to light, as speedily as possible, the undiscovered truths of science, we must endeavor to increase the number of those who shall devote themselves, either wholly or in part, to scientific investigation and research. And were this object attained, in all probability, the number of useful truths and facts which would be discovered, would be nearly in proportion to the number of those whose attention is directed to such researches.

This might be illustrated from the history of the past progress of science. In those ages, when only a few solitary individuals, here and there, directed their attention to such pursuits, little or no progress was made in the various departments of human knowledge; nay, sometimes they appeared to have taken a retrograde course. During the dark ages, when the human mind, fettered by papal tyranny and superstition, and absorbed in sensual gratifications, seldom made excursions into the regions of science, no useful discoveries were brought to light,—science was not only at a stand, but the knowledge and improvements of preceding ages, were even in danger of being entirely obliterated. But no sooner had the human intellect burst its fetters, and the number of rational investigators begun to increase,—no sooner had they formed themselves into regular associations for scientific purposes, than Science and Art were aroused from the slumber of ages, and began to move forward toward perfection with accelerated progress. This may easily be traced by those who have attended to the history of science during the last 160 years. About the commencement of this period, the Academy of Sciences at Paris, and the Royal Society of London, were established. These soon gave birth to similar societies in almost every country in Europe; and there can be no doubt, that the advanced state of knowledge in the present day is chiefly to be attributed to the investigations and discoveries made by the members of those associations, to their joint

co-operation in the propagation of useful knowledge, and to the stimulus they afforded to intellectual pursuits.

Would we then accelerate the march of science far beyond the rate of its past and present progress,—would we wish to extend its range far beyond its present boundaries, nothing is so likely to effectuate this end, as an increase of the number of scientific experimenters and observers. Let a certain portion of rational information be imparted to the great mass of mankind,—let intellectual acquirements be exhibited to them as the noblest objects of pursuit, and let them be encouraged to form associations, for the purpose of mutual improvement and scientific research. By these means their attention would be directed to intellectual improvement, a taste would be excited for rational investigations, which would stimulate them to make farther progress; they would soon feel an interest in the objects of science; they would listen with pleasure to the accounts of discoveries which are gradually brought to light throughout the different regions of physical investigation; and would be stimulated, from a laudable ambition of distinguishing themselves as discoverers, as well as from an innate love of the pursuit of knowledge to observe those facts, to make those researches, and to institute those experiments, that might have a tendency to enlarge the circle of human knowledge. Were the number of such persons increased but a thousand-fold, so that for every twenty scientific investigators now existing, twenty thousand were employed in surveying the various localities, aspects, and operations of nature, in the animal, vegetable, and mineral kingdoms, on the surface of the earth and the ocean, and in the celestial regions,—*hundreds* of new facts would, in all probability, be brought to light, for *one* that is now discovered by the present contracted circle of scientific men; from which new and important conclusions in the arts and sciences might be deduced.

Nor let it be objected, that the great bulk of mankind, particularly the middling and the lower ranks of society, are incapable of making any important discoveries in science. If what we have already stated be correct, they are possessed of all the essential requisites, not only for acquiring the elementary principles of knowledge, but also for penetrating beyond the circle which marks the present boundaries of science. They are all organized in nearly the same manner (a few insulated individuals only excepted), and, consequently have nearly an equal aptitude for the exercise of conception, judgment, and ratiocination. They have the same organs of sensation, and the same powers of intellect, as persons in the highest ranks of society. The grand scene of the universe is equally open to peasants and mechanics, as to princes and legislators; and they have the same opportunities of making observations on the phenomena of nature, and the processes of art,—nay, in many instances, their particular situations, and modes of life, afford them peculiar advantages in these respects, which are not enjoyed by persons of a superior rank. In short, they have the same innate curiosity and taste for relishing such investigations, provided the path of knowledge be smoothed before them, and their attention thoroughly directed to intellectual acquisitions.

Nor, again, should it be objected, that an attention to such objects, and an exquisite relish for mental enjoyments, would unfit them for the ordinary duties of active life. Every man, under a well-regulated government, enjoys a certain portion of leisure from the duties of his station, which, in too many instances, is wasted either in listless

inaction, or in the pursuits of folly and dissipation. This leisure is all that is requisite for the purpose in view. It would only be requisite that, during its continuance, the train of their thoughts should be directed into a channel which would lead them to more pleasing associations, and more substantial pleasures, than the general current of human thought is calculated to produce. That those who are in the habit of exercising their faculties on rational subjects are thereby rendered more unfit for the common business of life, it would be absurd to suppose. He who habitually exercises his judgment on scientific objects, is gradually improving his mental powers, and must, from this very circumstance, be better qualified than others for exercising them in his particular trade or profession. For the habit of exerting the intellectual faculties in any one department, must necessarily fit them for vigorous exertion on any other object, whether mechanical, agricultural, social, or domestic, to which the attention may be directed. The evils which at present derange the harmony of society, so far from arising from a vigorous exertion of intellect, are to be ascribed, for the most part, to an opposite cause. The intellectual powers, in the case of the great bulk of mankind, lie in a great measure dormant, their energies are not sufficiently exerted in any department of active life; and when occasionally roused from their inactivity, they are too frequently exercised in the arts of deception, of mischief, and of human destruction. To direct the current of human thought, therefore, into a different channel, beside its influence on the progress of science, would be productive of many happy effects on the social and moral condition of mankind; and, as far as my experience goes, with a very few exceptions, I have found, that those who are addicted to rational pursuits are the most industrious and respectable members of civil and Christian society.

The above hints have been thrown out with the intention of showing, that, as all science is founded on facts, and as every person possessed of the common organization of human nature is capable of observing facts, and of comparing them with one another,—as the discovery of new truths is owing more to the concentration of the mental faculties on particular objects, and to several accidental circumstances, than to the exertion of extraordinary powers of intellect,—and as the sciences have generally improved in proportion to the *number* of those who have devoted themselves to their cultivation,—so there is every reason to conclude, that the diffusion of general knowledge and of scientific taste, and consequently, the increase of scientific observers, would ensure the rapid advancement of the different sciences, by an increase of the facts in relation to them which would thus be discovered.

I shall now endeavor to illustrate the positions stated above, by a few examples in relation to two or three of the physical sciences.

*Geology.*—This science is yet in its infancy; and some of its first principles require to be confirmed and illustrated by an induction of an immense number of facts of various descriptions. It is a branch of knowledge altogether founded upon facts palpable to the eye of every common observer. Its object is, to investigate the internal structure of the earth,—the arrangement of its component parts,—the changes which its materials have undergone since its original formation,—and the causes which have operated in the production of these changes. To determine such objects, it is

requisite that an immense variety of observations be made on the form, position, and arrangement of mountains,—on the beds of rivers,—the interior of caverns,—the recesses of ravines,—the subterranean apartments of mines,—the fissures and chasms which abound in Alpine districts,—and even on the bottom of the ocean, in so far as it can be explored; and that a multitude of facts be collected in relation to the materials and position, the elevation and inflexion, the fraction and dislocation of the earth's strata—calcareous petrifications—metallic veins—decomposed rocks—mosses—rivers—lakes—sand-banks—sea-coasts—the products of volcanoes—the composition of stone, sand, and gravel—the organic remains of animal and vegetable matter,—in short, that the whole surface of the terraqueous globe, and its interior recesses, be contemplated in every variety of aspect presented to the view of man. The observations hitherto made in reference to such multifarious objects have been chiefly confined to a few regions of the earth, and the facts which have been ascertained with any degree of precision, have been collected, chiefly by a few individuals within the last fifty or sixty years. From such partial and limited researches, general principles have been deduced, and theories of the earth have been framed, which could only be warranted by a thorough examination of every region of the globe. Hence one theory of the earth has successively supplanted another for more than a century past. The theories of Burnett, Whiston, Woodward, Buffon, and Whitehurst, have each had its day and its admirers, but all of them are now fast sinking into oblivion, and in the next age will be viewed only as so many philosophical rhapsodies, and ingenious fictions of the imagination, which have no solid foundation in the actual structure of the earth. Even the foundations of the Huttonian and Wernerian systems, which have chiefly occupied the attention of geologists during the last thirty years, are now beginning to be shaken, and new systems are constructing, composed of the fragments of both. One principal reason of this diversity of opinion respecting the true theory of the earth, undoubtedly is, that all the facts in relation to the external and internal structure of our globe have never yet been thoroughly explored. Instead of retiring to the closet, and attempting to patch up a theory with scattered and disjointed fragments, our province, in the meantime, is, to stand in the attitude of surveyors and observers, to contemplate every aspect which terrestrial nature presents, to collect the minutest facts which relate to the object in view, and then leave to succeeding generations the task of constructing a theory from the materials we thus prepare.

Were we now to suppose, that, instead of one observer of geological facts that now exists, thousands were distributed throughout the different continents and islands, having their minds occasionally directed to such investigations; that the miners and laborers in coal-pits, iron-mines, and quarries, not only in Europe, but throughout Mexico and Peru, in the East and West Indies, in Canada, in New Holland, in Southern Africa, in the ranges of the Alps, the Andes, the Himalayas, and other quarters, observed with attention the various phenomena of nature subject to their inspection, with this object in view; that sailors, missionaries, and travelers of every description, contemplated the different aspects of nature in the regions through which they passed, and recorded the facts which came under their observation, for a similar purpose; and could we still farther sup-

pose, that the great body of mankind in every clime might, at no distant period, have their minds directed to similar subjects, there cannot be the least doubt but an immense multitude of important facts would soon be accumulated, which would throw a striking light on the constitution of our planetary globe, and on the changes and revolutions through which it has passed, which would form a broad basis for the erection of a true theory of the earth, and tend either to establish or to overthrow the hypotheses which have hitherto been framed. Persons in the lower spheres of life have, in many cases, more frequent opportunities of ascertaining facts of the description to which I allude, than many others who are placed in an elevated rank. Coaliers, quarriers, miners of every description, and the inhabitants of Alpine districts, are almost daily in contact with objects connected with geological research; and it is only requisite that their attention be directed to such inquiries—that the knowledge of a few elementary terms and principles be imparted to them—that they be directed to classify the facts which fall under their observation—and that a systematic list of queries, such as those published some years ago by the London "Geological Society," be put into their hands.\*

*Natural History.*—It is evident that the extension and improvement of this department of knowledge depends almost entirely on observation. Although a considerable accession has of late years been made to our knowledge in this branch of study, yet much still remains to be accomplished before all the objects it embraces be thoroughly explored. Our acquaintance with the zoology, botany, and mineralogy of New Holland, Polynesia, Birmah, China, Tartary, Thibet, Africa, and America, is extremely limited; and even within the limits of Europe, numerous unexplored regions still lie open to the future researches of the natural historian. So numerous are the objects and investigations which natural history presents, that although its cultivators were increased ten thousand-fold, they would find sufficient employment in the prosecution of new discoveries for many centuries to come. Even those minute objects, in the animal and vegetable kingdoms, which lie beyond the natural sphere of human vision, and which the microscope alone can discover, would afford scope for the investigations of thousands of ingenious inquirers, during an indefinite series of ages. And it ought never to be forgotten, that every new object and process we are enabled to trace in this boundless field of observation, presents to us the Deity in a *new aspect*, and enables us to form more enlarged conceptions of that power and intelligence which produced the immense assemblage of beings with which we are surrounded. Independently of the additions that might be

\* The queries to which I refer may be seen in the "Monthly Magazine" for June 1817, pp. 436—9. A few years ago, some interesting fossil remains, supposed to be the teeth and other bones of the extinct animal designated by the name of *Mammoth*, were almost entirely destroyed through the ignorance of some laborers in the parish of Horley, who happened to hit upon them when digging gravel. After cleaving them to pieces with their pick-axes, and finding it added nothing to their store of knowledge, "they threw away the fragments among the heaps of gravel, and the subject was consigned to oblivion; and it was only by accident that two entire teeth were found by a gentleman in the neighborhood. The bones supposed to have been either destroyed or lost, are a very large bone, supposed to have been a thigh bone; a huge blade bone; and a tusk of ivory, perfect in its form, described as being about half a rod in length." Had these laborers been aware of the interesting nature of such fossils, they might have been all preserved entire; and this circumstance shows how important such occurrences, and the observations and researches of common laborers, might sometimes prove to the geologist and the general student of nature.

made to our knowledge of animals, vegetables, and minerals, there are several facts in natural history which might be more precisely ascertained and explained, were common laborers and others in the same rank of life inspired with the spirit of philosophical observation. For the illustration of this, I shall state only one particular circumstance. It is a fact, which, however inexplicable, must be admitted, that *toads* have been found alive in the heart of solid rocks, and in the trunks of trees, where they have been supposed to have existed for ages without any apparent access to nourishment or to air. Such facts are supported by so numerous and so respectable authorities, that it would be vain to call in question their reality; and they assume a more mysterious aspect, from the circumstance, that toads, when placed in the exhausted receiver of an air-pump, like all other animals, soon lose their existence. That the toad is not the only animal which has been found in similar instances, appears from a notice in the Monthly Magazine for April 1817, which states, that "a large lizard or serpent was found by some miners, imbedded in a stratum of mineral substance, and lived for some time after it was extricated." As the mineral substance in which this animal was found was at the bottom of a deep mine, and connected with the surrounding strata, we are almost under the necessity of concluding, that it must have existed in that state for many years. Now, it is proper to take into consideration, that such facts have been discovered, in the first instance, by laborers, quarriers, miners, and others engaged in laborious occupations, who, with the limited knowledge they presently possess, are unqualified for attending to all the circumstances which require to be noticed in conducting philosophical researches. Were persons of this description accustomed to examine every uncommon occurrence of this kind with a philosophic eye; were they, in such cases as those to which I have now referred, to examine, with accuracy, whether chinks or fissures, either horizontal or perpendicular, existed in the rocks, or were connected with the holes or vacuities of the old trees, where toads were found alive; and were every other circumstance, which a scientific investigator would take into account, accurately observed and recorded, such observations might ultimately lead to some rational explanations of such unaccountable facts. At any rate, as those who belong to that class of society to which I allude, have many opportunities of contemplating the various objects and operations of the material world, their accumulated observations, when scientifically directed, could not fail of enlarging our knowledge of facts in several departments of the history of nature.

*Meteorology.*—In this department of physical science, numerous facts still remain to be ascertained, before we can attempt to explain the causes of various interesting phenomena. We have hitherto been unable to collect with precision all the facts in relation to the diversified phenomena of the atmosphere, and are still at a loss to explain, on known principles, the causes which operate in producing many atmospherical appearances. We are still in a great measure ignorant of the *aurora borealis*, with respect to its nature and origin, its distance from the surface of the earth, what precise connexion it has with the magnetic and electric fluids, and why it has been frequently seen at some periods, and been invisible at others. We are in a similar state of ignorance in regard to *luminous and fiery meteors*,—as to their different species and varieties, the velocity and direction of their motions, their influence on other atmospherical

phenomena, on vegetation, and on the weather, and the principles in nature which operate in their production. Although the general cause of *thunder-storms* is in some measure ascertained, yet we are ignorant of the causes of a variety of phenomena with which they are sometimes accompanied, and of some of the chemical agents by which they are produced. To determine the origin of *meteoric stones*, the particular regions in which they are produced, the causes of their extreme velocity, the oblique direction of their motion, and the agents which concur in their formation, has hitherto baffled the researches of the whole philosophical world. Even the nature of the *clouds*, their various modifications, their different electric states, the causes which combine to produce their precipitation into rain, the nature of evaporation, together with an immense number of facts requisite for laying the foundation of a correct theory of the weather, are still hid in obscurity.

It is obvious, that a thorough knowledge of atmospherical phenomena cannot be acquired, before we have ascertained not only the particular facts and appearances connected with the atmosphere, but all the preceding, concomitant, and consequent circumstances with which they are generally accompanied; and to determine such particulars requires an immense variety of observations, both by day and by night, through all the regions of the earth. Before such facts be more fully ascertained, our attempts to account for various atmospherical phenomena must prove unsatisfactory and abortive. Hence, the causes assigned by philosophers of the last century for the production of rain, hail, dew, fireballs, and other meteors, are now considered nugatory and erroneous; and few will be bold enough to maintain that we have yet arrived at the knowledge of the true causes. If these sentiments be admitted, it will follow, that an increased number of observers of the scenery of the atmosphere, in different climates, with a scientific object in view, could not fail of increasing our knowledge both of the phenomena which take place in the regions of the atmosphere, and of the powers of nature which operate in their production.

With respect to the *aurora borealis*, some data might be ascertained for determining their height above the surface of the earth, which might lead to a discovery of their true cause, were a multitude of observers, in different places, at the same moment, to take the altitude and bearing of any particular coruscation, particularly of the modification of this phenomenon which assumes the form of a rainbow or luminous arch, which can instantly be done by noting the series of stars which appear about the middle or sides of the arc at any particular instant. By this means the parallax angle might be found, and the distances of the places of observation, or their difference of latitude, if directly north and south of each other, would form base lines for determining the perpendicular elevation of the phenomenon. In reference to luminous meteors, as they are most frequently seen in the night-time, men of science and persons of elevated rank have seldom opportunities of observing their diversified phenomena, and the circumstances with which they are preceded and accompanied. But while persons of this class are reclining on beds of down, or regaling themselves at the festive board, hemmed in from the view of the surrounding sky by the walls and curtains of their splendid apartments, many in the lower walks of life are "keeping watch by night," or traveling from place to place, who have thus an opportunity of observing every variety of atmospherical phenomena; and it is not unlikely may have seen

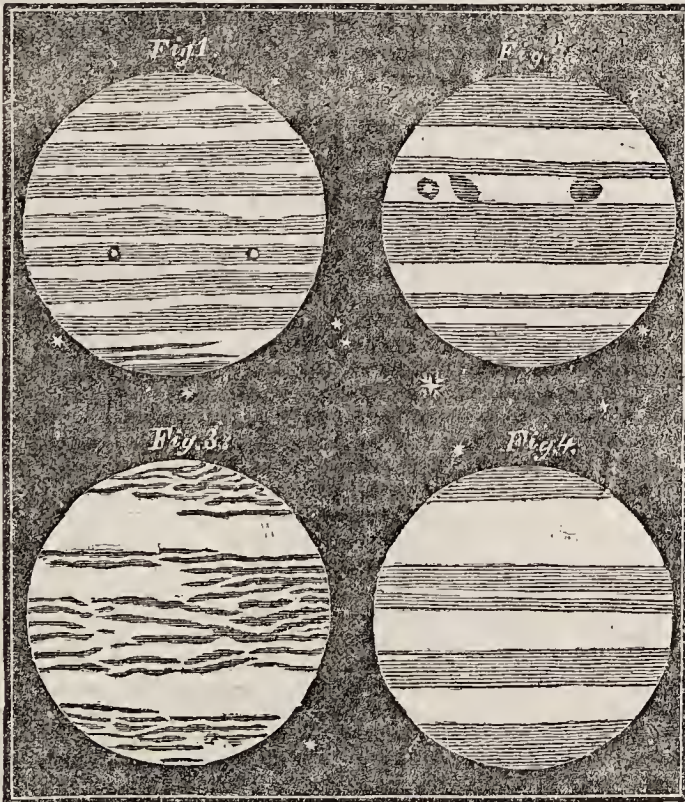


several species of luminous and fiery meteors unknown to the scientific world. Were persons of this description, particularly watchmen, soldiers, sailors, mail-coach guards, policemen, and such like, capable of observing such appearances with scientific interest and accuracy, and of recording their observations, various important additions might be made to the facts which compose the natural history of the atmosphere.

Similar additions might be made to our knowledge of thunder-storms, were their phenomena and concomitant circumstances accurately noted by a vast number of persons in different places. It might, for example, be determined, from a multitude of observations made with this special object in view,—at what distance from the earth a thunder-cloud may explode without danger?—in what circumstances, and at what elevation it generally attains its striking distance, and brings us within the range of its destructive influence?—what particular effects, hitherto unobserved, are produced by lightning on animal, vegetable, and mineral substances?—to what practical purposes its agency might be applied,—and how its destructive ravages might be averted or diminished? The same remarks will apply to the singular phenomenon of meteoric stones. These have seldom been observed at the instant of their descent by men addicted to philosophical research; but chiefly by peasants, laborers, and mechanics, who, at present, are generally unqualified for attending to every circumstance in the preceding and concomitant phenomena connected with their descent, with the discerning eye of a philosopher; and therefore, we may still be ignorant of certain important facts in the history of the fall of these bodies, which may long prevent us from forming any rational theory to explain their causes, or to determine the regions whence their origin is derived.

*Astronomy.*—My next illustration shall be taken from the science of astronomy. Though this is among the oldest of the sciences; and its general principles are established with greater precision than those of almost any other department of science, yet many *desiderata* requisite to its perfection, still remain to be ascertained. The late discovery of several new planets, both primary and secondary, leads us to conclude, that other globes of a similar nature belonging to our system, may still lie hid in the distant spaces of the firmament. The spheroidal figure of some of the planets—their periods of rotation—the nature of the changes which appear to take place on their surfaces or in their atmospheres—the precise nature of the solar spots, the causes of their changes, and the influence which these changes produce on our earth or atmosphere—the parallax of the fixed stars—the rate of motion of the planetary system in absolute space—the gradual formation of nebulae—the nature of variable stars—the number of comets, their periods, the nature of their tails and atmospheres, and their uses in the system of nature—with many other interesting particulars of a similar description, still remain to be ascertained. To determine such objects, requires a multiplicity of long-continued observations in every region of the heavens; and it must be evident, that the more we increase the number of astronomical observers, the greater chance we shall have of acquiring a more accurate and comprehensive knowledge of the bodies which roll in the distant regions of the universe, and of the relations they bear to one another, and to the whole system of nature.

This position might be illustrated by a few examples. The surface of Jupiter has been found to be diversified with a variety of spots and belts; the belts, which are considerably darker than the general surface of the planet, are observed to vary



in their number, distance, and position. Sometimes only one or two, and sometimes seven or eight belts have been observed; sometimes they are quite dis-

fract, and at other times they seem to run into each other; and in some instances, the whole surface of this planet has appeared to be covered with small

curved bolts that were not continuous across his disc.

The foregoing figures represent some of the diversified views which Jupiter sometimes exhibits.

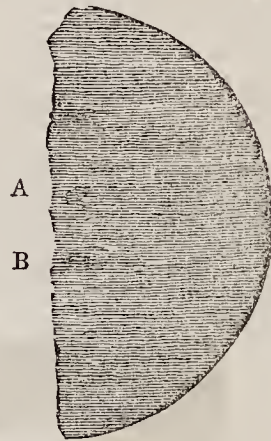
Fig. 1, is copied from Dr. Long, and appears to be one of the views of this planet taken by the celebrated Cassini. It consists of about nine different belts. Fig. 2, is copied from Schroeter, and exhibits a view of Jupiter about the time of its occultation by the moon, on the 7th of April 1792. Fig. 3, is one of Sir W. Herschel's views of this planet, as it appeared on the 28th of May 1780, when the whole disc of Jupiter appeared covered with small curved belts, or rather lines, that were not continuous across his disc. Fig. 4, contains a view which is nearly the appearance which Jupiter exhibits at present, and which is not much different from his appearance for several years past. These appearances may be seen by a good achromatic telescope, magnifying from 80 to 150 times. These views demonstrate, that changes of considerable magnitude are occasionally taking place, either on the surface or in the atmosphere of this planet, which it would be of some importance to ascertain, in order to our acquiring a more intimate knowledge of the physical constitution of this globe. Now, were a number of observers, in different places, to mark these appearances, and to delineate the aspect of this planet during the space of two or three periodical revolutions,\* marking the periods of the different changes, and noting at the same time the positions of his satellites—it might be ascertained, whether these changes are occasioned by tides, which are differently affected according to the position of his moons, or by immense strata of clouds, or other changes that take place in his atmosphere, or by some great physical revolutions which are occasionally agitating the surface of this planet. The observers of such facts should be numerous, in order that the deficiencies of one might be supplied by another, and the general conclusions deduced from a comparison of all the observations taken together; and it would be requisite, that the places of observations be in different countries, that the deficiency of observations in one place, occasioned by a cloudy atmosphere, might be compensated by those made in the serene sky of another. Such a series of observations, although they should not lead to satisfactory conclusions in relation to the particulars now stated, could scarcely fail of throwing some additional light on the nature and constitution of this planet.

With respect to the planet *Venus*, the author some time ago ascertained from observation,† that this planet may be distinctly seen in the day-time, at the time of its *superior* conjunction with the sun, when it presents to the earth a full enlightened hemisphere; provided its geocentric latitude, or distance from the sun's center at the time be not less than  $1^{\circ} 43'$ . This is the only position (except at the time of a transit, which happens only once or twice in a hundred years) in which the polar and equatorial diameters of this planet can be measured, and their difference, if any, ascertained, so as to determine whether its figure, like that of the earth and several other planets, be *spheroidal*. But as this planet may not happen for a series of years to be in the precise position for such an observation, the attempt to determine

the points now stated, even when the planet happens to be placed in the requisite circumstances, would, in all probability, fail, if a number of observers at the same time, in different places, were not engaged in the observation; on account of the uncertainty of enjoying a serene sky at one particular place, during the moments when the observation should be made. Whereas, by a multitude of observations in different places, the object in view could not fail of being determined. The disputes respecting the period of rotation of this planet (whether it be 23 hours 20 minutes, or 24 days 8 hours) might also be settled, were a number of persons to observe its surface with equatorial telescopes in the day-time; particularly in those southern climes where the air is serene, and the sky exhibits a deep azure, where, in all probability, spots would be discovered, which could be traced in their motions for successive periods of twelve hours or more, which would determine to a certainty the point in question.

The following figure and explanation will perhaps tend to show the reason of the dispute which has arisen in reference to this point

Let A represent a spot on the surface of Venus.



As this planet is seen, by the naked eye, only in the morning a little before sun-rise, or in the evening a short time after sun-set—the motion of the spot cannot be traced above an hour or two in succession; and, consequently, during that time, its progressive motion is almost imperceptible. Suppose the observation to have been made in the evening, after sun-set, the next observation cannot be made until about the same time, on the following evening, when it is found that the spot has moved from A to B. But it is still uncertain whether the spot has only moved from A to B, since the last observation, or has finished a complete revolution, and moved the distance A B as a part of another revolution round the axis of the planet. This point can only be ascertained by tracing the motion of the spot without interruption for 10, 12, or 14 hours, when, if the rotation is performed in  $23\frac{1}{2}$  hours, the motion of the spot could be traced without interruption across the whole disc of the planet. But such an observation could only be made in the day-time, in a serene sky, and by means of equatorial instruments, and by numbers of observers in different places, where the attention is directed to the same object. But the limits to which I am confined, in throwing out these cursory hints, prevent me from entering into minute details.

In regard to *comets*, it is scarcely necessary to remark, that were the number of those whose attention is directed to a survey of the heavens

\* The annual or periodical revolution of Jupiter is completed in about eleven years and ten months.

† See Nicholson's Phil. Journal, vol. xxxvi for Oct. 1813. Edin. Phil. Journal, No. v, for July 1820.—Monthly Mag. Feb. 1814, and August 1820, p. 62.—Scots Magazine for 1814, p. 84, &c.

considerably increased, many of those eccentric bodies, which pass and repass within the orbits of the planets without being perceived, could not fail of being detected. Were multitudes of such persons engaged in exploring the celestial regions, on opposite sides of the globe, those comets which pass within the limits of our view, and which are above our horizon only in the daytime, and consequently invisible, would be detected, during the night, by our antipodes in the opposite regions of the globe. By this means the number of those bodies belonging to our system, the diversified phenomena they present, the form of their trajectories, the periods of their revolutions, the nature of their tails, and their ultimate destination, might be more accurately determined. With respect to the *fixed stars*, particularly those termed *variable stars*, the results of a multitude of observations made by different persons, might lead us to determine, whether those changes in brightness which they undergo, arise from the transits of large planets revolving around them, and thus furnish direct evidence of their being the centers of systems analogous to our own,—or whether they be occasioned by large spots which periodically interpose between our sight, and then disappear in the course of their rotation,—or whether the distance of such stars be changed by their revolving in a long narrow ellipse, whose transverse axis is situated nearly in our line of vision. In the several instances now stated, an immense variety of successive observations, by numerous observers at different stations, are requisite to accomplish the ends in view; but the limits of this section prevent me from entering into those details requisite for rendering the hints now suggested perspicuous to those who have not devoted their attention to this subject.

The *Moon* being the nearest celestial body to the earth, it might have been expected that the variety of scenery on her surface, and even some parts of her physical constitution, might have been ascertained and delineated. Yet all that has hitherto been discovered with certainty in relation to this body is, that her surface is strikingly diversified with mountains and valleys, with vast caverns or hollows surrounded with mountainous ridges, and with several elevated peaks, which rise, like a sugar loaf, from the middle of the plains. We have no accurate delineation of the lunar scenery, as exhibited in the various stages of the moon's increase and decrease, except those which have been published by Hevelius and Schroeter, which have never been translated into our language, and, consequently are very little known. Most of our English books on astronomy contain nothing more than a paltry and inaccurate view of the *full moon*, which has been copied by one engraver from another, without any improvements, ever since the days of Riccioli, and long before the telescope was brought to its present state of improvement. It is not from a telescopic view of the *full moon* that any specific deductions can be made respecting the appearance and arrangement of her diversified scenery; but from long-continued observations of her surface about the period of the quadratures, and at the times when she assumes a crescent or a gibbous phase; for it is only at such times that the shadows of her cavities and mountain-ridges can be distinctly perceived. As there is none of the celestial bodies whose constitution and scenery we have so excellent an opportunity of inspecting, had we a sufficient number of astronomical observers, furnished with good telescopes, the surface of this globe might be almost as accu-

rately delineated as that of the earth, and the most prominent changes that take place on its surface plainly detected. In order to bring to light the minute parts of its scenery, it would only be requisite to distribute the entire surface of this luminary among a hundred or a thousand observers, allotting to each one or more spots as the particular object of his attention, with the understanding, that he is to inspect them with care through every variety of shade they may exhibit, and during the different stages of the moon's increase and decrease, and delineate the different aspects they may present. When we consider that, by means of a telescope which magnifies 200 times, an object on the moon that measures only 600 yards may be perceived as a visible point, and by one which magnifies 800 times, an object not larger than 150 yards in diameter may be distinguished—we can scarcely entertain a doubt, that a number of interesting discoveries might soon be made on the lunar surface, were such minute observations as these now suggested to be continued for a series of years, which might afford sensible and demonstrative evidence of the moon's being a habitable world. But before attention to such objects becomes general, and the number of astronomical observers be increased far beyond what it is at present, such discoveries can scarcely be expected.

I shall only remark farther on this head, that several discoveries have been made by accidentally directing a telescope to certain parts of the heavens. It is well known that Miss Herschel, while amusing herself in looking at the heavens through Sir William Herschel's telescope, discovered at different times a variety of comets, which might otherwise have passed unnoticed by the astronomical world; and several of the new planets which have been discovered within the last 50 or 60 years, were detected when the discoverers were employed making observations with a different object in view. The splendid comet which appeared in our hemisphere in 1811, was first discovered in this country by a *sawyer*,\* who, with a reflecting telescope of his own construction, and from his *sawpit* as an observatory, descried that celestial visitant before it had been noticed by any other astronomer in North Britain. The author of this work detected this comet a day or two afterward, before he had been informed of the discovery, while he was taking a random sweep over the northern region of the heavens. He had directed his telescope to a certain star in the neighborhood of *Ursa Major*, and immediately afterward, taking a general sweep upward and downward, and to the east and west, an uncommon object appeared in the field of view, which, after a little inspection, was perceived to be a comet, and he naturally concluded that he had made the first discovery, until the newspapers afterward informed him that it had been detected a day or two before. It was while Sir W. Herschel was inspecting some small stars near the foot of *Castor*, with a different object in view, that he discovered the planet which bears his name, and which he at first took for a comet. It had been seen thirty years before, but for want of numerous observers to mark its motions, it had been marked in catalogues as a fixed star. It was while Mr. Harding of Lilienthal, near Bremen, was forming an atlas of the stars so far as the eighth magnitude, that, on the 1st September, 1804, he discovered in the constellation *Pisces* the

\* The name of this gentleman is Mr. Veitch, and I believe he resides in the neighborhood of Kelso.

planet Juno, one of the four asteroids situated between the orbits of Mars and Jupiter.

If, therefore, instead of a few individuals occasionally engaged in surveying celestial phenomena, and chiefly confined to a small portion of Europe,—were thousands and ten thousands of telescopes daily directed to the sky from every region of the earth, and were distinct portions of the heavens allotted to distinct classes of observers, as the object of their more immediate research, every portion of that vast concave, with the numerous globes which roll within its wide circumference, as far as human vision assisted by art can penetrate, would ere long be thoroughly explored, and its hidden worlds disclosed to view. No comet could pass within the orbit of Jupiter without being detected,—the undiscovered planets belonging to our system, if any still remain, would be brought to view,—the periodical changes on the surfaces and in the atmospheres of the planets already discovered, with all their diversified phenomena, would be more accurately ascertained and delineated,—the path of the solar system in absolute space, the velocity of its motion, the distant center about which it revolves, and the center of gravity of the nebula to which it belongs, might be determined,—the changes and revolutions that are taking place among the fixed stars,—the undiscovered strata of *nebulae*,—the old systems that are going into decay,—the new creations that may be emerging into existence, and many other sublime objects which at present lie concealed in the unexplored regions of space, might be brought within the range of human contemplation, and astronomy, the sublimest of all the sciences, approximate toward perfection.

For making the observations now supposed, a profound knowledge of the physical and mathematical principles of astronomy is not absolutely necessary. All the qualifications essentially requisite are,—a general knowledge of the elements of the science, of the celestial phenomena which have already been explored, and of the method of determining the right ascension and declination of any observed phenomenon,—qualifications, which every person of common understanding can easily acquire.

I might next have illustrated the general position laid down in the beginning of this section from the science of *chemistry*. This science, having for its object to ascertain the ingredients that enter into the composition of bodies, the nature of those ingredients, the manner in which they combine, and the properties resulting from their combination; or, in other words, an analytical examination of the material world, and the principles which concur to produce its diversified phenomena; it is apparent, at first view, that an immense number and variety of experiments are indispensably requisite for accomplishing such objects; and, consequently, that its progress toward perfection cannot be accelerated, unless multitudes of experimenters concur in observing the phenomena of nature, and the processes of the arts, in instituting analytical experiments, and in prosecuting every inquiry which has a tendency to promote its improvement. It is chiefly in consequence of the increased number of its cultivators that this science has risen to the distinguished rank it now holds among the useful departments of human knowledge, and that so many brilliant discoveries have rewarded the investigations of its votaries. Wrenched from the grasp of empirics and alchemists, and no longer confined to the paltry object of searching for the *philosopher's stone*, it extends its range over every

object in the material world, and sheds its influence over all the other departments of physical science; and as its votaries increase in numbers and in perseverance, it will doubtless bring to light scenes and discoveries still more interesting and brilliant than those which have hitherto been disclosed. Illustrations of the same description might also have been taken from optics, electricity, magnetism, galvanism, pneumatics, and other departments of natural science; but having protracted this section to a disproportionate length, the instances already stated will, I presume, be sufficient to prove the truth of the position, “*that a general diffusion of knowledge would have a powerful influence on the progress of science.*”

From the few hints now given, and from many others that might have been suggested, had my limits permitted, it will appear, that much still remains to be accomplished until any science, even those which are farthest advanced, arrive at perfection. The reason is obvious; the scene of universal nature has never yet been thoroughly surveyed, and never will be, until the eyes and the intellects of millions be fixed in the contemplation of its multifarious and diversified objects and relations. Until the universe, in all its aspects, so far as it lies within the range of human inspection, be more particularly explored, clouds and darkness will continue to rest on many interesting departments of knowledge, and many of our most specious theories in the sciences must be considered as reposing on slender and unstable foundations. Prior to the introduction of the inductive method of philosophizing, men of science were extremely prone to the framing of hypotheses, before they had attentively surveyed and collected the requisite facts, and when only a few scattered fragments of nature were present to their view. Theory was reared upon theory, and system upon system; each of them obtained its admirers and its period of applause, but, in consequence of modern researches, they have now passed away like a dream or a vision of the night. The crystalline spheres with which Ptolemy had enclosed the heavens are now dashed to pieces; the vortices of Des Cartes have long since ceased their whirling; the terraqueous globe which Tycho had fixed in the center of the universe is now set in rapid motion through the heavens, in company with the planetary orbs; and the abyss of water with which Burnet had filled the internal cavity of the earth is now converted into a mass denser than the solid rock. The *Terra Australis Incognita*, which served as a prop to certain theories, has completely vanished, and is now transformed into a dreary mass of water and ice. The subtle *ether*, which formerly accounted for so many phenomena, is now evaporated into electricity and heat. Whiston's idea of the cometary origin of our globe, and Buffon's fancy of the earth's being a splinter struck from the body of the sun, are fast sinking into oblivion; and such will be the fate of every theory, however specious, which is not founded on the broad basis of inductive evidence.

Even in the present day, there is still too great a propensity to generalize, without submitting to the trouble of observing phenomena, and noting their various modifications and attendant circumstances. The human mind is impatient, and attempts to reach the goal by the shortest and most rapid course, while observation and experiment are tedious and slow. Instead of surveying the material world with his own eyes, and investigating, by observation and experiment, its principles and laws, the man of genius frequently shuts

himself up in his closet, and from a few scattered fragments of nature, constructs, in his imagination, a splendid theory, which makes a noise and a blaze for a little, like an unsubstantial meteor, and then vanishes into air. The system of nature, though directed in its general movements by a few simple laws, is too grand and extensive, and too complex in many of its parts, to be grasped by a few individuals, after a cursory survey; and, therefore, to attempt to comprehend its multifarious revolutions, phenomena and objects within the range of theories founded on a partial view of some of its detached parts, is not only an evidence of presumption and folly, but tends to damp our ardor in prosecuting the only sure path which leads to discovery, and to frustrate what appears to be one of the designs of the Creator, namely, *to grant to the intelligent inhabitants of our globe a gradual display of his stupendous plans in the universe as the reward of their incessant and unwearied contemplation of his wondrous works.*

Were the period arrived (and of its arrival I entertain no doubt, from the present movements of the human mind) when the majority of mankind shall devote a portion of their time and attention to the purposes of science, and to the contemplation of nature—then the different tastes of individuals, and the various situations in which they may be placed, would lead them to cultivate more particularly the science most congenial to their minds; and were distinct departments of the same science marked out for distinct classes of individuals, as the more immediate field of their investigation, on the principle of the division of labor, every leading principle and fact in relation to that science would soon be detected and illustrated in all its practical bearings. Even as matters presently stand, were the whole literary and scientific world to form itself into one great republic, and to allot the several branches of every department of knowledge to the different classes of such a community, according to their respective tastes and pursuits, as the object of their more particular attention, it might be followed by many interesting results, and important discoveries and improvements. But we live in too early a period in the history of science to expect a general interest to be taken in such objects; we are but just emerging from the gloom of ignorance and superstition; the great body of mankind still suffer their faculties to lie in a state of languor and inactivity, and those who are more vigorous and alert are too much engrossed in commercial speculations, in grasping at power and opulence, and in the indulgence of sensual gratifications, to think of attending to the interests of science and the progress of the human mind. Much, however, might be accomplished in this respect, with ease and pleasure, by various classes of society, and without interfering with their ordinary avocations, were their minds inclined and their attention directed to such pursuits. Sailors, in crossing the Atlantic, the Pacific, and the Indian oceans, have frequently excellent opportunities of observing the phenomena of the waters, the atmosphere, and the heavens, peculiar to the climates through which they pass; and were the facts presented to their view observed with care, classified, and recorded, they might, in many instances, contribute to the advancement of science. But thousands of such persons can sail twice “from Indus to the frozen pole, as ignorant as their *log*, and as stubborn as their compass,” without importing one intellectual acquisition. The observations made during a single voyage across the Atlantic, by a single observer, M. Humboldt, on the aspect of the Antarctic region of the

heavens—the peculiar azure of the African sky—the luminous meteors of the atmosphere—the tides, the currents, and the different colors of the ocean, and other phenomena which happened to present themselves to his view—are of more value to the scientific world than the observations of ten thousands of other beings who, for a series of years, have traversed the same regions. Yet these possessed, on an average, the same sentient organs, the same intellectual powers, though somewhat differently modified and directed, the same natural capacities for observation as this distinguished philosopher, which required only an impulse to be given in a certain direction, in order to accomplish the same ends. And was Humboldt more burdened and perplexed, or did he feel less comfortable and happy than his ignorant and groveling associates in the ship that wafted them across the ocean? No. He felt emotions of delight and intellectual enjoyments to which they were utter strangers. While they were lolling on their hammocks, or loitering upon deck, viewing every object with a “brute unconscious gaze,” and finding no enjoyment but in a glass of grog,—a train of interesting reflections, having a relation to the past, the present, and the future, passed through the mind of this philosopher. He felt those exquisite emotions which arise from perception of the beautiful and the sublime; he looked forward to the advancement of natural science as the result of his observations, and beheld a display of the wisdom and grandeur of the Almighty in the diversified scenes through which he passed. Such observations and mental employments as those to which I allude, so far from distracting the mind, and unfitting it for the performance of official duties, would tend to prevent that languor and *ennui* which result from mental inactivity, and would afford a source of intellectual enjoyment amidst the uniformity of scene, which is frequently presented in the midst of the ocean.

From the whole that has been now stated on this subject, it appears, that in order to make science advance with accelerated steps, and to multiply the sources of mental enjoyment, we have only to set the machinery of the human mind (at present in a quiescent state) in motion, and to direct its movements to those objects which are congenial to its native dignity and its high destination. The capacity of the bulk of mankind for learning mechanical employments, and for contriving and executing plans of human destruction, proves that they are competent to make all the researches requisite for the improvement of science. The same mental energies now exerted in mechanical labor and in the arts of mischief, if properly directed, and acting in unison, and accompanied with a spirit of perseverance, would accomplish many grand and beneficent effects, in relation both to the physical and moral world, and would amply compensate the occasional want of extraordinary degrees of mental vigor. Were only a hundred millions of eyes and of intellects (or the tenth part of the population of our globe), occasionally fixed on all the diversified aspects, motions and relations of universal nature, it could not fail of being followed by the most noble and interesting results, not only in relation to science, but to social and moral order, and to the general melioration of mankind. Were this supposition realized, our travelers, merchants, and mariners, along with the produce of foreign lands, might regularly import, without the least injury to their commercial interests, interesting facts, both physical and moral, scientific observations, chemical experiments, and various other fragments of useful information for

rearing the Temple of science, and extending the boundaries of human knowledge.

#### SECTION IV.

##### ON THE PLEASURES AND ENJOYMENTS CONNECTED WITH THE PURSUITS OF SCIENCE.

MAN is a compound being; his nature consists of two essential parts, body and mind. Each of these parts of the human constitution has its peculiar uses, and is susceptible of peculiar gratifications. The body is furnished with external senses, which are both the sources of pleasure and the inlets of knowledge, and the Creator has furnished the universe with objects fitted for their exercise and gratification. While these pleasures are directed by the dictates of reason, and confined within the limits prescribed by the Divine law, they are so far from being unlawful, that in the enjoyment of them we fulfill one of the purposes for which our Creator brought us into existence. But the pursuit of sensitive pleasures is not the ultimate end of our being; we enjoy such gratifications in common with the inferior animals; and in so far as we rest in them as our chief good, we pour contempt on our intellectual nature, and degrade ourselves nearly to the level of the beasts that perish.

Man is endowed with intellectual powers, as well as with organs of sensation,—with faculties of a higher order, and which admit of more varied and sublime gratifications than those which the senses can produce. By these faculties we are chiefly distinguished from the lower orders of animated existence; in the proper exercise and direction of them, we experience the highest and most refined enjoyments of which our nature is susceptible, and are gradually prepared for the employments of that immortal existence to which we are destined. The corporeal senses were bestowed chiefly in subserviency to the powers of intellect, and to supply materials for thought and contemplation; and the pleasures peculiar to our intellectual nature, rise as high above mere sensitive enjoyments, as the rank of man stands in the scale of existence, above that of the fowls of the air, or the beasts of the forest. Such pleasures are pure and refined; they are congenial to the character of a rational being; they are more permanent than mere sensitive enjoyments; they can be enjoyed when worldly comforts are withdrawn, and when sensual gratifications can afford no delight; they afford solace in the hours of retirement from the bustle of business, and consolation amidst the calamities and afflictions to which humanity is exposed; and the more we acquire a relish for such pleasures, the better shall we be prepared for associating with intelligences of a higher order in the future world.

Before proceeding to the more particular illustration of this topic, let us consider the state and the enjoyments of the man whose mind is shrouded in ignorance. He grows up to manhood like a vegetable, or like one of the lower animals that are fed and nourished for the slaughter. He exerts his physical powers, because such exertion is necessary for his subsistence; were it otherwise, we should most frequently find him dozing over the fire, or basking in the sun, with a gaze as dull and stupid as his ox, regardless of everything but the gratification of his appetites. He has perhaps been taught the art of reading, but has never applied it to the acquisition of knowledge. His views are chiefly confined to the ob-

jects immediately around him, and to the daily avocations in which he is employed. His knowledge of society is circumscribed within the limits of his parish, and his views of the world in which he dwells are confined within the range of the country in which he resides, or of the blue hills which skirt his horizon. Of the aspect of the globe in other countries—of the various tribes with which they are peopled—of the seas and rivers, continents and islands which diversify the landscape of the earth—of the numerous orders of animated beings which people the ocean, the atmosphere and the land,—of the revolutions of nations, and the events which have taken place in the history of the world, he has almost as little conception as the animals that range the forest, or bound through the lawns. In regard to the boundless regions that lie beyond him in the firmament, and the bodies that roll there in magnificent grandeur, he has the most confused and inaccurate ideas; and he seldom troubles himself with inquiries in relation to such subjects. Whether the stars be great or small, whether they be near us or at a distance, or whether they move or stand still, is to him a matter of trivial importance. If the sun give him light by day, and the moon by night, and the clouds distill their watery treasures upon his parched fields, he is contented, and leaves all such inquiries and investigations to those who have little else to engage their attention. He views the canopy of heaven as merely a ceiling to our earthly habitation, and the starry orbs as only so many luminous studs or tapers to diversify its aspect, and to afford a glimmering light to the benighted traveler. Of the discoveries which have been made in the physical sciences in ages past, of the wonders of creation which they have unfolded to view, of the instruments which have been invented for exploring the universe, and of the improvements which are now going forward in every department of science and art, and the prospects they are opening to our view, he is almost as entirely ignorant as if he had been fixed under the frozen pole, or chained to the surface of a distant planet. He considers learning as consisting chiefly in the knowledge of grammar, Greek and Latin; and philosophy and astronomy, as the arts of telling fortunes and predicting the state of the weather; and experimental chemistry, as allied to the arts of magic and necromancy. He has no idea of the manner in which the understanding may be enlightened and expanded, he has no relish for intellectual pursuits, and no conception of the pleasures they afford, and he sets no value on knowledge but in so far as it may tend to increase his riches and his sensual gratifications. He has no desire for making improvements in his trade or domestic arrangements, and gives no countenance to those useful inventions and public improvements which are devised by others. He sets himself against every innovation, whether religious, political, mechanical, or agricultural, and is determined to abide by the "good old customs" of his forefathers, however irrational and absurd. Were it dependent upon him, the moral world would stand still as the material world was supposed to do in former times; all useful inventions and improvements would cease, existing evils would never be remedied, ignorance and superstition would universally prevail, the human mind be arrested in its progress to perfection, and man would never arrive at the true dignity of his intellectual nature.

It is evident that such an individual (and the world contains thousands and millions of such

characters), can never have his mind elevated to those sublime objects and contemplations which enrapture the man of science, nor feel those pure and exquisite pleasures which cultivated minds so frequently experience; nor can he form those lofty and expansive ideas of the Deity which the grandeur and magnificence of his works are calculated to inspire. He is left as a prey to all those foolish notions and vain alarms which are engendered by ignorance and superstition; and he swallows, without the least hesitation, all the absurdities and childish tales respecting witches, hobgoblins, specters and apparitions, which have been handed down to him by his forefathers in former generations. And while he thus gorges his mind with fooleries and absurdities, he spurns at the discoveries of science as impositions on the credulity of mankind, and contrary to reason and common sense. That the sun is a million of times larger than the earth, that light flies from his body at the rate of two hundred thousand miles in a moment of time, and that the earth is whirling round its axis from day to day, with a velocity of a thousand miles every hour, are regarded by him as notions far more improbable and extravagant than the story of the "Wonderful Lamp," and all the other tales of the "Arabian Night's Entertainments." In his hours of leisure from his daily avocations, his thoughts either run wild among the most groveling objects, or sink into sensuality or inanity, and solitude and retirement present no charms to his vacant mind. While human beings are thus immersed in ignorance, destitute of rational ideas, and of a solid substratum of thought, they can never experience those pleasures and enjoyments which flow from the exercise of the understanding, and which correspond to the dignity of a rational and immortal nature.

On the other hand, the man whose mind is irradiated with the light of substantial science, has views, and feelings, and exquisite enjoyments to which the former is an entire stranger. In consequence of the numerous and multifarious ideas he has acquired, he is introduced, as it were, into a new world, where he is entertained with scenes, objects, and movements, of which a mind enveloped in ignorance can form no conception. He can trace back the stream of time to its commencement; and, gliding along its downward course, can survey the most memorable events which have happened in every part of its progress from the primeval ages to the present day—the rise of empires, the fall of kings, the revolutions of nations, the battles of warriors, and the important events which have followed in their train—the progress of civilization, and of arts and sciences—the judgments which have been inflicted on wicked nations—the dawnings of Divine mercy toward our fallen race—the manifestation of the Son of God in our nature—the physical changes and revolutions which have taken place in the constitution of our globe—in short, the whole of the leading events in the chain of Divine dispensation from the beginning of the world to the period in which we live. With his mental eye he can survey the terraqueous globe in all its variety of aspects; contemplate the continents, islands and oceans which compose its exterior, the numerous rivers by which it is indented, the lofty ranges of mountains which diversify its surface, its winding caverns, its forests, lakes, sandy deserts, ice-islands, whirlpools, boiling springs, glaciers, sulphuric mountains, bituminous lakes, and the states and empires into which it is distributed, the tides and currents of

the ocean, the ice-bergs of the polar regions, and the verdant scenes of the torrid zone. He can climb, in imagination, to the summit of the flaming volcano, listen to its subterraneous bellowings, behold its lava bursting from its mouth and rolling down its sides like a flaming river—descend into the subterranean grotto, survey from the top of the Andes, the lightnings flashing and the thunders rolling far beneath him—stand on the brink of the dashing cataract and listen to its roarings—contemplate the ocean rearing its billows in a storm, and the hurricane and tornado tearing up forests by their roots, and tossing them about as stubble. Sitting at his fireside, during the blasts of winter, he can survey the numerous tribes of mankind scattered over the various climates of the earth, and entertain himself with views of their manners, customs, religion, laws, trade, manufactures, marriage ceremonies, civil and ecclesiastical governments, arts, sciences, cities, towns and villages, and the animals peculiar to every region. In his rural walks he cannot only appreciate the beneficence of Nature and the beauties and harmonies of the vegetable kingdom, in their exterior aspect, but can also penetrate into the hidden processes which are going on in the roots, trunks and leaves of plants and flowers, and contemplate the numerous vessels through which the sap is flowing from their roots through the trunks and branches, the millions of pores through which their odoriferous effluvia exhale, their fine and delicate texture, their microscopical beauties, their orders, genera, and species, and their uses in the economy of nature.

With the help of his microscope, he can enter into a world unknown to the ignorant, and altogether invisible to the unassisted eye. In every plant and flower which adorns the field, in every leaf of the forest, in the seeds, prickles and down of all vegetables, he perceives beauties and harmonies, and exquisite contrivances, of which, without this instrument, he could have formed no conception. In every scale of a haddock he perceives a beautiful piece of net-work, admirably contrived and arranged, and in the scale of a sole a still more diversified structure, which no art could imitate, terminated with pointed spikes, and formed with admirable regularity. Where nothing but a speck of moldiness appears to the naked eye, he beholds a forest of mushrooms with long stalks, and with leaves and blossoms distinctly visible. In the eyes of a common fly, where others can see only two small protuberances, he perceives several thousands of beautiful transparent globes, exquisitely rounded and polished, placed with the utmost regularity in rows, crossing each other like a kind of lattice-work, and forming the most admirable piece of mechanism which the eye can contemplate. The small dust that covers the wings of moths and butterflies he perceives to consist of an infinite multitude of feathers of various forms, not much unlike the feathers of birds, and adorned with the most bright and vivid colors. In an animal so small that the naked eye can scarcely distinguish it as a visible point, he perceives a head, mouth, eyes, legs, joints, bristles, hair, and other animal parts and functions, as nicely formed and adjusted, and endowed with as much vivacity, agility and intelligence as the larger animals. In the tail of a small fish, or the foot of a frog, he can perceive the variegated branching of the veins and arteries, and the blood circulating through them with amazing velocity. In a drop of stagnant water he perceives thousands of living beings of various shapes and sizes, beautifully

formed, and swimming with wanton vivacity like fishes in the midst of the ocean. In short, by this instrument he perceives that the whole earth is full of animation, and that there is not a single tree, plant or flower, and scarcely a drop of water that is not teeming with life and peopled with its peculiar inhabitants. He thus enters, as it were, into a new world, invisible to other eyes, where every object in the animal, vegetable and mineral kingdoms, presents a new and interesting aspect, and unfolds beauties, harmonies, contrasts, and exquisite contrivances, altogether inconceivable by the ignorant and unreflecting mind.

In the invisible atmosphere which surrounds him, where other minds discern nothing but an immense blank, he beholds an assemblage of wonders, and a striking scene of Divine Wisdom and Omnipotence. He views this invisible agent not only as a *material* but as a *compound* substance—compounded of two opposite principles, the one the source of flame and animal life, and the other destructive to both, and producing by their different combinations, the most diversified and beneficent effects. He perceives the atmosphere, as the agent under the Almighty, which produces the germination and growth of plants, and all the beauties of the vegetable creation—which preserves water in a liquid state—supports fire and flame, and produces animal heat, which sustains the clouds, and gives buoyancy to the feathered tribes—which is the cause of winds—the vehicle of smells—the medium of sounds—the source of all the pleasures we derive from the harmonies of music—the cause of that universal light and splendor which is diffused around us, and of the advantages we derive from the morning and evening twilight. In short, he contemplates it as the prime mover in a variety of machines,—as impelling ships across the ocean, blowing our furnaces, grinding our corn, raising water from the deepest pits, extinguishing fires, setting power-looms in motion, propelling steam-boats along rivers and canals, raising balloons to the region of the clouds, and performing a thousand other beneficent agencies, without which our globe would cease to be a habitable world. All which views and contemplations have an evident tendency to enlarge the capacity of the mind, to stimulate its faculties, and to produce rational enjoyment.

Again,—the man of knowledge, even when shrouded in darkness, and in solitude, where other minds could find no enjoyment, can entertain himself with the most sublime contemplations. He can trace the huge globe on which we stand flying through the depths of space, carrying along with it its vast population, at the rate of sixty thousand miles every hour, and, by the inclination of its axis, bringing about the alternate succession of summer and winter, spring and harvest. By the aid of his telescope he can transport himself toward the moon, and survey the circular plains, the deep caverns, the conical hills, the lofty peaks, the shadows of the hills and vales, and the rugged and romantic mountain scenery which diversify the surface of this orb of night. By the help of the same instrument, he can range through the planetary system, wing his way through the regions of space along with the swiftest orbs, and trace many of the physical aspects and revolutions which have a relation to distant worlds. He can transport himself to the planet Saturn, and behold a stupendous ring 600,000 miles in circumference, revolving in majestic grandeur every ten hours, around a globe nine hundred times larger than the earth, while seven moons larger than ours, along with an innumerable

host of stars, display their radiance, to adorn the firmament of that magnificent world. He can wing his flight to the still more distant regions of the universe, leaving the sun and all his planets behind him, until they appear like a scarcely discernible speck in creation, and contemplate thousands and millions of stars and starry systems, beyond the range of the unassisted eye, and wander among suns and worlds dispersed throughout the boundless dimensions of space. He can fill up in his imagination, those blanks which astronomy has never directly explored, and conceive thousands of systems and ten thousands of worlds, beyond all that is visible by the optic tube, stretching out to infinity on every hand,—new creations incessantly starting into existence—peopled with intelligences of various orders, and all under the superintendence and government of “the King Eternal, Immortal and Invisible,” whose power is omnipotent, and the limits of his dominions past finding out.

It is evident that a mind capable of such excursions and contemplations as I have now supposed, must experience enjoyments infinitely superior to those of the individual whose soul is enveloped in intellectual darkness. If substantial happiness is chiefly seated in the mind, if it consists in the vigorous exercise of its faculties, if it depends on the multiplicity of objects which lie within the range of its contemplation, if it is augmented by the view of scenes of beauty and sublimity, and displays of infinite intelligence and power, if it is connected with tranquillity of mind, which generally accompanies intellectual pursuits, and with the subjugation of the pleasures of sense to the dictates of reason—the enlightened mind must enjoy gratifications as far superior to those of the ignorant, as man is superior, in station and capacity, to the worms of the dust.

In order to illustrate this topic a little farther, I shall select a few facts and deductions in relation to science, which demonstrate the interesting nature and delightful tendency of scientific pursuits.

Every species of rational information has a tendency to produce pleasing emotions. There is a certain gratification in becoming acquainted with objects and operations of which we were formerly ignorant, and that, too, altogether independent of the practical tendency of such knowledge, of the advantages we may expect to reap from it, or the sensitive enjoyments with which it may be accompanied. A taste for knowledge, a capacity to acquire it, and a pleasure accompanying its acquisition, form a part of the constitution of every mind. The Creator has implanted in the human mind a principle of curiosity, and annexed a pleasure to its gratification, to excite us to investigations of the wonders of creation he has presented before us, to lead us to just conceptions of his infinite perfections, and of the relation in which we stand to him as the subjects of his government. We all know, with what a lively interest most persons peruse novels and romances, where hair-breadth escapes, mysterious incidents, and tales of wonder are depicted with all the force and beauty of language. But the scenes detailed in such writings produce only a momentary enjoyment. Being retraced as only the fictions of a lively imagination, they pass away like a dream or a vision of the night, leaving the understanding bewildered, and destitute of any solid improvement. In order to improve the intellectual faculties while we gratify the principle of curiosity, it is only requisite, that we direct the attention to *facts* instead of fictions; and when the *real scenes* of the universe are pro-



ented in an interesting aspect, they are calculated to produce emotions of wonder and delight even superior to those excited by the most highly wrought tales of fiction and romance. The following facts and considerations will perhaps tend to corroborate this position.

In the first place, the number of effects produced by a single principle in nature, is calculated to excite emotions of admiration and delight. From the simple principle of *gravitation*, for instance, proceed all the beauties and sublimities which arise from the meandering rills, the majestic rivers, and the roaring cataracts—it causes the mountains to rest on a solid basis, and confines the ocean to its appointed channels—retains the inhabitants of the earth to its surface, and prevents them from flying off in wild confusion through the voids of space—it produces the descent of rains and dews, and the alternate flux and reflux of the tides—regulates the various movements of all animals—forms mechanical powers—gives impulsion to numerous machines—rolls the moon round the earth, and prevents her from flying off to the distant regions of space—extends its influence from the moon to the earth, from the earth to the moon, and from the sun to the remotest planets, preserving surrounding worlds in their proper courses, and connecting the solar system with other worlds and systems in the remote spaces of the universe. When a stick of sealing wax is rubbed with a piece of flannel, it attracts feathers, or small bits of paper: when a long tube of glass, or a cat's back is rubbed in the dark, they emit flashes of fire, accompanied with a snapping noise. Now, is it not delightful to a rational mind to know, that the same principle which causes wax or amber to attract light substances, and glass tubes or cylinders to emit sparks of fire, produces the lightnings of heaven, and all the sublime phenomena which accompany a violent thunder-storm, and, in combination with other agents, produces also the fiery meteor which sweeps through the sky with its luminous train, and the beautiful coruscations of the aurora borealis? There are more than fifty thousand different species of plants in the vegetable kingdom, all differing from one another in their size, structure, flowers, leaves, fruits, mode of propagation, internal vessels, medicinal virtues, and the odors they exhale. Who would imagine that this immense assemblage of vegetable productions which adorns the surface of the earth in every clime, with such a diversity of forms, fruits and colors, are the result of the combination of four or five simple substances variously modified by the hand of the Creator? Yet it is an undoubted fact, ascertained from chemical analysis, that all vegetable substances, from the invisible mushroom which adheres to a spot of moldiness, to the cedar of Lebanon and the Banian-tree, which would cover with its shade an army of ten thousand men,—are solely composed of the following natural principles,—Caloric, Light, Water, Air and Carbon.

Again, is it not wonderful, that the invisible atmosphere should compress our bodies every moment with a weight of more than thirty thousand pounds without our feeling it, and the whole earth with a weight of 12,043,468,800,000,000 of pounds, or five thousand billions of tons, that this pressure is essentially necessary to our existence, and that the small quantity of air within us, which would not weigh above a single ounce, by its strong elastic force, counteracts the effects of this tremendous pressure upon our bodies, and prevents our being crushed to pieces—that the same cause prevents our habitations from falling

upon us and crushing us to death, without which our glass windows would be shattered to atoms, and our most stately edifices tumbled into ruins!—that this atmosphere is at the same time performing an immense variety of operations in Nature and Art—insinuating itself into the pores and sap-vessels of plants and flowers—producing respiration in all living beings, and supporting all the processes of life and vegetation throughout the animal and vegetable creation—that its pressure produces the process of what is called *suction* and *cupping*—causes snails and periwinkles to adhere to the rocks on which they are found—gives effect to the adhesion of bodies by means of mortar and cement—raises water in our forcing-pumps and fire-engines—supports the quicksilver in our barometers—prevents the water of our seas and rivers from boiling and evaporating into steam—and promotes the action of our steam engines while raising water from deep pits, and while propelling vessels along seas and rivers!

In the next place, science contributes to the gratification of the human mind by enabling us to trace, in many objects and operations, surprising resemblances, where we should least of all have expected them. Who could, at first sight, imagine, that the process of breathing is a species of combustion, or burning—that the diamond is nothing else than *carbon* in a crystalized state, and differs only in a very slight degree from a piece of charcoal—that water is a compound of two invisible airs or gases, and that one of these ingredients is the principle of flame!—that the air which produces suffocation and death in coal-mines and subterraneous grottos, is the same substance which gives briskness to ale, beer, and soda water, and the acid flavor to many mineral springs—that the air we breathe is composed of the same ingredients and nearly in the same proportions as nitric acid or aquafortis, which can dissolve almost all the metals, and a single draught of which would instantly destroy the human frame—that the color of *white* is a mixture or compound of all the other colors, *red, orange, yellow, green, blue, indigo, and violet*, and consequently, that the white light of the sun produces all that diversity of coloring which adorns the face of nature—that the same principle which causes our fires to burn, forms acids, produces the rust of metals, and promotes the growth of plants by night—that plants breathe and perspire as well as animals—that carbonic acid gas, or fixed air, is the product both of vegetation, of burning, of fermentation and of breathing—that it remains indestructible by ago, and, in all its diversified combinations, still preserves its *identity*—that the air which burns in our street-lamps and illuminates our shops and manufactories, is the same which causes a balloon to rise above the clouds, and likewise extinguishes flame when it is immersed in a body of this gas—that the leaves of vegetables which rot upon the ground and appear to be lost forever, are converted by the oxygen of the atmosphere into carbonic acid gas, and this *very same carbon* is, in process of time, absorbed by a new race of vegetables, which it clothes with a new foliage, and again renews the face of nature—and that the same principle which causes the sensation of *heat* is the cause of fluidity, expands bodies in every direction, enters into every operation in nature, flies from the sun at the rate of 195,000 miles in a second of time, and, by its powerful influence, prevents the whole matter of the universe from being converted into a solid mass!

What, then, can be more delightful, to a being furnished with such powers as man, than to trace

the secret machinery by which the God of nature accomplishes his designs in the visible world, and displays his infinite power and intelligence—to enter into the hidden springs of Nature's operations, to follow her through all her winding recesses, and to perceive, from what simple principles and causes the most sublime and diversified phenomena are produced! It is with this view that the Almighty hath set before us his wondrous works, not to be overlooked, or beheld with a "brute unconscious gaze," but to be investigated, in order that they may be admired, and that in such investigations we may enjoy a sacred pleasure in contemplating the results of his Wisdom and Intelligence.

In the third place, science contributes to our enjoyment by the *grand and sublime objects she presents before us*. In consequence of the investigations which have been made to determine the distances and magnitudes of the heavenly bodies, objects of magnificence and grandeur are now presented to the view of the enlightened mind of which former ages could form no conception. These objects are magnificent in respect of *magnitude, of motion, of the vast spaces which intervene between them, and of the noble purposes for which they are destined*.

What a sublime idea, for example, is presented to the view by such an object as the planet *Jupiter*,—a globe fourteen hundred times larger than the world in which we dwell, and whose surface would contain a population a hundred times more numerous than all the inhabitants that have existed on our globe since the creation! And how is the sublimity of such an idea augmented when we consider, that this immense body is revolving round its axis at the rate of twenty-eight thousand miles in an hour, and is flying, at the same time, through the regions of space, twenty-nine thousand miles every hour, carrying along with it four moons, each of them larger than the earth, during its whole course round the center of its motion! And if this planet, which appears only like a luminous *speck* on the nocturnal sky, presents such an august idea, when its magnitude and motions are investigated, what an astonishing idea is presented to the mind when it contemplates the size and splendor of the *sun*,—a body which would contain within its bowels nine hundred globes larger than Jupiter, and thirteen hundred thousand globes of the bulk of the earth,—which darts its rays, in a few moments, to the remotest bounds of the planetary system, producing light and color, and life and vegetation throughout surrounding worlds! And how must our astonishment be still increased, when we consider the *number* of such globes which exist throughout the universe; that within the range of our telescopes more than eighty millions of globes, similar to the sun in size and in splendor, are arranged at immeasurable distances from each other, diffusing their radiance through the immensity of space, and enlivening surrounding worlds with their benign influence, beside the innumerable multitudes, which our reason tells us, must exist beyond all that is visible to the eyes of mortals!

But the *motions*, no less than the magnitudes of such bodies, present ideas of sublimity. That a globe \* as large as the earth should fly through the celestial regions with a velocity of seventy-six thousand miles an hour,—that another globe † should move at the rate of one thousand seven hundred and fifty miles in a minute, and a hundred and five thousand miles an hour,—that even

Saturn, with all his assemblage of rings and moons, should be carried along his course, with a velocity of twenty-two thousand miles an hour,—that some of the comets, when near the sun, should fly with the amazing velocity of eight hundred thousand miles an hour,—that, in all probability, the sun himself, with all his attending planets, beside their own proper motions, are carried around some distant center at the rate of more than sixty thousand miles every hour; and that thousands and millions of systems are moving in the same rapid manner, are facts so astonishing, and so far exceeding everything we behold around us on the surface of the earth, that the imagination is overpowered and confounded at the idea of the astonishing forces which are in operation throughout the universe, and of the power and energy by which they are produced; and every rational being feels a sublime pleasure in the contemplation of such objects which is altogether unknown to the ignorant mind.

The vast and *immeasurable spaces* which intervene between the great bodies of the universe likewise convey august and sublime conceptions. Between the earth and the sun there intervenes a space so vast, that a cannon ball, flying with the velocity of five hundred miles an hour, would not reach that luminary in twenty years; and a mail-coach, moving at its utmost speed, would not arrive at its surface in less than twelve hundred years; and, were it to proceed from the sun toward the planet Herschel, it would not arrive at that body after the lapse of *twenty-two thousand years*. And yet the sun, at that immense distance, exerts his attractive energy, retains that huge planet in its orbit, and dispenses light and color, life and animation over every part of its surface. But all such spaces, vast as at first sight they appear, dwindle, as it were, into a span, when compared with those immeasurable spaces which are interposed between us and the regions of the stars. Between the earth and the nearest fixed star a space intervenes so vast and incomprehensible, that a ball flying with the velocity above mentioned, would not pass through it in four millions and five hundred thousand years; and as there are stars, visible through telescopes, at least a hundred times farther distant from our globe, it would require such a body four hundred millions of years, or a period 67,000 times greater than that which has elapsed since the Mosaic creation, before it could arrive at those distant regions of immensity.

The *grand and noble designs* for which the great bodies, to which I have adverted, are intended, suggest, likewise, a variety of interesting and sublime reflections. These designs undoubtedly are, to display the ineffable glories of the Eternal Mind,—to demonstrate the immensity, omnipotence and wisdom of Him who formed the universe,—and to servo as so many worlds for the residence of incalculable numbers of intelligent beings of every order. And, what an immense variety of interesting objects is presented to the mind when its views are directed to the numerous orders and gradations of intelligences that may people the universe,—the magnificent scenes that may be displayed in every world,—their moral economy, and the important transactions that may have taken place in their history under the arrangements of the Divine government!

Such are some of the scenes of grandeur which science unfolds to every enlightened mind. The contemplation of such objects has an evident tendency to enlarge the capacity of the soul,—to

\* The planet Venus.

† The planet Mercury.

raise the affections above mean and groveling pursuits, to give man a more impressive idea of the *dignity* of his rational and immortal nature, and of the attributes of that Almighty Being by whom he is upheld, and to make him *rejoice* in the possession of faculties capable of being exercised on scenes and objects so magnificent and sublime.

In the *fourth place*, science administers to our enjoyment by the *variety of novel and interesting objects it exhibits*. Almost every department of natural science presents to the untutored mind an assemblage of objects, new and strange, which tend to rouse its faculties, and to excite to important inquiries and interesting reflections. The science of *mechanics* presents us with many curious combinations of mechanical powers, which, from the simplest principles, produce the most powerful and astonishing effects. "What can be more strange (says a profound and energetic writer\*) than that an ounce weight should balance hundreds of pounds by the intervention of a few bars of thin iron?" And when we consider that all the mechanical powers may be reduced to the *lever*, the *wheel and axle*, the *pulley*, the *inclined plane*, the *wedge* and the *screw*, how astonishing are the forces exerted, and the effects produced, by their various combinations in wheel-carriages, mills, cranes, thrashing-machines, and pile-engines! *Hydrostatics* teaches us the wonderful fact, that a few pounds of water, without the aid of any machinery, will, by mere pressure, produce an almost irresistible force; or, in other words, that any quantity of fluid, however small, may be made to counterpoise any quantity, however large; and hence a very strong hogshead has been burst to pieces, and the water scattered about with incredible force, by means of water conveyed through a very small perpendicular tube of great length. On the same principle, and by the same means, the foundations of a large building might be shattered, and the whole structure overthrown. *Magnetism* discloses to us such singular facts as the following:—that a small piece of steel, when rubbed by the loadstone, and nicely poised, will place itself in a direction nearly north and south, so as to point nearly toward the poles of the world,—that the north and south poles of two loadstones will attract, and two north or two south poles repel each other; and that the power of a magnet will pass through a thick board, and turn round a compass-needle, with great velocity, though placed at a considerable distance.

The science of *optics* likewise discloses a variety of astonishing truths, and is no less replete with wonders. How wonderful the fact, that *light* proceeds from the sun, and other luminous bodies, with a velocity of 195,000 miles in a moment of time; that myriads of myriads of rays are flying off from visible objects toward every point of the compass, crossing each other in all directions, and yet accurately depicting the same images of external objects in thousands of eyes at the same moment,—that the thousands of millions of rays of light which proceed from any particular object must be compressed into a space not more than one-eighth of an inch in diameter, before they can enter the pupil of the eye, and produce vision,—that the images of all the objects which compose an extensive landscape are depicted on the bottom of the eye, in all their colors and relative proportions, within a space less than half an inch in diameter, that the eye can

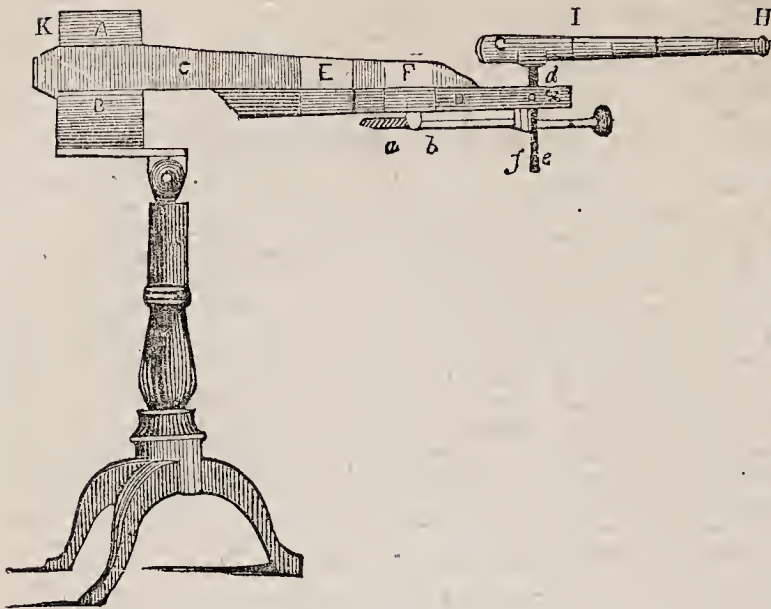
perceive objects distinctly at the distance of six inches, and likewise at the distance of ten, fifty or an hundred miles, serving the purpose both of a microscope and a telescope, and can be *instantaneously* adjusted to serve either as the one or as the other,—and that the variegated coloring which appears in the scenery of nature is not in the objects themselves, but in the light which falls upon them, without which all the scenes of creation would wear a uniform aspect, and one object would be undistinguishable from another!

The *instruments* which the science of optics has been the means of constructing, are also admirable in their effects and productive of rational entertainment. How wonderful, that, by means of an optic lens, an image is depicted in a dark chamber, on a white table, in which we may perceive the objects of an extensive landscape delineated in all their colors, motions and proportions, and so accurately represented, that we even distinguish the countenances of individuals at the distance of a mile,—that we can see objects distinctly when a thick board, or a piece of metal, is interposed between them and our eye,—that the images of objects can be made to hang in the air either upright or inverted, and that representations either of the living or of the dead can be made to start up instantly before the view of a spectator in a darkened room,—that, by admitting into a chamber a few rays of white light from the sun through a prism, all the colors of light may be seen beautifully painted on a piece of paper,—that a single object may be multiplied to an indefinite number, and that a few colored bits of glass may be made by reflection to exhibit an infinite diversity of beautiful and variegated forms! How admirable the effects of the telescope, by which we may see objects as distinctly at the distance of two or three miles as if they were placed within a few yards of us, by which we can penetrate into the celestial regions, and behold the distant wonders of the planetary system, and the millions of stars dispersed through infinite space, as distinctly as if we were actually transported by a supernatural power several hundreds of millions of miles into the regions of the firmament! And how curious the circumstance, that we can, by this instrument, contemplate such objects in all directions and positions,—that we can view them either as *erect*, or as turned *upside down*,—that we can perceive the spires, houses and windows of a distant city when our backs are turned directly opposite to it, and our faces in a contrary direction—the rings of Saturn and the moons of Jupiter, when we are looking *downward* with our backs turned to these objects,—that we can make an object on our right hand or our left, appear as if directly before us, and can cause a terrestrial landscape to appear above us, as if it were suspended in the sky.\* By the help of the *microscope* we can exhibit to a number of spectators at the same moment, a small animal scarcely distinguishable by the naked eye, magnified to the size of ten or fifteen inches in length, and distinguish not only its limbs, joints, mouth and eyes, but even the motions of its bowels, and other internal movements; and in every department of nature can contemplate an assemblage of beauties, delicate textures, and exquisite contrivances, which excite the highest admiration, and which would otherwise have appeared incredible and incomprehensible to the human mind.

The sciences of *electricity* and *galvanism* likewise display facts both curious and astonishing.

\* Lord Brougham.

\* This is effected by means of the "aerial reflecting tele-



How wonderful the operations of the electric fluid, which can suddenly contract the muscles of animals, and give a violent shock to a hundred or a thousand persons at the same moment—which moves with such amazing rapidity, that, in a few seconds of time, it might be made to fly to the remotest regions of the globe—which melts iron wire, sets fire to gunpowder and other inflammable substances, destroys the polarity of the magnetic needle, and promotes the vegetation of plants and the perspiration of animals—which can be drawn in vivid sparks from different parts of the human body, and made to descend from the clouds in streams of fire! And how powerful and astonishing the effects of the *galvanic* agency—which makes charcoal burn with a brilliant white flame, decomposes water into its elementary parts, and causes platina, the hardest and heaviest of the metals, to melt as readily as wax in the flame of a candle—which produces the most violent convulsions on the muscular system, causes a hare to move its feet, and a fowl to clap its wings, with force and energy, *after life is extinct*—throws the countenance, even of a dead man, into appalling grimaces and contortions, and excites the most rapid movements in his hands and limbs, to the horror and astonishment of all beholders!

The science of *chemistry*, throughout all its departments, is no less replete with wonders. How

astonishing are many of the facts which it discloses, of which the following are merely specimens!—That all the productions of nature in the animal and vegetable kingdoms, are composed of a very few simple substances, many of which are invisible gases—that water is chiefly composed of an *inflammable* principle—that the *acids*, such as aquafortis and oil of vitriol, are formed of different kinds of *air*—that an invisible fluid, one of the ingredients of the air we breathe, will cause a rod of iron to burn with brilliancy, and phosphorus to produce a splendor which dazzles the eyes of every beholder—that the *diamond*, notwithstanding its value and brilliancy, is composed of the same materials as *coal*—that oxymuriatic acid, or the bleaching gas, discharges all vegetable colors, and, in the course of a few minutes, will change a piece of printed calico into a pure *white*; and likewise burns all the metals, dissolves gold and platina, and suffocates all animals that breathe it, after one or two inspirations—that there are metals much lighter than water, which swim in that fluid and burn spontaneously with a bright red light, and when thrown into the mineral acids, inflame and burn on the surface, and in oxygen and oxymuriatic acid gas, produce a white flame, and throw out numerous bright sparks and scintillations,—that a certain kind of air, called the nitrous oxide, when inhaled into the lungs, produces an extraordinary elevation of the animal spirits, an irresistible propensity to laughter, a rapid flow of vivid ideas, and a thousand delightful emotions, without any subsequent feelings of debility or exhaustion—and, that it is not altogether improbable, according to the deductions of some modern chemists, that "*oxygen* and *hydrogen*, with the assistance of the *solar light*, are the only elementary substances employed in the constitution of the whole universe;" so that Nature, in all her operations, works the most infinitely diversified effects, by the slightest modifications in the means she employs.

scope," lately invented by the author. The following is a general representation of this telescope in profile.

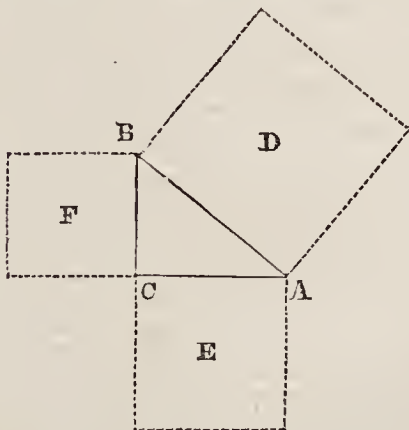
AB is a tube of mahogany about three inches long, which serves as a socket for holding the speculum; CD an arm attached to the tube, about the length of the focal distance of the mirror, consisting of two separate pieces C and D, the latter of which slides under the former, through the brass sockets EF. To the under part of the socket F is attached a brass nut with a female screw, in which the male screw *ab* acts by applying the hand to the knob *c*, which serves for adjusting the instrument to distinct vision. G is the brass tube which receives the eye-pieces. In looking through this telescope, the right eye is applied at the point H, the back is directly toward the object, and the observer's head is understood to be uncovered. When a diagonal eye-piece is applied, the object may be seen either to the right or to the left, or at right angles to its true position, or, it may be made to appear either upward, as if hanging in the air, or downward, as if below the surface of the earth. A particular description of this instrument may be seen in "The Edinburgh New Philosophical Journal" for July, 1826, pp. 41-52, and in the London Encyclopædia." Art. *Telescope*.

Such are only a few specimens of the curious and interesting subjects which the physical sciences present to the reflecting mind. And is it conceivable that a rational being can make such

objects as those I have now specified the subject of his frequent study and contemplation, and not feel pleasures and enjoyments far superior to those of the mass of mankind, who are either immersed in sensuality, or enveloped with the mists of ignorance? The man who has such subjects to study and investigate, and such objects to contemplate, can never be destitute of enjoyment. If happiness depends on the activity of the mind, and the range of objects presented before it, wherever he is placed,—whether at home or abroad, in the city or in the country, he can never be at a loss for means of mental gratification, and of increasing his stock of intellectual wealth. He need not envy the rich and the noble, on account of the elegance of their mansions and the splendor of their equipage; for the magnificence and glories of the universe, and all the beauties of terrestrial nature lie before him, and are at all times ready to minister to his enjoyment. In investigating the admirable arrangements which appear in the economy of creation, in tracing throughout that economy the perfections of his Creator, and in looking forward to a nobler state of existence where his views of the divine empire shall be expanded, he can enjoy a satisfaction and delight which the wealth of this world cannot bestow, and which its frowns and calamities cannot destroy.

Beside the pleasures derived from a contemplation of the doctrines and the facts of science,—*there is a positive gratification in tracing the steps by which the discoveries of science have been made,—the reasonings and demonstrations by which its doctrines are supported, and the experiments by which they are proved and illustrated.* In this point of view, the study of several branches of mathematical science, however abstruse they may at first sight appear, will afford a high degree of gratification to the mind. When it is announced as a proposition in geometry, “that the square described on the hypotenuse, or longest side of a right angled triangle, is equal to the sum of the squares described on the other sides,”\*—it is

\* The following figure will convey an idea to the unlearned reader of the meaning of this proposition.



ABC is a right angled triangle, having the right angle at C, and AB is the hypotenuse, or longest side. By geometrical reasoning it can be demonstrated, that the square D, described on the longest side AB, is exactly equal to the sum of the squares E and F, described on the other two sides.—One of the uses of this proposition will appear from the following example. Suppose AC the height of a wall = 24 feet, BC the width of a trench = 18 feet; it is required to find the length of a ladder BA which will reach from the outside of the trench to the top of the wall. The square of 18 is 324, the square of 24 is 576, which added together make 900, equal to the square D; the square root of which is 30 = the length of the ladder. On this principle we can

pleasing to perceive, how every step of the demonstration proceeds with unerring certainty, and leads the mind to perceive the truth of the conclusion to which it leads, with as high a degree of demonstrative evidence as that 3 added to 6 make 9, or that 5 multiplied by 4 make 20. In like manner, when it is clearly demonstrated by mathematical reasoning, that “the three angles of every triangle, whatever be its size or the inclination of its sides, are exactly equal to two right angles, or 180 degrees,” and that “the sides of a plane triangle are to one another as the sines of the angles opposite to them,” the utility and importance of these truths may not at first view be appreciated, however convincing the evidence from which the conclusions are deduced. But when the student comes to know that on these demonstrated properties of a triangle depends the mode of measuring the height of mountains, and the breadth of rivers,—of determining the circumference of the earth, the distance of the sun and moon, the magnitudes of the planets, and the dimensions of the solar system,—it cannot but afford a positive gratification to perceive the important bearings of such truths, and that the astronomer, when he announces his sublime deductions respecting the sizes and distances of the heavenly bodies, does not rest on vague conceptions, but on observations conducted with the nicest accuracy, and on calculations founded on principles susceptible of the strictest demonstration.

“To follow a demonstration of a grand mathematical truth,” says a powerful and enlightened writer,—“to perceive how clearly and how inevitably one step succeeds another, and how the whole steps lead to the conclusion,—to observe how certainly and unerringly the reasoning goes on from things perfectly self-evident, and by the smallest addition at each step, every one being as easily taken after the one before as the first step of all was, and yet the result being something, not only far from self-evident, but so general and strange, that you can hardly believe it to be true, and are only convinced of it by going over the whole reasoning,—this operation of the understanding, to those who, so exercise themselves, always affords the highest delight.”

It is likewise a source of enjoyment to contemplate the experiments by which the doctrines of science are supported, and the reasonings and deductions founded on experimental investigations. When a person is told that the atmosphere presses on every part of the surface of the earth with a force equal to two thousand one hundred and sixty pounds on every square foot, it must surely be gratifying to behold a column of water supported in a glass tube, open at the lower end,—and a square bottle connected with an air pump, broken to pieces by the direct pressure of the atmosphere,—and from a comparison of the weight of mercury suspended in a tube with the diameter of its bore, to be able to calculate the atmospheric pressure on the body of a man, or even on the whole earth. When he is told that one ingredient of atmospheric air is the principle of flame, is it not curious and highly interesting to behold a piece of iron burning in this gas, throwing out brilliant sparks of white flame, and illuminating a large hall with a dazzling luster?—and when he is informed that fixed air is the heaviest of the gases, and destructive to flame and animal life,—is it not gratifying to perceive this

find the height of the mountains in the moon, when the length of their shadows is known.

invisible fluid poured from one vessel to another, and when poured on the flame of a candle that it instantly extinguishes it? Many of the deductions of natural science are so wonderful, and so unlike everything we should have previously conceived, that to the untutored mind they appear almost incredible, and little short of unfounded and extravagant assertions. When such a one is told that "any quantity of liquid, however small, will counterpoise any quantity, however great,"—that the rubbing of a glass cylinder against a cushion will produce the effect of setting fire to spirits of wine, or of bursting a bladder of air at the distance of a hundred feet from the machine—that the galvanic agency will produce a violent and uncommon effect upon the nervous and muscular system—and that in certain vegetable infusions, myriads of animals of various forms, may be seen a thousand times less than the smallest visible point—such assertions are apt to stagger his belief as improbable and extravagant. But when he actually sees in the first case, a large hogshcad that would hold above a hundred gallons, filled with water, and a long tube whose bore is not half an inch in diameter, firmly inserted into its top, and a small quantity of water scarcely exceeding a quart, poured into the tube—and then beholds the top rapidly swelling, and in a few moments, the whole cask burst to pieces, and the water scattered in every direction,—or in the second case, when he sees alcohol suddenly taking fire, and a bladder filled with oxygen and hydrogen gas, exploding with a tremendous report, merely by the turning of the electrical machine at the other end of a long hall, and the interposition of a wire,—or, when in the third case, he sees a person drink a glass of porter which has a wire around it connected with a galvanic battery, and at a certain stage of the operation, receive a tremendous concussion, which makes him start and roar like a madman, or, in the last case, when he looks through a powerful microscope, and perceives hundreds of mites like so many young pigs, clambering among rocks of cheese, and thousands of fishes in a drop of water—such experimental illustrations of the truths of science, cannot fail to prove highly satisfactory, and to afford no inconsiderable degree of entertainment and delight.

The occasional performance of scientific experiments, as opportunity offers, and the construction of philosophical instruments, may also be converted into a source of enjoyment. In the one case, the student of nature may derive gratification, in being the means of communicating entertainment and instruction to others; and in the other, he may whet his ingenuity, and increase his mental vigor, and be enabled at a small expense, to gratify his curiosity in contemplating the various processes, and the beauties and sublimities of nature. Many of the instruments of science, when elegantly constructed, are beyond the reach of the general mass of mankind, on account of their expense; but a person of moderate reflection and ingenuity, during his leisure hours, can easily construct at an inconsiderable expense, many of the most useful instruments which illustrate the facts of science. For example, a powerful compound microscope, capable of enabling us to perceive the most interesting minute objects in the animal, vegetable, and mineral kingdoms, may be constructed at an expense of little more than a crown, provided the individual constructs the tubes and other apparatus of pasteboard, wood, or other cheap materials; and the occasional exercise of the mental powers in such devices, so far from

being irksome or fatiguing, are generally accompanied with satisfaction and pleasure.

It is true, indeed, that the study of some of the subjects above mentioned, particularly the first principles of the mathematics, may, in the outset, be attended with some difficulties, and to some minds may wear a dry and uninteresting aspect. But as the mind proceeds onward in its progress, and acquires clearer conceptions of what at first appeared difficult or obscure—every difficulty it is enabled to surmount gives a new relish to the subject of investigation, and additional vigor to the intellect, to enable it to vanquish the difficulties which still remain,—until at length it feels a pleasure and an interest in the pursuit, which no difficulties, nor even the lapse of time can ever effectually destroy. "Let any man," says Lord Brougham, "pass an evening in vacant idleness, or even in reading some silly tale, and compare the state of his mind when he goes to sleep or gets up next morning, with its state some other day when he has passed a few hours in going through the proofs, by facts and reasonings, of some of the great doctrines in Natural Science, learning truths wholly new to him, and satisfying himself by careful examination of the grounds on which known truths rest, so as to be not only acquainted with the doctrines themselves, but able to show why he believes them, and to prove before others that they are true;—he will find as great a difference as can exist in the same being,—the difference between looking back upon time unprofitably wasted, and time spent in self-improvement; he will feel himself in the one case listless and dissatisfied, in the other comfortable and happy; in the one case, if he do not appear to himself humbled, at least he will not have earned any claim to his own respect; in the other case, he will enjoy a proud consciousness of having by his own exertions, become a wise, and therefore a more exalted creature."

The subjects to which I have now adverted, may be considered not merely in reference to the gratification they afford to the understanding, but likewise in reference to the beneficial influence they would produce on the heart, and on social and domestic enjoyment.

All the truths relative to the Creator's operations in the universe, when properly contemplated, are calculated to produce a powerful and interesting impression upon the affections. Is a person gratified at beholding *symmetry* and *beauty* as displayed in the works of art,—what a high degree of delightful emotion must be felt in surveying the beautiful arrangements of Infinite Wisdom, in the variety of forms, the nice proportions, the exquisite delicacy of texture, and the diversified hues which adorn the vegetable kingdom,—in the colors of the morning and evening clouds of a summer sky, the plumage of birds, the admirable workmanship on the bodies of insects, the fine polish of seashells, the variegated wavings and colorings of jaspers, topazes, and emeralds, and particularly in those specimens of divine mechanism in insects, plants, and flowers, which the unassisted eye cannot discern, and which the microscope alone can unfold to view! Has he a taste for the *sublime*? How nobly is he gratified by an enlightened view of the nocturnal heavens, where suns unnumbered shine, and mighty worlds run their solemn rounds! Such contemplations have a natural tendency, in combination with Christian principles and motives, to *raise the affections* to that Almighty Being who is the uncreated source of all that is sublime and beautiful in creation,—to enkindle the fire of *devotion*,—to excite *adoration* of his infinite excellences, and to produce *profound humility*

In his presence. Such studies likewise tend to preserve the mind in calmness and *serenity* under the moral dispensations of Him whose wisdom is displayed in all his arrangements, and whose "tender mercies are over all his works,"—and to inspire it with *hope* and confidence in relation to the future scenes of eternity, from a consideration of his power, benevolence, and intelligence, as displayed throughout the universe, and of the inexhaustible sources of felicity he has in his power to distribute among numerous orders of beings throughout an immortal existence. Contemplating the numerous displays of Divine munificence around us—the diversified orders of delighted existence that people the air, the waters, and the earth, the nice adaptation of their organs and faculties to their different situations and modes of life, the ample provision made for their wants and enjoyments, and the boundless dimensions of the divine empire, where similar instances of beneficence are displayed—the heart is disposed to rest with confidence on Him who made it, convinced that his almighty power qualifies him to make us happy by a variety of means of which we have no adequate conception, and that his faithfulness and benevolence dispose him to withhold no real good "from them that walk uprightly."

Such studies would likewise tend to *highten the delights of social enjoyment*. There is nothing more gratifying to the man of intelligence than the foolish and trifling conversation which prevails in the various intercourses of social life, even among the middling and the higher circles of society, and in convivial associations. The ribaldry and obscenity, the folly and nonsense, and the laughter of fools which too frequently distinguish such associations, are a disgrace to our civilized condition, and to our moral and intellectual nature. Without supposing that it will ever be expedient to lay aside cheerfulness and rational mirth, the lively smile, or even the loud laugh, it is surely conceivable, that a more rational and improving turn might be given to general conversation than what is frequently exemplified in our social intercourses. And what can we suppose better calculated to accomplish this end than the occasional introduction of topics connected with science and general knowledge, when all, or the greater part, are qualified to take a share in the general conversation? It would tend to stimulate the mental faculties, to suggest useful hints, to diffuse general information, to improve science and art, to excite the ignorant to increase in knowledge, to present interesting objects of contemplation, to enliven the spirits, and thus to afford a source of rational enjoyment. It would also have a tendency to prevent those shameful excesses, noisy tumults, and scenes of *indecency* which so frequently terminate our festive entertainments. For want of qualifications for such conversation, cards, dice, childish questions and amusements, gossiping chit-chat, and tales of scandal are generally resorted to, in order to consume the hours allotted to social enjoyment. And how melancholy the reflection, that rational beings capable of investigating the laws and phenomena of the universe, and of prosecuting the most exalted range of thought, and who are destined to exist in other worlds, throughout an endless duration—should be impelled to resort to such degrading expedients, to while away the social hours!

*Domestic enjoyment might likewise be hightened and improved* by the studies to which we have adverted. For want of qualifications for rational conversation, a spirit of listlessness and indifference frequently insinuates itself into the inter-

courses of families, and between married individuals, which sometimes degenerates into fretfulness and impatience, and even into jars, contentions, and violent altercations; in which case there can never exist any high degree of affection or domestic enjoyment. It is surely not unreasonable to suppose, that were the minds of persons in the married state possessed of a certain portion of knowledge, and endowed with a relish for rational investigations—not only would such disagreeable effects be prevented, but a variety of positive enjoyments would be introduced. Substantial knowledge, which leads to the proper exercise of the mental powers, has a tendency to meliorate the temper, and to prevent those ebullitions of passion which are the results of vulgarity and ignorance. By invigorating the mind, it prevents it from sinking into peevishness and inanity. It affords subjects for interesting conversation, and augments affection by the reciprocal interchanges of sentiment and feeling, and the mutual communication of instruction and entertainment. And in cases where malignant passions are ready to burst forth, rational arguments will have a more powerful influence in arresting their progress, in cultivated minds, than in those individuals in whose constitution animal feeling predominates, and reason has lost its ascendancy. As an enlightened mind is generally the seat of noble and liberal sentiments—in those cases where the parties belong to different religious sectaries, there is more probability of harmony and mutual forbearance being displayed, when persons take an enlarged view of the scenes of creation, and the revelations of the Creator, than can be expected in the case of those whose faculties are immersed in the mists of superstition and ignorance.

How delightful an enjoyment is it, after the bustle of business and the labors of the day are over,—when a married couple can sit down at each corner of the fire, and, with mutual relish and interest read a volume of history, or of popular philosophy, and talk of the moral government of God, the arrangements of his providence, and the wonders of the universe! Such interesting conversations and exercises beget a mutual esteem, enliven the affections, and produce a friendship lasting as our existence, and which no untoward incidents can ever effectually impair. A Christian pastor, in giving an account of the last illness of his beloved partner, in a late periodical work, when alluding to a book she had read along with him about two months before her decease, says, "I shall never forget the pleasure with which she studied the illustrations of the divine perfections in that interesting book. Rising from the contemplation of the variety, beauty, immensity, and order of the creation, she exulted in the assurance of having the Creator for her father, anticipated with great joy the vision of him in the next world, and calculated with unhesitating confidence on the sufficiency of his boundless nature to engage her most intense interest, and to render her unspeakably happy forever." It is well known that the lamented *Princess Charlotte*, and her consort Prince Leopold, lived together in the greatest harmony and affection; and from what her biographers have stated respecting her education and pursuits, it appears that the mutual friendship of these illustrious individuals was hightened and cemented by the rational conversation in which they indulged, and the elevated studies to which they were devoted. Her course of education embraced the English, classical, French, German, and Italian languages; arithmetical, geography, astronomy, the first six books of Euclid, algebra, mechanics, and

the principles of optics and perspective, along with history, the policy of governments, and particularly the principles of the Christian religion. She was a skillful musician, had a fine perception of the picturesque in nature, and was fond of drawing. She took great pleasure in strolling on the beach, in marine excursions, in walking in the country, in rural scenery, in conversing freely with the rustic inhabitants, and in investigating every object that seemed worthy of her attention. She was an enthusiastic admirer of the grand and beautiful in nature, and the ocean was to her an object of peculiar interest. After her union with the prince, as their tastes were similar, they engaged in the same studies. Gardening, drawing, music, and rational conversation, diversified their leisure hours. They took great pleasure in the culture of flowers—in the classification of them—and in the formation, with scientific skill, of a *hortus siccus*. But the library, which was furnished with the best books in our language, was their favorite place of resort; and their chief daily pleasure mutual instruction. They were seldom apart either in their occupations or in their amusements; nor were they separated in their religious duties. "They took sweet counsel together, and walked to the house of God in company;" and it is also stated, on good authority, that they had established the worship of God in their family, which was regularly attended by every branch of their household. No wonder, then, that they exhibited an auspicious and a delightful example of private and domestic virtue, of *conjugal attachment*, and of unobtrusive charity and benevolence. In the higher circles of society, as well as in the lower, it would be of immense importance to the interests of domestic happiness, that the taste of the Princess Charlotte was more closely imitated, and that the fashionable frivolity and dissipation which so generally prevail were exchanged for the pursuits of knowledge, and the delights of rational and improving conversation. Then those family feuds, contentions, and separations, and those prosecutions for matrimonial infidelity which are now so common, would be less frequently obtruded on public view, and examples of virtue, affection, and rational conduct, would be set before the subordinate ranks of the community, which might be attended with the most beneficial and permanent results, not only to the present, but to future generations.

In short, the possession of a large store of intellectual wealth would fortify the soul in the prospect of every evil to which humanity is subjected, and would afford consolation and solace when fortune is diminished, and the greater portion of external comforts is withdrawn. Under the frowns of adversity, those worldly losses and calamities which drive unthinking men to desperation and despair, would be borne with a becoming magnanimity; the mind having within itself the chief resources of its happiness, and becoming almost independent of the world around it. For to the individual whose happiness chiefly depends on intellectual pleasures, retirement from general society, and the bustle of the world, is often the state of his highest enjoyment.

Thus I have endeavored briefly to illustrate the enjoyments which a general diffusion of knowledge would produce—from a consideration of the limited conceptions of the untutored mind contrasted with the ample and diversified range of view presented to the enlightened understanding—from the delightful tendency of scientific pursuits, in enabling us to trace, from a single principle, an immense variety of effects, and surprising and un-

expected resemblances, where we least expected to find them,—from the grand and sublime objects it presents before us—from the *variety* of novel and interesting scenes which the different departments of physical science unfold—from the exercise of tracing the steps by which scientific discoveries have been made—and from the influence of such studies on the affections and on social and domestic enjoyment.

For want of the knowledge to which I have alluded, it happens that few persons who have been engaged in commercial or agricultural pursuits feel much enjoyment, when, in the decline of life, they retire from the active labors in which they have been previously engaged. Retirement and respite from the cares of business afford them little gratification, and they feel a vacuity within which nothing around them or within the range of their conceptions can fill up. Being destitute of a taste for intellectual pursuits, and devoid of that *substratum* of thought which is the groundwork of mental activity and of rational contemplation, they enjoy nothing of that mental liberty and expansion of soul which the retreats of solitude afford to the contemplative mind; and when not engaged in festive associations, are apt to sink into a species of listlessness and *ennui*. They stalk about from one place to another without any definite object in view—look at everything around with a kind of unconscious gaze—are glad to indulge in trifling talk and gossip with every one they meet—and, feeling how little enjoyment they derive from their own reflections, not unfrequently slide into habits of sensuality and intemperance.

From what we have stated on this topic, it evidently appears that the pursuits of science are fitted to yield a positive gratification to every rational mind. It presents to view, processes, combinations, metamorphoses, motions, and objects of various descriptions calculated to arrest the attention and to astonish the mind, far more than all the romances and tales of wonder that were ever invented by the human imagination. When the pleasures arising from such studies are rendered accessible to all, human happiness will be nearly on a level, and the different ranks of mankind will enjoy it in nearly an equal degree. As true enjoyment depends chiefly on the state of the mind, and the train of thought, that passes through it, it follows, that when a man prosecutes a rational train of thought and finds a pleasure in the contemplation of intellectual objects, his happiness is less dependent on mere sensitive enjoyments, and a smaller portion of external comforts will be productive of enjoyment than in the case of those whose chief pleasure consists in sensual gratifications. When intellectual pursuits, therefore, shall occupy the chief attention of mankind, we may indulge the hope, that those restless and insatiable desires which avarice and ambition never cease to create, will seldom torment the soul, and that a noble generosity of mind in relation to riches will distinguish persons of every rank, and be the means of producing enjoyment wherever its influence extends.

## SECTION V.

ON THE PRACTICAL INFLUENCE OF SCIENTIFIC KNOWLEDGE, AND ITS TENDENCY TO PROMOTE THE EXTERNAL COMFORTS OF GENERAL SOCIETY.

In the preceding section I have considered the beneficial tendency of knowledge and the pleasures it affords, chiefly in reference to the understanding



and the affections. In the present section I shall consider it more particularly, in regard to its *practical effects* on the active employments and the external comforts of the middling and lower orders of the community.—Every art being founded on scientific principles, and directed in its operations by the experimental deductions of philosophy, it follows, that a knowledge of the principles of science must be conducive to a *skillful* practice of the arts, and must have a tendency to direct the genius of the artist to carry them to their highest pitch of improvement. In illustrating this topic, I shall endeavor to show that an acquaintance with science would render mechanics, manufacturers, and laborers more expert and skillful in their different departments—would pave the way for future discoveries and improvements—and that the knowledge and spirit which produced such improvements would promote the external comforts of mankind.

I. A knowledge of the principles of science would render manufacturers, mechanics, and common laborers of all descriptions more skillful in their respective professions and employments.

In the arts of *dyeing* and *calico-printing*, every process is conducted on the principles of chemistry. Not a color can be imparted but in consequence of the affinity which subsists between the cloth and the dye,—or the dye and the mordant employed as a bond of union between them; and the colors will be liable to vary, unless the artist take into account the changes which take place in them by the absorption of oxygen;—a knowledge of which and of the different degrees of oxidization which the several dyes undergo, requires a considerable portion of chemical skill; and such knowledge is absolutely necessary to enable either the dyer or the calico printer to produce in all cases permanent colors of the shade he intends. To chemistry, too, they must be indebted for the knowledge they may acquire of the nature of the articles they use in their several processes—for the artificial production of their most valuable mordants—and for some of their most beautiful and brilliant colors. As an evidence of this, it is sufficient to state, that, to produce such colors as an olive ground and yellow figures, a scarlet pattern on a black ground, or a brown ground with orange figures, formerly required a period of many weeks; but by means of chemical preparations the whole of this work may now be done in a few days, and patterns more delicate than ever produced, with a degree of certainty of which former manufacturers could have no idea; and all this is effected by dyeing the cloth a self-color in the first instance, and afterward merely printing the pattern with a chemical preparation which discharges a part of the original dye, and leaves a new color in its stead.

The art of *bleaching* has likewise received so many important improvements from chemical science, that no one is now capable of conducting its processes to advantage who is ignorant of the scientific principles on which the present practice of that art is founded. Until about the close of the eighteenth century, the old *tedious* process of bleaching continued in practice. But, about that period the introduction of the *oxymuriatic acid*, combined with alkalis, lime and other ingredients, in bleaching cottons and linens, has given an entirely new turn to every part of the process, so that the process which formerly required several months for its completion can now be accomplished in a few days, and with a degree of perfection which could not previously be attained. Even in a few hours that which formerly required nearly a whole summer, can now be effected, and that, too, merely by the action of an almost *invisible* fluid. As

the whole process of bleaching, as now practiced, consists almost entirely of chemical agents and operations, every person employed in this art, ought to possess a certain portion of chemical knowledge, otherwise many of its processes would run the risk of being deranged, and the texture of the materials undergoing the process of being either materially injured or completely destroyed.

The operation of *brewing* fermented liquors is likewise a chemical process. The student of chemistry will learn how the barley in the first instance is converted into a saccharine substance by malting; how the fermentative process convert the saccharine to a spirituous substance, and how the latter, by continuing the process, becomes changed into vinegar. He will also learn the means of promoting and encouraging this process, and how to retard and check it, when it is likely to be carried too far, so as to be sure of uniformly obtaining satisfactory results. In this and in every other process, it must therefore be of importance to acquire some knowledge of the principles of natural substances, and of the nature of those changes which take place in the materials on which we operate. In the *manufacture of soap*, it is reckoned by those intimately acquainted with the process, that many thousands per annum, now lost to the community, might be saved, were the trade carried on upon scientific principles. When a soap boiler is an accomplished chemist, he knows how to analyze barilla, kelp, potass, and other materials, so as to ascertain the proportion of alkali in each; and when these articles are at an exorbitant price, he will have recourse to various residuums which he will decompose by chemical means, and use as substitutes. He will know how to oxidize the common oils and oil-dregs, so as to give them consistence, and render them good substitutes for tallow—and how to apportion his lime so as to make his alkali perfectly caustic, without using an unnecessary quantity of that article. The *manufacture of candles* might also derive advantage from chemical science. It is found that foreign tallows frequently contain a large portion of acid, rendering them inferior to the English, which, by chemical means may be purified at a very small expense, and by the proper application of chemical agents other brown tallows may be rendered beautifully white, and fit for the best purposes.\*

The *tanning* of hides is now ascertained to consist in impregnating the animal matter with that peculiar principle taken from the vegetable kingdom, called *tan*, the effect of which is explained entirely on chemical principles. It is now known that many substances beside oak-bark, contain tan, and to chemistry we are indebted for the means of discovering with accuracy the quantity of tan which astringent vegetables contain. It is supposed not to be improbable, when the manufacturers shall have paid proper attention to chemical science, that the article in question may be prepared in chemical laboratories, so as entirely to supersede the use of oak bark, since the principle of tanning has already been formed *artificially* by a modern chemist.†—It is also well known, that to chemical research, the manufacturers of *earthen-ware* and *porcelain* are indebted for the improved state in which they are now found. For, the successful management of all their branches, from the mixture of the materials which form the body of the ware, to the production of those brilliant colors with which such articles are adorned—*is*

\* For most of the above hints the author is indebted to Mr. Parkes.

† Segerin. See Nicholson's Phil. Journal, 4to vol. I. p. 371.

dependent on the principles of chemical science. The celebrated Wedgwood, to whom this branch of manufacture is so highly indebted, devoted his whole attention to the improvement of his art by the application of his chemical knowledge, of which few men possessed a larger share; and he has been heard to declare, "that nearly all the diversified colors applied to his pottery, were produced only by the oxides of iron."

There are few persons to whom a knowledge of chemistry is of more importance than to the *Agriculturist*. It will teach him to analyze the soils on the different parts of his farm, and to subject to experiment the peat, the marl, the lime and other manures, in order to ascertain the advantages to be derived from them, and the propriety of applying them in particular instances. It will teach him when to use lime hot from the kiln, and when slacked, how to promote the putrefactive process in his composts, and at what period to check it, so as to prevent the fertilizing particles becoming unprolific and of little value. It will also teach him the difference in the properties of marl, lime, dung, mud, ashes, alkaline salt, soap-waste, sea water and other manures, and, consequently, which to prefer in all varieties of soil. It is said that the celebrated Lavoisier cultivated 240 acres of land in La Vendée, on chemical principles, in order to set a good example to the farmers; and his mode of culture was attended with so much success, that he obtained a third more of crop than was procured by the usual method, and in nine years his annual produce was doubled.

I might also have illustrated the practical advantages of chemical science in relation to the art of *extracting metals from their ores*,—the conversion of iron into steel, and the metallic ore into malleable iron—the *manufacture of glass, alum, copperas, blue vitriol, soda, potash, Morocco-leather, paper, starch, varnish, and Prussian-blue*—the *refining of sugar, saltpetre, gold and silver*—the *artificial formation of ice*—the *method of preserving fish, meat, and other articles of food, and various other processes connected with the practical departments of life, all of which are strictly chemical operations, and can be improved and brought to perfection chiefly by the knowledge and application of the doctrines and facts of chemical science.*

With regard to the professions of the *physician, surgeon, and apothecary*, it is now universally admitted, that an extensive acquaintance with the principles and facts of chemistry, is essentially requisite to the successful practice of these arts. The human body may be considered as a species of *laboratory*, in which the various processes of absorption, secretion, fermentation, composition and decomposition, are incessantly going forward. Every article of food and drink we throw into the stomach, every portion of atmospheric air we receive into the lungs, every impression we derive from the surrounding elements, every motion of the heart and lungs, and every pulse that vibrates within us, may be considered as effecting a chemical change in the vital fluids, and in every part of the animal system; the nature of which it is of the utmost importance to the medical practitioner thoroughly to investigate and understand. For, how can he be supposed to be successful in his attempts to counteract the disorders to which the human frame is incident, and to produce a chemical effect on the constitution of his patient, if he is ignorant either of the processes which are going on in the system, of the chemical properties of the substances which he throws into it, or of the effects which they will certainly produce? If he is ignorant of the chemical affinities that subsist

between the various articles of the *Materia Medica*, he may often administer preparations which are not only inefficacious, but even poisonous and destructive to his patient. When two chemical substances, each of which might be administered *separately* with safety, are combined, they sometimes produce a substance which is highly deleterious to the animal system. For example, although *mercury* and *oxygenized muriatic acid* have both been administered, and either of them may be taken separately without injury to the animal economy,—yet if a medical practitioner, ignorant of the chemical affinities of such substances, and of the quality of the compound, should give both of them in conjunction, the most dreadful consequences might ensue: since the product of this mixture, *oxygenized muriate of mercury*, is known to be a most corrosive poison; and there can be little doubt that hundreds of lives have been destroyed, by ignorant pretenders to medical science, in consequence of the injudicious administration of such deleterious preparations.

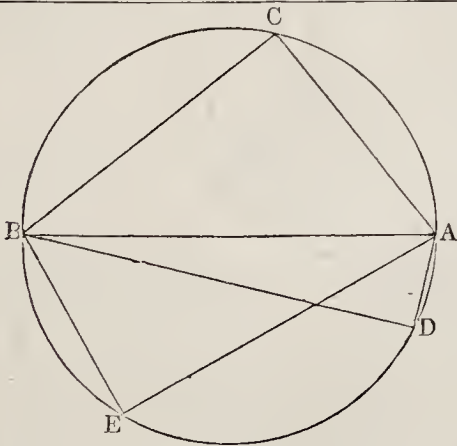
But chemistry is not the only science which is of utility in the arts which minister to the comfort and pecuniary interests of society. Geometry, trigonometry, conic sections, and other branches of mathematical knowledge; hydrostatics, hydraulics, mechanics, optics, botany, mineralogy and the other departments of the physical sciences, may be rendered of essential service to artisans and mechanics of various descriptions. All the sciences are, in some degree, connected, and reflect a mutual light upon one another; and consequently the man who has the most extensive acquaintance with science, is best qualified for carrying to perfection any one department of the useful arts.

*Practical Geometry* is highly useful to almost every mechanic and artisan, particularly to millwrights, bricklayers, carpenters and masons. It teaches them to form angles of any assigned number of degrees, to draw parallel and perpendicular lines, to proportion circumferences to diameters, to divide circular rims into any number of parts, to estimate the square or cubical contents of any piece of workmanship, and to calculate the price they ought to receive for any work they perform, according to its solid or superficial dimensions. In forming estimates of the expense of any proposed undertaking, the carpenter, bricklayer, and architect must find such knowledge essentially requisite; and even the common laborer who undertakes the formation of roads, the digging of pits, and the clearing away of rubbish, will find the principles of arithmetic and geometry of important service in estimating the rate at which he can perform such operations. The following geometrical theorems, beside many others, are capable of a variety of practical applications, in many departments of the arts.—  
"If, from the two ends of any diameter of a circle, two lines be drawn to meet in any point of the circle whatever, such lines are perpendicular to each other," or, in other words, they form a right angle at the point of contact.\* Again, "The areas of all circles are in exact proportion to the squares of their radii, or half diameters." If, for example, we draw a circle with a pair of compasses whose points are stretched 4 inches asunder, and another with an extent of 8 inches, the large circle is exactly *four times* the size or

\* For example, if from the two ends of the diameter A and B, the lines A C, B C be drawn to the point C, these lines will be perpendicular to each other, and consequently the angle at C will be a right angle. In like manner the

area of the small one. For the square of 4 is = 16, and the square of 8 is = 64, which is four times 16. And as the circumferences of the circles are in proportion to the radii, it will follow, that the length of a string which would go round the curve of the larger circle is exactly *double* the length of one which would go round the lesser. Mechanics, in recognizing such theorems, will meet with many opportunities of reducing them to practice.—Again, there is a figure which Geometricians term a *parabola*, which is formed every time we pour water forcibly from the mouth of a tea-kettle, or throw a stone forward from the hand. One property of the parabola is, that if a spout of water be directed at half a perpendicular from the ground, or at an angle of elevation of 45 degrees, it will come to the ground at a greater distance than if any other direction had been given it, a slight allowance being made for the resistance of the air. Hence the man who guides the pipe of a fire-engine may be directed how to throw the water to the greatest distance, and he who aims at a mark, to give the projectile its proper direction.—To surveyors, navigators, land-measurers, gaugers and engineers, a knowledge of the mathematical sciences is so indispensably requisite, that without it, such arts cannot be skillfully exercised.

The *physical sciences* are also of the greatest utility in almost every department of art. To masons, architects, ship-builders, carpenters and every other class employed in combining materials, raising weights, quarrying stones, building piers and bridges, splitting rocks, or pumping water from the bowels of the earth,—a knowledge of the principles of *mechanics* and *dynamics* is of the first importance. By means of these sciences the nature of the lever and other mechanical powers may be learned, and their forces estimated—the force produced by any particular combination of these powers calculated—and the best mode of applying such forces to accomplish certain effects, ascertained. By a combination of the mechanical powers the smallest force may be multiplied to an almost indefinite extent, and with such assistance man has been enabled to rear works and to perform operations which excite astonishment, and which his own physical strength, assisted by all that the lower animals could furnish, would have been altogether inadequate to accomplish. An acquaintance with



lines A D, and B D, A B and B E, will stand at right angles to each other; and the same will be the case to whatever point of the circle such lines are drawn. The practical application of this principle, in various operations, will, at once be obvious to the intelligent mechanic, especially when he intends the two ends or sides of any piece of machinery to stand perpendicular to each other.

the experiments which have been made to determine the *strength of materials*, and the results which have been deduced from them, is of immense importance to every class of mechanics employed in engineering and architectural operations. From such experiments (which have only been lately attended to on scientific principles), many useful deductions might be made respecting the best form of mortices, joints, beams, tenons, scarphs, &c.; the art of *mast making*, and the manner of disposing and combining the strength of different substances in naval architecture, and in the rearing of our buildings. For example,—from the experiments now alluded to, it has been deduced, that the strength of any piece of material *depends chiefly on its depth*, or on that dimension which is in the direction of its strain. A bar of timber of one inch in breadth, and two inches in depth, is *four times* as strong as a bar of only one inch deep; and it is *twice* as strong as a bar two inches broad and one deep, that is, a joint or lever is always strongest when laid on its edge. Hence it follows, that the strongest joist that can be cut out of a round tree is not the one which has the greatest quantity of timber in it, but such that the product of its breadth by the square of its depth shall be the greatest possible.—Again, from the same experiments it is found, that a *hollow tube is stronger than a solid rod containing the same quantity of matter*. This property of hollow tubes is also accompanied with greater stiffness; and the superiority in strength and stiffness is so much the greater as the surrounding shell is thinner in proportion to its diameter. Hence we find that the bones of men and other animals are formed hollow, which renders them incomparably stronger and stiffer, gives more room for the insertion of muscles, and makes them lighter and more agile, than if they were constructed of solid matter. In like manner the bones of birds, which are thinner than those of other animals, and the quills in their wings, acquire by their thinness the strength which is necessary, while they are so light as to give sufficient buoyancy to the animal in its flight through the aerial regions. Our engineers and carpenters have, of late, begun to imitate nature in this respect, and now make their axles and other parts of machinery hollow, which both saves a portion of materials and renders them stronger than if they were solid.\*

The departments of *hydrostatics* and *hydraulics*, which treat of the pressure and motion of fluids, and the method of estimating their velocity and force, require to be thoroughly understood by all those who are employed in the construction of common and forcing-pumps, water-mills, fountains, fire-engines, hydrostatical presses; and in the formation of canals, wet-docks, and directing the course of rivers; otherwise they will constantly be liable to commit egregious blunders, and can never rise to eminence in their respective professions. Such principles as the following:—that fluids press equally in all directions,—that they press as much *upward* as *downward*,—that water, in several tubes that communicate with each other, will stand at the same height, in all of them, whether they be small or great, perpendicular or oblique,—that the pressure of fluids is directly as their *perpendicular height*, without any regard to their quantity,—and that the quantities of water discharged at the same time, by different apertures, under the same height of surface in the

\* The mechanical reader who wishes particular information on this subject is referred to the article *Strength of materials* in *Ency. Brit.* 3d edit. which was written by the late Professor Robison.

reservoir, are to each other nearly as the areas of their apertures,—will be found capable of extensive application to plumbers, engineers, pump-makers, and all who are employed in conducting water over hills or valleys, or in using it as a mechanical power, by a recognition of which they will be enabled to foresee, with certainty, the results to be expected from their plans and operations; for want of which knowledge many plausible schemes have been frustrated, and sums of money expended to no purpose.

The following figures and explanations will tend to illustrate some of the principles now stated:—1. Fluids press in proportion to their *perpendicular heights*, and the base of the vessel containing them, without regard to the quantity. Thus, if the vessel ABC, fig. 2. has its base BC equal to the base FG of the cylindrical vessel DEFG, fig. 1, but is much smaller at the top A than at the bottom, and of the same height; the

Fig. 1.

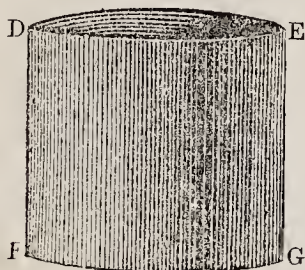


Fig. 2.

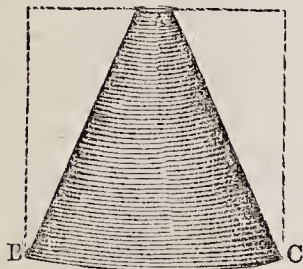
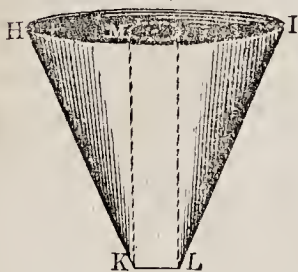


Fig. 3.

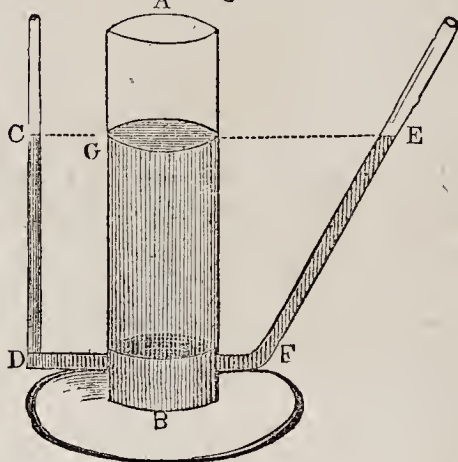


pressure upon the bottom BC is *as great* as the pressure upon the bottom of the vessel DEFG, when they are filled with water, or any other liquid, notwithstanding that there will be a much greater quantity of water in the cylindrical than in the conical vessel; or, in other words, the bottom BC will sustain a pressure equal to what it would be if the vessel were as wide at the top as at the bottom. In like manner, the bottom of the vessel HIKL, fig. 3, sustains a pressure only equal to the column whose base is KL, and height KM, and not as the whole quantity of fluid contained in the vessel; all the rest of the fluid being supported by the sides. The demonstration of these positions would occupy too much

room, and to many readers would appear too abstract and uninteresting; but they will be found satisfactorily demonstrated in most books which treat of the doctrines of hydrostatics.

2. The positions now stated form the foundation of the hydrostatical paradox, namely, "that a quantity of fluid, however small, may be made to counterpoise a quantity, however great." Thus, if to a wide vessel AB, we attach a tube CD, communicating with the vessel, and pour

Fig. 4.

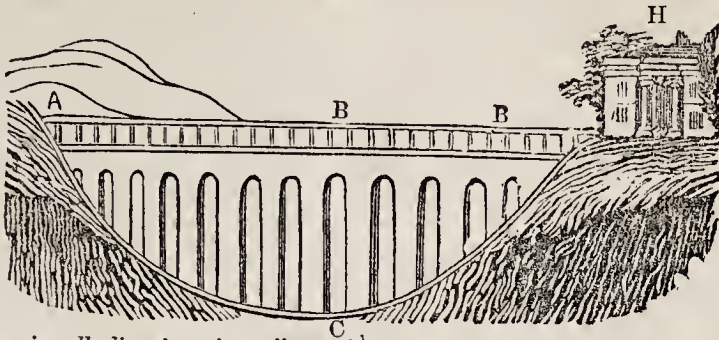


water into it, the water will run into the larger vessel AB, and will stand at the same height C and G in both. If we affix an inclined tube EF likewise communicating with the large vessel, the water will also stand at E, at the same height as in the other two; the perpendicular altitude being the same in all the three tubes, however small the one may be in proportion to the other. This experiment clearly proves that the small column of water balances and supports the large column, which it could not do if the lateral pressures at the bottom were not equal to the other. Whatever be the inclination of the tube EF, still the perpendicular altitude will be the same as that of the other tubes, although the column of water must be much longer than those in the upright tubes. Hence it is evident, that a small quantity of a fluid may, under certain circumstances, counterbalance any quantity of the same fluid. Hence also the truth of the principle in hydrostatics, that "in tubes which have a communication, whether they be equal or unequal, short or oblique, the fluid always rises to the same height." From these facts it follows, that water cannot be conveyed by means of a pipe that is laid in a reservoir to any place that is higher than the reservoir.

These principles point out the mode of conveying water across valleys without those expensive aqueducts which were erected by the ancients for this purpose. A pipe, conforming to the shape of the valley, will answer every purpose of an aqueduct. Suppose a spring at A, fig. 5, and water is wanted on the other side of the valley to supply the house H, a pipe of lead or iron laid from the spring-head across the valley will convey the water up to the level of the spring-head; and if the house stand a little lower than the spring-head, a constant stream will pour into the cisterns and ponds where it is required, as if the house had stood on the other side of the valley; and, consequently, will save the expense of the arches BB, by which the ancient Romans conducted water from one hill to another. But, if the valley be very deep, the pipes must be made very strong near its bottom, otherwise they

will be apt to burst; as the pressure of water increases in the rapid ratio of 1, 3, 5, 7, 9, &c. and is always in proportion to its perpendicular height.

Fig. 5.



3. Fluids *press in all directions*, laterally and upward, as well as downward. That fluids *press laterally* may be seen by boring a hole in the side of a cask containing any liquid, when the liquid will run out in consequence of the lateral pressure. The *upward* pressure is not so obvious, but is clearly proved by the following experiment, with an instrument generally termed the hydrostatic bellows:—This machine consists of two

thick oval boards, about 18 inches long and 16 inches broad, united to each other by leather, so as to open and shut like a pair of common bellows, but without valves. Into this instrument a pipe B, several feet high, is fixed at D. If we pour water into the pipe at its top C, it will run into the bellows and separate the boards a little. If we then lay three weights, each weighing 100 pounds, upon the upper board, and pour more

Fig. 6.

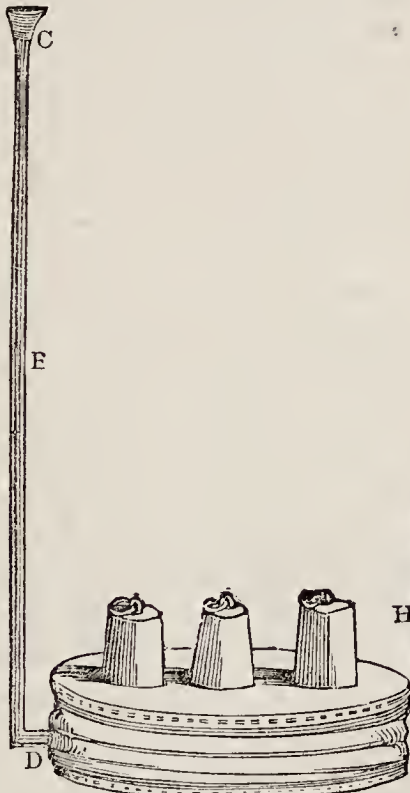
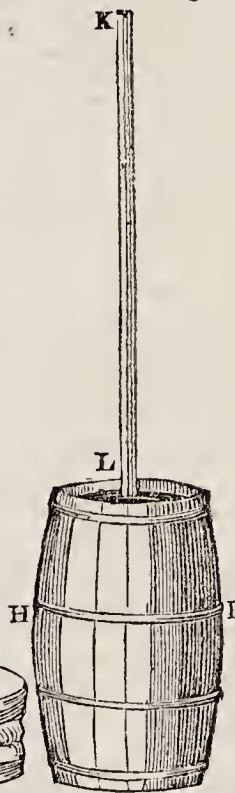


Fig. 7.



water into the pipe, it will run into the bellows, and raise up the board with all the weights upon it. And though the water in the tube should weigh in all only a quarter of a pound, yet the pressure of this small force upon the water below in the bellows shall support the weights, which are 300 pounds; nor will they have weight enough to make them descend, and conquer the weight of water, by forcing it out of the mouth of the pipe. The reason of this will appear from what has been already stated respecting the pressure of fluids of equal heights, without any regard to the quantities. For, if a hole be made in the upper board, and a tube be put into it, the water will

rise in the tube to the same height that it does in the pipe; and it would rise as high (by supplying the pipe) in as many tubes as the board would contain holes. Hence, if a man stand upon the upper board, and blow into the bellows through the pipe, he can raise himself upward upon the board; and the smaller the bore of the pipe is, the easier will he be able to raise himself. And if he put his finger on the top of the pipe, he may support himself as long as he pleases.

The uses to which this power may be applied are of great variety and extent; and the branches of art dependent upon it appear to be yet in their infancy. By the application of this power the

late Mr. Bramah formed what is called the *Hydrostatic Press*, by which a prodigious force is obtained, and by the help of which, hay, straw, wool, and other light substances, may be forced into a very small bulk, so as to be taken in large quantities on board a ship. With a machine, on this principle, of the size of a tea-pot, standing before him on a table, a man is enabled to cut through a thick bar of iron as easily as he could clip a piece of pasteboard with a pair of shears. By this machine a pressure of 500 or 600 tons may be brought to bear upon any substances which it is wished to press, to tear up, to cut in pieces, or to pull asunder.

Upon the same principle, the tun or hogshead HI, fig. 7, when filled with water, may be burst, by pressing it with some pounds additional weight of the fluid through the small tube KL, which may be supposed to be from 25 to 30 feet in height. From what has been already stated, it necessarily follows, that the small quantity of water which the tube KL, contains, presses upon the bottom of the tun with as much force as if a column of water had been added as wide as the tun itself, and as long as the tube, which would evidently be an enormous weight. A few years ago, a friend of mine, when in Ireland, performed this experiment to convince an English gentleman, who called in question the principle, and who laid a bet of fifty pounds that it would not succeed. A hogshead, above 3 feet high, and above 2 feet wide, was filled with water; a leaden tube, with a narrow bore, between 20 and 30 feet long, was firmly inserted in the top of the hogshead; a person, from the upper window of a house, poured in a decanter of water into the tube, and, before the decanter was quite emptied, the hogshead began to swell, and in two or three seconds, burst into pieces, while the water was scattered about with immense force.

Hence, we may easily perceive what mischief may sometimes be done by a very small quantity of water, when it happens to act according to its perpendicular height. Suppose, that in any building, near the foundation, a small quantity of water, only of the extent of a square yard, has settled, and suppose it to have completely filled up the whole vacant space, if a tube of 20 feet long were thrust down into the water, and filled with water from above, a force of more than 5 tons would be applied to that part of the building, which would blow it up with the same force as gunpowder.\* The same effect may sometimes be produced by rain falling into long narrow chinks, that may have inadvertently been left in building the walls of a house; which shows the importance of filling up every crevice and opening of a building, and rendering the walls as close and compact as possible. Hence, likewise, similar processes in nature, connected with pools of water in the bowels of the earth, may occasionally produce the most dreadful devastations. For, should it happen, that, in the interior of a mountain, two or three hundred feet below the surface, a pool of water thirty or forty square feet in extent, and only an inch or two in depth, was collected, and a small crevice or opening of half an inch in breadth were continued from the surface to the water in the pool; and were this crevice to be filled with rain or melted snow, the parts around the layer of water would sustain a pressure of more than *six hundred tons*, which might shake the mountain to its center, and even rend it with the greatest violence. In this way, there is every

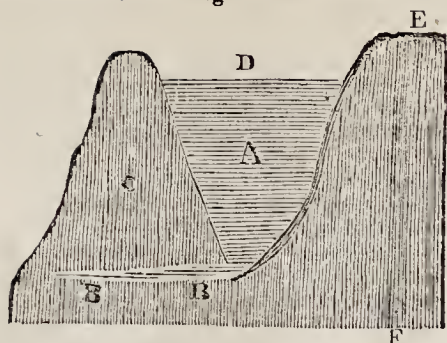
reason to believe, partial earthquakes have been produced, and large fragments of mountains detached from their bases.

The principles now illustrated are capable of the most extensive application, particularly in all engineering and hydraulic operations. It is on the principle of the lateral and upward pressure of fluids that the water, elevated by the New River water-works, in the vicinity of London, after having descended from a basin in a vertical pipe, and then, after having flowed horizontally in a succession of pipes under the pavement, is raised up again through another pipe, as high as the fountain in the Temple Garden. It is upon the same principle that a vessel may be filled either at the mouth or at the bottom indifferently, provided that it is done through a pipe, the top of which is as high as the top of the vessel to be filled. Hence, likewise, it follows, that when piers, aqueducts, or other hydraulic works for the retention of water, are to be constructed, it becomes necessary to proportion their strength to the lateral pressure which they are likely to sustain, which becomes greater in proportion to the height of the water to be sustained. Walls, likewise, designed to support terraces, ought to be sufficiently strong to resist the lateral pressure of the earth and rubbish which they are to sustain, since this pressure will be greater as the particles of earth, of which the terraces are composed, are less bound together, and in proportion as the terraces are more elevated. The increase of pressure in proportion to the depth of any fluid likewise shows the necessity of forming the sides of pipes or masonry in which fluids are to be retained, *stronger toward the bottom*, where the pressure is greatest. If they are no thicker than what is sufficient for resisting the pressure near the top, they will soon give way by the superior pressure near the bottom; and if they are thick enough in every part to resist the great pressure below, they will be stronger than necessary in the parts above, and, consequently, a superfluous expense, that might have been saved, will be incurred in the additional materials and labor employed in their construction. The same principle is applicable to the construction of flood-gates, dams, and banks of every description, for resisting the force of water. When the strength and thickness requisite for resisting the pressure at the greatest depth is once ascertained, the walls or banks may be made to taper upward, according to a certain ratio founded on the strength of the materials, and the gradual decrease of pressure from the bottom upward; or, if one side be made perpendicular, the other may proceed in a slanting direction toward the top.

From the principles and experiments now stated, we may also learn the reason why the banks of ponds, rivers, and canals *blow up*, as it is termed. If water can insinuate itself under a bank or dam, even although a layer of water were no thicker than a half-crown piece, the pressure of the water in the canal or pond will force it up. In fig. 8, let A represent a section of a river or canal, and BB a drain running under one of its banks; it is evident, that, if the bank C is not heavier than the column of water BB, that part of the bank must inevitably give way. This effect may be prevented in artificial canals by making the sides very tight with clay heavily rammed down, or by cutting a trench EF, about a foot and a-half wide, along the bank of the river or canal, and a little deeper than the bottom of the canal, which being filled up with earth or clay well moistened with water, forms, when dry, a

\* See fig. 8, p. 55.

Fig. 8.



kind of wall through which the water cannot penetrate. By inattention to such circumstances many disasters have happened, and much expense needlessly incurred; and, therefore, the scientific principles to which I have now adverted ought to be known, even by laborers of the lowest rank employed in operations carried on for the improvement of the country.

To the want of a recognition of these principles may be attributed the failure of the following scheme, and the disaster with which it was attended:—After the *diving-bell* was invented, it was considered desirable to devise some means of remaining for any length of time under water, and rising at pleasure without assistance. “Some years ago, an ingenious individual proposed a project, by which this end was to be accomplished. It consisted in sinking the hull of a ship made quite water-tight, with the decks and sides strongly supported by shores, and the only entry secured by a stout trap-door, in such a manner, that, by disengaging from within the weights employed to sink it, it might rise of itself to the surface. To render the trial more satisfactory and the result more striking the projector himself made the first essay. It was agreed that he should sink in twenty fathoms water, and rise again without assistance at the expiration of 24 hours. Accordingly, making all secure, fastening down his trap-door, and providing all necessaries, as well as with the means of making signals to indicate his situation, this unhappy victim of his own ingenuity entered, and was sunk. No signal was made, and the time appointed elapsed. An immense concourse of people had assembled to witness his rising, but in vain; for the vessel was never seen more. *The pressure of water at so great a depth had, no doubt, been completely underestimated, and the sides of the vessel being at once crushed in, the unfortunate projector perished before he could even make the signal concerted to indicate his distress.*”\*

Many other applications of the principles of hydrostatics might have been mentioned, but what has been now stated may serve to exemplify the practical utility of an acquaintance with such principles, not only to engineers and superintendents of public works, but to mechanics and artificers of every description.

The science of *Pneumatics*, which treats of the mechanical properties of the atmosphere, will likewise be found useful to mechanics and artists of various descriptions, to whom it is, in many cases, of importance to know something of the effects of the *resistance*, the *pressure*, and the *elasticity* of air. The construction of barometers, syphons, syringes, and air-pumps, depends upon the pressure of the atmosphere, and likewise

water-pumps, fire-engines, and many other hydraulic machines; and, consequently, the constructors of such instruments and engines must frequently act at random, if they are unacquainted with the nature and properties of the atmosphere, and the agency it exerts in such mechanical contrivances.\* Even the *carpenter* and the *mason* may be directed, in some of their operations, by an acquaintance with the doctrines of pneumatics. When two pieces of wood are to be glued together, they are first made as even and smooth as possible; the glue is then applied to one or both of the surfaces; they are then pressed together until the glue has become thoroughly dry. The use of the glue is to fill up every crevice in the pores of the wood, so as to prevent the admission of any portion of air between the pieces; and then the atmosphere, with a force equal to 15 pounds on every square inch, presses the pieces firmly together. A knowledge of this principle will suggest the propriety of filling up every opening or crevice, and continuing the pressure for some time, as the air, wherever it gains admission, has a tendency, by its elastic force, to loosen every species of cement. The same principle might direct bricklayers and masons, in building either stone or brick-walls, in suggesting the propriety of filling up every crevice with the most tenacious cements, so as to prevent the access of the external air to the interior of the walls. For there can be no question that the firmness and stability of our houses and garden-walls depend, in part, upon the pressure of the atmosphere, after the interior crevices are thoroughly filled up. An extensive knowledge of this science would likewise direct them to the proper mode of constructing the flues of chimneys, so as to prevent that most disagreeable of all circumstances in dwelling houses, *smoky chimneys*. From ignorance of the effects of heat, of the experiments that have been made on rarefied air, and their relation to our common fires,—of the proper dimensions of funnels,—of the effect of winds and currents of air,—of the proper height and width of chimneys,—of the method of promoting a good draught, and making the air pass as near the fire as possible, and various other particulars requisite to be attended to in the construction of fire-places and their flues; many dwelling-houses have been bungled, and rendered almost uninhabitable. The workmen, in such operations, without any rational principle to guide them, carry up funnels in the easiest way they can, according to the practice of “use and wont,” and leave

\* As an illustration of the importance of being acquainted with the atmospheric pressure, the following anecdote may be here inserted:—A respectable gentleman, of landed property, in one of the middle counties of Scotland, applied to a friend of mine, a Lecturer on Chemistry, and Natural Philosophy, in order to obtain his advice respecting a pump-well which he had lately constructed at considerable expense. He told him, that, notwithstanding every exertion, he could not obtain a drop of water from the spout, a though he was quite sure there was plenty of water in the well, and *although he had plastered it all around, and blocked up every crevice*. When my friend inspected the pump, he suspected that the upper part of the well was air-tight, and consequently, that the atmospheric pressure could not act on the surface of the water in the well. He immediately ordered a hole to be bored adjacent to the pump, when the air rushed in with considerable force; and, on pumping, the water flowed copiously from the spout. The gentleman was both overjoyed and astonished; but it is somewhat astonishing, that, neither he, nor his neighbors, nor any of the workmen who had been employed in its construction, should have been able to point out the cause of the defect; but, on the other hand, should have taken the *very opposite* means for remedying it, namely, by plastering up every crevice, so as to produce a kind of vacuum within the well. This and similar facts show how little progress scientific knowledge has yet made, even among the middle classes of the community.

\* Herschel's “*Discourse on the Study of Natural Philosophy.*”

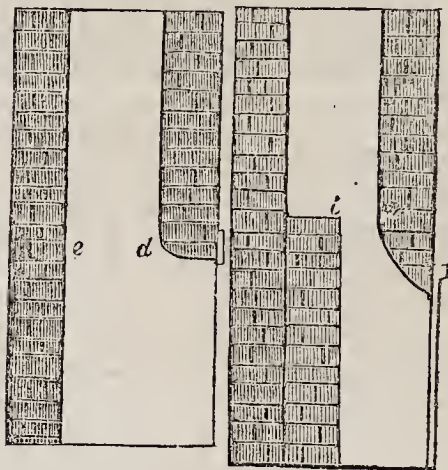
the tenants or proprietors of the houses they erect to get rid of their smoke in the best way their fancy can contrive. Whereas, were chimneys and their flues constructed according to the principles of science, they might be rendered, almost with certainty, completely efficient for the purpose intended.

To all who are acquainted with the nature and properties of elastic fluids, it must be obvious, that the whole mystery of curing smoky chimneys consists in finding out and removing the accidental causes which prevent the heated smoke from being forced up the chimney by the pressure of the cool or heavier air of the room. These causes are various; but that which will be found most commonly to operate is, the bad construction of the chimney in the neighborhood of the fire-place. "The great fault," says Count Rumford, "of all the open fire-places now in common use is, that they are much too large, or rather it is the throat of the chimney, or the lower part of its open canal, in the neighborhood of the mantle, and immediately over the fire, which is too large." The following is a condensed view of some of the rules given on this subject, by this ingenious practical philosopher, and which are founded on the principles of science, and on numerous experiments:—1. The throat of the chimney should be perpendicularly over the fire; as the smoke and hot vapor which rise from a fire naturally tend upward. By the throat of a chimney is meant the lower extremity of its canal, where it unites with the upper part of its open fire-place. 2. The nearer the throat of a chimney is to the fire the stronger will be its draught, and the less danger of its smoking; since smoke rises in consequence of its rarefaction by heat, and the heat is greater nearer the fire than at a greater distance from it. But the draught of a chimney may be too strong, so as to consume the fuel too rapidly; and, therefore, a due medium must be fixed upon, according to circumstances. 3. That four inches is the proper width to be given to the throat of a chimney, reckoning across from the top of the breast of the chimney, or the inside of the mantle to the back of the chimney; and even in large halls, where great fires are kept up, this width should never be increased beyond  $4\frac{1}{2}$  or 5 inches. 4. The width given to the back of the chimney should be about one-third of the width of the opening of the fire-place in front. In a room of middling size, thirteen inches is a good size for the width of the back, and 3 times  $13$  or 39 inches for the width of the opening of the fire-place in front. 5. The angle made by the back of the fire-place and the sides of it, or covings, should be 135 degrees, which is the best position they can have for throwing heat into the room. 6. The back of the chimney should always be built perfectly upright. 7. Where the throat of a chimney has an end, that is to say, where it enters into the lower part of the open canal of the chimney, there the three walls which form the two covings and the back of the fire-place should all end abruptly, without any slope, which will render it more difficult for any wind from above to force its way through the narrow passage of the throat of the chimney. The back and covings should rise 5 or 6 inches higher than the breast of the chimney. 8. The current of air which, passing under the mantle, gets into the chimney, should be made gradually to bend its course upward, by which means it will unite quietly with the ascending current of smoke. This is effected with the greatest ease and certainty, merely by rounding off the breast of the chimney, or back

part of the mantle, instead of leaving it flat or full of holes and corners. Fig. 1 shows the section of a chimney on the common construction, in which *de* is the throat. Fig. 2 shows a section of the same chimney altered and improved, in which *di* is the reduced throat, four inches in the direction of *di*, and thirteen inches in a line parallel to the mantle.

Fig. 1.

Fig. 2.



Masons, bricklayers and others, who are interested in this subject, would do well to procure and study Count Rumford's "Essay," which was originally sold for two shillings. His directions have seldom been accurately attended to in this country by those who have pretended to improve chimneys on the principles he has laid down, partly from carelessness, and partly from ignorance of the elements of science. When the grate is not set in its proper place, when its sloping iron back is retained,—when no pains have been taken to make its ends coincide with the covings of the fire-place,—when the mantle, instead of having its back rounded off, is a vertical plane of iron, cutting a column of smoke which rises beneath it; and, above all, when the throat of the chimney, instead of four, is made, as we often see, fourteen inches wide,—not one of the Count's directions has been attended to, and his principles have as little to do with the construction of such a chimney as with the building of the dykes of Holland, or the pyramids of Egypt.

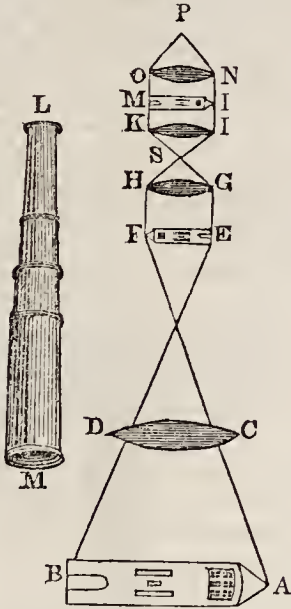
A knowledge of the science of Optics, which explains the nature of vision, and the laws by which light is refracted and reflected, is essentially requisite to the makers of telescopes, microscopes, and all other dioptric and catoptric instruments, in order to carry them forward to their highest pitch of improvement. And yet how often do we find many of those employed in the construction and manufacture of such instruments glaringly deficient in the first principles of optical science? One maker imitates the instruments of another without discrimination, and while he sometimes imitates the excellencies, he as frequently copies the defects. Hence the glaring deficiencies in the construction of the eye-pieces of most of our pocket telescopes, and the narrow field of view by which they are distinguished, which a slight acquaintance with the properties of lenses would teach them to obviate. By a moderate acquaintance with the principles of this science, any ingenious mechanic might, at a small expense, be enabled to construct for himself many of those optical instruments by which



the beauties of the animal and vegetable kingdoms, and the wonders of distant worlds have been explored.

Although, in the hands of mathematicians, the science of optics has assumed somewhat of a forbidding appearance to the untutored mind, by the apparently complex and intricate diagrams by which its doctrines have been illustrated, yet it requires only the knowledge of a few simple facts and principles to guide an intelligent mechanic in his experiments, and in the construction of its instruments. In order to the construction of a refracting telescope, it is only requisite to know, that the rays of light, passing through a convex-glass, paint an image of any object directly before it, at a certain point behind it, called its *focus*; and that this image may be viewed and magnified by another convex-glass, placed at a certain distance behind it. Thus, let CD, fig. 1, represent a convex-glass, whose focal distance CE is 12 inches; let AB represent a distant object directly opposite; the rays of light passing from this object, and crossing each other, will form an image of the object AB at EF, in the *inverted* position. Let GH represent another convex-glass, whose focal distance is only one inch. If this glass is placed at one inch distant from the image EF, or

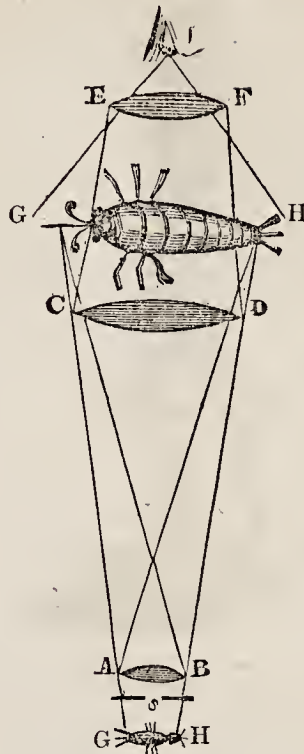
Fig. 1.



13 inches from the glass CD, and the eye applied at the point S, the object AB will be seen turned upside down, and magnified in the proportion of 1 to 12, or twelve times in length and breadth. This forms what is called an *Astronomical telescope*; but, as everything seen through it appears inverted, it is not adapted for viewing terrestrial objects. In order to fit it for viewing land objects, two other eye-glasses, of the same focal distance (namely, one inch), are requisite; the second eye-glass IK is placed at 2 inches from GH, or double their focal distance, and the glass NO at the same distance from IK.\* By this means a second image IM is formed in an *upright* position, which is viewed by the eye at P, through the glass NO, and the object appears magnified in the same proportion as before. The magnifying

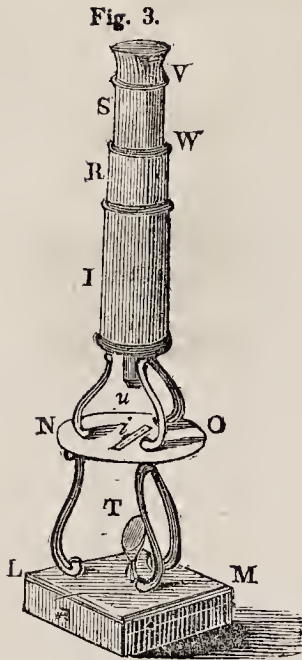
\* This is not the best form of a terrestrial eye-piece; but it may serve for the purpose of illustration. The eye-piece now most generally used, consists of four lenses, combined on a different principle.

Fig. 2



power of a telescope of this construction is found by dividing the focal distance of the object-glass by the focal distance of the eye-glass. Thus, if the object glass be 36 inches in focal distance, and the eye-glass  $1\frac{1}{2}$  inch, the magnifying power will be 24 times; if the focus of the eye-glass be 2 inches, the magnifying power will be 18 times, &c.—LM is the telescope fitted up for use.

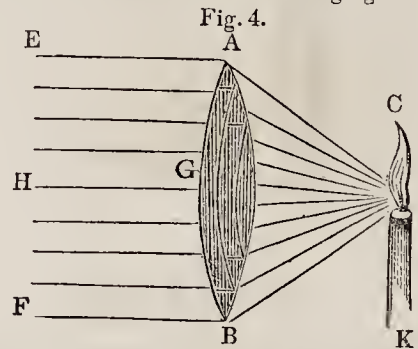
A compound microscope might likewise be easily constructed by any ingenious artisan or mechanic, by attending to the following illustrations and directions. Fig. 2 represents the glasses of a compound microscope. AB is the glass next the object; CD is the amplifying glass for enlarging the field of view; EF is the glass next the eye. When a small object, as GH, is placed below the object-glass AB, at a little more than its focal distance from it, a magnified image of this object is formed by the glass AB at GH, which is magnified in proportion as the distance GG exceeds the distance of AG. This magnified image of the object is magnified a second time by the glass EF, to which the eye is applied at K. This instrument, when fitted up for use, is represented in fig 3, where LM represents a box or pedestal on which it stands, NO the stage on which the objects are placed, over the opening i, which is supported by 3 pillars fixed to the top of the box. P is a tube which is supported by 3 pillars fixed into the stage. Into this tube the tube R slides up and down for adjusting the focus. The small tube u, which carries the object-glass, is connected with the tube R, and slides up and down along with it. S is the tube which contains the two eye-glasses, and which may be made to slide up and down into the tube R, for increasing the magnifying power when occasion requires. T is a mirror, fixed on the pedestal, capable of moving up and down, and to the right or left, for throwing light upon the object placed over the hole i, which may be laid upon a slip of thin glass. The object-glass AB, fig. 2, is placed at u, fig. 3. The glass CD is placed opposite W, fig. 3, and the eye-glass EF opposite V.



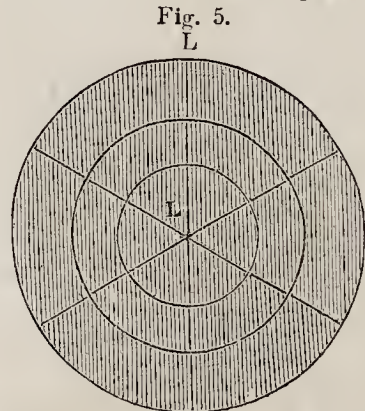
Such are the essential parts of a compound microscope. Any common mechanic may construct one for himself by attending to the following directions: The object-glass AB, fig. 2, may be about  $\frac{1}{2}$ ,  $\frac{3}{4}$ , or 1 inch focal distance, and the aperture, or hole which lets in the light from the object, should not exceed 1-10th of an inch, otherwise it will cause a glare, which will produce an indistinct image of the object. The amplifying glass CD may be  $2\frac{1}{2}$  inches focal distance, and  $1\frac{1}{2}$  inch in diameter. This glass is not *essentially* necessary, but it serves to enlarge the field of view, and to render it more distinct near the border. The eye-glass EF should be about 1 inch focus, and about  $\frac{3}{4}$  inch in diameter. With respect to the *distances* at which they should be placed from each other, the glass CD may be placed at about 5 or 6 inches from AB, and the glass EF about 2 inches, or  $1\frac{7}{8}$  inch from CD. The object-glass should be a *double* convex—the eye-glasses may be *plano-convex*; that is, plane on the one side and convex on the other, with the plane sides turned next the eye; but double convexes will do, if these cannot be procured. The tubes which contain the glasses may be made of pasteboard, and the stage, pillars, and box, of wood. The glasses may be procured for about 4 shillings; and if the individual fit them into the tubes, and perform all the other operations requisite, the expense of all the other materials will not exceed other four shillings. Suppose, now, that the object-glass AB is  $\frac{1}{2}$  inch focal distance, and the image GH is formed at the distance of 6 inches from it, this image will be larger than the object, nearly in the proportion of 6 to  $\frac{1}{2}$ , or 12 times. Suppose the glass EF, considered in connexion with CD, to possess a magnifying power equal to 5 times, then the whole magnifying power will be  $5 \times 12$ , or 60 times. The object, therefore, will be magnified 60 times in length and in breadth, and consequently, the surface will be magnified 3600 times, which is the square of 60. With such a microscope, the animalculæ in water, the circulation of the blood in frogs and fishes, the small feathers which compose the dust on butterflies' wings, and all the most interesting appearances of the minute parts of animals and vegetables, may be distinctly perceived.

Beside the discoveries in the heavens and in

the minute parts of creation, to which the study of the science of optics has led,—its principles are capable of being directed to many important purposes in human life and society. By means of large burning mirrors and lenses the rays of the sun have been condensed, so as to increase their intensity more than seventeen thousand times, and to produce a heat more than four hundred times greater than that of our common fires, which would serve for the combustion and fusion of numerous substances, which are infusible in the greatest heat that can be produced in our common furnaces. The property of a convex lens, by which rays proceeding from its focus are refracted into parallel directions, has enabled us to throw, from light-houses, a *strong light* to great distances at sea. The large polyzonal, or *built up* lenses, contrived by Sir D. Brewster, which may be made of any magnitude, and the elegant lamp of Lieutenant Drummond,—the one producing the most intense light yet known, and the other conveying it undispersed to great distances,—promise to introduce improvements hitherto unthought of, and to diversify the nocturnal scenery both of sea and land. For, in the progress of extensive national improvements, they might be made subservient, in connexion with carburetted hydrogen gas, in enlivening and decorating the rural scene, in the absence of the sun, and in guiding the benighted traveler in all his journeyings. For, when we consider the improvements, in almost every department of the social state, which have been lately carried forward, it is surely not too much to expect, that, in the course of a century hence, our highways, villages, hamlets, and even some of our moors and mountains, shall be lighted up with gas lamps, connected with mirrors and lenses analogous to those which illuminate our cities and towns, and which direct the mariner, when approaching our shores. The following figure shows



the manner in which a large lens throws a light to great distances. Let AB, fig 4, represent one of

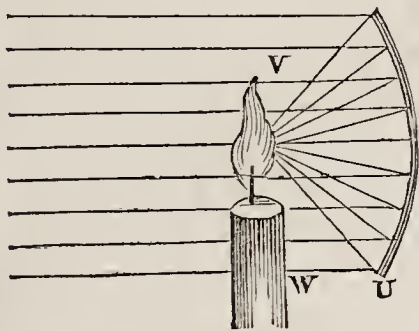


Sir D. Brewster's polyzonal lenses, or any other large lens, and GK its focal distance; if a lumi-

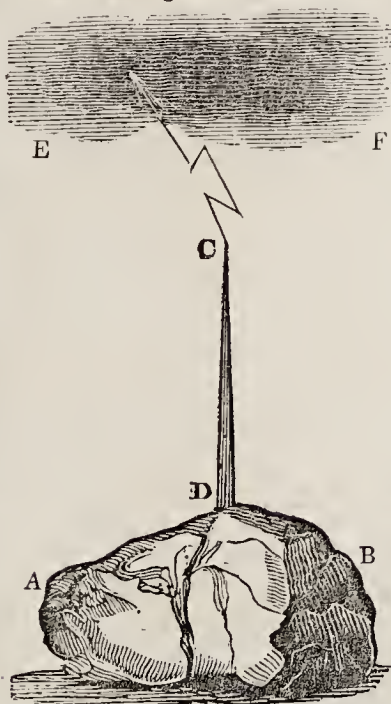
nous body CK, as the flame of a lamp, be placed at the focal point K, the rays of light, diverging from CK, after passing through the lens AB, will proceed in a *parallel direction*, AE, GH, BF, and may illuminate objects at very considerable distances. AB, fig. 4, represents a section of the polygonal lens built of ten different pieces. L, fig. 5, exhibits a *front view* of the same lens. Could such lenses be constructed of the size of 6, 8, 10 or 12 feet in diameter, they would produce a degree of heat from the solar rays far surpassing what has hitherto been effected, and be capable of throwing a brilliant light to immense distances.

Fig. 6, shows the manner in which a *concave mirror* TU reflects the light of a lamp VW, placed in its focus, to great distances. It is in that way that the light of the Bell rock, and other light-houses is reflected to more than thirty or forty miles distant.

Fig. 6.



Even the sciences of *Electricity* and *Galvanism* might, in some instances, be rendered subservient to the operations of art. By means of the electrical fluid, models of corn-mills, water-pumps, and orreries, showing the diurnal motion of the



earth, and the age and phases of the moon, have been set in motion; and there can be no question, that, in the hands of genius, it might be directed to accomplish much more important effects. Even the lightning of the clouds, which is only the electrical fluid acting on an ample scale, has been

guided by the hand of art, to perform mechanical operations, by splitting large stones into shivers. This has been effected in the following manner. Suppose AB to represent a stone or portion of a rock, which is intended to be split into a number of pieces. Into the midst of this stone a long rod of iron, or conductor CD, is inserted, which terminates in a point. When a thunder-cloud, as EF, passes over the stone, within its striking distance of the earth, the lightning from the cloud strikes the upper part of the pointed conductor, and is conducted downward to the heart of the stone, which either rends it in different places, or splits it at once into a multitude of fragments. This experiment, which appears to have been first made in Prussia, in 1811, was attended with complete success, during the first storm that passed over, after the bar of iron was inserted in the stone.

To braziers, tinsmiths, coppersmiths, and other workers in metals, a knowledge of *Galvanism* might suggest a variety of useful hints, especially where it is an object of importance to secure any piece of metallic workmanship from *rust*. It is found that when metals are pure and kept separate from each other, they remain for a long time untarnished, but when alloyed, or placed in contact with other metals, they soon undergo oxidation. Coins composed of one metal are found more durable than those composed of two; and the copper sheathing of ships which is fastened with iron nails soon undergoes corrosion. These effects are now explained on the principles of galvanism. When two metallic substances of different kinds are connected by moisture, they form what is called a *galvanic circle*; and, therefore, when one kind of metal is placed in contact with another, if either water or the moisture of the atmosphere adheres to them, a galvanic circle is formed, and oxidation is produced. On this ground the late Sir Humphrey Davy suggested the propriety of fastening the upper sheathing of ships with *copper* instead of *iron* nails. The same principle may be rendered of extensive application, and may afford many useful hints to every artisan employed in working and combining metals.

A knowledge of *magnetism* might also, in many cases, be directed to useful practical applications. This mysterious power, in connexion with its polarity has already enabled the miner and surveyor to traverse the remotest corners of the largest mines, and to trace their way back in safety through all the windings of those subterranean apartments, and has directed the navigator to steer his course with certainty, through the pathless ocean, to his "desired haven." Throughout all the regions of the globe the magnetic power extends its influence; and it is now found to have an intimate connexion with heat, electricity and galvanism. Of late years, it has been ascertained that iron with its oxides and alloys are not the only substances susceptible of magnetic influence. The magnetism of *nickel*, though inferior to that of iron, is found to be considerable; and that of *cobalt* and *titanium* is quite perceptible. Nay, the recent discoveries of *Arago* have shown, "that there is no substance but which, under proper circumstances, is capable of exhibiting unequivocal signs of the magnetic virtue." In consequence of a recent discovery of *M. Oersted*, "we are now enabled to communicate, at and during pleasure, to a coiled wire, of any metal indifferently, all the properties of a magnet—its attraction, repulsion, and polarity, and that even in a more intense degree than was previously thought to be possible in the best natural magnets." This discovery tends

to enlarge our views of the range of magnetic influence, and to lead us to the conclusion that its powers may hereafter be applied to purposes of which at present we can have no conception. Although the polarity of the magnet has been of incalculable service to mankind, particularly in promoting navigation and enlarging our knowledge of the globe, yet we have no reason to believe that this is the only practical purpose to which its powers may be applied, or the only reason why the Creator has so widely diffused its influence in the system of nature; since, in his diversified operations in the material world, he so frequently produces a variety of effects from one and the same cause. It remains with man to prosecute his observations still more extensively on this subject, and his industry will, doubtless, be rewarded with the discovery of new relations, laws, and combinations, which may be susceptible of the most important practical applications in the arts which minister to the comfort and convenience of mankind. Even in its present state, the attractive property of magnetism is capable of being applied as a *mechanical* power, in certain pieces of machinery, although its application in this way has never yet been attempted on an extensive scale.

The following fact shows how its attractive power has lately been applied to the prolongation of life, and the warding off of incurable disease, in the case of a useful class of our fellow men. "In needle manufactories the workmen are constantly exposed to excessively minute particles of steel which fly from the grind-stones, and mix, though imperceptible to the eye, as the finest dust in the air, and are inhaled with their breath. The effect, though imperceptible on a short exposure, yet being constantly repeated from day to day, produces a constitutional irritation, dependent on the tonic properties of steel, which is sure to terminate in pulmonary consumption; inasmuch, that persons employed in this kind of work used scarcely ever to attain the age of forty years. In vain was it attempted to purify the air, before its entry into the lungs, by gauzes or linen guards; the dust was too fine and penetrating to be obstructed by such coarse expedients, until some ingenious person bethought him of that wonderful power which every child who searches for its mother's needle with a magnet, sees in exercise. Masks of magnetized steel wire are now constructed and adapted to the faces of the workmen. By these the air is not merely *strained* but *sifted* in its passage through them, and each obnoxious atom arrested and removed."\*

This interesting fact affords a striking proof of the useful purposes to which the powers and properties of natural substances may be applied, when the mind is directed to contemplate them in all their bearings, and to trace them to all their legitimate consequences. The attractive power of the magnet, considered not only in its relation to iron and steel, but to all other substances in which magnetical virtue is found, in a greater or less degree, to reside—might, therefore, in the hands of an ingenious mechanic, lead to many interesting experiments, which might pave the way for the most important practical results.

The facts connected with the science of *Geology* may likewise, in many instances, be directed to practical purposes. From the researches which, of late years, have been made in the interior of the earth, geologists are now pretty well acquainted with the position and alternation of its strata, and with the different fossils which may be expect-

ted to abound in any particular district. Although these researches were undertaken chiefly with a view to ascertain the changes which have happened in the structure of our globe, and to support certain theories of the earth—yet they may frequently be of use to landed proprietors, to engineers, and to speculators in *mining* operations, so as to direct them in their investigations, and prevent them from embarking in schemes that may ultimately blast their expectations, exhaust their resources, and lead to irretrievable ruin. The ruinous effects sometimes produced by ignorance of this subject are strikingly illustrated by the following fact:—

"It is not many years since an attempt was made to establish a colliery at Bexhill, in Sussex. The appearance of thin seams and sheets of fossil wood, and wood-coal, with some other indications similar to what occur in the neighborhood of the great coal beds in the north of England, having led to the sinking of a shaft, and the erection of machinery, on a scale of vast extent,—not less than eight thousand pounds are said to have been laid out on this project, which, it is almost needless to add, proved completely abortive, as every geologist would have at once declared it must, the whole assemblage of geological facts being adverse to the existence of a regular coal bed in the Hastings' *sand*; while this on which Bexhill is situated, is separated from the *coal strata* by a series of interposed beds of such enormous thickness as to render all idea of penetrating *through* them absurd. The history of mining speculations is full of similar cases, where a very moderate acquaintance with the *usual order of nature*, to say nothing of theoretical views, would have saved many a sanguine adventurer from utter ruin."\*

The study of the various branches of *Natural History* might also be rendered productive of utility in different departments of the arts. It is quite evident that a scientific knowledge of *Botany* must be highly useful to gardeners and their laborers, and to all who take an interest in horticultural and rural operations. Not only a knowledge of the *classification* and arrangement of plants, but also of their physiological structure and functions, of their medicinal qualities, and of the chemical properties of soils and the different manures, will be found of considerable utility to such individuals.—*Zoology* and *Comparative Anatomy*, which describe the peculiar structure and habits of animals, both foreign and domestic, will convey various portions of interesting information to shepherds, cattle-dealers, and agriculturists of every description. An acquaintance with *Mineralogy*, which treats of the solid and inanimate materials of our globe,—the earthy, saline, inflammable, and metallic substances of which it is composed, must be interesting to lapidaries, jewelers, iron-founders, and all who are employed in working various metals. To know the nature of those substances on which they are operating, the materials with which they are united in their native ores, their combination with phosphorus, sulphur, and carbon, the changes produced upon them by oxygen and the different acids, their relations to heat, and the liquids with which they may come in contact, and the various compounds into which they may be formed, will have a direct tendency not only to increase their stock of general knowledge, but to render them more skillful and intelligent in their respective professions. *Meteorology*, which treats of the weather and the variable phenomena of the atmosphere, will, in many instan-

\* Herschel's *Prelim. Dis. on Nat. Philos.*

\* Herschel's *Discourse*, &c.

ces, be found a useful study to mariners, fishermen, travelers, and farmers, by which they may frequently be directed in their movements, and avoid many inconveniences and dangers. By carefully attending to the motions of the barometer and thermometer, and comparing them with the electrical state of the atmosphere, the direction of the winds, and the appearances of the clouds, the farmer may be warned of the continuance of rain or drought, and direct his operations accordingly, so as to protect his produce from danger.

There is no application of science to the arts of more importance, and more extensive in its effects, than that of the employment of *Steam* for driving all kinds of machinery, and for propelling vessels along rivers and across the ocean. "It has armed," says Mr. Jeffrey, "the feeble hand of man with a power to which no limits can be assigned—completed the dominion of mind over the most refractory qualities of matter, and laid a sure foundation for all those future miracles of mechanic power, which are to aid and reward the labors of after generations." The first person who appears to have entertained the idea of employing steam for propelling vessels, was Mr. J. Hulls, in the year 1736. But it was not until 1807, when Mr. Fulton launched, at New York, the first steam-boat he had constructed, that navigation by steam was introduced to general practice, which may therefore be considered as the epoch of the invention. In a few years every river and bay in the United States became the scene of steam navigation. In 1822 there were more than 350 steam vessels connected with these States, some of them of eight and nine hundred tons burden, and by this time, doubtless, they are more than doubled. In 1819 an expedition left Pittsburg, descended the Ohio in steam-boats for 2100 miles, and then ascending the rapid Missouri, proceeded to the distance of no less than two thousand five hundred miles. They have now been introduced into every country in Europe. On the principal rivers and seas connected with the British Isles, and even in the Scottish lakes, these vessels are sweeping along in majestic pomp, against wind and tide, diversifying the scenery through which they pass, and transporting travelers and parties of pleasure to their destination, with a rapidity unexampled in former ages. On the Clyde alone more than fifty or sixty steam vessels are constantly plying. The scenery of the Rhine, the Rhone, the Elbe, the Seine, the Danube, the Wolga, the lakes of Constance and Geneva, and of many other rivers and inland seas, is now enlivened by these powerful machines, conveying goods and passengers in every direction. Even the Atlantic ocean, an extent of more than three thousand miles, has been traversed by a steam-boat in twenty days; and the period, we trust, is not far distant, when the Red Sea, the Persian Gulf, the Bay of Bengal, the Indian Ocean, the Mediterranean, the Euxine, the Gulf of Mexico, and even the wide Pacific, will be traversed by these rapid vehicles, conveying riches, liberty, religion and intelligence to the islands of the ocean, and forming a bond of union among all nations.

The admirable improvements in the construction of *steam carriages* which are now going forward, are no less worthy of attention. The rapid movements of these machines, which have been lately introduced on the Liverpool and Manchester railway, and the security and comfort with which they are attended, have excited the astonishment of every beholder. And no wonder,—since goods and passengers are now conveyed between these cities, with a velocity of nearly thirty

miles an hour! so that it may be said, with the strictest propriety, that the steam engine is the most brilliant present ever made by philosophy to mankind.

The discovery of *carburetted hydrogen gas*, and its application to the purpose of illuminating our dwelling-houses, streets, and manufactories, may also be considered in reference to the arts. Every city, and every town of a moderate size, is now enlivened with the splendid brilliancy produced from this invisible substance; pipes for its conveyance have been laid, of many hundred miles in extent, and diverging into numerous ramifications, and thousands of artists are employed in conducting its manufacture, and forming tubes, and other devices, for distributing it in all directions.

Now, since the inventions to which I am adverting are founded on chemical and mechanical principles, and on the discoveries of modern science, and since many thousands of mechanics are now employed in constructing the machinery connected with these inventions, and in conducting its operations both by sea and land, it is of the utmost importance, in order to their being fully qualified for their respective departments, that they understand the scientific principles which enter into the construction of such machines and engines, the peculiar uses of every part, the manner in which the chemical agents employed operate, and the effects which, in any given circumstance, they must necessarily produce. In particular, it is indispensably necessary, that *engine-men*, and others employed for directing these machines, when in operation, should be acquainted with every part of their structure, and the principles on which their movements depend; for the comfort and *safety* of the public, are dependent on the caution and skill with which they are conducted. How could any man be qualified for such an office without some portion of scientific knowledge? and how could travelers in such vehicles consider their lives and property secure, if they were not guided by men of intelligence and prudence? To the want of such caution and skill are chiefly to be attributed most of the disasters and fatal accidents, connected with such operations, which have hitherto taken place.

Beside the agriculturists, manufacturers, mechanics, and artificers alluded to above, there are numerous other classes to which similar remarks will apply. In short, there is scarcely an individual, however obscure, in any department of society, but may derive practical benefit from an acquaintance with science. "The farm-servant or day-laborer," says Lord Brougham, "whether in his master's employ, or tending the concerns of his own cottage, must derive great practical benefit,—must be both a better servant, and a more thrifty, and therefore, comfortable cottager, for knowing something of the nature of soils and manures, which chemistry teaches, and something of the habits of animals, and the qualities and growth of plants, which he learns from natural history and chemistry together. In truth, though a man is neither a mechanic nor a peasant, but only one having a pot to boil, he is sure to learn from science lessons which will enable him to cook his morsel better, save his fuel, and both vary his dish and improve it. The art of good and cheap cookery is intimately connected with the principles of chemical philosophy, and has received much, and will yet receive more, improvement from their application."—Nay, even the *kitchen maid*, the laundry maid, and the mistress of every family, may derive many useful hints from the researches of science. The whole

art of cookery is a chemical operation, and so are the arts of washing, dressing, bleaching, and dyeing. By a knowledge of the nature and properties of the acids and other chemical substances, they would learn how to eradicate stains of ink, grease, &c., from cotton, linen, woollen, and silks, in the safest and most effectual manner, and many other processes of great utility in domestic life. Even the art of kindling a fire, and of stirring it when kindled, depends on philosophical principles. For example, the stirring of fire is of use, because it makes a hollow, where the air being rarefied by the adjacent heat, the surrounding air rushes into the partial vacuum, and imparting its oxygen, gives life to the fire and carries the flame along with it. On this principle the following rules are founded. 1. Never stir a fire when fresh coals are laid on, particularly when they are very small, because they immediately fall into the vacuum, and prevent the access of the oxygen of the atmosphere, which is the principle of combustion. 2. Always keep the bottom bar clear, because it is there chiefly that the air rushes in to nourish the fuel. 3. Never begin to stir at top, unless when the bottom is quite clear, and the top only wants breaking, otherwise the unkindled fuel may be pressed down in a body to the bottom, and the access of atmospheric air prevented.

Illustrations, of a similar kind, of the practical applications of science, might have been given to an almost indefinite extent; but the above specimens may suffice as corroborative of the general position—that scientific knowledge would render mechanics and manufacturers of all descriptions more skillful in the prosecution of their respective employments.

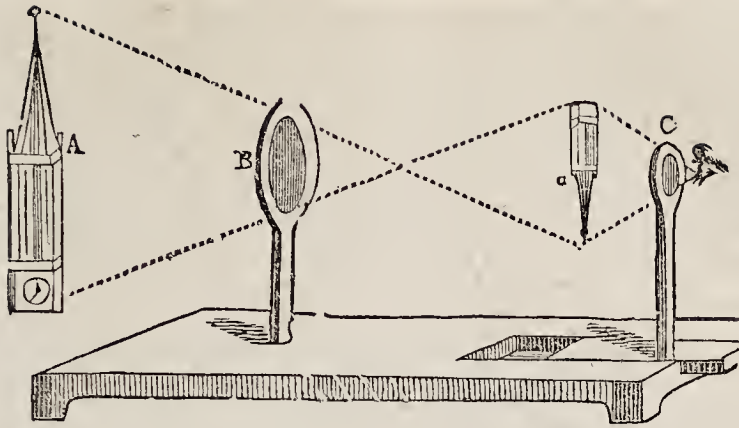
Some, however, may be disposed to insinuate, that it is quite enough for philosophers to ascertain principles, and to lay down rules founded upon them, for the direction of the mechanic or artisan;—or, that it is only requisite that the directors and superintendents of chemical processes and mechanical operations, should be acquainted with that portion of science which is necessary for their peculiar departments. But it is easy to perceive, that a mechanic who works merely by rules, without knowing the foundation or reasons of them, is only like a child who repeats his catechism by rote, without attaching a single idea to the words he utters, or like a horse driving a thrashing machine, without deviating from the narrow circle to which he is necessarily confined. When any accident occurs, when the circumstances of the case are somewhat changed, when the same principle on which he generally proceeds requires to be applied to a new object or mode of operation, he either blunders his work, or feels himself utterly at a loss how to proceed. The least deviation from his accustomed trammels puts him out, because he has no clear and comprehensive view of the principles on which his practice depends. Hence, we uniformly find, that a man of scientific acquirements will easily comprehend the plan of any new machine or architectural operation, and be able to execute it, while he who works only by square and rule, will hesitate at every step, and perceive innumerable difficulties in his way. To confine artists to mere rules, without a knowledge of the principles on which they are founded, is to degrade their intellectual nature, to reduce them to something like mere machines, to render them less useful both to themselves and to their employers, and to prevent the improvement of the liberal and mechanical arts

The following instance may be stated as a specimen of the advantages of chemical knowledge, and of the practical purposes to which it may be applied in different regions of the globe. A young Parisian, of the name of Leger went on a commercial adventure to Egypt in the year 1822; but during some of the convulsions of that unsettled country, he lost the little property with which he was intrusted, and was forced to make a precipitate retreat from Suez to Alexandria. He remained some time at Alexandria, destitute and almost hopeless. But the talent of observation, and the social habits characteristic of his countrymen, came to his aid; in a lucky moment he formed the resolution of retrieving his fortune by introducing the luxury of ice into the parched lands of the Ptolemies. This common product of wintry regions is known to be as grateful to the languid natives of tropical climates as ardent spirits are to the benumbed inhabitants of the Polar circle. Having succeeded in effecting a return to his family, the enterprising Parisian was enabled by the friendly assistance of Gay Lussac and Thénard, to adopt the best means that chemistry could devise for the preservation of ice, both during the voyage, and after its arrival in a sultry latitude; and at length set out from Paris with his inventions, and arrived safely at Alexandria, in April 1823. The sovereign of Egypt, Mahommed Ali, was delighted at this novel addition to oriental luxuries; and, beside valuable presents, gave the inventor the exclusive right for five years of importing ice into his dominions. This privilege is estimated to be worth one million of francs, or nearly 50,000*l.* In ancient times the world was enlightened by the learning of Egypt; the greatest philosophers traveled thither, as to the fountain-head of science; but the land of Sesostris and Alexander has now become the prey of the ferocious Moslem; and whatever she enjoys of art, knowledge or civilization; she is compelled to receive from the once barbarous regions of the West.\*

II. Scientific knowledge will not only render persons more skillful in their respective employments, but will enable them to make improvements in the arts, and in the physical sciences with which they are connected.

It has frequently been affirmed that many useful inventions have been owing to chance, and that persons ignorant of science have stumbled upon them without any previous investigation. It is not denied, that several inventions have originated in this way, but they are much fewer than is generally imagined; and, in almost every instance, where chance suggested the first hint of any invention, the future improvements were directed by the hand of genius and the aids of science. It is said, that the invention of the telescope was owing to a spectacle-maker's boy having accidentally taken up two convex glasses of different focal distances, and placed the one near his eye and the other at a considerable distance, when he perceived, on looking through them, the spire of a neighboring church turned upside down, and much larger than its usual size. The father of the boy, amazed at this singular appearance, betought himself of adjusting two glasses on a board, supporting them in two brass or wooden circles, which might be removed nearer to, or farther from each other at pleasure, as in the following figure, where A represents the object, B the lens next the object, a the inverted image

\* Scots' Mechan. Mag., 1825.



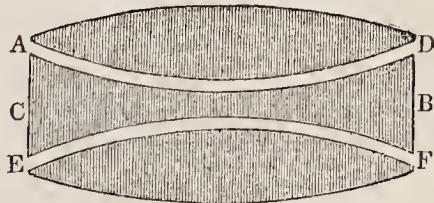
formed by it, C the glass next the eye, and D the sliding board on which it was fixed, for adjusting the focus. Such appears to have been the first rude construction of a telescope. But so long as the invention remained in this rude state, it was of little benefit to society. It was not before Galileo, a philosopher of Tuscany, heard of the circumstance, and entered into investigations on the refraction of light, and the properties of lenses, that this noble instrument was improved and directed to the heavens for the purpose of making astronomical discoveries; and all the subsequent improvements it has received, have been the result of reasonings and experimental investigations, conducted by men of science. Sir Isaac Newton, in consequence of his experiments and discoveries respecting light and colors, detected the true cause of the imperfection of the common refracting telescope, and suggested the substitution of metalline specula instead of lenses, which led him to the invention of the reflecting telescope; and Mr. Dolland, in consequence of his investigations and experiments respecting the different degrees of refraction and divergency of color produced by different kinds of glass, effected the greatest improvement that had ever been made on the refracting telescope, by producing an image free of the imperfections caused by the blending of the prismatic colors. And we have reason to believe, that the further improvement of this telescope will chiefly depend on ascertaining the true chemical composition of flint glass for achromatic purposes, and the proper mode of conducting its manufacture, which may lead to the construction of instruments of this kind, on a more extensive scale than has ever yet been attempted, and to discoveries in the celestial regions far beyond those which have hitherto been made. But such improvements can never be effected, unless by numerous experimental investigations, conducted by those whose minds are thoroughly imbued with the principles of chemical and optical science.\*

\* One of the latest improvements on Achromatic object-glasses was made by a foreigner of the name of *Guinand*, who was originally a cabinet-maker. After acquiring a knowledge of the principles of optics, and of the mode of constructing telescopes, he applied himself particularly to ascertain the proper composition of *flint-glass* for achromatic purposes; and, after spending twenty or thirty years in making experiments—casting one pot of glass after another, and meeting with frequent disappointments,—he at length succeeded in obtaining glass for achromatic telescopes, of larger dimensions and of a quality superior to what could formerly be procured. Of this glass was formed the largest triple achromatic telescope ever constructed, which was lately erected in the observatory of the university at Dorpat, under the direction of M. Fraunhofer. This glass is perfectly free from veins, and has a greater dispersive power than any obtained before. The diameter of this object glass is

With regard to the invention and improvement of the *steam-engine*—a story has been told “that an idle boy being employed to stop and open a valve, saw that he could save himself the trouble of attending and watching it, by fixing a plug upon a part of the machine which came to the place at the proper times, in consequence of the general movement.” Whether or not this story has any foundation in truth—certain it is, that all the most useful improvements in this engine have been the result of the most elaborate researches and investigations of scientific truths. The first distinct notion of the structure and operation of this powerful machine appears to have been given by the Marquis of Worcester, in 1663, in his “*Century of Inventions*.” Its subsequent improvements by Savary, Blackey, Newcomen,

almost ten inches, and its focal distance 15 feet. It has four eye pieces, the lowest magnifying 175 times, and the highest 700 times. Mr. Tulley of Islington lately constructed, of similar materials, manufactured by the same artist, a telescope whose object-glass is about seven inches diameter, and its focal length twelve feet, which is now in the possession of Dr. Pearson. The piece of flint-glass of which the concave lens was formed, cost Mr. Tulley about thirty guineas. Unfortunately for science, the ingenious artist [Guinand] is now dead, and it is uncertain whether he has left any particular details of his process behind him. The possibility, however, of procuring glass for the construction of very large achromatic telescopes, is now put beyond a doubt.

The unscientific reader may acquire a general idea of an achromatic object-glass from the following figure,—where A D represents a double unequally convex lens of *crown-glass*, C B a double concave of *flint-glass*, and E F another convex lens of crown glass. These are placed together in the manner represented in the figure, and form what is called an



achromatic object-glass, the term *achromatic* signifying *free of color*. Sometimes only two lenses, a convex of crown, and a concave of flint glass are combined for the same purpose. In the case of a single convex glass, the image formed is blended with the prismatic colors which come to foci, at different distances from the lens, and consequently produce a comparatively indistinct image, which will not admit of a high magnifying power. But the achromatic lens, forming an image without color, will bear a larger aperture, and a higher magnifying power, than a common refractor of the same length. So great is the difference—that an achromatic telescope of Dolland, only three feet ten inches in length, was found to equal, and even excel the famous aerial telescope of Huygens of 123 ft. focal length, and the gentlemen present at the trial agreed that “the dwarf was fairly a match for the giant.” The principal obstacle to their construction on a larger scale, is the difficulty of procuring large pieces of flint glass free of veins, and of a proper dispersive quality.

Beighton and Fitzgerald, were the results of physical knowledge, of mechanical skill, and of the most laborious investigations. Its latest and most important improvements by Mr. James Watt, were owing no less to the scientific knowledge which adorned his mind, than to his mechanical ingenuity. He was a man of a truly philosophical mind, eminently conversant in all branches of natural knowledge, and the pupil and intimate friend of Dr. Black, and had attended the lectures of that distinguished philosopher in the university of Glasgow. And he often acknowledged "that his first ideas on this subject were acquired by his attendance on Dr. Black's chemical lectures, and from the consideration of his theory of latent heat, and the expansibility of steam." We may therefore rest assured, that all the future improvements and new applications of this noble invention will be the result of physical and chemical knowledge combined with mechanical skill; and consequently, no artisan can ever expect to be instrumental in bringing the steam-engine to its highest pitch of improvement, and in directing its energies to all the purposes to which they may be applied, unless the pursuits of science occupy a considerable share of his attention.

The first hint of the *mariner's compass* is generally supposed to have been owing to chance. Some persons may have accidentally observed, that when a small loadstone is suspended in water on a piece of wood or cork, its ends pointed toward the south and north. Such experiments seem to have been applied at first for mere amusement, and to excite astonishment in the minds of the ignorant and illiterate. But it was not until some genius possessed of science and of reflecting powers seized the hint thus given, that it was applied to the important purpose of directing the mariner in his course through the pathless ocean. And to science we are indebted for the manner of determining the *declination* of the needle, in all parts of the world, by means of the azimuth compass, and thus rendering it an accurate guide to the navigator in every region through which he moves. The discovery of that peculiar principle termed *galvanism*, was partly owing to accident. While Galvani, professor of anatomy at Bologna, was one day employed in dissecting a frog, in a room where some of his friends were amusing themselves with electrical experiments, one of them having happened to draw a spark from the conductor, at the same time that the professor touched one of the nerves of the animal, its whole body was instantly shaken by a violent convulsion. Having afterward suspended some frogs from the iron palisades which surrounded his garden, by means of metallic hooks fixed in the spines of their backs, he observed that their muscles contracted frequently and involuntarily, as if from a shock of electricity. Such facts, presented to the view of unscientific persons, might have produced nothing more than a gaze of wonder; perhaps supernatural powers might have been resorted to in order to account for the phenomena, and in a short time they might have been forgotten as a vision of the night. But such scientific minds as those of Valli, Volta, Monro, Fowler, Davy, Humboldt and Wollastou, having seized upon these facts, having contemplated them in every point of view, and instituted experiments of every description in relation to them—most astonishing discoveries in science have been brought to light—the whole aspect of chemistry has been changed, and numerous improvements introduced into the practice of the useful arts. Alkalis have been decomposed, new metallic sub-

stances discovered, the cause of the *corrosion* of metals ascertained, and the means determined by which it may be effectually prevented.

It is a truth which the whole history of science fully corroborates, that very few important discoveries have been made by accident or by ignorant persons, whose minds were not directed to the particular object of research. On the other hand, we have every reason to believe, that there are many facts and circumstances which have passed under the inspection of untutored minds, which, had they come within the range of men of science, would have led to many useful inventions which are yet hid in the womb of futurity, and which will reward the industry of more enlightened generations. The inventions to which we have now adverted, and many others, where chance suggested the first rude hints, would, in all probability, have lain for ages in obscurity, without any real utility to mankind, had not the genius of science seized upon them, viewed them in all their bearings, and traced them to all their legitimate consequences and results. Had the telescope, the steam engine, and the mariner's compass, in their first embryo state, remained solely in the hands of ignorant empirics, they might have been reserved merely as play-things for the purpose of vulgar amusement, or exhibited by cunning impostors to aid their deceptions, or to produce a belief of their supernatural powers. But science snatched them from the hands of the ignorant and the designing, and having added the requisite improvements, bequeathed them to mankind as the means of future advancement in the paths of knowledge, and in the practice of the arts.

It may be laid down as a kind of axiom, to which few exceptions will occur, that great discoveries in science and improvements in art are never to be expected but as the result of knowledge combined with unwearied investigation. This axiom might be illustrated, were it necessary, from what we know of the past history of our most useful inventions. The celebrated M. Huygens, who first discovered the means of rendering clocks exact by applying the *pendulum*, and rendering all its vibrations equal by the cycloid—was one of the first mathematicians and astronomers of his age. He had long kept the object of his pursuit before his mind, he plied his mechanical ingenuity in adapting the machinery of a clock to the maintaining of the vibrations of a pendulum, and by his mathematical knowledge investigated the theory of its motion. By the aid of a new department of geometrical science, invented by himself, he showed how to make a pendulum swing in a cycloid, and that its vibrations in this curve are all performed in equal times, whatever be their extent. The ingenious Mr. Robert Hooke, who was the inventor of spring or pocket watches, and of several astronomical instruments for making observations both at sea and land—was eminently distinguished for his philosophical and mathematical acquirements. From his earliest years he discovered a genius for mechanics, and all his other knowledge was brought to bear upon his numerous inventions and contrivances.—Otto Guericke, who *invented* the *Air-pump*, was one of the first mathematicians of his time; and the Honorable Robert Boyle, who *improved* this valuable instrument, was one of the most illustrious philosophers of the age and country in which he lived.—Mr. Ferguson, the inventor of several orreries, the astronomical rotula, the eclipsarian, the mechanical paradox, and other astronomical machinery, had, from his



earliest years, devoted the greatest part of his time to the study of mechanics, and the physical and mathematical sciences with which it is connected, as appears from the numerous popular works which he published on these subjects, which are still in extensive circulation.—The late Mr. Arkwright, the inventor of the *spinning jennies*, devoted many years to the study of mechanics and to the improvement of his invention, until he was perfectly conversant in everything that relates to the construction of machinery. This admirable invention, by which a pound of the finest cotton has been spun by machinery into a yarn extending more than 119 miles, was not the result of chance, but of the most unwearied study and attention in regard to every circumstance which had a bearing on the object of his pursuit: and as he had not originally received anything like a *regular* scientific education, his acquirements were the result of his own application and industry.—“The new process of refining sugar, by which more money has been made in a shorter time, and with less risk and trouble, than was ever perhaps gained from an invention, was discovered by an accomplished chemist, E. Howard, brother of the Duke of Norfolk, and was the fruit of a long course of experiments, in the progress of which, known philosophical principles were constantly applied, and one or two new principles ascertained.”

There are few inventions of modern times that have been more directly the result of philosophical knowledge and experiment, than the *safety-lamp*, invented by that accomplished chemist, the late Sir Humphrey Davy. He instituted a series of philosophical experiments, with the express purpose of constructing, if possible, a lamp by which the miner might walk through a body of fire-damp in his subterranean apartments without danger of an explosion; and the success with which his investigations were attended, led to one of the most beautiful and useful inventions which distinguish the period in which we live.\* Had this ingenious philosopher been ignorant of the nature and properties of carbureted hydrogen gas, of the composition of atmospheric air, of the nature of combustion, and of the general principles of chemical science, he could never have hit upon the construction of this admirable instrument, and the useful miner would still have been left to grapple with his invisible enemy (the fire-damp) without any means of escaping from its destructive agency.†

\* See Appendix, No. IX.

† It is more than probable, that fatal accidents have occurred in coal mines where these lamps have been used, owing to the ignorance and inattention of some of those artists who have been employed in forming the *wire-gauze* with which they are surrounded. A friend of mine, who performed a great variety of experiments with this instrument, with every combination of explosive gas, informed me, that, with a lamp surrounded with wire-gauze, manufactured by an artist in a town in the north of England, and who supplied it for the use of the miners—an explosion uniformly took place when the instrument was placed in a body of inflammable gas. He suspected that the apertures in the wire-gauze were too large, and remonstrated with the artist on his want of accuracy; and it was not before he procured gauze with smaller apertures that his experiments succeeded; and they were attended with complete success in every future experiment, after the gauze was changed. So small was the difference in the texture of the two pieces of the gauze, that, to a common eye, it was scarcely perceptible. It is found by experiment, that the apertures in the gauze should not exceed one twentieth of an inch square, and that wire from one fortieth to one sixtieth of an inch diameter, is the most convenient. Had the artist alluded to, known how to perform experiments with this instrument, and tried the effects of his gauze before he sold it for the purpose intended, such serious blunders would not have been committed. Who knows

We may farther remark, that the mechanic whose mind is enlightened with scientific knowledge, has a much greater chance of being instrumental in improving the arts, than the mere chemist or philosopher. While the mere philosopher is demonstrating principles and forming theories in his closet, and sometimes performing experiments, only on a *small* scale,—the workman, in certain manufactories, has a daily opportunity of contemplating chemical processes and mechanical operations on an *extensive* scale, and of perceiving numberless modifications and contrivances, which require to be attended to, of which the mere scientific speculator can form but a very faint and inadequate conception. Being familiar with the most minute details of every process and operation, he can perceive redundancies and defects imperceptible to other observers; and, if he has an accurate knowledge of the general principles on which his operations depend, he must be best qualified for suggesting and contriving the requisite improvements. As the mechanic is constantly handling the tools and materials with which new experiments and improvements may be made,—observing the effects of certain contrivances, and of deviations from established practice—and witnessing the chemical and mechanical actions of bodies on each other—he has more opportunities of observation in these respects, and, consequently, is more likely than any other class of society to strike out a new path which may lead to some useful invention in the arts, or discovery in the sciences.\* But if his mind is not imbued with knowledge, he trudges on, like a mill-horse, in the same beaten track, and may overlook a thousand opportunities of performing experiments, and a thousand circumstances which might suggest new improvements

In short, in so far as chance is concerned in new discoveries and improvements in the arts, the scientific mechanic has a hundred chances to one, compared with the ignorant artificer, that, in the course of his operations, he shall hit upon a new principle of improvement: his chances of such results are even superior to those of the

but the deficiency in the gauze alluded to might have been the cause of the destruction of several lives in the pits where it was used! for it is a certain fact, that accidents from explosions are occasionally occurring, even in mines where these lamps are generally in use. Hence the necessity of chemical knowledge and attention to scientific accuracy in those who are the manufacturers of instruments of this description—on the accurate construction of which the lives and comforts of a useful body of the community may depend. I know not whether it be customary to put the safety-lamp into the hands of the miner, without first trying its efficiency for resisting the effects of explosive gases. If it is not, it is a most glaring and dangerous oversight; and there can be no question, that to the neglect of this precaution are to be attributed many of those explosions which have taken place in the mines where this lamp has been introduced. Besides, such neglects have a direct tendency to detract from the merits of this noble invention, to prevent its universal adoption, and to render uncertain its efficiency for warding off destructive explosions. But from the experiments alluded to above, which were performed with the greatest care, and with every possible combination of explosive gas, and frequently exhibited in private, and before large public audiences—the efficiency of this lamp for resisting the effects of fire-damp is put beyond the shadow of a doubt. It is known to be the practice of some miners, occasionally to screw off the top of their lamp, in order to enjoy the benefit of more light than what shines through the wire-gauze. Such a practice ought to be strictly prohibited, and the instrument if possible, rendered incapable of being opened at top—a practice which may probably have been the occasion of several explosions. If the workmen in mines were carefully instructed in the general principles of chemistry, and particularly in the nature of combustion, explosions, and the qualities of the different gases, they would not dare to hazard such dangerous experiments.

\* See Appendix, No. X.

most profound philosophers who never engage in practical operations, as he is constantly in the way of perceiving what is useless, defective, or in any way amiss in the common methods of procedure. To use a common expression, "he is in the way of good luck, and if he possesses the requisite information, he can take the advantage of it when it comes to him." And should he be so fortunate as to hit on a new invention, he will probably enjoy not merely the honor which is attached to a new discovery, but also the pecuniary advantages which generally result from it.

We have, therefore, every reason to hope, that, were scientific knowledge universally diffused among the working classes, every department of the useful arts would proceed with a rapid progress to perfection, and new arts and inventions, hitherto unknown, be introduced on the theater of the world, to increase the enjoyments of domestic society, and to embellish the face of nature. No possible limits can be assigned to the powers of genius, to the resources of science, to the improvement of machinery, to the aids to be derived from chemical resources, and to the skill and industry of mechanics and laborers when guided by the light which scientific discoveries have diffused around them. Almost every new discovery in nature lays the foundation of a new art; and since the recent discoveries of chemistry lead to the conviction, *that the properties and powers of material substances are only beginning to be discovered*—the resources of art must, in some measure, keep pace with our knowledge of the powers of nature. It is by seizing on these powers, and employing them in subserviency to his designs, that man has been enabled to perform operations which the whole united force of mere animal strength could never have accomplished. Steam, galvanism, the atmospheric pressure, oxygen, hydrogen, and other natural agents, formerly unnoticed or unknown, have been called into action by the genius of science; and, in the form of steam-boats and carriages, Voltaic batteries, gasometers and air-balloons, have generated forces, effected decompositions, diffused the most brilliant illuminations, and produced a celerity of motion both on sea and land which have astonished even the philosophical world, and which former generations would have been disposed to ascribe to the agencies of infernal demons. And who shall dare to set boundaries to the range of scientific discovery—or to say, that principles and powers of a still more wonderful and energetic nature, shall not be discovered in the system of nature, calculated to perform achievements still more striking and magnificent? Much has, of late years, been performed by the application and combination of Chemical and mechanical powers, but much more, we may confidently expect, will be achieved in generations yet to come, when the physical universe shall be more extensively explored, and the gates of the temple of knowledge thrown open to all. Future Watts, Davys and Arkwrights will doubtless arise, with minds still more brilliantly illuminated with the lights of science, and the splendid inventions of the present age be far surpassed in the "future miracles of mechanic power," which will distinguish the ages which are yet to come. But, in order to this "wished for consummation," it is indispensably requisite that the mass of mankind be aroused from their slumbers, that knowledge be universally diffused, and that the light of science shed its influence on men of every nation, of every profession, and of every rank. And if, through apathy or avarice, or indulgence in sen-

sual propensities, we refuse to lend our helping hand to this object, now that a spirit of inquiry has gone abroad in the world—society may yet relapse into the darkness which enveloped the human mind during the middle ages, and the noble inventions of the past and present age, like the stately monuments of Grecian and Roman art, be lost amidst the mists of ignorance, or blended with the ruins of empires.

III. The knowledge and mental activity connected with the improvement of the arts, *would promote the external comforts of mankind, particularly of the lower orders of society.*

Since the period when the arts began to be improved, and a spirit of inquiry after knowledge was excited among the middling and lower orders, many comforts and conveniences have been introduced, and a new luster appears on the face of general society. In many places the aspect of the country has been entirely changed; the low thatched cottage of the farmer has arisen into a stately mansion, the noisome dunghill which stood within two yards of his door, has been thrown into a spacious court at a distance from his dwelling, and his offices display a neatness and elegance which seem to vie with those of the proprietor of the soil. The gloomy parish church, with its narrow aisle and tottering belfry, has been transformed into a noble lightsome edifice, and adorned with a stately spire towering above all surrounding objects; and the village school, within whose narrow walls a hundred little urchins were crowded, like sheep in a fold, has now expanded into a spacious hall. Narrow dirty paths have been improved, roads formed on spacious plans, canals and railways constructed, streets enlarged, waste lands cultivated, marshes drained, and the interior of houses decorated and rendered more comfortable and commodious. In districts where nothing formerly appeared but a dreary waste, print-fields have been established, cotton mills, founderies, and other manufactories erected, villages reared, and the noise of machinery, the tolling of bells, the sound of hammers, the buzz of reels, and the hum of human voices and of ceaseless activity, now diversify the scene where nothing was formerly heard but the purling stream or the howlings of the tempest. In certain parts of the country where the passing of a chariot was a kind of phenomenon, mails and stage-coaches crowded with travelers of all descriptions, within and without, now follow each other in rapid succession, conveying their passengers with uninterrupted rapidity, and at one-half the expense formerly incurred. Even on the inland lake, where scarcely a small skiff was formerly seen, steam-vessels are now beheld sweeping along in majestic style, and landing fashionable parties, heroes, divines, and philosophers, to enliven the rural hamlet, the heath-clad mountain, and the romantic glen.

Much, however, is still wanting to complete the enjoyments of the lower ranks of society. In the *country*, many of them live in the most wretched hovels, open to the wind and rain, without a separate apartment to which an individual may retire for mental exercise; in *towns*, a whole family is frequently crowded into a single apartment in a narrow lane, surrounded with filth and noxious exhalations, and where the light of day is scarcely visible. In such habitations where the kitchen, parlor, and bed-closet are all comprised in one narrow apartment, it is next to impossible for a man to improve his mind by reading or reflection, amidst the gloom of twilight,

the noise of children, and the preparation of victuals, even although he felt an ardent desire for intellectual enjoyment. Hence the temptation to which such persons are exposed to seek enjoyment in wandering through the streets, in frequenting the ale-house, or in lounging at the fire-side in mental inactivity. In order that the laborer may be stimulated to the cultivation of his mental powers, he must be furnished with those domestic conveniences requisite for attaining this object. He must be paid such wages as will enable him to procure such conveniences, and the means of instruction, otherwise it is the next thing to an insult to exhort him to prosecute the path of science. *The long hours of labor, and the paltry remuneration which the laborer receives in many of our spinning-mills and other manufactories, so long as such domestic slavery and avaricious practices continue, form an insurmountable barrier to the general diffusion of knowledge.*

But were the minds of the lower orders imbued with a certain portion of useful science, and did they possess such a competency as every human being ought to enjoy, their knowledge would lead them to habits of *diligence* and *economy*. In most instances it will be found, that ignorance is the fruitful source of indolence, waste, and extravagance, and that abject poverty is the result of a want of discrimination and proper arrangement in the management of domestic affairs. Now, the habits of application which the acquisition of knowledge necessarily produces, would naturally be carried into the various departments of labor peculiar to their stations, and prevent that laziness and inattention which is too common among the working classes, and which not unfrequently lead to poverty and disgrace. Their knowledge of the nature of heat, combustion, atmospheric air, and combustible substances, would lead them to a proper economy in the use of fuel; and their acquaintance with the truths of chemistry, on which the art of a rational cookery is founded, would lead them to an *economical practice in the preparation of victuals*, and teach them to extract from every substance all its nutritious qualities, and to impart a proper relish to every dish they prepare; for want of which knowledge and attention, the natural substances intended for the sustenance of man will not go half their length in the hands of some as they do under the judicious management of others. Their knowledge of the structure and functions of the animal system, of the regimen which ought to be attended to in order to health and vigor, of the causes which produce obstructed perspiration, of the means by which pestilential effluvia and infectious diseases are propagated, and of the disasters to which the human frame is liable in certain situations, *would tend to prevent many of those diseases and fatal accidents* to which ignorance and inattention have exposed so many of our fellow-men. For want of attending to such precautions in these respects, as knowledge would have suggested, thousands of families have been plunged into wretchedness and ruin, which all their future exertions were inadequate to remove. As the son of Sirach has well observed, "Better is the poor being sound and strong in constitution, than a rich man that is afflicted in his body. Health and good estate of body are above all gold; there are no riches above a sound body, and no joy above the joy of the heart."

As slovenliness and filth are generally the characteristics of ignorance and vulgarity, so an attention to *cleanliness* is one of the distinguishing

features of cultivated minds. Cleanliness is conducive to health and virtuous activity, but uncleanness is prejudicial to both. Keeping the body clean is of great importance, since more than one-half of what we eat and drink is evacuated by perspiration, and if the skin is not kept clean the pores are stopped, and perspiration consequently prevented, to the great injury of health. It is highly necessary to the health and cheerfulness of children; for where it is neglected, they grow pale, meager, and squalid, and subject to several loathsome and troublesome diseases.—Washing the hands, face, mouth, and feet, and occasionally the whole body, conduces to health, strength, and ease, and tends to prevent colds, rheumatism, cramps, the palsy, the itch, the tooth-ache, and many other maladies. Attention to cleanliness of body would also lead to cleanliness in regard to clothes, victuals, apartments, beds and furniture. A knowledge of the nature of the mephitic gases, of the necessity of pure atmospheric air to health and vigor, and of the means by which infection is produced and communicated, would lead persons to see the propriety of frequently opening doors and windows to dissipate corrupted air, and to admit the refreshing breeze, of sweeping cobwebs from the corners and ceiling of the room, and of removing dust, straw, or filth of any kind which is offensive to the smell, and in which infection might be deposited. By such attention, fevers and other malignant disorders might be prevented, vigor, health, and serenity promoted, and the whole dwelling and its inmates present an air of cheerfulness and comfort, and become the seat of domestic felicity.

Again, scientific knowledge would display itself among the lower orders, in the tasteful *decorations of their houses and garden plots*. The study of botany and horticulture would teach them to select the most beautiful flowers, shrubs, and evergreens; to arrange their plots with neatness and taste, and to improve their kitchen-garden to the best advantage, so as to render it productive for the pleasure and sustenance of their families. A genius for mechanical operations, which almost every person may acquire, would lead them to invent a variety of decorations, and to devise many contrivances for the purpose of convenience, and for keeping everything in its proper place and order—which never enter into the conceptions of rude and vulgar minds. Were such dispositions and mental activity generally prevalent, the circumstances which lead to poverty, *beggary* and drunkenness, would be in a great measure removed, and *home* would always be resorted to as a place of comfort and enjoyment.

Again, the study of science and art would incline the lower classes to *enter into the spirit of every new improvement, and to give their assistance in carrying it forward*. The want of taste and of mental activity, and the spirit of selfishness which at present prevails among the mass of mankind, prevent the accomplishment of a variety of schemes which might tend to promote the conveniences and comforts of general society. For example; many of our villages which might otherwise present the appearance of neatness and comfort, are almost impassable, especially in the winter season, and during rainy weather, on account of the badness of roads and the want of foot-paths. At almost every step you encounter a pool, a heap of rubbish, or a dunghill, and in many places feel as if you were walking in a quagmire. In some villages, otherwise well planned, the streets present a grotesque appearance of

sandy hillocks and mounds, and pools of stagnant water scattered in every direction, with scarcely the vestige of a pathway to guide the steps of the passenger. In winter, the traveler, in passing along, is bespattered with mire and dirt, and in summer, he can only drag heavily on, while his feet at every step sink into soft and parched sand. Now, such is the apathy and indifference that prevail among many villagers as to improvement in these respects, that although the contribution of a single shilling or of half a day's labor might, in some instances, accomplish the requisite improvements, they will stand aloof from such operations with a sullen obstinacy, and even glory in being the means of preventing them. Nay, such is the selfishness of many individuals, that they will not remove nuisances even from the front of their own dwellings, because it might at the same time promote the convenience of the public at large. In large towns, likewise, many narrow lanes are rendered filthy, gloomy, and unwholesome by the avarice of landlords, and the obstinate and boorish manners of their tenants, and improvements prevented which would tend to the health and comfort of the inhabitants. But as knowledge tends to liberalize the mind, to subdue the principle of selfishness, and to produce a relish for cleanliness and comfort, when it is more generally diffused, we may expect that such improvements as those to which I allude will be carried forward with spirit and alacrity. There would not be the smallest difficulty in accomplishing every object of this kind, and every other improvement conducive to the pleasure and comfort of the social state, provided the majority of a community were cheerfully to come forward with their assistance and contributions, however small, and to act with concord and harmony. A whole community or nation acting in unison, and every one contributing according to his ability, would accomplish wonders in relation to the improvement of towns, villages, and hamlets, and of everything that regards the comfort of civil and domestic society.

In short, were knowledge generally diffused, and art uniformly directed by the principles of science, new and interesting plans would be formed, new improvements set on foot, new comforts enjoyed, and a new luster would appear on the face of nature, and on the state of general society. Numerous conveniences, decorations, and useful establishments never yet attempted, would soon be realized. Houses on neat and commodious plans, in airy situations, and furnished with every requisite accommodation, would be reared for the use of the peasant and mechanic; schools on spacious plans for the promotion of useful knowledge would be erected in every village and hamlet, and in every quarter of a city where they were found expedient; asylums would be built for the reception of the friendless poor, whether young or old; manufactories established for supplying employment to every class of laborers and artisans, and lecture-rooms prepared, furnished with the requisite apparatus, to which they might resort for improvement in science. Roads would be cut in all convenient directions, diversified with rural decorations, hedge-rows, and shady bowers,—foot-paths, broad and smooth, would accompany them in all their windings, and gas-lamps, erected at every half-mile's distance, would variegate the rural scene and cheer the shades of night. Narrow lanes in cities would be either widened or their houses demolished; streets on broad and spacious plans would be built, the smoke of steam-engines consumed, nuisances re-

moved, and cleanliness and comfort attended to in every arrangement. Cheerfulness and activity would everywhere prevail, and the idler, the vagrant, and the beggar would disappear from society. All these operations and improvements, and hundreds more, could easily be accomplished, were the minds of the great body of the community *thoroughly enlightened and moralized*, and every individual, whether rich or poor, who contributed to bring them into effect, would participate in the general enjoyment. And what an interesting picture would be presented to every benevolent mind, to behold the great body of mankind raised from a state of moral and physical degradation to the dignity of their rational natures, and to the enjoyment of the bounties of their Creator!—to behold the country diversified with the neat and cleanly dwellings of the industrious laborer,—the rural scene, during the day, adorned with seminaries, manufactories, asylums, stately edifices, gardens, fruitful fields and romantic bowers, and, during night, bespangled in all directions with variegated lamps, forming a counterpart, as it were, to the lights which adorn the canopy of heaven! Such are only a few specimens of the improvements which art, directed by science and morality, could easily accomplish.

## SECTION VI

ON THE INFLUENCE OF KNOWLEDGE IN PROMOTING ENLARGED CONCEPTIONS OF THE CHARACTER AND PERFECTIONS OF THE DEITY.

ALL the works of God speak of their Author, in silent but emphatic language, and declare the glory of his perfections to all the inhabitants of the earth. But, although "there is no speech nor language" where the voice of Deity is not heard, how gross are the conceptions generally entertained of the character of Him "in whom we live and move," and by whose superintending providence all events are directed! Among the greater number of pagan nations, the most absurd and groveling notions are entertained respecting the Supreme Intelligence, and the nature of that worship which his perfections demand. They have formed the most foolish and degrading representations of this august Being, and have "changed the glory of the incorruptible God into an image made like to corruptible man, and to four-footed beasts and creeping things." Temples have been erected and filled with idols the most hideous and obscene; bulls and crocodiles, dogs and serpents, goats and lions have been exhibited to adumbrate the character of the Ruler of the universe. The most cruel and unhallowed rites have been performed to procure his favor, and human victims sacrificed to appease his indignation. All such groveling conceptions and vile abominations have their origin in the darkness which overspreads the human understanding, and the depraved passions which ignorance has a tendency to produce. Even in those countries where Revelation sheds its influence, and the knowledge of the true God is promulgated, how mean and contracted are the conceptions which the great bulk of the population entertain of the attributes of that incomprehensible Being whose presence pervades the immensity of space, who "metes out the heavens with a span," and superintends the affairs of ten thousand worlds. The views which many have acquired of the perfections of the Deity, do not rise much higher than

those which we ought to entertain of the powers of an archangel, or one of the seraphim; and some have been known, even in our own country, whose conceptions have been so abject and groveling, as to represent to themselves "the King eternal, immortal, and invisible," under the idea of a "venerable old man." Even the more intelligent class of the community fall far short of the ideas they ought to form of the God of heaven, owing to the limited views they have been accustomed to take of the displays of his wisdom and benevolence, and the boundless range of his operations.

We can acquire a knowledge of the Deity only by the visible effects he has produced, or the *external manifestations* he has given of himself to his creatures; for the Divine Essence must remain forever inscrutable to finite minds. These manifestations are made in the Revelations contained in the Bible, and in the scene of the material universe around us. The *moral* perfections of God, such as his justice, mercy, and faithfulness, are more particularly delineated in his word; for, of these the system of nature can afford us only some slight hints and obscure intimations. His natural attributes, such as his immensity, omnipotence, wisdom, and goodness, are chiefly displayed in the works of creation; and to this source of information the inspired writers uniformly direct our attention, in order that we may acquire the most ample and impressive views of the grandeur of the Divinity, and the magnificence of his operations. "Lift up your eyes on high and behold! who hath created these orbs? who bringeth forth their host by number? The everlasting God the Lord, by the greatness of his might, for that he is strong in power. He measureth the ocean in the hollow of his hand, he comprehends the dust of the earth in a measure, he weigheth the mountains in scales, and hath stretched out the heavens by his understanding. All nations before him are as the drop of a bucket, and are counted to him less than nothing, and vanity. Thine, O Lord, is the greatness, and the glory, and the majesty, for all that is in heaven and earth is thine." The pointed interrogatories proposed to Job,\* and the numerous exhortations in reference to this subject, contained in the book of Psalms and other parts of Scripture, plainly evince, that the character of God is to be contemplated through the medium of his visible works. In order to acquire a just and comprehensive conception of the perfections of Deity, we must contemplate his character as displayed both in the system of Revelation and in the system of nature, otherwise we can acquire only a partial and distorted view of the attributes of Jehovah. The Scriptures alone, without the medium of his works, cannot convey to us the most sublime conceptions of the magnificence of his empire, and his eternal power and Godhead; and the works of nature, without the revelations of his word, leave us in profound darkness with regard to the most interesting parts of his character—the plan of his moral government, and the ultimate destination of man.

Would we, then, acquire the most sublime and comprehensive views of that invisible Being, who created the universe, and by whom all things are upheld, we must, in the first place, apply ourselves, with profound humility and reverence, to the study of the *Sacred oracles*; and, in the next place, direct our attention to the material works of God as *illustrative* of his Scriptural character,

and of the declarations of his word. And, since the sacred writers direct our views to the operations of the Almighty in the visible universe, *in what manner* are we to contemplate these operations? Are we to view them in a careless, cursory manner, or with fixed attention? Are we to gaze on them with the vacant stare of a savage, or with the penetrating eye of a Christian philosopher? Are we to view them through the mists of ignorance and vulgar prejudice, or through the light which science has diffused over the wonders of creation? There can be no difficulty to any reflecting mind in determining which of these modes ought to be adopted. The Scriptures declare, that as "the works of Jehovah are *great*," they must be "*sought out*," or thoroughly investigated, "by all those who have pleasure therein;" and a threatening is denounced against every one who "disregards the works of the Lord," and "neglects to *consider* the operations of his hand."

Such declarations evidently imply, that we ought to make the visible works of God the subject of our serious study and investigation; and exercise the rational powers he has given us for this purpose; otherwise we cannot expect to derive from them a true and faithful exhibition of his character and purposes. For, as the character of God is impressed upon his works, that character cannot be distinctly traced unless those works be viewed in their *true light* and actual relations—not as they may appear to a rude and inattentive spectator, but as they are actually found to exist, when thoroughly examined by the light of science and of revelation. For example, a person unaccustomed to investigate the system of nature imagines that the earth is a *fixed* mass of land and water in the midst of creation, and one of the largest bodies in nature, and, consequently, that the sun, moon, and stars, and the whole material universe revolve around it every twenty-four hours. Such a conception of the material system might, indeed, convey to the mind an astonishing idea of the *power* of the Deity in causing such an immense number of orbs to revolve around our world with so prodigious a velocity as behooved to take place, were the earth in reality a quiescent body, in the center of the universe. But it would give us a most strange and distorted idea of his *intelligence*. While it tended to magnify his *omnipotence*, it would, in effect, deprive him of the attribute of *wisdom*. For, in the first place, such a conception would represent the Almighty as having devised a system of means altogether superfluous and preposterous, in order to accomplish the end intended; for it is the characteristic of wisdom to proportionate the means to the nature of the design which is to be accomplished. The design, in the case under consideration, is to produce the alternate succession of day and night. This can be effected by giving the earth itself a rotation round its axis, as is the case in other globes of much larger dimensions. But according to the conception to which we are now adverting, *the whole material creation* is considered as daily revolving around this comparatively little globe of earth, an idea altogether extravagant and absurd, and inconsistent with every notion we ought to entertain of infinite wisdom. In the next place, were the earth considered as at rest, the motions of the planets would present a series of looped curves without any marks of design, a scene of inextricable confusion, and the whole of the solar system would appear devoid of order and harmony, and, consequently, without the marks of wisdom and intelligence. So that when the arrangements of

\* Job, ch. xxxviii, &c.

nature are contemplated through the mists of ignorance, they tend to obscure the glory of the Divinity, and to convey a *distorted* idea of his character. Whereas, when the system of the universe is contemplated in its true light, all appears arranged with the most admirable harmony, simplicity, and order, and every mean proportionate to the end it is intended to accomplish. Again, in so far as we consider the earth as the principal body, or among the largest bodies of the universe, in so far do we narrow our conceptions of the extent and magnificence of creation, and, consequently, limit our views of the plans and perfections of the Creator. For our conceptions of his attributes must, in some measure, correspond to the views we have acquired of the amplitude and grandeur of his empire.

Now, what is it that enables us to investigate the works of God, and to contemplate the system of nature in its true light? It is *Science* combined with observation and experiment. And what is science considered in a theological point of view? It is nothing else than a rational inquiry into the arrangements and operations of the Almighty, in order to trace the perfections therein displayed. And what are the truths which science has discovered? They may be regarded as so many rays of celestial light descending from the Great Source of Intelligence to illuminate the human mind in the knowledge of the divine character and government, and to stimulate it to still more vigorous exertions in similar investigations, just as the truths of revelation are so many emanations from the 'Father of lights,' to enlighten the darkness and to counteract the disorders of the moral world; and both these lights must be resorted to to direct our inquiries, if we wish to attain the clearest and most comprehensive views of the attributes of the Divine Mind. Revelation declares, in so many distinct propositions, the character of God, and the plans of his moral government. Science explains and illustrates many of those subjects to which revelation refers. It removes the veil from the works of the Creator; it dispels the mists which ignorance and superstition have thrown around them; it conducts us into the secret chambers of nature, and discloses to us many of those hidden springs which produce the diversified phenomena of the material world; it throws a light on those delicate and minute objects which lie concealed from the vulgar eye, and brings within the range of our contemplation the distant glories of the sky; it unveils the laws by which the Almighty directs the movements of his vast empire, and exhibits his operations in a thousand aspects of which the unenlightened mind can form no conception. If, then, science throws a light on the works and ways of God, the acquisition of scientific knowledge, when properly directed, must have a tendency to direct our conceptions and to amplify our views of his adorable attributes, and of his providential arrangements.

Here it will naturally be inquired,—what are some of those views of the divine character which scientific investigation has a tendency to unfold? Our limits will not permit a full and explicit answer to this inquiry, the illustration of which would require a volume of no inconsiderable size, and therefore, we shall attempt nothing more than the statement of a few general hints.

1. The phenomena of the material world, as investigated by science, evince the *unity* of the Divine Being. There is such a *harmony* that prevails through the whole visible universe, as plainly shows it to be under the government of *one* Intelligence. Amidst the immense complication

that surrounds us, we perceive *one set of laws* uniformly operating in accordance with which all things proceed in their regular courses. The same causes uniformly produce the same effects in every region of the world, and in every period of time. "Vegetables spring from the same seed, germinate by the same means, assume the same form, sustain the same qualities, exist through the same duration, and come to the same end." Animals, too, of the same species, are brought into existence in the same manner, exhibit the same life and vital functions, display the same active powers and instinct, and hasten to the same dissolution. Man has one origin, one general form, the same corporeal structure, the same vital functions, the same system of intellectual faculties, and comes to the same termination. All the elements around him, and every arrangement in this sublunary sphere, are made, in one regular manner, subservient to his sensitive enjoyment, and are evidently fitted, by one design, and directed by one agency, to promote his happiness. The connection and harmony which subsist between the animal and vegetable kingdoms, plainly evince that *one* and the same Being is the former of both, and that in his contrivances with respect to the one, he had in view the necessities of the other. We know, that different sorts of plants, herbs, and flowers are appointed for food to the several tribes of animals. That which is hurtful to one species is salutary to another. One creature climbs the highest rocks for herbs, another digs in the earth for roots, and we scarcely know a plant or leaf but what affords nourishment, and a place of nativity to some species or other of the insect tribes. This is the foundation of innumerable relations and connections between these two departments of creation, which show the work to be *one*, and the result of the same *Power* and *Intelligence*. In like manner, day and night uniformly return with the utmost regularity, and by the operation of the same cause, and with the same regularity and harmony the seasons revolve and appear in constant succession. The composition of the atmosphere is the same under every latitude, and light and heat are diffused by the same law in every region of the earth. One law causes a stone to fall to the ground, and by the operation of the same law, the moon is retained in her orbit around the earth, the planets directed in their revolutions round the sun, and the whole universe compacted into one harmonious system. In short, all the arrangements and operations of nature, so far as our knowledge extends, present to our view a single design, regularly executed by a single agency. The fair inference, therefore, is, that every part of the world in which we dwell, and every department of the solar system, are under the government of *one Intelligence*, which directs every movement throughout the universal system. And the more extensively our views of the universe are enlarged, the marks of unity in operation and design become more strikingly apparent. Now, if two or more intelligences had the government of the universe in their hands, and if they had equal power and contrary designs, their purposes would clash, and they could never become the parents of that harmony which we clearly perceive throughout the system of nature. Thus the operations of the visible world confirm and illustrate the declaration of the inspired oracles, that "*there is none other God but one.*"

2. A scientific investigation of the material world opens to us innumerable evidences of *Divine Wisdom*.

Wherever we turn our eyes in the visible world

around us, and survey with attention the various processes of nature, we perceive at every step the most striking marks of intelligence and design. We perceive the wisdom of the great Author of nature, in the admirable constitution of the atmosphere, and the wonderful properties of the constituent principles of which it is composed,—in the motions of *light*, the inconceivable smallness of its particles, its adaptation to the eye, and the admirable manner in which vision is performed,—in the nature of *sound*, the laws by which it is propagated, and the various modifications of which it is susceptible,—in the process of *evaporation*, and the rains, dews, and fertility which are the results of this admirable part of the economy of nature,—in the utility of the mountains and valleys with which the earth is diversified, and the beautiful coloring which is spread over the face of nature,—in the morning and evening *twilight*, and the gradual approaches of light and darkness,—in the vast expanse of the *ocean* and its numerous productions,—in the grand, and picturesque, and beautiful landscapes with which our globe is adorned,—in the composition and specific gravity of *water*, and in the peculiar structure and density of the solid parts of the earth,—in the expansion of water in the act of freezing, and the nature and properties of heat and flame,—in the power of *steam*, the properties of the gases, the qualities of the magnet, and the agencies of the galvanic and electric fluids,—in the structure of *vegetables*, the adaptation of their seeds, roots, fibers, vessels, and leaves to the purpose of vegetative life,—the curious processes which are continually going on in their internal parts, their delicate texture and diversified hues, and the important purposes they serve in the system of nature,—in the structure of the various *animated beings* which traverse the air, the waters, and the earth,—the provision made for the continuance of the species, their architectonic faculties, their wonderful instincts, and the *infinite diversity of organization* which appears among them, *suited to their various wants and modes of existence*,—in the admirable organization of the *human frame*, the numerous bones, muscles, ligaments, membranes, arteries, and veins which enter into its construction, the apt disposition of all its parts, the means contrived for the reception and distribution of nutriment, the effect which this nutriment produces in bringing the body to its full growth and expansion,—its self-restoring power when diseased or wounded, the provision made against evil accidents and inconveniences, the variety of muscular movements of which it is susceptible, the process of respiration, the circulation of the blood, the separation of the chyle, the exquisite structure of the different senses, and the nice adaptation of every organ and movement to the ends it was intended to subserve. The same wisdom is perceptible in the position which the sun holds in the solar system, in order to a due distribution of light and heat to surrounding worlds; in the distance at which the earth is placed from this luminary,—in the order and harmony of all the celestial motions, and in the wonderful and beautiful scenery, invisible to the unassisted eye, which the microscope displays, both in the animal and vegetable world. In short, there is not an object within us or around us, in the mountains or the plains, in the air, the ocean, or the sky,—among the animal or the vegetable tribes, when steadily contemplated in all its aspects and relations, but displays to the eye of reason and devotion the consummate intelligence and skill of its almighty Author, and calls upon every intelligent agent, in silent but emphatic language,

to praise him “who made the earth, the sea, the fountains of water, and all that live in them, for whose pleasure they are and were created.”

Let us just select one example out of the many thousands which might be brought forward on this subject. This example shall be taken from an *invisible* department of nature. In consequence of modern scientific discovery, it has been ascertained that the atmosphere, or the air we breathe, is compounded of two invisible substances, termed *oxygen* gas and *nitrogen* gas. Oxygen, as formerly stated, is the principle of vitality and combustion, nitrogen is destructive both to flame and animal life. Were we to breathe oxygen by itself, it would cause our blood to circulate with greater rapidity, but it would soon waste and destroy the human frame by the rapid accumulation of heat. Were the nitrogen to be extracted from the atmosphere, and the oxygen left to exert its native energies, it would melt the hardest substances and set the earth on flames. If the oxygen were extracted and the nitrogen only remained, every species of fire and flame would be extinguished, and all the tribes of animated nature instantly destroyed. The proportion of these two gases to each other is nearly as *one to four*. Were this proportion materially altered, a fluid might be produced which would cause a burning pain and instantaneous suffocation. The *specific gravity* of these two substances is nearly as 37 to 33, that is, the nitrogen is a small degree *lighter* than the oxygen. Were this proportion reversed, or, in other words, were the oxygen of the atmosphere a small degree lighter than the nitrogen, so that the nitrogen might become a little heavier than common air,—as this gas is thrown off continually by the breathing of men and other animals, it would perpetually occupy the lower regions of the atmosphere, and be productive of universal pestilence and death. Again, oxygen gas is separated from the nitrogen in the lungs; it is absorbed by the blood, and gives it its *red* color, and is the source of animal heat throughout the whole system. It forms the basis of all the acids; it pervades the substance of the vegetable tribes, and enables them to perform their functions, and it forms a constituent part of the water which fills our rivers, seas, and oceans. And as the atmosphere is daily liable to be deprived of this fluid by combustion, respiration, and other processes, the leaves of trees and other vegetables give out a large portion of it during the day, which, uniting with the nitrogen gas thrown off by the breathing of animals, keeps up the equilibrium, and preserves the salubrity of the air in which we move and breathe.

These facts demonstrate the infinite knowledge and the consummate *wisdom* of the Contriver of the universe,—in the exquisitely nice adjustment of every minute circumstance, so as to preserve the balance of nature and secure the happiness of his sensitive and intelligent offspring. What an all-comprehensive intelligence does it indicate in the Divine Mind, to cause one single principle in different combinations to produce so immense a variety of important effects! What dreadful havoc would be produced throughout the whole of our sublunary system, if a substance like oxygen gas, which pervades every part of nature, were *not nicely balanced and proportioned*. All nature might soon be thrown into confusion, and all the tribes of the living world either be reduced to misery, or swept into the tomb. A material difference in the proportion of the two airs which compose the atmosphere, might be productive of the most dreadful and destructive effects. One of

the most corrosive acids, *aquafortis*, is composed of 75 parts oxygen and 25 parts nitrogen. Were this the proportion of these fluids in the atmosphere, every breath we drew would produce the most excruciating pain, and, after two or three inspirations, the vital powers would be overcome, and life extinguished. Here then we perceive an *admirable adjustment of means to ends*, and an evidence of that comprehensive knowledge which penetrates into the energies of all substances, and foresees all the consequences which can follow from the principles and laws of nature, in every combination and in every mode of their operation. This is only one instance out of a thousand which the researches of science afford us of the admirable economy of the wisdom of God. From ignorance of such facts, the bulk of mankind are incapable of appreciating the blessings they enjoy, under the arrangements of infinite wisdom, and unqualified for rendering a grateful homage to Him "in whom they live and move, and have their being."

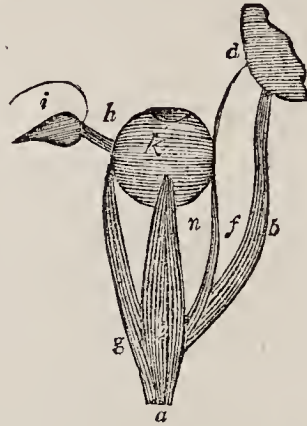
3. The contemplation of nature through the medium of science, affords innumerable displays of the *benevolence* of the Deity. Benevolence, or goodness, is that perfection of God which leads him, in all his arrangements, to communicate happiness to every order of his creatures. This attribute, though frequently overlooked, is so extensively displayed throughout the scene of creation, that we feel at a loss to determine from what quarter we should select instances for its illustration. Wherever we find evidences of wisdom and design, we also find instances of benevolence; for all the admirable contrivances we perceive in the system of nature, have it as their ultimate end to convey pleasure, in one shape or another, to sensitive beings. If there are more than 240 bones in the human body variously articulated, and more than 440 muscles of different forms and contexts, such a structure is intended to produce a thousand modifications of motion in the several members of which it is composed, and to facilitate every operation we have occasion to perform. If the ear is formed with an external porch, a hammer, an anvil, a tympanum, a stirrup, and a labyrinth, this apparatus is intended to convey pleasure to the soul by communicating to it all the modifications of sound. If the *eye* is composed of three coats, some of them opaque and some transparent, with three humors of different forms and refractive powers, and a numerous assemblage of minute veins, arteries, *muscles*, nerves, glands, and lymphatics, it is in order that the images of objects may be accurately depicted on the retina, that the ball of the eye may be easily turned in every direction, and that we may enjoy all the entertainments of vision.\* If an atmosphere is thrown around the earth, it is for the purpose of attempering the rays of the sun, giving a lucid brightness to every part of the heavens, producing the morning and evening twilight, promoting evaporation and the respiration of animals, and causing the earth to bring forth abundance of food, by means of the rains and dews; all which effects produce happiness in a thousand different ways to every sentient being. If this atmosphere presses our bodies with a weight of thirty thousand pounds, it is in order to counterpoise the internal pressure of the circulating fluids, and to preserve the vessels and animal functions in due tene and vigor, without

which pressure the elastic fluids in the finer vessels would inevitably burst them, and the spark of life be quickly extinguished. Thousands of examples of this description, illustrative of divine benevolence, might be selected from every part of the material system connected with our world, all of which would demonstrate that the communication of enjoyment is the great end of all the contrivances of infinite wisdom.

There is a striking display of benevolence in the gratification afforded to our different senses. As the eye is constructed of the most delicate substances, and is one of the most admirable pieces of mechanism connected with our frame, so the

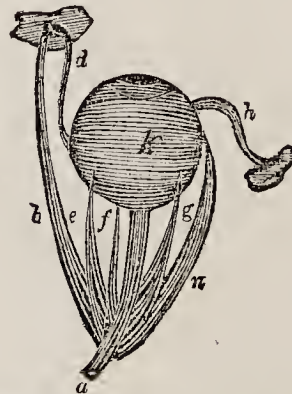
same time of benevolent intention, than these muscles, which are admirably adapted to move the ball of the eye in every direction, upward, downward, to the right hand, to the left, and in whatever direction we please, so as to preserve that parallelism of the eye which is necessary to distinct vision. In fig. 1, is exhibited the eye-ball with its

Fig. 1



muscles; *a*, is the optic nerve; *b*, *musculus trochlearis*, which turns the pupil downward, and outward, and enables the ball of the eye to roll about at pleasure; *c*, is part of the *os frontis*, to which the trochlea or pulley is fixed, through which *d*, the tendon of the trochlearis, passes; *e*, is the *attolens oculi*, for raising up the globe of the eye; *n*, the *depressor oculi*, for pulling the globe of the eye down; *f*, *abductor oculi*, for turning the eye toward the nose; *g*, *abductor oculi*, for moving the globe of the eye outward to the right or left; *h*, *obliquus inferior*, for drawing the globe of the eye forward, inward, and downward; *i*, part of the superior maxillary bone, to which it is fixed; *k*, the eyeball. Fig. 2,

Fig. 2.



represents the same muscles in a different point of view, where the same letters refer to the same muscles.

All these opposite and antagonist muscles preserve a nice equilibrium, which is effected partly by their equality of strength, partly by their peculiar origin, and partly by the natural posture of the body and the eye, by which means the eye can be turned instantaneously toward any object, preserved in perfect steadiness, and prevented from rolling about in hideous contortions. This is only one out of a hundred instances in relation to the eye, in which the same benevolent design is displayed.

\* As an evidence of the care of the Creator to promote our enjoyment, the following instance may be selected in regard to the *muscles* of the eye. Nothing can be more manifestly an evidence of contrivance and design, and at



Creator has arranged the world in such a manner as to afford it the most varied and delightful gratification. By means of the solar light, which is exactly adapted to the structure of this organ, thousands of objects of diversified beauty and sublimity are presented to the view. It opens before us the mountains, the vales, the woods, the lawns, the brooks and rivers, the fertile plains and flowery fields, adorned with every hue,—the expanse of the ocean and the glories of the firmament. And as the eye would be dazzled, were a deep *red* color or a brilliant *white* to be spread over the face of nature, the divine goodness has clothed the heavens with *blue* and the earth with *green*, the two colors which are the least fatiguing and the most pleasing to the organs of sight, and at the same time one of these colors is diversified by a thousand delicate shades which produce a delightful *variety* upon the landscape of the world. The ear is curiously constructed for the perception of sounds, which the atmosphere is fitted to convey; and what a variety of pleasing sensations are produced by the objects of external nature intended to affect this organ! The murmurings of the brooks, the whispers of the gentle breeze, the hum of bees, the chirping of birds, the lowing of the herds, the melody of the feathered songsters, the roarings of a stormy ocean, the dashing of a mighty cataract, and, above all, the numerous modulations of the human voice and the harmonies of music, produce a variety of delightful emotions which increase the sum of human enjoyment. To gratify the sense of *smelling*, the air is perfumed with a variety of delicious odors, exhaled from innumerable plants and flowers. To gratify the *feeling*, pleasing sensations of various descriptions are connected with almost everything we have occasion to touch; and to gratify the sense of *taste*, the earth is covered with an admirable profusion of plants, herbs, roots, and delicious fruits of thousands of different qualities and flavors, calculated to convey an agreeable relish to the inhabitants of every clime. Now, it is easy to conceive, that these gratifications were not necessary to our *existence*. The purposes of vision, as a mere animal sensation for the use of self-preservation, might have been answered, although every trace of beauty and sublimity had been swept from the universe, and nothing but a vast assemblage of dismal and haggard objects had appeared on the face of nature. The purpose of hearing might have been effected although every sound had been grating and discordant, and the voice of melody forever unknown. We might have had smell without fragrance or perfume; taste without variety of flavor; and feeling, not only without the least pleasing sensation, but accompanied with incessant pain. But, in this case, the system of nature would have afforded no direct proofs, as it now does, of divine benevolence.

The remedies which the Deity has provided against the evils to which we are exposed, are likewise a proof of his benevolence. Medicines are provided for the cure of the diseases to which we are liable; heat is furnished to deliver us from the effects of cold; rest, from the fatigues of labor; sleep, from the languors of watching; artificial light, to preserve us from the gloom of absolute darkness; and shade, from the injuries of scorching heat. Goodness is also displayed in the power of *self-restoration* which our bodies possess, in recovering us from sickness and disease, in healing wounds and bruises, and in recovering our decayed organs of sensation, without which power almost every human being would present a picture of deformity, and a body full of scars and putrefying sores.

The pupil of the eye is so constructed, that it is capable of contracting and dilating by a sort of instinctive power. By this means the organ of vision defends itself from the blindness which might ensue from the admission of too great a quantity of light; while, on the other hand, its capacity of expansion, so as to take in a greater quantity of rays, prevents us from being in absolute darkness even in the deepest gloom, without which we could scarcely take a step with safety during a cloudy night. Again, in the construction of the human body, and of the various tribes of animated beings, however numerous and complicated their organs, there is no instance can be produced that any one muscle, nerve, joint, limb, or other part, is contrived *for the purpose of producing pain*. When pain is felt, it is uniformly owing to some derangement of the corporeal organs, but is never the necessary result of the original contrivance. On the other hand, every part of the construction of living beings, every organ and function, and every contrivance, however delicate and minute, in so far as its use is known, is found to contribute to the enjoyment of the individual to which it belongs, either by facilitating its movements, by enabling it to ward off dangers, or in some way or another to produce agreeable sensations.

In short, *the immense multitude of human beings which people the earth, and the ample provision which is made for their necessities*, furnish irresistible evidence of divine goodness. It has been ascertained, that more than sixty thousand species of animals inhabit the air, the earth, and the waters, beside many thousands which have not yet come within the observation of the naturalist. On the surface of the earth there is not a patch of ground or a portion of water, a single shrub, tree, or herb, and scarcely a single leaf in the forest, but what teems with animated beings. How many hundreds of millions have their dwellings in caves, in the clefts of rocks, in the bark of trees, in ditches, in marshes, in the forests, the mountains and the valleys! What innumerable shoals of fishes inhabit the ocean and sport in the seas and rivers! What millions on millions of birds and flying insects, in endless variety, wing their flight through the atmosphere above and around us! Were we to suppose that each species, at an average, contains four hundred millions of individuals, there would be 24,000,000,000,000, or 24 billions of living creatures belonging to all the known species which inhabit the different regions of the world, beside the multitudes of unknown species yet undiscovered,—which is *thirty thousand times* the number of all the human beings that people the globe.\* Beside these, there are multitudes of

\* As an instance of the *immense number* of animated beings, the following facts in relation to two species of birds may be stated. Captain Flinders, in his voyage to Australasia, saw a compact stream of stormy petrels, which was from 50 to 80 yards deep and 300 yards or more broad. This stream for a full hour and a half continued to pass without interruption with nearly the swiftness of the pigeon. Now, taking the column at 50 yards deep by 300 in breadth, and that it moved 30 miles an hour, and allowing nine cubic inches of space to each bird, the number would amount to 151 millions and a half. The migratory pigeon of the United States flies in still more amazing multitudes. Wilson, in his "American Ornithology," says, "Of one of these immense flocks, let us attempt to calculate the numbers, as seen in passing between Frankfort on the Kentucky and the Indian territory. If we suppose this column to have been one mile in breadth, and I believe it to have been much more, and that it moved four hours at the rate of one mile a minute, the time it continued in passing would make the whole length 240 miles. Again, supposing that each square yard of this moving body comprehended three pigeons, the square yards multiplied by 3 would give 2,220,272,000," that

animated beings which no man can number, invisible to the unassisted eye, and dispersed through every region of the earth, air, and seas. In a small stagnant pool which in summer appears covered with a green scum, there are more microscopic animalcules than would outnumber all the inhabitants of the earth. How immense, then, must be the collective number of these creatures throughout every region of the earth and atmosphere! It surpasses all our conceptions. Now, it is a fact that, from the elephant to the mite, from the whale to the oyster, and from the eagle to the guat, or the microscopic animalcula, no animal can subsist without nourishment. Every species, too, requires a different kind of food. Some live on grass, some on shrubs, some on flowers, and some on trees. Some feed only on the roots of vegetables, some on the stalks, some on the leaves, some on the fruit, some on the seed, some on the whole plant; some prefer one species of grass, some another. Linnæus has remarked, that the cow eats 276 species of plants and rejects 218; the goat eats 449 and rejects 126; the sheep eats 387 and rejects 141; the horse eats 262 and rejects 212; and the hog, more nice in its taste than any of these, eats but 72 plants and rejects all the rest. Yet such is the unbounded munificence of the Creator, that all these countless myriads of sentient beings are amply provided for and nourished by his bounty! "The eyes of all these look unto Him, and he openeth his hand and satisfieth the desire of every living being." He has so arranged the world, that every place affords the proper food for all the living creatures with which it abounds. He has furnished them with every organ and apparatus of instruments for the gathering, preparing, and digesting of their food, and has endowed them with admirable sagacity in finding out and providing their nourishment, and in enabling them to distinguish between what is salutary and what is pernicious. In the exercise of these faculties, and in all their movements, they appear to experience a happiness suitable to their nature. The young of all animals in the exercise of their newly acquired faculties, the fishes sporting in the waters, the birds skimming beneath the sky and warbling in the thickets, the gamsome cattle browsing in the pastures, the wild deer bounding through the forests, the insects gliding through the air and along the ground, and

is, two thousand two hundred and thirty millions and two hundred and seventy-two thousand, nearly three times the number of all the human inhabitants of the globe, but which Mr. Wilson reckons to be far below the actual amount. Were we to estimate the number of animals by the scale here afforded, it would amount to several hundreds or thousands of times more than what I have stated in the text. For if a single flock of pigeons now alluded to in only one district of the earth, amounts to so prodigious a number, how many thousand times more must be the amount of the same species in all the regions of the globe! In the above calculations, it is taken for granted that pigeons fly at the rate of from 30 to 60 miles an hour, and it is found by actual experiment that this is the case. In 1830, 110 pigeons were brought from Brussels to London, and were let fly on the 19th July, at a quarter before nine, A. M. One reached Antwerp, 186 miles distance, at 18 minutes past 2, or in 5½ hours, being at the rate of 34 miles an hour. Five more reached the same place within eight minutes afterward, and thirteen others in the course of eight hours after leaving London. Another went from London to Maestricht, 260 miles, in six hours and a quarter, being at the rate of nearly 42 miles an hour. The golden eagle sweeps through the atmosphere at the rate of 40 miles an hour, and it has been conjectured that the Swift flies, at an average, 500 miles a day, and yet finds time to feed, to clean itself, and to collect materials for its nest with apparent leisure. Such are the numbers of this species of animated beings, and such the powers of rapid motion which the Creator has conferred upon them,—powers which man, with all his intellectual faculties and inventions, has never yet been able to attain.

even the earth-worms wriggling in the dust,—proclaim, by the vivacity of their movements and the various tones and gesticulations, that the exercise of their powers is connected with enjoyment. In this boundless scene of beneficence, we behold a striking illustration of the declarations of the inspired writers, that "the Lord is good to all,"—that "the earth is full of his riches," and that "his tender mercies are over all his works."

Such are a few evidences of the benevolence of the Deity as displayed in the arrangements of the material world. However plain and obvious they may appear to a reflecting mind, they are almost entirely overlooked by the bulk of mankind, owing to their ignorance of the facts of natural history and science, and the consequent inattention and apathy with which they are accustomed to view the objects of the visible creation. Hence they are incapacitated for appreciating the beneficent character of the Creator, and the riches of his munificence; and incapable of feeling those emotions of admiration and gratitude which an enlightened contemplation of the scene of nature is calculated to inspire.

4. An enlightened and comprehensive survey of the universe presents to us a view of the vast multiplicity of conceptions and the infinitely diversified ideas which have been formed in the Divine Mind.

As the conceptions existing in the mind of an artificer are known by the instruments he constructs, or the operations he performs, so the ideas which have existed from eternity in the mind of the Creator are ascertained from the objects he has created, the events he has produced, and the operations he is incessantly conducting. The formation of a single object is an exhibition of the idea existing in the Creating Mind, of which it is a copy. The formation of a second or a third object exactly resembling the first, would barely exhibit the same ideas a second or a third time, without disclosing anything new concerning the Creator; and, consequently, our conceptions of his intelligence would not be enlarged, even although thousands and millions of such objects were presented to our view,—just as a hundred clocks and watches, exactly of the same kind, constructed by the same artist, give us no higher idea of his skill and ingenuity than the construction of one. But, every variety in objects and arrangements exhibits a new discovery of the plans, contrivances and intelligence of the Creator.

Now, in the universe we find all things constructed and arranged on the plan of boundless and universal variety. In the animal kingdom there have been actually ascertained, as already noticed, about sixty thousand different species of living creatures. There are about 600 species of mammalia, or animals that suckle their young, most of which are quadrupeds—4000 species of birds, 3000 species of fishes, 700 species of reptiles, and 44,000 species of insects.\* Beside these, there are about 3000 species of shell-fish, and perhaps not less than eighty or a hundred thousand species of animalcules invisible to the naked eye; and new species are daily discovering, in consequence of the zeal and industry of the lovers of natural history. As the system of animated nature has never yet been thoroughly explored, we might safely reckon the number of species of animals of all kinds, as amounting to at least three hundred thousand. We are next

\* Specimens of all these species are to be seen in the magnificent collections in the Museum of Natural History at Paris.

to consider, that the organical structure of each species consists of an immense multitude of parts, and that all the species are infinitely diversified—differing from each other in their forms, organs, members, faculties and motions.—They are of all shapes and sizes, from the microscopic animalculum, ten thousand times less than a mite, to the elephant and the whale.—They are different in respect of the construction of their sensitive organs. In regard to the *eye*, some have this organ placed in the front, so as to look directly forward, as in man; others have it so placed, as to take in nearly a whole hemisphere, as in birds, hares and conies; some have it fixed, and others, movable; some have *two* globes or balls, as quadrupeds; some have *four*, as snails, which are fixed in their horns; some have *eight*, set like a locket of diamonds, as spiders; some have several *hundreds*, as flies and beetles, and others above *twenty thousand*, as the dragon-fly and several species of butterflies. In regard to the *ear*,—some have it large, erect and open, as in the hare, to hear the least approach of danger; in some it is covered to keep out noxious bodies; and, in others, as in the mole, it is lodged deep and backward in the head, and fenced and guarded from external injuries. With regard to their *clothing*,—some have their bodies covered with hair, as quadrupeds; some with feathers, as birds; some with scales, as fishes; some with shells, as the tortoise; some only with skin; some with stout and firm armor, as the rhinoceros; and others with prickles, as the hedgehog and porcupine—all nicely accommodated to the nature of the animal, and the element in which it lives. These coverings, too, are adorned with *diversified* beauties, as appears in the plumage of birds, the feathers of the peacock, the scales of the finny tribes, the hair of quadrupeds, and the variegated polish and coloring of the tropical shell-fish—beauties which, in point of symmetry, polish, texture, variety, and exquisite coloring, mock every attempt of human art to copy or to imitate.

In regard to *respiration*—some breathe through the mouth by means of lungs, as men and quadrupeds; some by means of gills, as fishes; and some by organs placed in other parts of their bodies, as insects. In regard to the *circulation of the blood*, some have but one ventricle in the heart, some two, and others three. In some animals, the heart throws its blood to the remotest parts of the system; in some it throws it only into the respiratory organs; in others, the blood from the respiratory organs is carried by the veins to another heart, and this second heart distributes the blood, by the channel of its arteries, to the several parts. In many insects, a number of hearts are placed at intervals on the circulating course, and each renews the impulse of the former, where the momentum of the blood fails. In regard to the *movements of their bodies*,—some are endowed with swift motions, and others with slow; some walk on two legs, as fowls; some on four, as dogs; some on eight, as caterpillars; some on a hundred, as scolopendræ or millepedes; some on fifteen hundred and twenty feet, as one species of sea-star; and some on two thousand feet, as a certain species of echinus.\* Some glide along with a sinuous motion on scales, as snakes and serpents; some skim through the air, one species on two wings, another on four; and some convey themselves with speed and

safety by the help of their webs, as spiders; while others glide with agility through the waters by means of their tails and fins.—But it would require volumes to enumerate and explain all the known varieties which distinguish the different species of animated beings. Beside the varieties of the species, there are not, perhaps, of all the hundreds of millions which compose any one species, two individuals precisely alike in every point of view in which they may be contemplated.

As an example of the numerous parts and functions which enter into the construction of an animal frame, it may be stated, that, in the human body there are 445 bones, each of them having *forty* distinct scopes or intentions; and 246 muscles, each having *ten* several intentions; so that the system of bones and muscles alone includes above 14,200 varieties, or different intentions and adaptations. But, beside the bones and muscles, there are hundreds of *tendons* and *ligaments* for the purpose of connecting them together; hundreds of *nerves* ramified over the whole body to convey sensation to all its parts; thousands of arteries to convey the blood to the remotest extremities, and thousands of *veins* to bring it back to the heart; thousands of *lacteal* and *lymphatic* vessels to absorb nutriment from the food; thousands of *glands* to secrete humors from the blood, and of *emunctories* to throw them off from the system—and, beside many other parts of this variegated system, and functions with which we are unacquainted, there are more than *sixteen hundred millions* of membranous cells or *vesicles* connected with the *lungs*, more than *two hundred thousand millions* of pores in the *skin*, through which the perspiration is incessantly flowing, and above a *thousand millions* of scales, which, according to Leeuwenhoek, Baker, and others, compose the cuticle or outward covering of the body. We have also to take into the account, the compound organs of life, the numerous parts of which they consist, and the diversified functions they perform; such as the *brain*, with its infinite number of fibers and numerous functions; the *heart*, with its auricles and ventricles; the *stomach*, with its juices and muscular coats; the *liver*, with its lobes and glands; the *spleen*, with its infinity of cells and membranes; the *pancreas*, with its juice and numerous glands; the *kidneys*, with their fine capillary tubes; the *intestines*, with all their turnings and convolutions; the *organs of sense*, with their multifarious connections; the mesentery, the gall-bladder, the ureters, the pylorus, the duodenum, the blood, the bile, the lymph, the saliva, the chyle, the hairs, the nails, and numerous other parts and substances, every one of which has diversified functions to perform. We have also to take into consideration the *number of ideas* included in the *arrangement and connection* of all these parts, and in the manner in which they are *compacted* into one system of small dimensions, so as to afford free scope for all the intended functions. If, then, for the sake of a rude calculation, we were to suppose, in addition to the 14,200 adaptations stated above, that there are 10,000 veins great and small, 10,000 arteries, 10,000 nerves,\* 1000 ligaments, 4000 lacteals and lymphatics, 100,000

\* The amazing extent of the ramification of the veins and nerves may be judged of from this circumstance, that neither the point of the smallest needle, nor the infinitely finer lance of a gnat can pierce any part without drawing blood, and causing an uneasy sensation, consequently without wounding, by so small a puncture, both a nerve and a vein; and therefore the number of these vessels here assumed may be considered as far below the truth.

\* See Lyonet's notes to Lesser's *Insecto Theology*, who also mentions that these *Echini* have 1300 horns, similar to those of snails, which they can put out and draw in at pleasure.

glands, 1,600,000,000 vesicles in the lungs, 1,000,000,000 scales, and 200,000,000,000 of pores, the amount would be 202,600,149,200 different parts and adaptations in the human body; and if all the other species were supposed to be differently organized, and to consist of a similar number of parts, this number multiplied by 300,000, the supposed number of species—the product would amount to 60,780,044,760,000,000, or above sixty thousand billions,—the number of distinct ideas, conceptions or contrivances, in relation to the animal world—a number of which we can have no precise conception, and which, to limited minds like ours, seems to approximate to something like infinity; but it may tend to convey a rude idea of the endless multiplicity of conceptions which pervade the Eternal Mind.

That many other tribes of animated nature have an organization no less complicated and diversified than that of man, will appear from the following statements of M. Lyonet. This celebrated naturalist wrote a treatise on one single insect, the *coscus caterpillar*, which lives on the leaves of the willow,—in which he has shown, from the anatomy of that minute animal, that its structure is almost as complicated as that of the human body, and many of the parts which enter into its organization even more numerous. He has found it necessary to employ *twenty* figures to explain the organization of the *head*, which contain 228 different muscles. There are 1647 muscles in the body, and 2066 in the intestinal tube, making in all 3941 muscles; or nearly *nine* times the number of muscles in the human body. There are 94 principal *nerves* which divide into *innumerable ramifications*. There are two large tracheal arteries, one at the right, and the other at the left side of the insect, each of them communicating with the air by means of nine spiracula. Round each spiraculum the trachea pushes forth a great number of branches, which are again divided into smaller ones, and these further subdivided and spread through the whole body of the caterpillar; they are naturally of a silver color, and make a beautiful appearance. The principal tracheal vessels divide into 1326 different branches. All this complication of delicate machinery, with numerous other parts and organs, are compressed into a body only about two inches in length.

Were we to direct our attention to the *vegetable* kingdom, we might contemplate a scene no less variegated and astonishing than what appears in the animal world. There have already been discovered more than *fifty-six thousand* species of plants, specimens of all which may be seen in the Museum of Natural History at Paris. But we cannot reckon the actual number of species in the earth and seas at less than *four or five hundred thousand*. They are of all sizes, from the invisible forests which are seen in a piece of moldiness, by the help of the microscope, to the cocoas of Malabar fifty feet in circumference, and the banians, whose shoots cover a circumference of five acres of ground. Each of them is furnished with a complicated system of vessels for the circulation of its juices, the secretion of its odors, and other important functions somewhat analogous to those of animals. Almost every vegetable consists of a root, trunk, branches, leaves, skin, bark, pith, sap-vessels, or system of artery and veins, glands for perspiration, flowers, petals, stamina, farina, seed-case, seed, fruit, and various other parts; and these are different in their construction and appearance in the different species. Some plants, as the oak, are distinguished for their strength and hardness; others, as the

elm and fir, are tall and slender; some are tall like the cedar of Lebanon, while others never attain to any considerable height; some have a rough and uneven bark, while others are smooth and fine, as the birch, the maple, and the poplar; some are so slight and delicate that the least wind may overturn them, while others can resist the violence of the northern blasts; some acquire their full growth in a few years, while others grow to a prodigious height and size, and stand unshaken amidst the lapse of centuries; some drop their leaves in autumn, and remain for months like blighted trunks, while others retain their verdure amidst the most furious blasts of winter; some have leaves scarcely an inch in length or breadth, while others, as the *tallipot* of Ceylon, have leaves so large that one of them, it is said, will shelter fifteen or twenty men from the rain.

The variety in the vegetable kingdom, in respect of *flowers*, is apparent even to the least attentive observer. Every species is different from another in the form and hues which it exhibits. The carnation differs from the rose, the rose from the tulip, the tulip from the auricula, the auricula from the lily, the lily from the narcissus, and the ranunculus from the daisy. At the same time each ranunculus, daisy, rose or tulip, has its own particular character and beauty, something that is peculiar to itself, and in which it is distinguished from its fellows. In a bed of ranunculuses, or tulips, for example, we shall scarcely find two individuals that have precisely the same aspect, or present the same assemblage of colors. Some flowers are of a stately size, and seem to reign over their fellows in the same parterre, others are lowly or creep along the ground; some exhibit the most dazzling colors, others are simple and blush almost unseen; some perfume the air with exquisite odors, while others only please the sight with their beautiful tints. Not only the forms and colors of flowers but their *perfumes*, are different. The odor of southernwood differs from that of thyme, that of peppermint from that of balm, and that of the daisy from the rose, which indicates a variety in their internal structure, and in the juices that circulate within them. The *leaves* of all vegetables, like the skin of the human body are diversified with a multitude of extremely fine vessels, and an astonishing number of *pores*. In a kind of box-tree called *Palma Cereses*, it has been observed that there are above *an hundred and seventy-two thousand* pores on one single side of the leaf. In short, the whole earth is covered with vegetable life in such profusion and variety as astonishes the contemplative mind. Not only the fertile plains, but the rugged mountains, the hardest stones, the most barren spots, and even the caverns of the ocean, are diversified with plants of various kinds; and, from the torrid to the frigid zone, every soil and every climate has plants and flowers peculiar to itself. To attempt to estimate their number and variety would be to attempt to dive into the depths of infinity. Yet, every diversity in the species, every variety in the form of the individuals, and even every difference in the shade and combination of color in flowers of the same species, exhibits a distinct conception which must have existed in the Divine Mind before the vegetable kingdom was created.

Were we to take a survey of the *mineral* kingdom, we should also behold a striking exhibition of the "*manifold wisdom of God*." It is true, indeed, that we cannot penetrate into the interior recesses of the globe, so as to ascertain the substances which exist, and the processes which are going on near its central regions. But, within a

few hundreds of fathoms of its surface, we find such an astonishing diversity of mineral substances as clearly shows, that its internal parts have been constructed on the same plan of *variety* as that of the animal and vegetable kingdoms. In the classes of *earthy*, *saline*, *inflammable*, and *metallic* fossils, under which mineralogists have arranged the substances of the mineral kingdom, are contained an immense number of genera and species. Under the *earthy* class of fossils are comprehended diamonds, chrysolites, menilites, garnets, zeolites, corundums, agates, jaspers, opals, pearl-stones, tripoli, clay slate, basalt, lava, chalk, limestone, ceylanite, strontian, barytes, celestine, and various other substances. The *saline* class comprehends such substances as the following, natron or natural soda, rock salt, niter, alum, sal-ammoniac, Epsom salt, &c. The class of *inflammable* substances comprehends sulphur, carbon, bitumen, coal, amber, charcoal, naphtha, petroleum, asphalt, caoutchouc, mineral tar, &c. The *metallic* class comprehends platina, gold, silver, mercury, copper, iron, lead, tin, bismuth, zinc, antimony, cobalt, nickel, manganese, molybdenum, arsenic, scheele, menachanite, uran, silvan, chromium, tungsten, uranium, titanium, tellurium, sodium, potassium, &c. All these mineral substances are distinguished by many varieties of species. There are *eight genera* of earthy fossils. One of these genera, the *flint*, contains 34 species, beside numerous varieties, such as chrysoberyls, topazes, agates, beryls, quartz, emery, diamond spar, &c. Another genus, the *clay*, contains 32 species, such as opal, pitch-stone, felspar, black chalk, mica, hornblende, &c., and another, the *calc*, contains 20 species, as limestone, chalk, slate, spar, flour, marle, boracite, loam, &c.—There are ten species of *silver*, five of *mercury*, seventeen of *copper*, fourteen of *iron*, ten of *lead*, six of antimony, three of bismuth, &c. All the bodies of the mineral kingdom differ from one another as to figure, transparency, hardness, luster, ductility, texture, structure, feel, sound, smell, taste, gravity, and their magnetical and electrical properties; and they exhibit almost every variety of color. Some of those substances are soft and pulverable, and serve as a bed for the nourishment of vegetables, as black earth, chalk, clay, and mari. Some are solid, as lead and iron; and some are fluid, as mercury, sodium, and potassium. Some are brittle, as antimony and bismuth, and some are malleable, as silver and tin. Some are subject to the attraction of the magnet, others are conductors of the electric fire; some are easily fusible by heat, others will resist the strongest heat of our common fires. Some are extremely ductile, as *platina*, the heaviest of the metals, which has been drawn into wires less than the two thousandth part of an inch in diameter,—and *gold*, the parts of which are so fine and expansible, that an ounce of it is sufficient to gild a silver wire more than 1300 miles long.

In order to acquire the most impressive idea of the mineral kingdom, we must visit an extensive mineralogical museum, where the spectator will be astonished both at the beauty and the infinite diversity which the Creator has exhibited in this department of nature. Here it may be also noticed, that not only the external aspect of minerals, but also the *interior configuration* of many of them, displays innumerable beauties and varieties. A rough dark-looking pebble, which to an incurious eye appears only like a fragment of common rock, when cut asunder and polished, presents an assemblage of the finest veins and most brilliant colors. If we go into a lapidary's shop and take

a leisurely survey of his jaspers, topazes, cornelians, agates, garnets, and other stones, we cannot fail to be struck with admiration, not only at the exquisite polish and the delicate wavings which their surfaces present, but at the variety of design and coloring exhibited even by individuals of the same species, the latent beauties and diversities of which require the assistance of a microscope to discern, and are beyond the efforts of the most exquisite pencil fully to imitate.

Not only in the objects which are visible to the unassisted eye, but also in those which can only be perceived by the help of microscopes, is the characteristic of *variety* to be seen. In the scales of fishes, for example, we perceive an infinite number of diversified specimens of the most curious workmanship. Some of these are of a longish form, some round, some triangular, some square; in short, of all imaginable variety of shapes. Some are armed with sharp prickles, as in the perch and sole; some have smooth edges, as in the tench and cod-fish; and even in the same fish there is a considerable variety; for the scales taken from the belly, the back, the sides, the head and other parts, are all different from each other. In the scale of a perch we perceive one piece of delicate mechanism, in the scale of a haddock another, and in the scale of a sole, beauties different from both. We find some of them ornamented with a prodigious number of concentric flutings, too near each other and too fine to be easily enumerated. These flutings are frequently traversed by others diverging from the center of the scale, and proceeding from thence in a straight line to the circumference. On every fish there are many thousands of these variegated pieces of mechanism. The hairs on the bodies of all animals are found, by the microscope, to be composed of a number of *extremely minute tubes*, each of which has a round bulbous root, by which it imbibes its proper nourishment from the adjacent humors, and these are all different in different animals. Hairs taken from the head, the eye-brows, the nostrils, the beard, the hand, and other parts of the body, are unlike to each other, both in the construction of the roots and the hairs themselves, and appear as varied as plants of the same genus but of different species. The parts of which the *feathers* of birds are composed, afford a beautiful variety of the most exquisite workmanship. There is scarcely a feather but contains a million of distinct parts, every one of them regularly shaped. In a small fiber of a goose-quill, more than 1200 downy branches or small leaves have been counted on each side, and each appeared divided into 16 or 18 small joints. A small part of the feather of a peacock, one-thirtieth of an inch in length, appears no less beautiful than the whole feather does to the naked eye, exhibiting a multitude of bright shining parts, reflecting first one color and then another in the most vivid manner. The *wings* of all kind of insects, too, present an infinite variety, no less captivating to the mind than pleasing to the eye. They appear strengthened and distended by the finest bones, and covered with the lightest membranes. Some of them are adorned with neat and beautiful feathers, and many of them provided with the finest articulations and foldings for the wings, when they are withdrawn and about to be folded up in their cases. The thin membranes of the wings appear beautifully divaricated with thousands of little points, like silver studs. The wings of some flies are *filmy*, as the dragon-fly; others have them stuck over with short *bristles*, as the flesh-fly; some have rows of feathers along their ridges, and

borders round their edge, as in gnats; some have hairs and others have hooks placed with the greatest regularity and order. In the wings of moths and butterflies there are millions of small feathers of different shapes, diversified with the greatest variety of bright and vivid colors, each of them so small as to be altogether invisible to the naked eye.

The leaves of all plants and flowers, when examined by the microscope, are found to be full of innumerable ramifications that convey the perspirable juices to the pores, and to consist of barenchymous and ligneous fibers, interwoven in a curious and admirable manner. The smallest leaf, even one which is little more than visible to the naked eye, is found to be thus divaricated, and the variegations are different in the leaves of different vegetables.—A transverse section of a plant not more than one-fourth of an inch in diameter, displays such beauties and varieties, through a powerful microscope, as cannot be conceived without ocular inspection. The number of pores, of all sizes, amounting to hundreds of thousands (which appear to be the vessels of the plant cut asunder), the beautiful curves they assume, and the radial and circular configurations they present, are truly astonishing; and every distinct species of plants exhibits a different configuration. I have counted in a small section of a plant, of the size now stated, 5000 radial lines, each containing about 250 pores, great and small, which amount to one million two hundred and fifty thousand of these variegated apertures.—Even the particles of sand on the sea-shore, and on the banks of rivers, differ in the size, form, and color of their grains; some being transparent, others opaque, some having rough and others smooth surfaces; some are spherical or oval, and some pyramidal, conical or prismatical. Mr. Hook, happening to view some grains of white sand through his microscope, hit upon one of the grains which was exactly shaped and wreathed like a shell, though it was no larger than the point of a pin. "It resembled the shell of a small water-snail, and had twelve wrappings, all growing proportionably one less than the other toward the middle or center of the shell, where there was a very small round white spot." This gives us an idea of the existence of shell-fish which are invisible to the naked eye, and, consequently, smaller than a mite.

The variety of forms in which animal life appears, in those invisible departments of creation which the microscope has enabled us to explore, is truly wonderful and astonishing. Microscopic animals are so different from those of the larger kinds, that scarcely any analogy seems to exist between them; and one would be almost tempted to suppose that they lived in consequence of laws directly opposite to those which preserve man and the other larger animals in existence. When we endeavor to explore this region of animated nature, we feel as if we were entering on the confines of a new world, and surveying a new race of sentient existence. The number of those creatures exceeds all human calculation. Many hundreds of species, all differing in their forms, habits, and motions, have already been detected and described, but we have reason to believe, that by far the greater part is unexplored, and perhaps forever hid from the view of man. They are of all shapes and forms: some of them appear like minute atoms, some like globes and spheroids, some like hand-bells, some like wheels turning on an axis, some like double-headed monsters, some like cylinders, some have a worm-like appearance, some have

horns, some resemble eels, some are like long hairs, 150 times as long as they are broad, some like spires and cupolas, some like fishes, and some like animated vegetables. Some of them are almost visible to the naked eye, and some so small that the breadth of a human hair would cover fifty or a hundred of them, and others so minute that millions of millions of them might be contained within the compass of a square inch. In every pond and ditch, and almost in every puddle, in the infusions of pepper, straw, grass, oats, hay and other vegetables, in paste and vinegar, and in the water found in oysters, on almost every plant and flower, and in the rivers, seas and oceans, these creatures are found in such numbers and variety as almost exceed our conception or belief. A class of these animals, called *Medusæ*, has been found so numerous as to discolor the ocean itself. Captain Scoresby found the number in the olive-green sea to be immense. A cubic inch contains sixty-four, and consequently a cubic mile would contain 23,888,000,000,000; so that, if one person should count a million in seven days, it would have required that 80,000 persons should have started at the creation of the world to have completed the enumeration at the present time. Yet, all the minute animals to which we now allude, are furnished with numerous organs of life as well as the larger kind, some of their internal movements are distinctly visible, their motions are evidently voluntary, and some of them appear to be possessed of a considerable degree of sagacity, and to be fond of each other's society.\*

In short, it may be affirmed without the least hesitation, that the beauties and varieties which exist in those regions of creation which are invisible to the unassisted eye, are far more numerous than all that appear to a common observer in the visible economy of nature. How far this scene of creating Power and Intelligenc may extend beyond the range of our microscopic instruments, it is impossible for mortals to determine; for the finer our glasses are, and the higher the magnifying powers we apply, the more numerous and varied are the objects which they exhibit to our view. And as the largest telescope is insufficient to convey our views to the boundaries of the great universe, so we may justly conclude, that the most powerful microscope that has been or ever will be constructed, will be altogether insufficient to guide our views to the utmost limits of the descending scale of creation. But what we already know of these unexplored and inexorable regions, gives us an amazing conception of the intelligence and wisdom of the Creator, of the immensity of his nature, and of the infinity of ideas which, during every portion of past duration, must have been present before his All-Comprehensive Mind. What an immense space in the

\* The following extract from Mr. Baker's description of the hair-like animalcule will illustrate some of these positions. A small quantity of the matter containing these animalcules having been put into a jar of water, it so happened, that one part went down immediately to the bottom, while the other continued floating on the top. When things had remained for some time in this condition, each of these swarms of animalcules began to grow weary of its situation, and had a mind to change its quarters. Both armies, therefore, set out at the same time, the one proceeding upward and the other downward; so that after some time they met in the middle. A desire of knowing how they would behave on this occasion, engaged the observer to watch them carefully; and to his surprise, he saw the army that was marching upward, open to the right and left, to make room for those that were descending. Thus, without confusion or intermixture, each held on its way; the army that was going up marching in two columns to the top, and the other proceeding in one column to the bottom, as if each had been under the direction of wise leaders.

scale of animal life intervenes between an *animalcule* which appears only the size of a visible point, when magnified 500,000 times, and a *whale*, a hundred feet long and twenty broad! The proportion of bulk between the one of these beings and the other is nearly as 34,560,000,000,000,000,000 to 1. Yet all the intermediate space is filled up with animated beings of every form and order! A similar variety obtains in the vegetable kingdom. It has been calculated, that some plants which grow on *rose* leaves, and other shrubs, are so small that it would require more than a thousand of them to equal in bulk a single plant of *moss*; and if we compare a stem of moss, which is generally not above 1-60th of an inch, with some of the large trees in Guinea and Brazil of twenty feet diameter, we shall find the bulk of the one will exceed that of the other no less than 2,985,984,000,000 times, which multiplied by 1000 will produce 2,985,984,000,000,000, the number of times, which the large tree exceeds the rose-leaf plant. Yet this immense interval is filled up with plants and trees of every form and size! With good reason, then, may we adopt the language of the inspired writers,—“How *manifold* are thy works, O Lord! In wisdom hast thou made them all. O the depth of the riches both of the wisdom and the knowledge of God! Marvelous things doth he which we cannot comprehend.”\*

\* The figures of microscopical objects contained in the engravings Nos. I and II, will convey a rude idea of some of the objects to which I have now alluded. See p. 154.

No. I, Fig. 1, represents the *scale* of a *sol-fish* as it appears through a good microscope. CDEF, represents that part of the scale which appears on the outside of the fish, and ABCD, the part which adheres to the skin, being furrowed, that it may hold the faster. It is terminated by pointed spikes, every alternate one being longer than the interjacent ones. Fig. 2, is the scale of a haddock, which appears divaricated like a piece of net-work. Fig. 3, represents a small portion or fiber of the *feather* of a *peacock*, only 1-30th of an inch in extent, as it appears in the microscope. The small fibers of these feathers appear, through this instrument, no less beautiful than the whole feather does to the naked eye. Each of the sprigs or hairs on each side of the fiber, as CD, DC, appears to consist of a multitude of bright shining parts which are a congeries of small plates, as *ccc*, &c. The under sides of each of these plates are very dark and opaque, reflecting all the rays thrown upon them like the foil of a looking glass; but their upper sides seem to consist of a multitude of exceedingly thin plated bodies, lying close together, which, by various positions of the light, reflect first one color and then another, in a most vivid and surprising manner. Fig. 4, 5, 6, 7, represent some of the different kinds of feathers which constitute the dust which adheres to the wings of moths and butterflies, and which, in the microscope, appear tinged with a variety of colors. Each of these feathers is an object so small as to be scarcely perceptible to the naked eye.

*Explanation of the figures on No. II.*—Fig. 1 represents a *mite*, which has eight legs, with five or six joints in each, two feelers, a small head in proportion to its body, a sharp snout and mouth like that of a mole, and two little eyes. The body is of an oval form, with a number of hairs like bristles issuing from it, and the legs terminate in two hooked claws. Fig. 2 represents a microscopic animal which was found in an infusion of *anemony*. The surface of its back is covered with a fine mask in the form of a *human face*, it has three feet on each side, and a tail which comes out from under the mask. Fig. 3, is an animalcula found in the infusion of *old hay*. A, shows the head, with the mouth opened wide, and its lips furnished with numerous hairs; B, is its forked tail, D, its intestines, and C, its heart, which may be seen in regular motion. The circumference of the body appears indented like the teeth of a saw. Fig. 4, shows the *Wheel animal* or *Vorticella*. It is found in rain-water that has stood some days in leaden gutters, or in hollows of lead on the tops of houses. The most remarkable part of this animalcula is its *wheel work*, which consists of two semi-circular instruments, round the edges of which many little fibrillæ move themselves very briskly, sometimes with a kind of rotation, and sometimes in a trembling or vibratory manner. Sometimes the wheels seem to be entire circles, with teeth like those of the balance-wheel of a watch; but their figure varies according to the degree of their protrusion, and seems to depend upon the will of the animal itself; a, is

Even the *external aspect of nature*, as it appears to a superficial observer, presents a scene of *variety*. The range of mountains with summits of different heights and shapes, the hills and plains, the glens and dells, the waving curves which appear on the face of every landscape, the dark hues of the forests, the verdure of the fields, the towering cliffs, the rugged precipices, the rills, the rivers, the cataracts, the lakes and seas; the gulfs, the bays and peninsulas; the numerous islands of every form and size which diversify the surface of the ocean, and the thousands of

the head and heels; b, is the *heart*, where its systole and diastole are plainly visible, and the alternate motions of contraction and dilatation are performed with great strength and vigor in about the same time as the pulsation of a man's artery. This animal assumes various shapes, one of which is represented at fig. 5, and becomes occasionally a case for all the other parts of the body.

Fig. 6, represents an *insect* with *net-like arms*. It is found in cascades where the water runs very swift. Its body appears curiously turned as on a lathe, and at the tail are three sharp spines, by which it raises itself and stands upright in the water; but the most curious apparatus is about its head, where it is furnished with two instruments, like fans or nets, which serve to provide its food. These it frequently spreads out and draws in again, and, when drawn up, they are folded together with the utmost nicety and exactness. When this creature does not employ its nets, it thrusts out a pair of sharp horns, and puts on a different appearance, as in fig. 7, where it is shown magnified about 400 times. Fig. 8, is the representation of an animalcula found in the infusion of the *bark of an oak*. Its body is composed of several ringlets, that enter one into another, as the animal contracts itself.

At a b, are two lips furnished with movable hairs; it pushes out of its mouth a *snout* composed of several pieces sheathed in each other, as at c. A kind of horn, d, is sometimes protruded from the breast, composed of furbelows, which slide into one another like the drawers of a pocket telescope. Fig. 9, is another animalcula found in the same infusion, called a *tortoise*, with an umbilical tail. It stretches out and contracts itself very easily, sometimes assuming a round figure, which it retains only for a moment, then opens its mouth to a surprising width, forming nearly the circumference of a circle. Its motion is very surprising and singular. Fig. 10, is an animalcula, called *great mouth*, which is found in several infusions. Its mouth takes up half the length of its body; its inside is filled with darkish spots, and its hinder part terminated with a singular tail. Fig. 11, represents the *protus*, so named on account of its assuming a great number of different shapes. Its most common shape bears a resemblance to that of a swan, and it swims to and fro with great vivacity. When it is alarmed, it suddenly draws in its long neck, transforming itself into the shape represented at m, and, at other times it puts forth a new head and neck with a kind of wheel machinery, as at n. Fig. 12, exhibits a species of animalcula shaped like bells with long tails, by which they fasten themselves to the roots of *duck weed*, in which they were found. They dwell in colonies, from ten to fifteen in number. Fig. 13, is the *globe animal*, which appears exactly globular, having no appearance of either head, tail or fins. It moves in all directions, forward or backward, up or down, either rolling over and over like a bowl, spinning horizontally like a top, or gliding along smoothly without turning itself at all. When it pleases, it can turn round, as it were upon an axis very nimbly without removing out of its place. It is transparent, except where the circular black spots are shown; it sometimes appears as if dotted with points, and beset with short movable hairs or bristles, which are probably the instruments by which its motions are performed. Fig. 14, shows a species of animalculæ called *soles*, found in infusions of straw and the ears of wheat; o, is the mouth, which is sometimes extended to a great width; p, is the tail. Fig. 15, represents an animal found in an infusion of citron flowers. Its head is very short, and adorned with two horns like those of a deer; its body appears to be covered with scales, and its tail long, and swift in motion. Fig. 16, represents the *eels* which are found in paste and stale vinegar. The most remarkable property of these animals is, that they are *viviparous*. If one of them is cut through near the middle, several oval bodies of different sizes issue forth, which are young *anguilæ*, each coiled up in its proper membrane. An hundred and upward of the young ones have been seen to issue from the body of one single eel, which accounts for their prodigious increase.

It may not be improper to remark, that no engraving can give an adequate idea of the objects referred to above, and, therefore, whoever wishes to inspect nature in all her minute beauties and varieties, must have recourse to the *microscope* itself.

shades of coloring which appear on every part of sublunary nature, present a scene of diversified beauty and sublimity to the eye of every beholder. And if we lift our eyes to the regions of the firmament, we likewise behold a scene of sublimity and grandeur mingled with variety. The sun himself appears diversified with spots of various shapes and sizes, some a hundred, some a thousand, and some ten thousand miles in diameter—indicating operations and changes of amazing extent—and almost every new revolution on his axis presents us with new and varied clusters. Every planet in the solar system differs from another in its size, in its spheroidal shape, in its diurnal rotation, in the aspect of its surface, in the constitution of its atmosphere, in the number of moons with which it is surrounded, in the nature of its seasons, in its distance from the sun, in the eccentricity of its orbit, in the period of its annual revolution, and in the proportion it receives of light and heat. Every comet, too, differs from another in its form and magnitude, in the extent of its nucleus and tail, in the period of its revolution, the swiftness of its motion, and in the figure of the curve it describes around the sun; and “one star differeth from another star in glory.” But could we transport ourselves to the surfaces of these distant orbs, and survey every part of their constitution and arrangements, we should, doubtless, behold beauties and varieties of divine workmanship far more numerous, and surpassing everything that appears in our sublunary system. We have every reason to believe, from the infinite nature of the Divinity, and from what we actually behold, that the mechanism and arrangements of every world in the universe are all different from each other; and we find that this is actually the case, in so far as our observations extend. The moon is the principal orb on whose surface particular observations can be made; and we find that its arrangements are materially different from those of the earth. It has no large rivers, seas, or oceans, nor clouds such as ours to diversify its atmosphere. It has mountains and plains, hills and vales, insulated rocks and caverns of every size and shape; but the form and arrangement of all these objects are altogether different from what obtains in our terrestrial sphere. While, on our globe, the ranges of mountains run nearly in a line from east to west, or from north to south,—on the surface of the moon they are formed for the most part into *circular ridges*, enclosing, like ramparts, plains of all dimensions, from half a mile to forty miles in diameter.—While on earth, the large plains are nearly level, and diversified merely with gentle wavings,—in the moon, there are hundreds of plains of various dimensions *sunk*, as it were, nearly two miles *below the general level of its surface*. On this orb we behold insulated mountains, more than two miles in elevation, standing alone, like monuments, in the midst of plains,—circular basins or caverns, both in the valleys, and on the summits and declivities of mountains, and these caverns, again, indented with smaller ones of a similar form, at the same time, there are plains far more level and extensive than on the earth. On the whole, the mountain-scenery on the lunar surface is far more diversified and magnificent than on our globe, and differs as much from terrestrial landscapes as the wastes and wilds of America from the cultivated plains of Europe. In short, while on the earth, the highest mountains are little more than four miles in height, on some of the planets mountains have been discovered, which astronomers have reckoned to be twenty-two miles in elevation.

If, then, it is reasonable to believe, that all the worlds in the universe are different in their construction and arrangements, and peopled with beings of diversified ranks and orders—could we survey only a small portion of the universal system—what an amazing scene would it display of the conceptions of the Divine Mind and of “*the manifold wisdom of God.*” Such views, therefore, of the *variety of nature* are evidently calculated to expand our conceptions of the divine character, to excite us to admiration and reverence, to extend our views of the riches of divine beneficence, and to enlarge our hopes of the glories and felicities of that future “inheritance which is incorruptible and which fadeth not away.”

5. The contemplation of nature, through the medium of science, is calculated to *expand our conceptions of the power of the Deity, and of the magnificence of his empire*. The power of God is manifested by its effects; and in proportion as our knowledge of these effects is enlarged, will our conceptions of this attribute of the Divinity be expanded. To *create* a single object implies an exertion of power which surpasses finite comprehension;—how much more the creation and arrangement of such a vast multiplicity of objects as those to which we have just adverted! For, all that immense variety of beings which exists in the animal, vegetable, and mineral kingdoms, and in the invisible regions which the microscope has explored, evinces the omnipotence of the Deity, no less than his wisdom and intelligence. But the *magnitude*, as well as the number and variety of the objects of creation, displays the almighty power of the Creator. In this point of view, the discoveries of modern astronomy tend to aid our conceptions of the grandeur of this perfection, and to extend our views of the range of its operations far beyond what former ages could have imagined. When we take a leisurely survey of the globe on which we dwell, and consider the enormous masses of its continents and islands, the quantity of water in its seas and oceans, the lofty ranges of mountains which rise from its surface, the hundreds of majestic rivers which roll their waters into the ocean, the numerous orders of animated beings with which it is peopled, and the vast quantity of matter enclosed in its bowels from every part of its circumference to its center, amounting to more than *two hundred and sixty thousand millions of cubical miles*—we cannot but be astonished at the greatness of that Being who first launched it into existence, who “measures its waters in the hollow of his hand, who weighs its mountains in scales, and its hills in a balance;” and who has supported it in its rapid movements, from age to age. But, how must our conceptions of divine power be enlarged when we consider, that this earth, which appears so great to the frail beings which inhabit it, is only like a small speck in creation, or like an atom in the immensity of space, when compared with the myriads of worlds of superior magnitude which exist within the boundaries of creation! When we direct our views to the planetary system, we behold three or four globes, which appear only like small studs on the vault of heaven, yet contain a quantity of matter more than two thousand four hundred times greater than that of the earth, beside more than twenty lesser globes, most of them larger than our world,\* and several hundreds of *comets*,

\* The satellites of Jupiter, Saturn and Herschel are all reckoned to be larger than the earth.



of various magnitudes, moving in every direction through the depths of space. The *Sun* is a body of such magnitude as overpowers our feeble conceptions, and fills us with astonishment. Within the wide circumference of this luminary more than a million of worlds as large as ours could be contained. His body fills a cubical space equal to 681,472,000,000,000 miles, and his surface more than 40,000,000,000, or forty thousand millions of square miles. At the rate of sixty miles a-day, it would require more than a hundred millions of years to pass over every square mile on his surface. His attractive energy extends to several thousands of millions of miles from his surface, retaining in their orbits the most distant planets and comets, and dispensing light and heat, and fructifying influence to more than a hundred worlds.\* What an astonishing idea, then, does it give us of the power of Omnipotence, when we consider, that the universe is replenished with *innumerable* globes of a similar size and splendor! For every star which the naked eye perceives twinkling on the vault of heaven, and those more distant orbs which the telescope brings to view throughout the depths of immensity, are, doubtless, *suns*, no less in magnitude than that which "enlightens our day," and surrounded by a retinue of revolving worlds.—Some of them have been reckoned by astronomers to be even much larger than our sun. The star *Lyra*, for example, is supposed, by Sir W. Herschel, to be 33,275,000 miles in diameter, or thirty-eight times the diameter of the sun; and, if so, its cubical contents will be 36,842,932,671,875,000,000,000 miles, that is, more than *fifty-four thousand times* larger than the sun. The number of such bodies exceeds all calculation. Sir W. Herschel perceived in that portion of the milky way which lies near the constellation *Orion*, no less than 50,000 stars large enough to be distinctly numbered, pass before his telescope in a hour's time; beside twice as many more which could be seen only now and then by faint glimpses. It has been reckoned that nearly a hundred millions of stars lie within the range of our telescopes. And, if we suppose, as we justly may, that each of these suns has a hundred worlds connected with it, there will be found *ten thousand millions of worlds* in that portion of the universe which comes within the range of human observation, beside those which lie concealed from mortal eyes in the unexplored regions of space, which may as far exceed all that are visible, as the waters in the caverns of the ocean exceed in magnitude a single particle of vapor!

Of such numbers and magnitudes we can form no adequate conception. The mind is bewildered, confounded, and utterly overwhelmed when it attempts to grasp the magnitude of the universe, or to form an idea of the omnipotent energy which brought it into existence. The *amplitude of the scale* on which the systems of the universe are constructed tends likewise to elevate our conceptions of the grandeur of the Deity. Between every one of the planetary bodies there intervenes a space of many millions of miles in extent. Between the sun and the nearest star, there is an interval, extending in every direction, of more than twenty billions of miles; and, it is highly probable, that a similar space surrounds every other system. And, if we take into consideration the *immense forces* that are in operation

throughout the universe—that one globe, a thousand times larger than the earth, is flying through the regions of immensity at the rate of thirty thousand miles an hour, another at the rate of seventy thousand, and another at a hundred thousand miles an hour; and that millions of mighty worlds are thus traversing the illimitable spaces of the firmament—can we refrain from exclaiming, in the language of inspiration, "Great and marvelous are thy works, Lord God Almighty! Who can by searching find out God? Who can find out the Almighty to perfection? Who can utter the mighty operations of Jehovah? Who can show forth all his praise?"

Such a scene displays, beyond any other view we can take of creation, the *magnificence and extent of the divine empire*. Those countless worlds to which we have now adverted, are not to be considered as scenes of sterility and desolation, or as merely diffusing a useless splendor over the wilds of immensity, nor are they to be viewed as so many splendid toys to amuse a few astronomers in our diminutive world. Such an idea would be altogether inconsistent with every notion we ought to form of the wisdom and intelligence of the Deity, and with every arrangement we perceive in the scenes of nature immediately around us, where we behold every portion of matter teeming with inhabitants. These luminous and opaque globes dispersed throughout the regions of infinite space, must, therefore, be considered as the abodes of sensitive and intellectual existence, where intelligences of various ranks and orders contemplate the glory, and enjoy the bounty of their Creator. And what scenes of diversified grandeur must we suppose those innumerable worlds to display! What numerous orders and gradations of intellectual natures must the universe contain, since so much variety is displayed in every department of our sublunary system! What *boundless intelligence* is implied in the *superintendence* of such vast dominions! On such subjects the human mind can form no *definite* conceptions. The most vigorous imagination, in its loftiest flights, drops its wing and sinks into inanity before the splendors of the "King eternal, immortal, and invisible, who dwells in the light inapproachable," when it attempts to form a picture of the magnificence of the universe which he has created. But of this we are certain, that over all this boundless scene of creation, and over all the ranks of beings with which it is replenished, his moral government extends. Every motion of the material system, every movement among the rational and sentient beings it contains, and every thought and perception that passes through the minds of the unnumbered intelligences which people all worlds, are intimately known, and forever present to his omniscient eye, and all directed to accomplish the designs of his universal providence and the eternal purposes of his will. "He hath prepared his throne in the heavens, his kingdom ruleth over all," and "hath doth according to his will among the armies of heaven," as well as "among the inhabitants of the earth." "The host of heaven worshipeth him,—all his works, in all places of his dominions, praise him. His kingdom is an everlasting kingdom, and of his government there shall be no end." At the same moment he is displaying the glory of his power and intelligence to worlds far beyond the reach of mortal eyes,—presiding over the councils of nations on earth, and supporting the invisible animalcula in a drop of water. "In him" all beings, from the archangel to the worm, "live and move," and on him they depend for all

\* The planetary system, including the *comets*, contain more than a hundred bodies dependent on the sun.

that happiness they now possess, or ever will enjoy, while eternal ages are rolling on.

Such views of the omnipotence of the Deity and of the grandeur of his empire, are calculated not only to expand our conceptions of his attributes, but to enliven our hopes in relation to the enjoyments of the future world. For we behold a prospect boundless as immensity, in which the human soul may forever expatiate, and contemplate new scenes of glory and felicity continually bursting on the view, "world without end."

Such are some of the views of the Deity which the works of nature, when contemplated through the medium of science, are calculated to unfold. They demonstrate the *unity* of God, his *wisdom* and intelligence,—his boundless *benevolence*,—the *vast multiplicity of ideas which have existed in his mind from eternity*,—his *almighty power*, and the *magnificence* of his empire. These views are in perfect unison with the declarations of the sacred oracles; they illustrate many of the sublime sentiments of the inspired writers; they throw a light on the moral government of God, and elevate our conceptions of the extent of his dominions; they afford a *sensible* representation of the infinity and immensity of the divine nature, in so far as finite minds are capable of contemplating such perfections; and, when considered in connection with the scriptural character of Deity and the other truths of revelation, are calculated "to make the man of God perfect and thoroughly furnished unto every good work." As the works of God without the assistance of his word, are insufficient to give us a *complete* view of his character and the principles of his moral government, so the bare reading of the Scriptures is insufficient to convey to our minds those diversified and expansive conceptions of the Divinity to which we have adverted, unless we comply with the requisitions of the sacred writers, to "meditate on all his works, to *consider* the operations of his hands, to speak of the glory of his kingdom," and to talk of his "*power*," in order that we may be qualified "to make known to the sons of men his mighty operations, and the glorious majesty of his kingdom."

How very different, then, from the views now stated, must be the conceptions formed of the Divinity, by those whose range of thought is chiefly confined to the objects that lie within a few miles of their habitation, and how limited ideas must they entertain of divine perfection! For the view that any one entertains of the nature and attributes of God, must, in some degree, correspond to the knowledge he has acquired of the visible effects of his power, wisdom, and benevolence; since it is only by the sensible manifestations of Deity, either through the medium of nature or revelation, that we know anything at all about his nature and perfections. And, therefore, if our views of the *manifestations* of the Divinity be limited and obscure, such will likewise be our views of the Divinity himself. It is owing to the want of attention to such considerations, that many worthy Christians are found to entertain very confused and distorted ideas of the character of the Deity, of the requisitions of his word, and of the arrangements of his universal providence. And is it not an object much to be desired, that the great body of mankind should be more fully enlightened in the knowledge of their Creator? The knowledge of God lies at the foundation of all religion, and of all our prospects in reference to the eternal world, and it must surely be a highly desirable attainment to acquire as glorious and expansive an idea of the

object of our adoration, as the finite capacity of our intellects is capable of comprehending. Such views as we have now exhibited of the wisdom, power, and beneficence of the Deity, and of the magnificence and variety of his works, were they communicated to the generality of mankind and duly appreciated, would not only interest their affections and increase their intellectual enjoyment, but would enable them to understand the meaning and references of many sublime passages in the volume of inspiration which they are apt either to overlook or to misinterpret. Such views, likewise, would naturally inspire them with *reverence* and *adoration* of the Divine Majesty, with *gratitude* for his wise and benevolent arrangements,—with *complacency* in his administration as the moral Governor of the world,—with a firm *reliance* on his *providential care* for everything requisite to their happiness, and with an earnest desire to yield a cordial *obedience* to his righteous laws. At the same time, they would be qualified to declare to others "the glorious honor of his Majesty, to utter abundantly the memory of his great goodness, and to speak of all his wonderful works."

## SECTION VII.

### ON THE BENEFICIAL EFFECTS OF KNOWLEDGE ON MORAL PRINCIPLE AND CONDUCT.

KNOWLEDGE is valuable chiefly in proportion as it is practical and useful. It dispels the darkness which naturally broods over the human understanding, and dissipates a thousand superstitious notions and idle terrors by which it has been frequently held in cruel bondage. It invigorates and expands the intellectual faculties, and directs them to their proper objects. It elevates the mind in the scale of rational existence, by enlarging its views and refining its pleasures. It gratifies the desire of the soul for perpetual activity, and renders its activities subservient to the embellishment of life and the improvement of society. It unveils the beauties and sublimities of nature, with which the heavens and the earth are adorned, and sets before us the "Book of God," in which we may trace the lineaments of his character and the ways of his providence. It aggrandizes our ideas of the omnipotence of Deity, and unfolds to us the riches of his beneficence, and the depths of his wisdom and intelligence. And, in the exercise of our powers on such objects, we experience a thousand delightful emotions and enjoyments to which the unenlightened multitude are entire strangers. All such activities and enjoyments may be reckoned among the practical advantages of knowledge.

But there is no application of knowledge more interesting and important than its practical bearing on moral principle and action. If it were not calculated to produce a beneficial effect on the state of morals and the intercourses of general society, the utility of its general diffusion might, with some show of reason, be called in question. But, there cannot be the slightest doubt, that an increase of knowledge would be productive of an increase of moral order, and an improvement in moral conduct. For truth, *in thought and sentiment*, leads to truth *in action*. The man who is in the habit of investigating truth, and who rejoices in it when ascertained, cannot be indifferent to its application to conduct. There must be truth in his actions; they must be the expression,

the proof, and the effect of his sentiments and affections, in order that he may approve of them, and be satisfied that they are *virtuous*, or accordant with the relations which subsist among moral agents. There must likewise be a truth or harmony between his actions, so that none of them be incoherent with the rest. They must all be performed on the same principles, with the same designs, and by the same rule. To a man who perceives truth and loves it, every incongruity and every want of consistency between sentiment and action, produces a disagreeable and painful sensation; and, consequently, he who clearly perceives the rule of right, and acts in direct opposition to it, does violence to his nature, and must be subjected to feelings and remorse of conscience far more painful than those of the man whose mind is shrouded in ignorance. It is true, indeed, that proficiency in knowledge and in the practice of true morality, do not always proceed with equal pace. But, it is nevertheless true, that every action that is truly virtuous is founded on knowledge, and is the result of scrutiny and choice directed by truth; otherwise, what is termed virtue, would be only the effect of necessity, of constraint, or of mechanical habits. We need not, therefore, fear, that the dominion of virtue\* will be contracted, or her influence diminished, by an enlargement of the kingdom of light and knowledge. They are inseparably connected, their empire is one and the same, and the *true* votaries of the one will also be the true votaries of the other. And, therefore, every one that sincerely loves mankind and desires their moral improvement, will diffuse light around him as extensively as he can, without the least fear of its ultimate consequences; since he knows for certain, that in all cases whatever, wisdom excels folly, and light is better than darkness. The following observations will perhaps tend more particularly to confirm and elucidate these positions.

1. *Ignorance is one principal cause of the want of virtue, and of the immoralities which abound in the world.* Were we to take a survey of the moral state of the world, as delineated in the history of nations, or as depicted by modern voyagers and travelers, we should find abundant illustration of the truth of this remark. We should find, in almost every instance, that ignorance of the character of the true God, and false conceptions of the nature of the worship and service he requires, have led not only to the most obscene practices and immoral abominations, but to the perpetration of the most horrid cruelties. We have only to turn our eyes to Hindostan, to Tartary, Dahomy, Benin Ashantec, and other petty states in Africa; to New Zealand, the Marquesas, the Sandwich islands, and to the Society isles in the Southern Pacific, prior to their late moral transformation, in order to be convinced of this melancholy truth. The destruction of new-born infants,—the burning of living women upon the dead bodies of their husbands,—the drowning of aged parents,—the offering of human victims in sacrifice,—the torturing to death of prisoners taken in battle,—the murder of infants and the obscene abominations of the societies of the *Arroyo* in *Otaheite* and other islands, and the dreadful effects of ambition, treachery, and revenge, which so frequently accompany such practices, are only a few specimens

of the consequences of ignorance combined with human depravity. It is likewise to ignorance chiefly that the vices of the ancient pagan world are to be attributed. To this cause the apostle of the Gentiles ascribes the immoralities of the heathen nations. "The Gentiles," says Paul, "having the understanding darkened through the ignorance that is in them, have given themselves over unto lasciviousness, to work all manner of uncleanness with greediness."\* And, in another part of his writings, he declares, "Because they did not like to retain God in their knowledge, they were given up to a reprobate mind," or a mind *void of judgment*; and the consequence was, "they were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, and malignity;" they were "backbiters, haters of God, proud, boasters, inventors of evil things, disobedient to parents, without understanding, without natural affection, implacable, and unmerciful."† And, if we turn our eyes to the state of society around us, we shall find that the same causes produce the same effects. Among what class do we find sobriety, temperance, rectitude of conduct, honesty, active beneficence, and abstinence from the grosser vices most frequently to prevail? Is it among ignorant and groveling minds? Is it not among the wise and intelligent, those who have been properly instructed in their duty, and in the principles of moral action? And, who are those that are found most frequently engaged in fighting, brawling, and debauchery, in the commission of theft and other petty crimes, and in rioting in low houses of dissipation? Are they not, for the most part, the rude, the ignorant, and untutored,—those whose instruction has been neglected by their parents or guardians, or whose wayward tempers have led them to turn a deaf ear to the reproofs of wisdom? From all the investigations which of late have been made into the state of immorality and crime, it is found, that gross ignorance, and its necessary concomitant, groveling affections, are the general characteristics of those who are engaged in criminal pursuits, and most deeply sunk in vicious indulgence. Now, if it be a fact that ignorance is one principal source of immorality and crime, it appears a natural and necessary inference, that the general diffusion of knowledge would tend to counteract its influence and operations. For when we remove the *cause* of any evil, we, of course, prevent the *effects*; and not only so, but at the same time bring into operation all those virtues which knowledge has a tendency to produce.

2. Knowledge is requisite for ascertaining the true principles of moral action, and the duties we ought to perform. Numerous are the treatises which have been written, and various the opinions which have been entertained, both in ancient and modern times, respecting the foundation of virtue and the rules of human conduct. And were we to investigate the different theories which have been formed on this subject, to weigh the arguments which have been brought forward in support of each hypothesis, and to balance the various conflicting opinions which different philosophers have maintained, a considerable portion of human life would be wasted before we arrived at any satisfactory conclusions. But if we take the system of revelation for our guide in the science of morals, we shall be enabled to arrive, by a short process, at the most important and satisfactory results. We shall find, that, after all the theories which have been proposed, and the sys-

\* By *virtue*, in this place, and wherever the term occurs, I understand, conduct regulated by the law of God, including both the external action and the *principle* whence it flows; in other words, Christian morality, or that *holiness* which the Scriptures enjoin.

\* Ephes. iv. 18, 19.

† Rom. i. 28, 31.

tems which have been reared by ethical philosophers, the Supreme Lawgiver has comprised the essence of true morality under two commands, or fundamental principles, "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself." On these two commandments rests the whole duty of man.

Now, although the leading ideas contained in these commands are simple and obvious to every one who considers them attentively, yet it requires certain habits of reflection and a considerable portion of knowledge, to be enabled to trace these laws or principles to all their legitimate consequences, and to follow them in all their ramifications, and in their bearings on human conduct, and on the actions of all moral intelligences. For, it can easily be shown, that these laws are so comprehensive as to reach every possible moral action, to prevent every moral evil, and to secure the happiness of every moral agent,—that all the duties inculcated in the Bible, which we owe to God, to our fellow-creatures, and to ourselves, are comprehended in them, and are only so many ramifications of these general and fundamental principles,—that they are equally adapted to men on earth and to angels in heaven,—that their control extends to the inhabitants of all worlds,—that they form the basis of the order and happiness of the whole intelligent system—and that their authority and influence will extend not only through all the revolutions of time, but through all the ages of eternity. Here, then, we have a subject calculated to exercise the highest powers of intelligence, and the more we investigate it the more shall we admire the comprehensive nature of that "law which is exceeding broad," and the more shall we be disposed to comply with its divine requisitions. But unless we be, in some measure, acquainted with the first principles of moral action, and their numerous bearings upon life and conduct, we cannot expect to make rapid advances in the path of virtue, or to reach the sublimer heights of moral improvement.

3. Knowledge, combined with habits of thinking, would lead to inquiries into the *reasons* of those moral laws which the Creator has promulgated, and the *foundations* on which they rest. It is an opinion which very generally prevails, even among the more respectable portion of mankind, that the moral laws given forth to men are the *mere dictates of Sovereignty*, and depend solely on the *will* of the Deity, and, consequently, that they might be modified, or even entirely superseded, were it the pleasure of the Supreme Legislator to alter them or to suspend their authority. But this is a most absurd and dangerous position. It would take away from the *inherent excellence* of virtue, and would represent the Divine Being as acting on principles similar to those of an Eastern despot. If such a position were true, it would follow, that all the immoralities, cruelties, oppressions, wars, and butcheries that have taken place in the world, are equally excellent and amiable as truth, justice, virtue, and benevolence, and that the character of infernal fiends is just as lovely and praiseworthy as that of angels and archangels, *provided the Deity willed that such a change should take place*. Were such a change possible, it would not only overturn all the notions we are accustomed to entertain respecting the moral attributes of God, but might ultimately destroy our hopes of future enjoyment, and endanger the happiness of the whole moral universe. But, there is an inherent excellence in moral virtue, and the Deity has willed it to exist, because it is essential to the happiness and order of the

intelligent system. It might be shown, that not only the two fundamental principles of religion and morality stated above, but all the moral precepts which flow from them, are founded on the nature of God, and on the relations which subsist among intelligent agents, and that, were they reversed, or their influence suspended, misery would reign uncontrolled through the universe, and in the course of ages the whole moral and intelligent system would be annihilated.\*

Now, if men were accustomed to investigate the foundations of morality, and the reasons of those moral precepts which are laid before them as the rule of their conduct, they would perceive a most powerful motive to universal obedience. They would plainly see, that all the laws of God are calculated to secure the happiness of every moral agent who yields obedience to them,—that it is their *interest* to yield a voluntary submission to these laws,—and that *misery* both here and hereafter, is the certain and *necessary* consequence of their violation. It is a common feeling with a considerable portion of mankind, though seldom expressed in words, that the laws of heaven are too strict and unbending,—that they interfere with what they consider their pleasures and enjoyments, and that if one or more of them could be a little modified or relaxed, they would have no objections to attempt a compliance with the rest. But such feelings and sentiments are altogether preposterous and absurd. It would be inconsistent not only with the rectitude, but with the *benevolence* of the Deity, to set aside or to relax a single requisition of that law which is "perfect," and which, as it now stands, is calculated to promote the happiness of all worlds. Were he to do so, and to permit moral agents to act accordingly, it would be nothing less than to shut up the path to happiness, and to open the flood-gates of misery upon the intelligent universe. Hence we are told by Him who came to fulfill the law, that, sooner may "heaven and earth pass away," or the whole frame of nature be dissolved, than that "one jot or one tittle can pass from this law." For, as it is founded on the nature of God, and on the relations which subsist between Him and created beings, it must be absolutely perfect and of eternal obligation; and, consequently, nothing could be taken from it, without destroying its perfection, nor anything added to it, without supposing that it was originally imperfect. Were the bulk of mankind, therefore, capable of entering into the spirit of such investigations, and qualified to perceive the true foundations of moral actions; were they, for example, clearly to perceive, that *truth* is the bond of society, and the foundation of all delightful intercourse among intelligent beings in every world, and that, were the law which enjoins it to be reversed, and rational creatures to act accordingly, all confidence would be completely destroyed,—the inhabitants of all worlds thrown into a state of universal anarchy, and creation transformed into a chaos,—such views and sentiments could not fail of producing a powerful and beneficial influence on the state of morals, and a profound reverence and respect for that law "which is holy, just, and good."

4. Knowledge, in combination with habits of reflection, would lead to self-examination and self-inspection. The indolent and untutored mind

\* For a full illustration of these positions, and a variety of topics connected with them, the author begs to refer his readers to a work which he lately published, entitled "*The Philosophy of Religion, or an Illustration of the Moral Laws of the Universe.*"

shuns all exertion of its intellectual faculties, and all serious reflection on what passes within it, or has a relation to moral character and conduct. It is incapable of investigating its own powers, of determining the manner in which they should operate, or of ascertaining the secret springs of its actions. Yet, without a habit of reflection and self-examination, we cannot attain a knowledge of ourselves, and, without self-knowledge, we cannot apply aright our powers and capacities, correct our failings and defects, or advance to higher degrees of improvement in knowledge and virtue. In order to ascertain our state, our character, and our duty, such inquiries as the following must frequently and seriously be the subject of consideration. What rank do I hold in the scale of being, and what place do I occupy in the empire of God? Am I merely a sensitive creature, or am I also endowed with moral and intellectual powers? In what relations do I stand to my fellow-creatures, and what duties do I owe them? What is my ultimate destination? Is it merely to pass a few years in eating and drinking, in motion and rest, like the lower animals, or am I designed for another and a higher sphere of existence? In what relation do I stand to my Creator, and what homage, submission, and obedience ought I to yield to him? What are the talents and capacities with which I am endowed, and how shall I apply them to the purposes for which they were given me? What are the weaknesses and deficiencies to which I am subject, and how are they to be remedied? What are the vices and follies to which I am inclined, and by what means may they be counteracted? What are the temptations to which I am exposed, and how shall they be withstood? What are the secret springs of my actions, and by what laws and motives are they regulated? What are the tempers and dispositions which I most frequently indulge, and are they accordant with the rules of rectitude and virtue? What are the prejudices I am apt to entertain, and by what means may they be subdued? What are the affections and appetites in which I indulge, and are they regulated by the dictates of reason and the law of God? What are my great and governing views in life? Are they correspondent to the will of my Creator, and to the eternal destination that awaits me? Wherein do I place my highest happiness? In the pleasures of sense, or in the pleasures of intellect and religion,—in the creature or in the Creator? How have I hitherto employed my moral powers and capacities? How do I stand affected toward my brethren of mankind? Do I hate, or envy, or despise any of them? Do I grudge them prosperity, wish them evil, or purposely injure and affront them? Or do I love them as brethren of the same family, do them all the good in my power, acknowledge their excellencies, and rejoice in their happiness and prosperity?

Such inquiries and self-examinations, when seriously conducted, would necessarily lead to the most beneficial moral results. In leading us to a knowledge of our errors and defects, they would teach us the excellency of *humility*, the reasonableness of this virtue, and the foundation on which it rests, and of course, the folly of pride, and of all those haughty and supercilious tempers which are productive of so much mischief and unhappiness, both in the higher and the lower spheres of life. Pride is uniformly the offspring of self-ignorance. For, if a man will but turn his eyes within, and thoroughly scrutinize himself, so as to perceive his errors and follies, and the germs

of vice which lodge in his heart, as well as the low rank he holds in the scale of creation, he would see enough to teach him humbleness of mind, and to render a proud disposition odious and detestable, and inconsistent with the relations in which he stands to his Creator, to his fellow-creatures, and to the universe at large. Such mental investigations would also lead to self-possession, under affronts and injuries, and amidst the hurry and disorder of the passions,—to charity, candor, meekness, and moderation, in regard to the sentiments and conduct of others, to the exercise of self-denial, to decorum and consistency of character, to a wise and steady conduct in life, and to an intelligent performance of the offices of piety and the duties of religion. But how can we ever expect that an ignorant uncultivated mind, unaccustomed to a regular train of rational thought, can enter, with spirit and intelligence, on the process of self-examination? It requires a certain portion, at least, of information, and a habit of reflection, before a man can be qualified to engage in such an exercise; and these qualifications can only be attained by the exercise which the mind receives in the acquisition of general knowledge.—If, then, it be admitted, that self-ignorance is the original spring of all the follies and incongruities we behold in the characters of men, and the cause of all that vanity, censoriousness, malignancy, and vice which abound in the world; and, if self-knowledge would tend to counteract such immoral dispositions, we must endeavor to communicate a certain portion of knowledge to mankind, to fit them for the exercise of self-examination and self-inspection, before we can expect that the moral world will be renovated, and “all iniquity, as ashamed, hide its head, and stop its mouth.”

5. Knowledge, by expanding the mind, will enable it to take a clear and comprehensive view of the motives, bearings, tendencies, and consequences of moral actions. A man possessed of a truly enlightened mind, must have his moral sense, or conscience, much more sensible and tender, and more judiciously directed, than that of a person whose understanding is beclouded with ignorance. When he has to choose between good and evil, or between good and better, or between any two actions he has to perform, he is enabled to bring before his mind many more arguments, and much higher and nobler arguments and motives, to determine the choice he ought to make. When he is about to perform any particular action, his mental eye is enabled to pierce into the remote consequences which may result from it. He can, in some measure, trace its bearings not only on his friends and neighbors, and the community to which he belongs, but also on surrounding nations, on the world at large, on future generations, and even on the scenes of a future eternity. For an action, whether good or bad, performed by an individual in a certain station in society, may have a powerful moral influence on tribes and nations far beyond the sphere in which it was performed, and on millions who may people the world in the future ages of time. We know that actions, both of a virtuous and vicious nature, performed several thousands of years ago, and in distant places of the world, have had an influence upon the men of the present generation, which will redound either to the honor or the disgrace of the actors, “in that day when God shall judge the world in righteousness, and reward every man according to his works.” We also know, that there are certain actions which to some minds may appear either

trivial or indifferent, and to other minds beneficial, which nevertheless involve a principle which, if traced to its remoter consequences, would lead to the destruction of the intelligent creation. Now, it is the man of knowledge and of moral perception alone, who can recognize such actions and principles, and trace them to all their natural and legitimate results. He alone can apply, with judgment and accuracy, the general laws of moral action to every particular circumstance, connect the present with the future, and clearly discern the mere semblance of truth and moral rectitude from the reality.

In short, the knowledge of divine revelation, and a serious study of its doctrines and precepts, must accompany every other species of information, if we wish to behold mankind reformed and moralized. It is in the sacred oracles alone, that the will of God, the natural character of man, the remedy of moral evil, the rules of moral conduct, and the means of moral improvement are clearly and fully unfolded. And the man who either rejects the revelations of heaven, or refuses to study and investigate the truths and moral requisitions they contain, can never expect to rise to the sublime heights of virtue, and to the moral dignity of his nature. But, were the study of the scriptures uniformly conjoined with the study of every other branch of useful knowledge, we should, ere long, behold a wonderful transformation upon the face of the moral world. Pride, selfishness, malice, envy, ambition, and revenge, would gradually be undermined. The spirit of warfare and contention would be subdued; rioting, drunkenness, and debauchery, would be held in abhorrence by all ranks; kindness and affection would unite the whole brotherhood of mankind; peace, harmony, and subordination would be displayed in every department of social life; "our judges would be just, and our exactors righteous; wars would be turned into peace to the ends of the earth, and righteousness and praise spring forth before all the nations." Were moral principle thus diffused among the different classes of society, it could not fail of producing a beneficial influence on the progress of the arts and sciences, and on everything that might tend to meliorate the condition of our fellow-creatures, and to promote the general improvement of mankind. For, in endeavoring to promote such objects, we meet with as great a difficulty in the moral as in the intellectual condition of mankind. The principles of selfishness, pride, ambition, and envy, and similar dispositions, create obstacles in the way of scientific and philanthropic improvements, tenfold greater than any which arise from pecuniary resources or physical impediments. But were such principles undermined, and a spirit of good-will and affection pervading the mass of society, the machinery of the moral world would move onward with smoothness and harmony; and mankind, acting in unison, and every one cheerfully contributing to the good of the whole, would accomplish objects, and beneficial transformations on the physical and moral condition of society, far superior to anything that has hitherto been realized.

To what has been now stated, with regard to the influence of knowledge on moral conduct, it may, perhaps, be objected, that many instances occur of men of genius and learning indulging in dissolute and immoral habits, and that the higher classes of society, who have received a better education than the lower, are nearly as immoral in their conduct. In replying to such an objection, we have to consider, in the first place, *what is the*

*nature of the education such persons have received* Most of the higher classes have received a grammar-school education, and, perhaps, attended a few sessions at an academy or an university. There cannot, however, be reckoned above one in ten who pursues his studies with avidity, and enters into the spirit of the instructions communicated at such seminaries; as it is well known to every one acquainted with the general practice of such students in colleges and academies, that a goodly number of them spend their time as much in folly and dissipation, as in serious study. But, although they had acquired a competent acquaintance with the different branches to which their attention was directed, what is the amount of their acquisitions? A knowledge of the Greek and Latin Classics, and of pagan mythology, in the acquisition of which five years are generally spent at the grammar-school, and two at the university—and the elements of logic, ethics and mathematical philosophy. But such departments of knowledge, *in the way in which they have been generally taught*, have no necessary connection with religion and moral conduct. On the contrary, by keeping the principles of Christianity carefully out of view, and even insinuating objections against them, some professors of these sciences have promoted the cause of infidelity, and consequently impeded the progress of genuine morality. What aid can be expected to morality from a mere grammar-school education, when the acquisition of words and phrases, and the absurd notions and impure practices connected with Roman and Grecian idolatry, form the prominent objects of attention; and when, as too frequently happens, no instructions in Christianity are communicated, and not even the forms of religion attended to in many of those seminaries? The mere acquisition of languages is not the acquisition of useful knowledge; they are, at best, but the *means* of knowledge; and although we would not discourage any one, who has it in his power, from prosecuting such studies, yet it is from other and more important branches of study that we expect assistance in the cause of moral improvement.

With regard to men of learning and genius, we have likewise to inquire into the nature and tendency of their literary pursuits, before we can ascertain that they are calculated to prevent the influence of immoral propensities and passions. Persons are designated men of learning, who have made proficiency in the knowledge of the Greek, Latin, French, German and other languages,—who are skilled in mythology, antiquities, criticism, and metaphysics, or who are profound students in geometry, algebra, fluxions, and other branches of the mathematics. But it is easy to perceive, that a man may be a profound linguist, grammarian, politician, or antiquarian, and yet not distinguished for virtuous conduct; for such departments of learning have no direct bearing upon moral principle or conduct. On the contrary, *when prosecuted exclusively, to the neglect of the more substantial parts of knowledge, and under the influence of certain opinions and prejudices*, they have a tendency to withdraw the attention from the great objects of religion, and consequently from the most powerful motives which excite to moral action. We have likewise to inquire, whether such persons have made the Christian revelation one great object of their study and attention, and whether they are frequently employed in serious contemplations of the perfections of the Creator, as displayed in the economy of the universe. If such studies be altogether overlooked, we need not wonder that such characters should

frequently slide into the paths of infidelity and dissipation; since they neglect an attention to those departments of knowledge which alone can guide them in the paths of rectitude. We may as soon expect to gather "grapes from thorns or figs from thistles," as to expect pure morality from those, however high they may stand in literary acquirements, who either neglect or oppose the great truths of religion.—We do not mean, however, to insinuate, that the subjects alluded to above are either trivial or unworthy of being prosecuted. On the contrary, we are fully persuaded, that there is not a subject which has ever come under human investigation, when prosecuted with proper views, and in connection with other parts of knowledge, but may be rendered subservient, in some way or another, both to the intellectual and moral improvement of man. But, when we speak of diffusing useful knowledge among the mass of mankind, we do not so much allude to the capacity of being able to translate from one language into another, of knowing the sentiments of the ancient Greeks and Romans, and the characters and squabbles of their gods and goddesses, or to the faculty of distinguishing ancient coins, fragments of vases, or pieces of armor—as to the facts of history, science, and revelation, particularly in their bearing upon the religious views and the moral conduct of mankind. And, if the attention of the great body of the people were directed to such subjects, from proper principles and motives, and were they exhibited to their view in a lucid and interesting manner, there cannot be the smallest doubt, that the interests of virtue and of pure, and undefiled religion would be thereby promoted to an extent far beyond what has ever yet been realized.

### SECTION VIII.

#### ON THE UTILITY OF KNOWLEDGE IN RELATION TO A FUTURE WORLD.

MAN is a being destined for eternity. The present world through which he is traveling is only a transitory scene, introductory to a future and an immortal existence. When his corporeal frame sinks into the grave, and is resolved into its primitive elements, the intellectual principle by which it was animated shall pass into another region, and be happy or miserable, according to the governing principles by which it was actuated in the present life. The world in which we now reside may be considered as the great nursery of our future and eternal existence, as a state of probation in which we are educating for an immortal life, and as preparatory to our entering on higher scenes of contemplation and enjoyment. In this point of view, it is of importance to consider that our present views and recollections will be carried along with us into that future world, that our virtues or vices will be as *immortal* as ourselves, and influence our *future* as well as our present happiness, and, consequently, that every study in which we engage, every disposition we now cultivate, and every action we perform, is to be regarded as pointing beyond the present to an unseen and eternal existence.

If, then, we admit that the present state is connected with the future, and that the hour of death is not the termination of our existence, it must be a matter of the utmost importance, that the mind of every candidate for immortality be tutored in those departments of knowledge which

have a relation to the future world, and which will tend to qualify him for engaging in the employments, and for relishing the pleasures and enjoyments of that state. The following remarks are intended to illustrate this position.

We may remark, in the first place, in general, that *the knowledge acquired in the present state, whatever be its nature, will be carried along with us when we wing our flight to the eternal world.* In passing into that world we shall not lose any of the mental faculties we now possess. nor shall we lose our *identity*, or consciousness of being the same persons we now feel ourselves to be; otherwise, we behooved to be a different order of creatures, and consequently could not be the subjects either of reward or of punishment for anything done in the present state. Destruction of our faculties, or a total change of them, or the loss of consciousness, would be equivalent to an annihilation of our existence. But, if we carry into the future state all our moral and intellectual powers, we must also, of necessity, carry along with them all the recollections of the present life, and all the knowledge, both physical and moral, which these faculties enabled us to acquire. We have an exemplification of this in the parable of our Saviour respecting the rich man and Lazarus, where Abraham is represented as addressing the former in these words; "Son, *remember*, that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things;" evidently implying, that the rich man retained the power of *memory*, that he possessed a consciousness that he was the same thinking being that existed in a former state, and that he had a perfect recollection of the conduct he pursued, and the scenes in which he was placed in this sublunary world. If, then, it be admitted, that we shall be, substantially, the same intellectual beings as at present, though placed in different circumstances, and that the ideas and moral principles we now acquire will pass along with us into futurity, and influence our conduct and happiness in that state,—it cannot be a matter of indifference whether the mind of an immortal being be left to grope amidst the mists of ignorance, and to sink into immorality, or be trained up in the knowledge of everything that has a bearing on its eternal destination. On the contrary, nothing can be of higher value and importance to every human being, considered as immortal, than to be trained to habits of reasoning and reflection, and to acquire that knowledge of his Creator, of himself, of his duty, and of the relations in which he stands to this world and to the next, which will qualify him for the society in which he is hereafter to mingle, and the part he has to act in a higher scene of action and enjoyment. For, as gross ignorance is the source of immoral action, and as immoral principles and habits *unfit the soul* for the pleasures and enjoyments of an immortal state, the man who is allowed to remain amidst the natural darkness of his understanding, can have little hope of happiness in the future world, since he is destitute of those qualifications which are requisite in order to his relishing its enjoyments.

*Scientific knowledge*, as well as that which is commonly designated theological, *is to be considered as having a relation to the future world.* Science, as I have already had occasion to notice, is nothing else than an investigation of the divine perfections and operations as displayed in the economy of the universe; and we have every ground to conclude, both from reason and from revelation, that such investigations will be carried forward, on a more enlarged scale, in the future

world where the intellectual powers, freed from the obstructions which now impede their operation, will become more vigorous and expansive, and a more extensive scene of divine operation be presented to the view. There are certain *applications* of scientific principles, indeed, which may have a reference solely to the condition of society in the present life, such as, in the construction of cranes, diving-bells, speaking-trumpets, steam-carriages and fire-engines; but the general principles on which such machines are constructed, may be applicable to thousands of objects and operations in other worlds with which we are at present unacquainted. The views, however, which science has opened of the wisdom and benevolence of the Deity, of the multiplicity of ideas and conceptions which have existed in his infinite mind, of his almighty power, and of the boundless range of his operations—will not be lost when we enter into the eternal world. They will prepare the soul for higher scenes of contemplation, for acquiring more expansive views of divine perfection, and for taking more extensive and sublime excursions through the boundless empire of Omnipotence. The same may be affirmed of the principles of arithmetic, algebra, geometry, conic sections, and other departments of the mathematics, which contain truths that are eternal and unchangeable, and that are applicable in every mode of existence, and to the circumstances of all worlds. Such knowledge may form the groundwork of all our future improvements in the world beyond the grave, and give to those who have acquired it, in conjunction with the cultivation of moral principle, a superiority over others in the employments and investigations peculiar to that higher sphere of existence; and, consequently, a more favorable and advantageous outset into the new and unknown regions of the invisible state. To suppose, that the leading principles of scientific knowledge are of utility only in the present world, is not only contrary to every enlightened idea we can form of the future state, either from reason or revelation, but would remove some of the strongest motives which should induce us to engage in the prosecution of useful knowledge. If science is to be considered as altogether confined in its views and effects, to the transitory scenes of this mortal state, its attainment becomes a matter of comparatively trivial importance. To a man hastening to the verge of life, there could be no strong inducement to listen to its deductions or to engage in its pursuits. But, if the principles of science, when combined with the truths of revelation, extend to higher objects than the construction of machinery and the embellishment of human life,—if they point beyond the present to a future world, if they tend to expand our views of the attributes of the Divinity, and of the grandeur of his kingdom,—and if they prepare the mind for entering into more ample views and profound investigations of his plans and operations, in that state of immortality to which we are destined,—it must be a matter of importance to every human being, that his mind be imbued with such knowledge, as introductory to the employments of that eternal world which lies before him.—But, we may remark more particularly

In the second place, that *the acquisition of general knowledge, and habits of mental activity, would induce persons to serious inquiries into the evidences of a future state.* Although there are few persons, in a Christian country, who deny the existence of a future world, yet we have too much reason to believe, that the great majority of the

population in every country are not *thoroughly convinced* of this important truth, and that they pass their lives just as if the present were the ultimate scene of their destination. Notwithstanding all the “church-going” which is so common among us, both among the higher and the lower classes, and the numerous sermons which are preached in relation to this subject, it does not appear, that the one-half of our population have any fixed and impressive belief of the reality of an eternal world. If it were otherwise, it would be more frequently manifested in their general temper, conversation and conduct. But we find the great mass of society as keenly engaged in the all-engrossing pursuit of wealth and honors, as if the enjoyments of this world were to last forever. In general conversation in the social circle, the topic of a future world, and our relation to it, is studiously avoided. While a person may talk with the utmost ease about a projected voyage to America, the East Indies, or Van Dieman’s Land, and the geographical peculiarities of these regions, and be listened to with pleasure—were he to talk, in certain respectable companies, of his departure to another world, and of the important realities to which he will be introduced in that state,—were he even to suggest a hint, that the scene of our eternal destination ought occasionally to form the subject of conversation,—either a sarcastic sneer or a solemn gloom would appear on every face, and he would be regarded as a wild enthusiast or a sanctimonious hypocrite. But why should men manifest such a degree of apathy in regard to this topic, and even an aversion to the very idea of it, if they live under solemn impressions of their connection with an immortal existence? Every one who admits the idea of a future world, must also admit, that it is one of the most interesting and momentous subjects that can occupy his attention, and that it as far exceeds in importance the concerns of this life, as the ages of eternity exceed the fleeting periods of time. And, if so, why should we not appear as eager and interested in conversation on this subject, as we sometimes are in relation to a voyage to some distant land? Yet, among the majority of our fellow-men, there is scarcely anything to which their attention is less directed, and the very idea of it is almost lost amidst the bustle of business, the acquisition of wealth, the dissipations of society, and the vain pageantry of fashionable life. Among many other causes of the indifference which prevails on this subject, *ignorance* and mental inactivity are none of the least. Immersed in sensual gratifications and pursuits, unacquainted with the pleasures of intellect, and unaccustomed to rational trains of reflection, multitudes pass through life without any serious consideration of the future scene of another world, resolved, at the hour of dissolution, to take their chance with the generations that have gone before them. But, were men once aroused to mental activity, and to the exercise of their reasoning powers on important objects, they would be qualified for investigating the evidences which demonstrate the immortality of man, which could not fail to impress their minds with a strong conviction of the dignity of their intellectual natures, and of their high destination. Those evidences are to be found in the Christian revelation, which has “brought life and immortality to light,” and thrown a radiance on the scenes beyond the grave. But, even independently of revelation, the evidences which prove the immortal destiny of man, from the light of nature, are so strong and powerful, that, when weighed with seriousness and



Impartiality, they must appear satisfactory to every candid and inquiring mind. When we consider the *universal belief* of the doctrine of man's immortality which has prevailed in all ages and nations—when we consider the *desire of future existence* implanted in the human breast—the *noble intellectual faculties* with which man is endowed, and the strong *desire of knowledge* which forms a part of his constitution—the *capacity of making perpetual progress* toward intellectual and moral perfection—the *unlimited range of view* which is opened to the human faculties throughout the *immensity of space and duration*—the *moral powers* of action with which man is endowed, and their capacity of perpetual expansion and activity—the apprehensions and *forebodings* of the mind, when under the influence of remorse—the *disordered state of the moral world* when contrasted with the systematic order of the material—the *unequal distribution of rewards and punishments* when viewed in connection with the justice of God—the *absurdity* of admitting that *the thinking principle in men will ever be annihilated*—and the *blasphemous and absurd consequences* which would follow, if the idea of a future state of retribution were rejected; when we attend to these and similar considerations, we perceive an assemblage of arguments, which, when taken in combination with each other, carry irresistible evidence to the mind of every unbiased inquirer, that man is destined to an immortal existence—an evidence amounting to a moral demonstration, and no less satisfactory than that on which we rest our belief of the existence of the Eternal Mind.\* But the greater part of mankind, in their present untutored state, are incapable of entering into such inquiries and investigations. For want of moral and intellectual instruction, they may be said to "have eyes, but see not, ears, but hear not, neither do they understand," and hence, they pass through the scenes of mortality, almost unconscious of their relation to the eternal world, and altogether unprepared for its exercises and enjoyments.

In the next place, *the acquisition of knowledge, in connection with the cultivation of moral principles and Christian affections, would tend to prepare the mind for the intercourse and employments of the future world.* From divine revelation we are assured, that in the future state of happiness, the righteous shall not only join the company of "the spirits of just men made perfect," but shall also be admitted into "the general assembly of angels." With these pure and superior intelligences, and doubtless too, with the inhabitants of other worlds, shall the redeemed inhabitants of our globe hold delightful intercourse, and join in their sublime conversation on the most exalted subjects. One of the employments in which they will be incessantly engaged, will be, to contemplate the divine works and administration, and to investigate the wonders of creating power, wisdom, and goodness, as displayed throughout the universe. For such are the representations given in scripture of the exercises of the heavenly world. Its inhabitants are represented as raising the following song of praise to their Creator, "Great and marvelous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints," which evidently implies, that both the wonders of his creation, and the plan

of his moral government, are the subjects of their intense study and investigation. And, in another scene exhibited in the book of Revelation, they are represented in the sublime adorations they offer to "Him who liveth forever and ever," as exclaiming, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created," plainly indicating, that the scenes of the material universe, and the divine perfections as displayed in them, are the objects of their incessant contemplation.

Now, in order to our being prepared for such intercourses and employments, two grand qualifications are indispensably requisite. In the first place, the cultivation of moral principle and conduct, or in other words, the attainment of that holiness which the scriptures enjoin, "without which," we are assured, "no man can see the Lord," that is, can hold no delightful intercourse with him through the medium of his works and providential dispensations. Without this qualification, we are altogether unfit for being introduced into the assembly of angels and other pure intelligences, and for joining with them in their holy services and sublime adorations—as unfit as an ignorant Hottentot, a wild Bosheman, or the lowest dregs of society, would be to take a part in an assembly of learned divines, statesmen, or philosophers. In order to a delightful association with any rank of intelligences, there must exist a certain congeniality of disposition and sentiment, without which, an intimate intercourse would be productive of happiness to neither party. Persons of proud and revengeful dispositions, and addicted to vicious indulgence, could find no enjoyment in a society where all is humility and affection, harmony and love; nor could pure and holy beings delight in associating with them, without supposing the moral laws of the Creator, and the constitution of the intelligent universe entirely subverted. Such characters are as opposite to each other, as light and darkness; and, therefore, we may as soon expect to make the East and West points to meet together, or to stop the planets in their career, as to form a harmonious union between the ignorant and vicious, and the enlightened and virtuous inhabitants of the celestial world. In the next place, a knowledge of the character of God, of his moral dispensations, and of his works of creation, must form a preparation for the exercises of the heavenly state; since these are some of the subjects which occupy the attention of "the innumerable company of angels and the spirits of just men made perfect." But how could we be supposed to engage in such studies, and to relish such employments, if we remain altogether unacquainted with them until our spirits take their flight from these tabernacles of clay? How could a man whose mind is continually groveling among the meanest and most trivial objects, whose soul never rises above the level of his daily labors, which necessity compels him to perform, whose highest gratification is to earouse with his fellows, to rattle a set of dice, or to shuffle a pack of cards, and who is incapable of prosecuting a train of rational thought—how could such a one be supposed qualified for entering with intelligence and delight, into the sublime investigations, and the lofty contemplations which arrest the attention, and form the chief exercises "of the saints in light?" There is an utter incongruity in the idea, that a rude and ignorant mind could relish the enjoyments of the heavenly world, unless it be enlightened and transformed into the image of its Creator; and we have no warrant from revelation to conclude that

\* For a full illustration of these and other evidences of a future state, along with various topics connected with this subject, the author respectfully refers his readers to a work which he lately published, entitled "*The Philosophy of a Future State.*"

such a transformation will be effected, after the spirit has taken its flight to the invisible state.

But it is easy to conceive what transporting pleasures will be felt by an enlightened and virtuous individual when he is ushered into a scene where his prospects will be enlarged, his faculties expanded, and the causes which now obstruct their energies forever removed. He will feel himself in his native element, will resume his former investigations on a more enlarged scale, and with more vigor and activity, and enjoy the prospect of perpetually advancing from one degree of knowledge and felicity to another throughout an interminable succession of existence. Having studied the moral character of God as displayed in his word, and in the dispensations of his providence; having acquired, after all his researches, only a faint and imperfect glimpse of his moral attributes; having met with many difficulties and labyrinths in the movements of the divine government which he was altogether unable to unravel, which produced an ardent longing after a more enlarged sphere of vision—how gratifying to such a mind must it be, to contemplate the divine character in the fullness of its glory, to behold the apparent inconsistencies of the divine government reconciled, its intricate mazes unraveled, its wisdom and rectitude displayed, and the veil which concealed from mortals the reasons of its procedure forever withdrawn! Having taken a cursory survey of the displays of divine wisdom and goodness, in the arrangement of our sublunary system, and in the construction of the animal tribes with which it is furnished; having directed his views, by the light of science, to the celestial regions; having caught a glimpse of the astonishing operations of almighty power in the distant spaces of the firmament; having been overwhelmed with wonder and amazement at the extent and grandeur of the divine empire; having cast many a longing look toward distant worlds, mingled with many anxious inquiries into their nature and destination which he was unable to resolve, and having felt an ardent desire to learn the history of their population, and to behold the scene of the universe a little more unfolded—what transporting joys must be felt by such an individual, when he shall enter into a world where “he shall know even as also he is known;” where the veil which intercepted his view of the wonders of creating power shall be removed; where the cherubim and the seraphim, who have winged their flight through regions of immensity impassable by mortals, shall rehearse the history of other worlds; where the sphere of vision will be enlarged, the faculties invigorated, and the glories of divine goodness, wisdom and omnipotence displayed in all their effulgence! Having familiarized such objects to his mind, during this first stage of his existence, he will enter on the prosecution of new discoveries of divine perfection, with a renovated holy ardor, of which rude and groveling minds are incapable, which will fill his soul with ecstasie rapture—even “with joy unspeakable and full of glory.”

Let us suppose, for the sake of illustration, two individuals of opposite characters entering the future world at the same time—the one rude, ignorant, and vicious, and the other “renewed in the spirit of his mind,” and enlightened with all the knowledge which science and revelation can furnish—it is evident, that, although they were both ushered into the same locality, their state and enjoyments would be altogether different. The one would sink, as it were, to his natural level, following the principles, propensities and passions which he previously indulged; and, although he were ad-

mitted into the society of pure and enlightened spirits, he would remain as a cheerless, insulated wretch, without intellectual activity, and destitute of enjoyment. Finding no pleasures suited to his benighted mind and his groveling affections, he would be fain to flee to other regions and to more congenial associates, as the owl flies from the vocal grove and the society of the feathered choir, and prefers the shades of night to the beams of day. Like this gloomy bird, which delights in obscure retreats and rugged ruins, and has no relish for blooming gardens and flowery meads—the unenlightened and unsanctified soul would feel itself unhappy and *imprisoned*, as it were, even amid triumphant spirits, and the splendors of immortal day. Whereas the other, having ardently longed for such a state, and having previously undergone the requisite preparation for its enjoyments, feels himself in a region suited to his taste, mingles with associates congenial to his disposition, engages in exercises to which he was formerly accustomed, and in which he delighted, beholds a prospect, boundless as the universe, rising before him, on which his faculties may be exercised with everlasting improvement and everlasting delight, and, consequently, experiences a “fullness of joy” which can never be interrupted, but will be always increasing “world without end.”

Such are the views we must necessarily adopt respecting the state and enjoyments of these two characters in the life to come; and there is no resisting of the conclusion we have deduced respecting the ignorant and vicious individual, without supposing that something, equivalent to a miracle, will be performed in his behalf, immediately after his entrance into the invisible world, to fit him for the employments of a state of happiness. But, for such an opinion we have no evidence, either from scripture or from reason. It would be contrary to everything we know of the moral government of God; it would strike at the foundation of all religion and morality; it would give encouragement to ignorance and vice; it would render nugatory all the efforts of a virtuous character to increase in knowledge and holiness during the present life, and it would give the ignorant and the licentious an equal reason for expecting eternal happiness in the world to come, as the most profound Christian philosophers, or the most enlightened and pious divines. Beside, we are assured by the “Faithful and True Witness,” that, as in the future world, “he who is righteous shall remain righteous still,” so “he who is unjust shall remain unjust still, and he who is filthy shall remain filthy still;” which expressions seem evidently to imply, that no more opportunities will be granted for reforming what had been amiss, and recovering the polluted and unrighteous soul to purity and rectitude.\*

If, then, it appears, that we shall carry the knowledge and moral habits we acquire in this life along with us into the other world,—and if a certain portion of rational and religious informa-

\* Whatever opinion we may form as to the doctrine of *Universal Restoration*,—it will be admitted, even by the abettors of that doctrine, that an unholy and unenlightened soul is unfit for celestial happiness, *on its first entrance into the future world*, and thousands or millions of years, or a period equivalent to what is included in the phrase, “ages of ages,” may elapse before it is fit for being restored to the dignity of its nature, and the joys of heaven. Even on this supposition (although it were warranted by Scripture), the preparation of human beings in the present life for a state of future happiness, must be a matter of the highest importance, since it prevents the sufferings denoted by “devouring fire, weeping, wailing and gnashing of teeth,” during the indefinite and long-continued period of “ages of ages.”

tion and moral principle is essentially requisite to prepare us for the employments and felicities of that state—by refusing to patronize every scheme by which a general diffusion of knowledge may be promoted, we not only allow our fellow-men to wander amidst the mists of superstition, and to run heedlessly into numerous dangers, both physical and moral, we not only deprive them of exquisite intellectual enjoyments, and prevent the improvement of the arts and sciences, but we deprive them, in a certain degree, of the chance of obtaining happiness in a state of immortality. For as ignorance is the parent of vice, and as vicious propensities and indulgencies necessarily lead to misery, both here and hereafter, the man whose mind is left to grope amidst intellectual darkness, can enjoy no well-founded hope of felicity in the life to come, since he is unqualified for the associations, the contemplations, and the employments of that future existence. As in the material creation, light was the first substance created before the chaos was reduced to beauty and order, so, in the intellectual world, knowledge, or light in the understanding, is the first thing which restores the moral system to harmony and order. It is the commencement of every process that leads to improvement, comfort, and moral order in this life, and that prepares us for the enjoyments of the life to come. But ignorance is both the emblem and the prelude of “the blackness of darkness forever.” This is one of the most powerful considerations which should induce every philanthropist to exert every nerve, and to further every scheme which has for its object to diffuse liberty, knowledge and moral principle among all the inhabitants of the earth.

### SECTION IX.

#### ON THE UTILITY OF GENERAL KNOWLEDGE IN RELATION TO THE STUDY OF DIVINE REVELATION

OF all the departments of knowledge to which the human mind can be directed, there is none of greater importance than that which exhibits the real character and condition of man as a moral agent—his relation to the Deity—his eternal destiny—the way in which he may be delivered from the effects of moral evil—and the worship and service he owes to his Almighty Creator. On these and kindred topics, the Christian revelation affords the most clear and satisfactory information, and the details which it furnishes on these subjects are of the highest moment, and deeply interesting to every inhabitant of the globe. But ignorance, leagued with depravity and folly, has been the cause that the sacred oracles have so frequently been treated with indifference and contempt; and that those who have professed to recognize them as the intimations of the will of Deity have been prevented from studying them with intelligence, and contemplating the facts they exhibit in all their consequences and relations.

In order to a profitable study of the doctrines, facts and prophecies contained in the Bible, it is requisite, in the first place, that a deep and thorough conviction be produced in the mind, that they are indeed the revelations of heaven, addressed to man on earth to direct his views and conduct as an accountable agent, and a candidate for immortality. From ignorance of the *evidences* on which the truth of Christianity rests, multitudes of thoughtless mortals have been induced to re-

ject its authority, and have glided down the stream of licentious pleasure, “sporting themselves with their own deceivings,” until they landed in wretchedness and ruin. The religion of the Bible requires only to be examined with care, and studied with humility and reverence, in order to produce a full conviction of its celestial origin; and wherever such dispositions are brought into contact with a calm and intelligent investigation of the evidences of revelation, and of the facts and doctrines it discloses, the mind will not only discern its superiority to every other system of religion, but will perceive the beauty and excellence of its discoveries, and the absolute necessity of their being studied and promulgated in order to raise the human race from that degradation into which they have been so long immersed, and to promote the renovation of the moral world. And, those objections and difficulties which previously perplexed and harassed the inquirer will gradually vanish, as the mists of the morning before the orb of day.

The *evidences* of Christianity have been generally distributed into the *external* and the *internal*. The external may again be divided into *direct* or *collateral*. The *direct* evidences are such as arise from the nature, consistency, and probability of the facts; and from the simplicity, uniformity, competency and fidelity of the testimonies by which they are supported. The *collateral* evidences are those which arise from the concurrent testimonies of heathen writers, or others, which corroborate the history of Christianity and establish its leading facts. The *internal* evidences arise, either from the conformity of the announcements of revelation to the known character of God, from their aptitude to the frame and circumstances of man, or from those convictions impressed upon the mind by the agency of the Divine Spirit.

In regard to the *external* evidences, the following propositions can be supported both from the testimonies of profane writers, the Scriptures of the New Testament, and other ancient Christian writings; viz: 1. “That there is satisfactory evidence that many professing to be original witnesses of the Christian miracles, passed their lives in labors, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they also submitted, from the same motives, to new rules of conduct.” And, 2. “That there is *not* satisfactory evidence, that persons pretending to be original witnesses of any other miracles, have acted in the same manner, in attestation of the accounts which they delivered, and solely in consequence of their belief of the truth of these accounts.” These propositions can be substantiated to the conviction of every serious and unbiased inquirer; they form the basis of the external evidence of the Christian religion; and, when their truth is clearly discerned, the mind is irresistibly led to the conclusion, that the doctrines and facts promulgated by the first propagators of Christianity are true.

The following propositions can also be satisfactorily proved, viz: That the Jewish religion is of great antiquity, and that Moses was its founder—that the books of the Old Testament were extant long before the Christian era; a Greek translation of them having been laid up in the Alexandrian library in the days of Ptolemy Philadelphus—that these books are in the main genuine, and the histories they contain worthy of credit—that many material facts which are recorded in the Old Test-

tament are also mentioned by very ancient heathen writers—that Christianity is not a modern religion, but was professed by great multitudes nearly 1800 years ago—that Jesus Christ, the founder of this religion, was crucified at Jerusalem during the reign of Tiberius Cæsar—that the first publishers of this religion wrote books containing an account of the life and doctrines of their master, several of which bore the names of those books which now make up the *New Testament*—that these books were frequently quoted and referred to by numerous writers from the days of the apostles to the fourth century and downward—that they are genuine, or written by the authors whose names they bear—that the histories they contain are in the main agreeable to those facts which were asserted by the first preachers and received by the first converts to Christianity—that the facts, whether natural or supernatural, which they record, are transmitted to us with as great a degree of evidence (if not greater) as any historical fact recorded by historians of allowed character and reputation—and that these books were written under a superintendent inspiration. These, and a variety of similar propositions intimately connected with them can be fully substantiated; and the necessary conclusion of the whole is, that Christianity is a revelation from God to man, and that its truths are to be believed, and its precepts practiced by all to whom they are addressed.

*Miracles* form one part of the external evidence by which revealed religion is supported. If God, in compassion to our benighted and bewildered race, has thought fit to communicate a revelation of his will, there is no conceivable mode by which that revelation could be more powerfully attested, than by empowering the messengers whom he inspired to work miracles, as attestations of the truth of the doctrines they declared. Accordingly we find, that at the introduction both of the Jewish and the Christian dispensations, a series of uncontrolled miracles was exhibited to those to whom the messengers of revelation were sent, as evidences that they acted under the authority of the Creator of the universe. Under the administration of Moses, who founded the Jewish economy, the waters of Egypt were turned into blood, darkness covered all that country for three days, thunders and hail terrified its inhabitants and destroyed the fruits of their ground, and all their first-born were slain by a celestial messenger in one night—the Red Sea was parted asunder, the tribes of Israel passed in safety through its waves, while their enemies “sank as lead in the mighty waters;” water was brought from the flinty rock, manna from heaven was rained down to supply the wants of two millions of human beings in a barren wilderness; mount Sinai was made to tremble to its center, and was surrounded with flames and smoke; Korah, Dathan, and Abiram, with all the thousands that joined their conspiracy, were by a miraculous earthquake swallowed up in a moment; Jordan was divided when its waters overflowed its banks, and at the sound of horns the strong walls of Jericho fell prostrate to the ground. When Jesus Christ introduced the gospel dispensation, he gave incontrovertible proofs of his divine mission, by curing diseases of every description merely by his word, causing the lame to walk, the deaf to hear, the dumb to speak, and the blind to see; raising the dead to life, stilling the tempestuous waves and the stormy wind; turning water into wine, feeding five thousand men in a wilderness on a few loaves and fishes; and, particularly, by his own resurrection

from the dead, after he had been “crucified and slain.” These, as well as the miracles wrought by Moses, were demonstrative evidences of the agency and interference of the Most High; they were completely beyond the power of mere human agency, and were altogether different from the tricks of jugglers and impostors. They were performed in the open face of day, in the presence of multitudes of persons of every description; they were level to the comprehension of every man whose faculties and senses were in a sound state; and the conclusion which every unbiassed mind behoved to draw from them, was, that “no man could do such miracles unless God was with him;” and, consequently, that the truths declared by those who were empowered to perform them, are the revelations of heaven; for it would be inconsistent with the nature of the Divine Being to suppose, that he would interpose his almighty power to control the laws of nature, for the purpose of giving his sanction to falsehood or imposture.

Of the reality of the miraculous events to which I have alluded, we have as high a degree of evidence as we have for the reality of any other fact recorded in the scriptures or in the history of the world. The single fact of the *resurrection of Christ*, a fact so important in the Christian system, and with which all its other facts and doctrines are essentially connected, rests upon a weight of evidence so great that the rejection of it would be almost equivalent to the adoption of universal skepticism. This fact does not rest upon the testimony of an unknown individual, or even of an unknown multitude, but on the twelve apostles who had been previously chosen for this purpose, who had accompanied their Master in all his journeys, who had been the witnesses of his miracles, sufferings, and crucifixion, and who affirmed, without the least hesitation, and in the face of every threatening and persecution, that they had seen him alive at different times, and held intimate converse with him after he had risen from the dead. It rests likewise on the testimony of the seventy disciples, and on that of the five hundred brethren who had seen the Lord after his resurrection. These persons had full opportunity of information as to the fact they asserted; they could not be deceived, for it was brought within the evidence of their senses. They *saw* the body of the Lord Jesus after he had been crucified and laid in the tomb—not with a passing glance, but at different times and in divers places; they had an opportunity of *handling* it to convince them it was no phantom; they *heard* him speak, and entered into intimate conversation with him on the subject of their future ministry. They saw him, not only separately, but together; not only by night, but by day; not at a distance, but immediately before them. And as they could not be deceived themselves, they could have no motive for deceiving others; for they were aware that, by so doing, they exposed themselves to scorn, persecution, sufferings, and death itself, without the most distant hope of recompense either in this world or in another. Their character and conduct were strictly watched and scrutinized. Their enemies had taken every precaution which human wisdom could devise, to prevent the dead body of their Master from being removed from the sepulcher, either by fraud or by violence, and to secure the public from being deluded by any attempt at imposture. And yet, only a few days after he was buried, and in the very place where he was crucified, his resurrection was publicly asserted and proclaimed; and

no attempt was made on the part of the Jewish rulers to invalidate the testimony of the apostles, by producing the dead body of him whom they had crucified—on whose tomb they had set a seal and a guard of Roman soldiers. For it is evident, that if his body could have been found, they would have produced it as the shortest and most decisive confutation of the story of the resurrection. All these circumstances being considered, to suppose that the apostles either were deceived, or attempted to deceive the world, would be to admit a miracle as great as that of the resurrection itself. But if the fact of Christ's resurrection be admitted, the truth of the evangelical history and of the doctrines of Christianity follows as a necessary consequence.

*Prophecy* forms another branch of the external evidences of religion. As God alone can perceive with certainty the future actions of free agents, and the remote consequences of those laws of nature which he himself established—prophecy, when clearly fulfilled, affords the most convincing evidence of an intimate and supernatural communion between God and the person who uttered the prediction. It is evident, however, that prophecy was never intended as an evidence of an original revelation. From its very nature it is totally unfit for such a purpose, because it is impossible, without some extrinsic proof of its divine origin, to ascertain whether any prophecy be true or false, until the period arrive when it ought to be accomplished. But when it is fulfilled, it affords complete evidence, that he who uttered it spake by the spirit of God, and that the doctrines he taught were dictated by the same spirit, and, consequently, true. To us, therefore, who live in an age posterior to the fulfillment of many of the ancient prophecies, and while some of them are actually accomplishing, the fulfillment of these predictions forms a powerful and striking evidence of the divine authority of the writers both of the Old and the New Testament.

The first prophecy which was given forth in the garden of Eden, that "the seed of the woman should bruise the head of the serpent," and the predictions of the Jewish prophets respecting the appearance, the miracles, the sufferings, the death, resurrection, and subsequent glory of Messiah, and the opposition he was to endure from the people to whom he was sent, were literally accomplished, when Jesus Christ appeared in the world; and the narrations of the evangelists may be considered as a commentary upon these ancient prophecies. The deliverance of the Jews from the Babylonish captivity, and its accomplishment by Cyrus,—the conquest of Egypt by Nebuchadnezzar, foretold by Jeremiah,—the succession of the Assyrian, Persian, Grecian, and Roman monarchies,—the persecution of the Jews under Antiochus Epiphaneus, and the erection of the papal kingdom foretold by Daniel,—and the destruction of Jerusalem and the dreadful miseries which should befall its inhabitants, foretold by Jesus Christ, have all received their accomplishment, according to the spirit and import of the original predictions, and this accomplishment is embodied in the history of nations.

But there are prophecies which were uttered several thousands of years ago, of the accomplishment of which we have *sensible evidence* at the present moment, if we look around us and consider the state of the nations and empires of the world. For example, it was prophesied respecting Ishmael, the son of Abraham, "that he should be a wild man; that his hand should be against

every man, and every man's hand against him; that he should dwell in the presence of all his brethren; that he should be multiplied exceedingly, beget twelve princes, and become a great nation." This prediction has been literally accomplished in the *Arabs*, the undoubted descendants of Ishmael, who for time immemorial, have been robbers by land and pirates by sea; and though their hands have been against every man, and every man's hand against them, they have always dwelt, and at this day, still dwell, in "the presence of their brethren," a free and independent people. The greatest conquerors in the world have attempted to subdue them, but their attempts uniformly failed of success. When they appeared on the brink of ruin, they were signally and providentially delivered. Alexander was preparing an expedition against them, when he was cut off in the flower of his age. Pompey was in the career of his conquest, when urgent affairs called him to another quarter. Gallius had penetrated far into their country, when a fatal disease destroyed great numbers of his men, and obliged him to return. Trajan besieged their capital city; but was defeated by thunder, and lightning, and whirlwinds. Severus besieged the same city twice, and was twice repelled from before it. Even the Turks have been unable to subdue the Arabs, or even to restrain their depredations; and they are obliged to pay them a sort of annual tribute for the safe passage of the pilgrims who go to Mecca to pay their devotions. The curse pronounced upon *Ham*, the father of Canaan, could also be shown to have been signally accomplished in the case of the Canaanites, and the Africans, their descendants, who have been literally "a servant of servants to their brethren." They were under the dominion, first of the Romans, then of the Saracens, and now of the Turks. And in what ignorance, barbarity, slavery, and misery do most of them remain? Many thousands of them are every year bought and sold, like beasts in the market, and conveyed from one quarter of the world to do the work of beasts in another. The present state of *Babylon* is also a striking accomplishment of the denunciations of ancient prophecy. When we consider the vast extent and magnificence of that ancient city, "the glory of kingdoms and the beauty of the Chaldee's excellency," we should have thought it almost *impossible* that it should have become "an utter desolation," that "the wild beasts should ery in its desolate houses, and dragons in its pleasant palace," and that "it should never be inhabited nor dwelt in from generation to generation," as the prophet Isaiah had foretold, several hundreds of years prior to its destruction, and when it was flourishing in the light of its glory.\* Yet we know for certain, that this once magnificent metropolis, whose hanging gardens were reckoned one of the seven wonders of the world, has become so complete a desolation, that the besom of destruction has left scarcely a single trace of its former grandeur; and it is a subject of dispute among travelers, whether the exact site on which it was built be yet ascertained.

In short, the present state of the Jews, compared with ancient predictions, is one of the most striking and convincing proofs of the literal fulfillment of the Old Testament prophecies. The following prediction respecting them was uttered more than 1700 years before the commencement of the Christian era: "The Lord shall scatter thee among all people from the one end of the earth

\* Isaiah xiii. 19-22.

even unto the other. And among those nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind."—"And thou shalt become an astonishment, a proverb, and a by-word among all the nations whither the Lord shall lead you."\* The whole history of the Jewish nation since the destruction of Jerusalem, as well as the present state of that singular people, forms a striking commentary upon these ancient predictions, and shows, that they had been fully and literally accomplished. The Jews, it is well known, have been dispersed almost over the whole face of the globe for more than seventeen hundred years; they have been despised and hated by all nations; they have suffered the most cruel persecutions; "their life has hung in doubt before them, and they have feared day and night," both for their property and their lives; they have been sold in multitudes, like cattle in the market; they have been exposed on public theaters, to exhibit fights, or be devoured by wild beasts. So strong were popular prejudices and suspicions against them, that in the year 1348, on *suspicion* of their having poisoned the springs and wells, a million and a half of them were cruelly massacred. In 1492, 500,000 of them were driven out of Spain, and 150,000 from Portugal, and even at the present moment they are, in most places, subjected both to civil incapacities and unchristian severities. Yet, notwithstanding the hatred and contempt in which they are held, wherever they appear, they are most obstinately tenacious of the religion of their fathers, although their ancestors were so prone to apostatize from it; and although most of them seem to be utter strangers to piety, and pour contempt on the *moral* precepts of their own law, they are most obstinately attached to the *ceremonial* institutions of it, burdensome and inconvenient as they are. They have never been amalgamated with any of the nations among which they dwell; they remain a distinct people, notwithstanding their numerous dispersions; their numbers are not diminished; and, were they collected into one body, they would form a nation as numerous and powerful as in the most flourishing periods of the Jewish commonwealth. The existence of the Jews in such circumstances, as a *distinct nation*, so contrary to the history of every other nation, and to the course of human affairs in similar cases, may justly be considered as a *standing miracle* for the truth of divine revelation. Such a scene in the conduct of the divine government, cannot be paralleled in the history of any other people on the face of the earth; and their being permitted so long to survive the dissolution of their own state, and to continue a distinct nation, is doubtless intended for the accomplishment of another important prediction, viz: that "they may return and seek the Lord their God, and David their king, and fear the Lord and his goodness in the latter days." In the present day, we perceive a tendency toward this wished-for consummation. Within these last thirty years, a greater number of Jews has been converted to the profession of the Christian faith than had happened for a thousand years before. And when they shall be collected from all the regions in which they are now scattered, and brought to the acknowledgment of Jesus Christ as the true Messiah, and to submission to his laws, and reinstated either in their own land or in some other portion

of the globe, such an event will form a sensible demonstration of the divinity of our religion, level to the comprehension of all nations, and which all the sneers and sophisms of skeptics and infidels will never be able to withstand.

The *internal* evidences of Christianity are those which are deduced from the nature of the facts, doctrines and moral precepts which it reveals, and from the harmony and consistency of all its parts. The following is a brief summary of the leading views which may be taken of this subject.

1. *The dignity and majesty of the style* in which many portions of the Scriptures are written, and *the sublimity of many of the ideas and sentiments* they contain, are strong presumptions of their divine original. This is strikingly exhibited in all those eases in which the perfections and operations of the Deity are brought into view, as in such passages as the following,—“He hangeth the earth upon nothing; he bindeth up the waters in his thick clouds; he hath compassed the waters with bounds, until the day and night came to an end; the pillars of heaven tremble and are astonished at his reproof. He divideth the sea by his great power; by his spirit he hath garnished the heavens. Lo, these are only parts of his ways, but how little a portion is heard of him, and the thunder of his power who can comprehend?”—“By the word of the Lord were the heavens made; he spake and it was done, he commanded and it stood fast.” “Great is Jehovah and of great power, his greatness is unsearchable, his understanding is infinite; marvelous things doth he which we cannot comprehend.” “The heaven, even the heaven of heavens cannot contain him; he hath prepared his throne in the heavens, and his kingdom ruleth over all. He doth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou?” “Who hath measured the ocean in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance. Who hath directed the spirit of the Lord, or being his counselor hath taught him? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing. All nations before him are as nothing, and they are counted to him less than nothing and vanity.” These, and many similar passages to be found in the sacred writings, far surpass, in dignity of language and sublimity of sentiment, everything that is to be found in the writings of the most celebrated poets and philosophers of Greece and Rome. If we take the most animated poems of Homer, Virgil, or Horace, and read them in a prose translation, as we do the Scriptures, they appear flat and jejune, and their spirit is almost evaporated; and the words they put into the mouths of their deities, and the actions they ascribe to them, are frequently both ridiculous and absurd, calculated to excite hatred and contempt, instead of adoration and reverence. But the Scriptures preserve their sublimity and glory even in the most literal translation, and such a translation into any language is always found to be the best; and it has uniformly happened, that those who have presumed to lighten the expressions by a poetical translation or paraphrase, have failed in the attempt. It indicates an utter want of true taste in any man to despise or undervalue these writings. Were it not that the sacred penmen lay claim to the inspiration of the Almighty,

\* Deut. ch. xxviii.

and, consequently, set themselves in direct opposition to pride, lasciviousness, revenge, and every other unholy principle and passion, the bible, in point of the beauty and sublimity of its sentiments, and the *variety* of interesting information it conveys, would be prized more highly by every man of taste than all the other writings either of poets, philosophers or historians, which have descended to us from the remotest ages of antiquity.

2. The Christian religion *exhibits the most rational, sublime, and consistent views of the Divine Being*. It represents him as self-existent and independent, and as "the high and lofty One who inhabited eternity," before the universe was brought into existence, in whose sight "a thousand years are as one day, and one day as a thousand years." It represents him as filling the immensity of space with his presence, as having the most intimate knowledge of all creatures and events throughout the vast creation, as the Creator of heaven and earth, as possessed of uncontrollable power, infinite wisdom and intelligence, boundless benevolence and mercy, perfect rectitude and holiness, and inviolable faithfulness and truth. It represents his providential care as extending to all the creatures he has formed, and to all their movements, however numerous or minute; animating the vegetable and animal tribes, setting bounds to the raging billows, "thundering marvelously with his voice, sending lightnings with rain," having "his way in the whirlwind and the storm," making "the earth to quake at his presence," shining in the stars, glowing in the sun, and moving with his hands the mighty worlds which compose the universe. It represents him as governing the universe of minds which he has formed, as having the "hearts" and purposes "of all men in his hand," and as directing all the mysterious and wonderful powers of knowledge and moral action to fulfill his purposes throughout the whole extent of his immense and eternal empire. Such a being, when properly contemplated, is calculated to draw forth the love and adoration of all rational beings; and wherever Christianity has imparted a knowledge of these attributes of the divinity, idolatry and superstition, with all their absurdities, abominations, and horrid cruelties, have gradually disappeared.

3. Christianity has given us full assurance of *the immortality of man and of a future state of punishments and rewards*. Nothing can be of more importance to every human being than to be assured of his eternal destination. Without the discoveries of Christianity, we can attain to no absolute certainty on this momentous subject. The greatest philosophers of the heathen world considered the arguments in favor of man's immortal destiny as amounting only to a certain degree of probability, and their minds were continually hanging in doubt and uncertainty, as to what might befall them at the hour of dissolution. The most powerful arguments in proof of a future retribution, are founded on the justice, the benevolence, and the wisdom of the Deity; but it is questionable whether we should ever have acquired clear conceptions of these attributes of the Divinity without the aid of the revelations of the Bible. On this most important point, however, Christianity dissipates every obscurity, dispels every doubt, and sets the doctrine of "life and immortality" beyond the grave, in the clearest light, not by metaphysical reasonings, unintelligible to the bulk of mankind, but by the positive declarations of him who hath "all power in heaven and on earth." It gives full assurance

to all who devote themselves to the service of God, and conform to his will, that "when their earthly tabernacles are dissolved, they have a building of God, a house not made with hands, eternal in the heavens;" and that "the afflictions" to which they are now exposed "work out for them an eternal weight of glory." And, to console them in the prospect of dropping their bodies into the grave, they are assured, that the period is approaching, when their mortal frame "shall put on immortality," and when "all who are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation."

4. Christianity clearly *points out the way by which pardon of sin may be obtained by the guilty*. Reason discovers that man is guilty, and at the same time perceives that a sinner deserves punishment. Hence, the remorse and the fears with which the consciences of sinners in every age have been tormented. "Wherewithal shall I come before the Lord? Shall I come with thousands of burnt offerings? Shall I offer my first-born for my transgressions, the fruit of my body for the sin of my soul?" are the anxious inquiries of every sinner who feels conscious that he has violated the laws of Heaven. Hence, the numerous modes by which Pagan nations have attempted to appease the wrath of their deities; hence, their sacrifices, their burnt-offerings, their bodily tortures, their human victims, and the rivers of blood which have flowed in their temples and upon their altars. But reason could never prove, that by any of these modes sin could be expiated, and the Deity rendered propitious. Christianity alone unfolds the plan of redemption, and the way by which guilty men may obtain forgiveness and acceptance in the sight of Him whose laws they have violated. It declares, "that Christ Jesus died for our offenses, and rose again for our justification;" that "God hath set him forth as a propitiation to declare his righteousness in the remission of sins," and that, having made so costly a sacrifice for the sins of the world, he will refuse nothing that can contribute to the present and everlasting happiness of the believer in Jesus. "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Sneh declarations, when cordially received, are sufficient to allay all the fears of a guilty conscience, to inspire the soul with holy love and gratitude, and to produce "a peace of mind that passeth all understanding."

5. Christianity inculcates *the purest and most comprehensive system of morality*. Its moral requisitions are all comprehended under the two following rules or principles, "Thou shalt love the Lord thy God with all thy heart," and "thou shalt love thy neighbor as thyself," which diverge into numberless ramifications. It could easily be shown, that these principles are sufficient to form the basis of a moral code for the whole intelligent creation, that they are calculated to unite the creature to the Creator, and all rational beings with one another, wherever they may exist throughout the boundless empire of the Almighty; and that peace, order, and happiness would be the invariable and necessary results wherever their influence extended. If the love of God reigned supreme in every heart, there would be no superstition or idolatry in the universe, nor any of the crimes and abominations with which they have been accompanied in our world,—no blasphemy or profanation of the name of Jehovah,—no per-

jury, hypocrisy, arrogance, pride, ingratitude, nor murmurings under the allotments of Divine Providence. And, if every moral intelligence loved his fellow-creatures as himself, there would be no rivalships and antipathies between nations, and, consequently, no wars, devastation, nor carnage,—no tyranny, haughtiness, or oppression among the great, nor envy, discontent, or insubordination among the lower classes of society,—no systems of slavery, nor persecutions on account of religious opinions,—no murders, thefts, robberies, or assassinations,—no treacherous friendships, nor fraud and deceit in commercial transactions,—no implacable resentments among friends and relatives, and no ingratitude or disobedience among children or servants. On the other hand, meekness, long suffering, gentleness, humility, temperance, fidelity, brotherly kindness, and sacred joy, would pervade every heart, and transform our world from a scene of contention and misery to a moral paradise. The comprehensive nature of these laws or principles, and their tendency to produce universal order and happiness among all intelligences, form, therefore, a strong presumptive argument of their divine original.

There are certain Christian precepts, different from all that were ever taught by the sages of the Pagan world, and in direct opposition to their most favorite maxims, which might be shown to have the same beneficial tendency. For example, it is one of the precepts laid down by the Founder of our religion, "Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also," &c.; and in accordance with this precept he propounds the following, "Love your enemies, do good to them that hate you, and pray for them who despitefully use you and persecute you." And he enforces it by one of the most sublime and beautiful motives, "That ye may be the children of your Father who is in heaven, for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Now, these precepts of morality are not only original, and peculiar to the Christian system, but they are in direct opposition to all the virtues generally denominated *heroic*, and which are so much celebrated by the poets, philosophers, and historians of antiquity. While the annals of history proclaim, that the exercise of the heroic virtues (among which are classed implacability and revenge), has banished peace from the world, and covered the earth with devastation and bloodshed, it could easily be shown, that were the virtues inculcated by our Saviour universally practiced, there would not be an enemy on the face of the globe, wars would cease to the ends of the earth, and the whole world would form one vast community of friends and brethren. Whereas, were the opposite dispositions *universal*, and uncontrolled by any counteracting principle, they would produce a scene of universal contention and misery throughout the moral universe.—Another disposition peculiar to the Christian system, and which is enforced throughout both the Old and the New Testament, is *humility*. So little was this disposition regarded by the ancient heathen world, that, in the classical languages of Greece and Rome, there is no word to denote the virtue of humility. It is a quality, however, which results so naturally out of the relation in which man stands to his Maker, and is so correspondent to the low rank which he holds in the scale of universal being, that the religion which so powerfully enjoins it may be said to have "a sign from heaven" that it proceeds from God. And,

in his intercourses in society, a man will always find, that there is a far higher degree of quiet and satisfaction to be enjoyed, by humbling himself, than by endeavoring to humble others; for every arrogant and haughty spirit will uniformly smart under the feelings of wounded pride, and disappointed ambition.

The Christian virtues to which I have now adverted, ought not to be considered as the characteristics of a mean and unmanly spirit, or as contrary to the dignity and energy of the human character. The apostles and first Christians, who uniformly practiced these virtues, were distinguished by undaunted fortitude and almost unparalleled intrepidity. They advocated their cause, before princes and rulers, with the utmost dignity and composure; they were ready to suffer the greatest persecutions, and even the most excruciating torments, rather than betray the sacred cause in which they had embarked; and one of them had the boldness, when brought before the Roman governor as a prisoner, to arraign the very vices for which he was notorious, and to make the profligate judge tremble in his presence.\* So far from these virtues being mean or unmanly, they are the principal qualities that are justly entitled to the epithet *heroic*; for they are the most difficult to be acquired and sustained, as they run counter to the general current of human passion and feeling, and to all the corrupt propensities of the nature of man. A man may have sufficient heroism to bombard a town, or to conquer an army, and yet be altogether unable to regulate his temper, or subdue his boisterous passions. But, "he that is slow to anger, is better than the mighty, and he that ruleth his spirit than he that taketh a city." In the one case, we strive against the corrupt affections of our nature, in the other (as in giving vent to implacability and revenge), we give loose reins to our malignant passions. In the one case, we struggle against the stream, in order to obtain safety and repose; in the other, we allow ourselves to be hurried along with the current, regardless of the rocks against which we may be dashed, or the whirlpools in which we may be engulfed. In proportion, then, as the Christian virtues prevail in any community, will quarrels and contentions, and everything destructive of human enjoyment, be effectually prevented, and happiness diffused among all ranks of society.

In short, Christianity, in its moral requisitions, enjoins every relative and reciprocal duty between parents and children, masters and servants, husbands and wives, governors and subjects; and, not only enforces the practice of justice and equity in all such relations, but inspires the most sublime and extensive charity,—a boundless and disinterested effusion of tenderness for the whole species, which feels for their distress, and operates for their relief and improvement. It prescribes no self-denial, except with regard to sinful lusts and depraved passions; no mortification, except of the evil affections; it gives full scope to every feeling that contributes to the real enjoyment of life, while it guards, by the most awful sanctions, every duty the observance of which is necessary for our present and future happiness. It extends our views beyond the limits of the present state, and shows us, that the future happiness of man is connected with his present conduct, and that every action of our lives should have a reference to that immortal existence to which we are destined. But it never insinuates, that earth and

\* Acts xxiv, 25.



heaven are opposed to each other, as to their duties and enjoyments, or that we must be miserable here, in order to be happy hereafter. For while it prescribes rules which have for their ultimate object our happiness in a future world, the observance of these rules is calculated to secure our highest enjoyment even in the present life; and every one who has devoted himself to the practice of genuine Christianity has uniformly found, that "godliness is profitable unto all things, having the promise both of the life that now is, and of that which is to come." On the characteristics of the moral code of Christianity, then, I should scarcely hesitate to rest almost the whole of the internal evidence of its divine original.—For laws, which have a tendency to unite in a bond of affectionate union the whole intelligent creation,—which, if practiced, would undermine every species of moral evil, and promote peace and happiness over all the earth, and which are equally calculated to produce true enjoyment in this world, and to prepare us for the higher felicities of the world to come,—must have had their origin in the mind of that Almighty Being whose omniscient eye perceives all the effects of every principle of action, and all the relations which subsist throughout the moral universe.

6. Christianity explains certain moral phenomena, which would otherwise have been inexplicable, and affords strong consolation under the evils of life. It throws a light on the origin of evil, and the disorders both of the physical and moral world, by informing us, that man has lost his original happiness and integrity, that the earth has been defiled by his sin and rebellion, and that it is no longer the beautiful and magnificent fabric which it appeared during the period of primeval innocence. On the same ground, it discovers the reason, why *death* has been permitted to enter our terrestrial system, and the cause of all those afflictions and calamities to which mankind are subjected. It presents before us principles, sufficient to explain most of the apparent irregularities and mysterious operations which appear in the moral government of the Almighty,—why storms and tempests, earthquakes and volcanoes are permitted to produce their ravages,—why the wicked so frequently enjoy prosperity, while the virtuous groan under the pressure of adversity,—why tyranny is established and vice enthroned, while virtue is despised, and love to truth and righteousness sometimes exposes its votary to intolerable calamities. All such occurrences, under the government of God, are accounted for on these general principles,—that they fulfill his counsel,—that they are subservient to the accomplishment of some higher designs of which we are partly ignorant, and that the justice and equity of his procedure will be fully displayed and vindicated in the future world, where "every man will be rewarded according to his works." And as Christianity explains the cause of the physical and moral evils which exist in our world, so it affords strong consolation to the minds of its votaries under the afflictions to which they are now exposed. For, what is death to that mind which considers immortality as the career of its existence? What are the frowns of fortune to him who claims an eternal world as his inheritance? What is the loss of friends to that heart which feels that it shall quickly rejoin them in a more intimate and permanent intercourse than any of which the present life is susceptible?—What are the changes and revolutions of earthly things to a mind which uniformly anticipates a state of unchangeable felicity? As earth is but a

point in the universe, and time but a moment in infinite duration, such are the hopes of the Christian in comparison to every sublunary misfortune.

7. Revelation communicates to us a knowledge of facts and doctrines which we could not otherwise have acquired. It informs us, that the Deity existed *alone* innumerable ages before Time began—that the material universe was brought into existence at his command, and by the exertion of his Almighty power—and that the earth, *in its present form*, had no existence at a period seven thousand years beyond the present. It informs us of the manner in which this globe was first peopled, of the primeval state of its first inhabitants, of their fall from the state of innocence and purity in which they were at first created, of the increase of wickedness which followed the entrance of sin into the world, of the Deluge which swept away its inhabitants, and of which the most evident traces are still visible on the surface, and in the bowels of the earth,—and of the manner in which Noah and his family were preserved from this universal destruction, for the re-peopling of the world. It informs us of the time, manner and circumstances in which the various languages which now exist had their origin—a subject which completely puzzled all the ancient philosophers, which they could never explain, and on which no other history or tradition could throw the least degree of light. It unfolds to us views of the state of society in the ages that succeeded the deluge, of the countries into which mankind were dispersed, and of the empires which they founded. It records the history of Abraham, the legislation of Moses, the deliverance of the tribes of Israel from Egypt, their passage through the Red-sea, their journeyings through the deserts of Arabia, under the guidance of the pillar of cloud and of fire, and their conquest of the land of Canaan. It informs us of a succession of prophets that were raised up to announce the coming of Messiah, and to foretell the most remarkable events that were to take place in the future ages of the world—of the appearance of Jesus Christ, of the promulgation of his gospel, and the miraculous effects with which it was accompanied. All which events, as explained and illustrated in the Sacred History, form one grand series of dispensations which is, in the highest degree illustrative of the Power, Wisdom, Goodness and Rectitude of the Supreme Being,—and of which no other records can give us any certain information.

8. *The beneficial effects which Christianity has produced in the world* constitute a most powerful evidence of its divinity. One striking effect it has produced, is, the superior light it has thrown on the great objects of religion, and the knowledge it has communicated respecting its moral requisitions. Wherever it has been received, it has completely banished the absurd systems of polytheism and pagan idolatry, with all the cruel and obscene rites with which they were accompanied; and in their place, has substituted a system of doctrine and practice, not only pure and rational, but level to the comprehension of the lowest class of society. A mechanic or peasant, instructed in the leading principles of Revelation, now entertains more just and consistent notions of God, of his perfections, his laws, and the plan of his universal providence, than the most renowned philosophers of ancient times ever acquired. Christianity has produced an influence even on the progress of the arts and of rational science; for wherever it has been established, they have uniformly followed in its train; and the

latest discoveries in philosophy, so far from being repugnant to its doctrines and facts, are in perfect consistency with all its revelations, and tend to illustrate many of its sublime annunciations. With regard to *practice*—it has introduced many virtues which were altogether unknown in the heathen world. Instead of sottish idolatry, lasciviousness, unnatural lusts, pride, ostentation, and ambition, it has introduced, among all who submit to its authority, rational piety, humility, moderation, self-denial, charity, meekness, patience under affronts and injuries, resignation to the will of God, brotherly kindness, and active beneficence. In the first ages of Christianity, such virtues were eminently conspicuous.—“See,” said the heathen, “how these Christians love one another.” Lactantius, one of the early Apologists, was able to say, in the face of his antagonists, “Give me a man who is wrathful, malicious, revengeful, and, with a few words of God, I will make him calm as a lamb; give me one that is a covetous, niggardly miser, and I will give you him again liberal, bountiful, and dealing out of his money by handfuls; give me one that is fearful of pain and death, and immediately he shall despise racks and crosses, and the most dreadful punishments you can invent.”

Its influence on communities and nations is no less evident, in the changes it has introduced in the circumstances of domestic life, and the barbarous practices it has completely abolished. When it made its way through the Roman empire, it abolished the unnatural practice of polygamy and concubinage, reduced the number of divorces, and mitigated the rigor of servitude, which, among the Romans, was cruel and severe—masters being often so inhuman as to remove aged, sick or infirm slaves into an island in the Tiber, where they suffered them to perish without pity or assistance. Polished and polite, as the Romans have been generally considered, they indulged in the most barbarous entertainments. They delighted to behold men combating with wild beasts and with one another; and we are informed by respectable historians, that the fights of *gladiators* sometimes deprived Europe of twenty thousand lives in one month. Neither the humanity of Titus, nor the wisdom and virtue of Trajan, could abolish these barbarous spectacles, until the gentle and humane spirit of the gospel put a final period to such savage practices, and they can never again be resumed in any nation where its light is diffused, and its authority acknowledged. It humanized the barbarous herds that overturned the Roman empire, and softened their ferocious tempers, as soon as they embraced its principles and yielded to its influence. It civilized, and raised from moral and intellectual degradation, the wild Irish, and our forefathers the ancient Britons, who were classed among the rudest of barbarians until the time when they were converted to the religion of Jesus; so that the knowledge we now see diffused around us, the civilization to which we have advanced, the moral order which prevails, the beauties which adorn our cultivated fields, the comforts and decorations connected with our cities and towns, and the present improved state of the arts and sciences, may all be considered as so many of the beneficial effects which the Christian religion has produced among us.

In our own times, we have beheld effects no less powerful and astonishing, in the moral revolution which Christianity has lately produced in Tahiti, and the adjacent islands in the Southern ocean. In this instance, we beheld a people who, a few years ago, were among the most degraded

of the human race—who were under the influence of the most cruel superstitious and idolatries—who adored the most despicable idols—who sacrificed on their altars multitudes of human victims, and were plunged into all the vices and debaucheries, and vile abominations which can debase the character of man—we beheld them now transformed into civilized and Christian societies—their minds enlightened in the knowledge of the true God, their tempers molded into the spirit of the religion of Jesus,—their savage practices abolished,—industry, peace and moral order spreading their benign influence on all around, and multitudes rejoicing in the prospect of a blessed immortality. Where barrenness and desolation formerly prevailed, and where only a few savage huts appeared, open to the wind and rain, beautiful villages are now arising, furnished with all the comforts and accommodations of civilized life. Where pagan altars lately stood, and human victims were cruelly butchered, spacious temples are now erected for the worship of “the God and Father of our Lord Jesus Christ,” and seminaries for the literary and religious instruction of the young. Where sanguinary battles were fought, amidst the furious yells of savage combatants, who cruelly massacred every prisoner of war—the voice of rejoicing and of thanksgiving is now heard ascending to Heaven from the peaceable “dwellings of the righteous,”—all which effects have been produced, within less than twenty years, by the powerful and benign agency of the Gospel of peace.\*

Even war itself—the most disgraceful and diabolical practice in which mankind have indulged, and which will affix an eternal stigma on the human character—even war has assumed something of the spirit of mildness and humanity, compared with the savage ferocity with which it was conducted during the reign of heathenism. Prisoners are no longer massacred in cold blood; the conquered are spared, and their liberty frequently restored; and, were the principles of Christianity recognized, and universally acted upon by professing Christian nations, the spirit of warfare would soon be wholly exterminated, and Peace would extend its benign influence over all the kingdoms and families of the earth. The celebrated Montesquieu, in his “Spirit of Laws,” has observed, “The mildness so frequently recommended in the gospel is incompatible with the despotic rage with which an arbitrary tyrant punishes his subjects and exercises himself in cruelty. It is the Christian religion which, in spite of the extent of empire and the influence of climate, has hindered despotism from being established in Ethiopia, and has carried into Africa the manners of Europe. The heir to the throne of Ethiopia enjoys a principality, and gives to other subjects an example of love and obedience. Not far from hence may be seen the Mahometan shutting up the children of the king of Senaar, at whose death the council sends to murder them, in favor of the prince who ascends the throne.”—“Let us set before our eyes, on the one hand, the continual massacres of the kings and generals of the Greeks and Romans, and on the other, the destruction of people and cities by the famous conquerors Timur Beg, and Jenghis Kan, who ravaged Asia, and we shall perceive, that we owe to Christianity in government a certain political law, and in war a certain

\* For a particular account of this moral revolution which has recently taken place in the Society and other islands of the Pacific, the reader is referred to “Ellis’ Polynesian Researches,” 2 vols. 8vo.

law of nations, which allows to the conquered the great advantages of liberty, laws, wealth, and always religion, when the conqueror is not blind to his own interest."

But Christianity has not only abolished many barbarous practices, it has likewise given birth to numerous benevolent institutions and establishments altogether unknown in Pagan countries. Let us consider the numerous schools for the instruction of youth in useful knowledge and in the principles of religion, which are erected in all towns and villages in Christian countries, the numerous churches and chapels devoted to the worship of God, and to the instruction and comfort of individuals of every condition, age, and sex,—the colleges and academies which have been founded for imparting knowledge in literature, and in arts and sciences,—the numerous philanthropic societies which have been formed for the relief of the aged, the infirm, and the destitute sick,—the education of the deaf and dumb,—the reformation of the criminal code,—the improvement of prison discipline,—the reformation of juvenile offenders,—the aiding of the friendless, the orphan, and the widow,—the literary and moral instruction of the children of the poor,—the relief of destitute imprisoned debtors,—the improvement of the domestic condition of the laboring classes,—the promotion of permanent and universal peace,—the diffusion of the knowledge of the Christian religion throughout every region of the globe, and for various other benevolent purposes, all calculated to alleviate the distresses of suffering humanity, to extend the blessings of knowledge, and to communicate enjoyment to all ranks of mankind; and we may challenge the enemies of our religion to point out similar institutions in any pagan country under heaven that has never felt the influence of Christianity. And if such beneficent effects are the native result of the benevolent and expansive spirit of Christianity, they form a strong presumptive evidence, independently of any other consideration, that it derived its origin from that Almighty Being who is good to all, and whose "tender mercies are over all his works."

In fine, Christianity is adapted to every country and every clime. Its doctrines and precepts are equally calculated to promote the happiness of princes and subjects, statesmen and philosophers, the high and the low, the rich and the poor. It is completely adapted to the nature and necessities of man; its rites are few and simple, and may be observed in every region of the globe. It forbids the use of nothing but what is injurious to health of body or peace of mind, and it has a tendency to promote a friendly and affectionate intercourse among men of all nations. And, as it is calculated for being universally extended, so its prophets have foretold that its blessings shall ultimately be enjoyed by all nations. In the period in which we live, we behold such predictions more rapidly accomplishing than in former times, in consequence of the spirit of missionary enterprise which now pervades the religious world. And when it shall have extended a little farther in its progress, and shall have brought a few more kingdoms and islands under its authority, its beneficent effects will be more clearly discerned, and the evidences of its celestial origin will appear with a force and power which its most determined adversaries will not be able to gainsay or resist.

In proportion as the physical sciences advance, and the system of nature is explored, will the harmony between the operations of the Creator in the material world and the revelations of his word, become more strikingly apparent. Ever since phi-

losophy began to throw aside its hypothetical assumptions and theoretical reasonings, and to investigate nature on the broad basis of *induction*, its discoveries have been found completely accordant with the Scriptures of truth, and illustrative of many of the sublime sentiments they contain. Geology, when in its infancy, was eagerly brought forward by a few skeptical and superficial minds, to subserve the cause of infidelity. A few pretended facts, of an insulated nature, were triumphantly exhibited, as insuperable objections to the truth of the Mosaic history and chronology. But later and more accurate researches have completely disproved the allegations of such skeptical philosophers, and were they now alive, they would feel ashamed of their ignorance, and of the fallacious statements by which they attempted to impose on the credulity of mankind. As geology advances in its investigations, along with its kindred sciences, the facts which it is daily disclosing appear more and more corroborative of the description given in the Bible of the original formation and arrangement of our globe, and of the universal deluge. And, therefore, we have every reason to conclude, that when science and art shall have arrived at a still higher point of perfection, and our terrestrial system shall have been more thoroughly explored throughout all its departments, arguments will be derived from philosophy itself in support of the divinity of our religion, which will carry irresistible conviction to every mind.

Such is a very brief summary of the internal evidences of the Christian religion. It is distinguished by the dignity and sublimity of the style and sentiments of the writings which contain its revelations,—it exhibits the most rational and consistent views of the attributes of the Divine Being,—it gives us full assurance of a future state of immortality,—it points out the way by which pardon of sin and deliverance from moral evil may be obtained,—it exhibits the purest and most comprehensive system of morality,—it explains certain moral phenomena which would otherwise have been inexplicable,—it affords strong consolation under the evils of life,—it communicates the knowledge of interesting facts and doctrines which can be found in no other record,—it has produced the most beneficial effects on the state of society wherever it has been received,—it is completely adapted to the necessities of man, and calculated for being universally extended over the world;—to which we might have added, that it is consistent in all its parts, when viewed through the medium of enlightened criticism, and harmonizes with the principles of sound reason, and the dictates of an enlightened conscience. These are characteristics which will apply to no other system of religion that was ever proposed to the world; and if Christianity, accompanied with such evidences, is not divine in its original, we may boldly affirm that there is no other religion known among men that can lay claim to this high prerogative. But we do not think it possible that the mind of man can receive a more convincing demonstration of the truth of Christianity than is set before us in the authentic facts on which it rests, in its tendency to produce universal happiness, and in the intrinsic excellence for which it is distinguished. That man, therefore, by whatever appellation he may be distinguished, who sets himself in opposition to the spirit of this religion, and endeavors to counteract its progress, must be considered as not only destitute of true taste and of moral excellence, but as an enemy to the happiness of his species. If the religion of the Bible is discarded, we are left completely in the dark

with regard to everything that is most interesting to man as an intellectual being, and as a moral and accountable agent. We should, in this case, have the most imperfect conceptions of the attributes of Deity, and should know nothing of his designs in giving us existence, and placing us in this part of his empire,—we should remain in ignorance whether the world had a beginning or had existed from eternity, or whether we shall ever have an opportunity of beholding the grand system of the universe a little more unfolded,—we should be destitute of any fixed moral laws to direct us in our social transactions and intercourses,—we should be entirely ignorant of the principles and objects of the moral government of the Almighty,—we should be destitute of any consolation under the afflictions and calamities of life,—we should hang continually in doubt whether death is to put a final termination to our being, or convey us to another and an eternal state of existence; and, at length, we should be plunged into the gulf of universal skepticism, into which every rejecter of revelation ultimately sinks.

It may not be improper to remark, that the religion to whose characteristics I have now adverted, is not to be considered as precisely that form of Christianity which has been established in Italy, in Germany, in Russia, or in Britain; or as it is professed by Episcopalians, Presbyterians, Independents, or any other sectary; or as it is expounded in the catechisms, confessions, or systems of divinity, which have been published by the different denominations of the Christian world. In all these cases, its true glory has been obscured, its beauty defaced, and its purity contaminated, by passing through the atmosphere of human folly and corruption; and opinions and practices have been incorporated with its leading principles altogether repugnant to the liberal and expansive spirit for which it is distinguished. *It is to the Christianity of the Bible alone to which I refer.* It is there alone that it is to be seen in its native purity, simplicity, and glory; and he who neglects to study the Scriptures, unfettered by the trammels of human systems, will never be able fully to perceive or to appreciate the true excellence of that religion, which is “pure and peaceable, full of mercy and good fruits,” and which breathes “good will toward men.” For, in some of the forms which Christianity has assumed in certain countries, it has been so much blended with human inventions, as to be scarcely distinguishable from heathenism; and, consequently, in such cases, it has seldom been accompanied with those beneficial effects which it is calculated to produce. And, among almost all the sectaries in every country, either some of its distinguishing features have been overlooked, or its doctrines mixed up with metaphysical dogmas, or its practical bearings disregarded, or opinions respecting its forms and circumstances set in competition with its fundamental truths and moral requisitions. “Nevertheless, the foundation of God standeth sure,”—and the Divine fabric of Christianity will remain unshaken and unimpaired, so long as the Scriptures are preserved uncontaminated and entire.

The evidences to which I have now adverted are continually increasing in their clearness and force. Time, which is gradually undermining the foundation of error, is enlarging the bulwarks of truth, and adding to their strength and stability. Opposition has tended only to clear away the rubbish which has been thrown around the Christian fabric, but it has shown its foundations to be firm and impregnable. The historical evidence has been gaining strength ever since the days of

the apostles, and since the time when Herbert, Chubb, Tindal, Morgan, and other infidel writers attempted to undermine the cause of revealed religion. The defenses which were published by Grotius, Stillingfleet, Butler, Leland, Watson, Paley, and others, have shown, that the more the arguments for Christianity have been opposed, sifted, and examined, the more irresistible have they appeared, and the more have they shone with increasing brightness; so that no infidel has ever attempted to meet them on fair grounds.—The evidence from *prophecy*, from its very nature, is continually progressive; and, in proportion as Scripture predictions are studied with judgment and intelligence, and compared with the history of past ages and the present state of the nations, will a new light be thrown on the prophetic writings, which will cause the evidence of their divinity to shine forth with a brighter luster, and enable every intelligent observer to read, in passing events and in the revolutions of empires, the faithfulness of the Almighty in accomplishing those declarations, which, “at sundry times and divers manners, he spake to the fathers by the prophets.”—The *internal* evidence, which has been more overlooked than it ought to have been, is likewise increasing, and will continue to increase, in proportion as the Scriptures are perused with judgment and care, as nature is contemplated with humility and reverence, and as useful knowledge is diffused over the world. When the holy principles of our religion shall have acquired a greater influence over the tempers and conduct of its professors; when the deliberations of statesmen and the conduct of states and empires shall be directed by its maxims and laws; when Christianity shall be divested of the false drapery with which its pretended friends have attempted to adorn it, and freed from the corruptions which human folly has incorporated with its institutions; when all who recognize its leading doctrines, throwing aside party disputes and animosities, shall form themselves into one grand and harmonious association; when a few more portions of the heathen world shall have been brought into subjection to the Prince of Peace, and when the general happiness resulting from such events shall be felt and acknowledged—then, all who behold such blessed transformations will be enabled to read, in characters that cannot be mistaken, that the Creator of the universe is the original author of Christianity, and that the promotion of the best interests of mankind is the great end of all its revelations.

My intention in giving the preceding summary of the evidences of Christianity is, to show, that, without habits of rational thinking and a certain portion of general information, these evidences cannot be thoroughly investigated, nor their weight and importance duly appreciated. For, how can a mind unaccustomed to reading and reflection be supposed capable of entering into all the topics and considerations requisite to be attended to in such investigations,—of balancing arguments,—of comparing prophecies with their accomplishment in the history of nations,—of detecting sophisms, or of feeling the force of reasonings, however clear or powerful? It is destitute of those fundamental principles and general ideas on which all moral ratiocinations are grounded. On such a mind, the most weighty arguments and the most cogent reasonings make no sensible impression. It may be susceptible of being biased against religion by the sneers and

sarcasms of jovial companions, and the ridicule with which they may treat the truths of revelation, but it is unqualified either to rebut such impertinences, or to appreciate the excellencies of Christianity, the foundation on which it rests and the benignant tendency of its doctrines and precepts. And if, in the present day, a man has no acquaintance with the grounds and reasons of revealed religion, and the evidences on which its truth and divinity rest, he will not only be indifferent to the observance of its precepts, and destitute of its supports and consolations, but will be constantly liable to be turned aside to the paths of folly and intemperance, and to become the prey of unthinking fools and scoffing infidels. Whereas, when a man can give a reason of the hope that is in him, his religion becomes a delightful and a rational service, and he is enabled to put to silence the scoffs and vain cavilings of foolish and unreasonable men.

Beside assisting us in investigating the evidences of religion—a certain portion of general information is highly useful, and even necessary for enabling us to understand the sacred writings. It is true, indeed, that the leading doctrines of revelation, respecting the attributes of God, the mediation of Christ, the way in which salvation is to be obtained, the grand principles of moral action, and the duties connected with the several relations of life, are detailed with such plainness and perspicuity as to be level to the comprehension of every reflecting mind, however unskilled in literature or science. But there are certain portions of Revelation, necessary “to make the man of God perfect,” the study of which requires the exertion of all our faculties, and the application of every branch of human knowledge we can possibly acquire. This arises from the very nature of the subjects treated of, and from the limited faculties of the human mind. To illustrate this idea is the object of the following remarks.

1. A considerable portion of Scripture is occupied with *prophetical declarations*,—in reference to events which have long since taken place, to those which are now happening, and to those which will hereafter happen in the future ages of the world. It contains a series of predictions which embrace the leading outlines of the history of the world, from its commencement to its final consummation. Now, in order to trace the accomplishment of these predictions, and to perceive clearly the events to which they refer, a minute acquaintance with *ancient and modern history* is indispensably requisite: for it is in history, either sacred or civil, that their accomplishment is recorded. And, could we, with one comprehensive glance, take a survey of all the leading events which the history of the world records, we should be enabled, when reading the prophetical writings, to perceive, at every step, the ideas and purposes of that All-Comprehensive Mind that “knoweth the end from the beginning,” and his faithfulness in accomplishing the promises, and executing the threatenings of his word.—A knowledge of *Chronology* is also requisite, in order to ascertain the time in which predictions were uttered, and the periods to which they refer—and of *Ancient Geography*, to determine the localities of those tribes or nations to which the prophecies have a reference, and their relative positions with regard to each other.—In particular, it is necessary to be acquainted with the *Figurative style* in which prophecy is conveyed, in order to understand the writings of the ancient prophets. These writings, in common with those of most of the Eastern nations, are highly poetical, and

abound in Allegories, Parables and Metaphors. The *Allegory* is that mode of speech in which the writer or speaker means to convey a different idea from what the words in their primary signification bear. Thus, “Break up your fallow ground, and sow not among thorns,”\* is to be understood, not of tillage, but of repentance; and these words, “Thy rowers have brought thee into great waters, the east wind hath broken thee in the midst of the seas,”† allude, not to the fate of a *ship*, but to the fate of a *city*.—Of all the figures used by the prophets, the most frequent is the *Metaphor*, by which words are transferred from their plain and primary, to their figurative and secondary meaning. One of the most copious sources of these metaphors to which the sacred writers resort, is the *scenery of Nature*. The Sun, Moon, and Stars, the highest and most splendid objects in the natural world, figuratively represent kings, queens, and princes or rulers, the highest in the political world, as in the following passages, “The moon shall be confounded, and the sun ashamed.”‡ “I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.”§ *Light* and *darkness* are used figuratively for joy and sorrow, prosperity and adversity; as, “We wait for light, but behold obscurity; for brightness, but we walk in darkness;”||—and likewise for knowledge and ignorance;—“The people that walked in darkness have seen a great light,” &c. Immoderate rains, hail, floods, torrents, inundations, fire and storms, denote judgments and destruction; *Lebanon*, remarkable for its height and its stately cedars, is used as an image of majesty and strength; *Carmel*, which abounded in vines and olives, as an image of fertility and beauty; and bullocks of Bashan, rams, lions, eagles, and sea-monsters, as images of cruel and oppressive conquerors and tyrants. Metaphors are likewise borrowed from history, from the scenery of the temple and its various utensils and services, and from the ordinary customs and occupations of life—the meaning and application of which require to be distinctly understood, in order to perceive the spirit and references of ancient prophecy. Those who would wish to study this subject with intelligence, would do well to consult the works of Lowth, Hurd, Sherlock, Kennicot, Newcome, and particularly “Newton’s Dissertations on the Prophecies.”

2. In studying the *historical parts of Scripture*—a knowledge of ancient history, and even of Pagan Mythology, tends, in many instances, to throw light on the narratives of the Sacred writers. We find, from heathen writers, who were strangers to the Jewish religion, that the most ancient tradition of all nations, respecting the early history of the world, is exactly agreeable to the relation of Moses, though expressed in a more abstruse, doubtful and imperfect manner. The description of the origin of the world, in the ancient Phœnician history, translated by *Philo Biblius* from *Sanchoiathon’s* collection, and transmitted to us by *Eusebius*, is materially the same, with that which is recorded in the Book of Genesis, when separated from the fabulous notions with which it is blended. The Egyptians, according to Laertius, acknowledged, “that originally the world was a confused chaos, from whence the four elements were separated, and living creatures made; and that the world had a beginning, and consequently would have an end.”

\* Jer. iv. 3. † Ezek. xxvii. 26.

‡ Isaiah xxiv. 23.  
§ Ezek. xxxii. 7. || Isaiah lx. 9.

Hesiod, the most ancient writer whose works have reached us, says, that "all things had their origin from a rude chaos;" and Ovid, in the first book of his "Metamorphoses," tells us, "that before the seas, and the land, and the canopy of heaven existed, there was one appearance throughout the whole of nature, which they called *chaos*—a rude and indigested mass, in which earth and air, fire and water were indiscriminately mixed." In short, Thales, Anaxagoras, Aratus, Virgil and Homer, speak of the original of all things, conformably to the account given by Moses, though in a different phraseology; and we learn from Josephus, Philo, Tiballus, Clemens Alexandrius, and Lucian, that the memory of the six days work was preserved, not only among the Greeks and Italians, by honoring the seventh day, but also among the Celts and Indians, who all measured their time by weeks.—Manetho, who wrote the history of the Egyptians, Berosus, who wrote the Chaldean history, Hicrom, who wrote the history of Phenicia, and Hecataeus, Hillanicus and Ephorus, who wrote the history of Greece, all agree in asserting, "that those who descended from the first men, in the first ages of the world, lived many of them nearly a thousand years."—With regard to the deluge, we find most of the Greek and Roman writers, Ovid, Lucian, Berosus the Chaldean, Abydenus the Assyrian, and many others referring to that great event, and detailing the particular circumstances connected with it, in language nearly similar to that of the Sacred historian; such as, the preservation of Noah, the ark in which he was preserved, the mountain on which it rested, the dove and the raven which he is said to have sent out, and the wickedness of the Antediluvians, as the cause of that dismal catastrophe. We find, also, that the whole mythology of India is full of allusions to the general deluge, which appears to be the commencement of their present era; and that accounts of the same event are to be met with in China and Japan.\*

An acquaintance with ancient history is necessary for enabling us to fill up the blanks left by the Sacred historians. From the time of Ezra and Nehemiah to the birth of Christ, there is an interval of about four hundred and fifty years, of the events which happened during which we have no account in any part of the inspired writings. A knowledge of the events which happened during this interval is necessary, in order to complete our views of the scheme of Divine Providence, and to unfold to us the series of God's dispensations in relation both to the Jews and the surrounding nations. During this period, too, many of the predictions of Daniel and the other prophets received their accomplishment,—particularly those which relate to the Medes and Persians, the Macedonian empire, the times of Alexander the Great, Ptolemy Philadelphus, Antiochus Epiphanes, Philip of Macedon, and the persecutions in the days of the Maccabees. In order, therefore, to obtain a clear and comprehensive view of the ways of Providence during this interval, such works as Shuckford's "Connection of Sacred and Profane History," and Prideaux's "Connections of the Old and New Testament," require to be studied with care, in many parts of which will be seen a running commentary on Daniel's vision of the "Ram and He-Goat," and of "the things noted in the Scripture of truth," which have a reference, among other things, to the kings of Persia, to Alexander and his successors,

and the warlike expeditions in which they were engaged. For an elucidation of the general train of events from the Mosaic creation to the establishment of Christianity, "Stackhouse's History of the Bible," in six volumes 8vo, or in three volumes 4to, with the additional notes and dissertations of Bishop Gleig, will be found an invaluable treasure, and will amply repay the reader who gives it a diligent perusal.\*

3. A knowledge of the manners and customs, climate and seasons, arts and sciences of the Eastern nations, is essentially requisite, in many instances, in order to understand the allusions of the sacred writers, and the meaning of various portions of Scripture. For example, when an untutored reader peruses the account given in the Evangelists of the cure of the paralytic who was carried by four men on a bed, and who, finding it impossible to pass through the throng, ascended to the top of the house in which Jesus was, and let him down bed and all, "through the tiling," into the very room where he was sitting—he is apt to entertain a very confused and erroneous idea of the circumstances of the case, when his attention is directed solely to the mode of building in this country. But, when he is informed, that the houses in the country of Judea were low-built and flat-roofed, and surrounded with a parapet breast-high, that there was a ladder or pair of stairs which led to the top of the house from the outside, and a trap-door or hatchway in the middle of the roof—he will soon acquire a clear idea of the circumstances stated in this and other parts of the Evangelical history, and of the ease with which the paralytic man might be conveyed to the top of the building and let down through the roof. The same facts likewise illustrate the circumstance of Peter's going to the top of the house to pray, and the custom of making proclamations from the house-tops, to which there are several allusions in Scripture.—A knowledge of the weather and seasons of Judea, is frequently of use to illustrate the force of certain expressions of the sacred writers. It may seem to us nothing extraordinary that there should be "thunder and rain in harvest," or in the months of June and July, when Samuel said, "Is it not *wheat harvest* to-day? I will call unto the Lord, and he shall send thunder and rain." † But Jerome, who lived in Judea many years, says, it never rained there at that season; so that the thunder and rain which happened at the intercession of Samuel were truly miraculous, and as such, "the people greatly feared the Lord and Samuel."—Again, in Luke xii. 55, it is said, "When ye see the south wind blow, ye say there will be heat, and it cometh to pass." In our climate, where the south wind seldom blows, this may not be always the case. But in Syria, Egypt, Judea and the adjacent countries, the effect here mentioned is striking and uniform. When the south wind begins to blow, the sky becomes dark and heavy, the air gray and thick, and the whole atmosphere assumes a most alarming aspect. The heat produced by these southern

\* In Bishop Gleig's edition of Stackhouse's History, a long and useful dissertation, entitled, "An Apparatus to the History of the Bible," has been left out, without any reason being assigned for the omission. In other respects the original work appears to be complete. Bishop Gleig's improvements consist chiefly in bringing forward the discoveries of modern science for the purpose of elucidating certain Scriptural facts, and repelling the objections of infidels—and in various dissertations on some of the leading doctrines and historical facts of revelation, which form valuable additions to the original work of Stackhouse. See also *Horne's Introduction*, &c.

† 1 Sam. xii. 17

\* See Maurice's "Indian Antiquities," and Bryant's "System of Mythology."

winds has been compared to that of a huge oven, at the moment of drawing out the bread, and to that of a flame blown upon the face of a person standing near the fire that excites it.

Thousands of illustrations of Sacred Scripture may be derived from such sources; and he who is unacquainted with them must remain a stranger to the beauties of the style of the inspired writers, and to the precise meaning of many portions both of the historical and the prophetic writings. The manners and customs of the Eastern nations have remained nearly the same for several thousand years; so that those which are found existing in the present day are exactly, or nearly the same, as those which prevailed in the times when the books of the Old and New Testaments were written. Modern oriental travelers, in their descriptions of the arts, sciences and manners of the East, have furnished us with a mass of invaluable materials for the elucidation of holy writ, and they have proved, in many cases, unintentionally, better commentators than the most profound critics and philologists. Many of their insulated remarks of this kind have lately been classified and arranged by various writers, particularly by Harmer, in his "Observations," Burder in his "Oriental Customs," Paxton in his "Illustrations," and Taylor, the late learned editor of the new editions of Calmet's Dictionary, in his *Fragmenta*, appended to that work, which contains an immense number of such observations, illustrated with a great variety of engravings.

4. An acquaintance with *Ancient Geography*, especially that part of it which relates to the Eastern countries, would enable a person to peruse many portions of Scripture with much greater interest and intelligence, than if he were altogether ignorant of this branch of knowledge. In the history of the Old Testament, and in the Prophetic writings, there are frequent references and allusions to Mesopotamia, Idumea, Egypt, Assyria, Chaldea, Arabia, Ethiopia, Libya, Parthia, Scythia, Persia, and other countries—to the cities of Jerusalem, Babylon, Nineveh, Damascus, Tadmor, Tyre, Sidon, &c.—to the great Sea, or the Mediterranean, the Dead Sea, the Sea of Tiberias, the Red Sea—the isles of Chittim, Cyprus, Crete, Melita—the rivers Jordan, Kishon, Jabbok, Euphrates, Hiddekel, Pison, Ulai, Abana, Pharpar, &c.—Now, a knowledge of the positions of such places with respect to the country of Judea, their relative situations with regard to each other, and of the outlines of their history, and of the warlike achievements and commerce of their inhabitants—is frequently necessary, in order to attain a clear and comprehensive view of the passages in which there are allusions to such localities. In reading the Evangelists, it is highly expedient to know, for example, the position of Samaria, Galilee, the lake of Gennesareth, and the river Jordan, with respect to that portion of the Holy Land, denominated Judea—the situations of Bethlehem, Nazareth, Jericho, Nain, Sychar, Bethsaida, Cana, Tyre and Sidon, with respect to Jerusalem, and their respective distances from that metropolis—and the characteristics of the inhabitants of these places; for, upon a knowledge of such circumstances, our perception of the beauty and appropriateness of our Saviour's discourses, and of the propriety of his actions, will, in a great measure, depend. In reading the history of the journeyings of the Apostles, it is no less expedient that we have lying before us maps of Asia Minor, of Ancient Greece, of Palestine, of the Eastern parts of Africa, and of the islands of the Mediterranean, and that we have some acquaint-

ance with the history and character of the tribes which inhabited these countries in the days of the Apostles. Without such knowledgo and assistances, we must, in many instances, read their narratives without ideas—and shall be unable to appreciate their labors, the long journeys they undertook, the fatigues they endured, the dangers to which they were exposed by sea and land, and the allusions made to such circumstances in the Apostolic Epistles.\*

5. An acquaintance with the facts of Natural History and Science, and with the general phenomena of Nature, would tend to throw a light on many passages of Scripture, and would enable persons to perceive a beauty and an emphasis in certain expressions, which they would otherwise be apt to overlook. For example, in the beginning of the hundred and thirty-fifth psalm, the servants of God are exhorted to "praise the name of Jehovah;" and in the sequel of the Psalm various reasons are assigned why we should engage in this exercise. One of these reasons is, that "He causeth the vapors to ascend from the ends of the earth." Many persons who read or who may sing this portion of sacred poetry, would be apt to overlook the circumstance now stated as an argument of very inferior importance. But if we examine the subject attentively, we shall find, that this physical operation of the Almighty is not only very wonderful in its nature, but that upon it most of our comforts, and even our very existence, depend. *Evaporation* is a process by which water and other liquids are converted into vapor. The matter of *heat*, combining with water, renders it specifically *lighter*, by which means it rises and mixes with the atmosphere, where it remains either *invisible*, or assumes the appearance of clouds. In this state it occupies a space fourteen hundred times greater than in its ordinary liquid state, and consequently is much lighter than the atmospheric air into which it rises. It has been calculated, that, from an acre of ground, during twelve hours of a summer's day, more than 1600 gallons of water have been drawn up into the air in the form of vapor. From the whole surface of the ocean there arise, every twelve hours, no less than 30,320,500,000,000 or more than thirty millions of millions of cubic feet of water, which is more than sufficient to supply all the rivers that intersect the four quarters of the globe. This immense body of vapor is formed into clouds, which are carried by the winds over every part of the continents; and, by a process with which we are still unacquainted, is again condensed into rain, snow or dews, which water and fertilize the earth. Now, if this wonderful and extensive process of nature were to cease—we might wash our clothes, but centuries would not dry them, for it is evaporation alone that produces this effect—there would be no rains nor dews to fertilize our fields, and the consequence would be, the earth would be parched, and the vegetable productions which afford us subsistence would wither and decay,—the rivers would swell the ocean, and cause it to overflow a portion of the land, while, at the same time their sources would soon be completely exhausted, and their channels dried up. In such a state of things, the whole system of terrestrial nature would be deranged, and man, and all the other

\* The student of ancient geography will be assisted in his researches by a perusal of Wells' "Set of Maps of Ancient Geography," twenty-three in number—and Wells' "Sacred Geography," modernized by the Editor of Calmet's Dictionary, which is one of the most accurate and complete works of the kind.

tribes of animated nature—deprived of those comforts which are essential to their existence—would, in a short time, perish from the earth. So that it forms a powerful and impressive motive to excite us to praise the name of Jehovah, when we call to remembrance, that it is He “who causeth the vapors to ascend from the ends of the earth,” and thus preserves the harmony of nature, and secures to all living creatures the blessings they now enjoy.

Again, we are informed by Solomon (Eccles. i. 7.) that “all the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.” It appears, at first sight, somewhat unaccountable, that the ocean has not long ere now overflowed all its banks, when we consider that so many majestic streams are incessantly rolling into its abyss, carrying along with them into its caverns no less than thirteen thousand six hundred cubical miles of water every year. Solomon partly solves the difficulty, by informing us, that, “to the place whence the rivers come, thither they return again.” But how do they return? Many expositors of Scripture attempt to explain this circumstance, by telling us that the waters of the ocean percolate through the earth, and in some way or another, arrive near the tops of mountains, where springs generally abound. But such a supposition is not only highly improbable, when we consider the vast mass of earth and rocks, several hundreds of miles in thickness, through which the waters would have to percolate, but *directly contrary* to the known laws of nature; for *no fluid can rise in a tube above the level of its source*, which in this case it behooved to do. Modern experiments and discoveries, however, have satisfactorily accounted for this fact, on the principle of *evaporation*, to which I have just now adverted. From the surface of the ocean and of the rivers themselves, there is carried up into the atmosphere, in the form of vapor, nearly three times the quantity of water sufficient to replenish the sources of all the rivers in the world. The vapor thus raised is carried by the winds, in the form of clouds, over every region of the globe, and falls down in rains to carry on the various processes of nature. One part falls into the sea, another on the lowlands, and the remaining part is sufficient to replenish the sources of all the rivers. So that the assertion of Solomon is strictly and philosophically correct, that “to the place whence the rivers come, thither they return again.” They first fall into the ocean; a portion of their waters is then raised by evaporation into the atmosphere; this portion of vapor, after traversing the regions of the air, falls down in rain, mists, and dews, and supplies the numerous springs “which run among the hills.”

Such illustrations, which might be indefinitely extended, not only throw a light on the meaning of the sacred writers, but tend likewise to show the harmony that subsists between the discoveries of science and the truths of revelation. As the Author of Christianity and the Author of the system of nature is one and the same Being, there must exist a harmonious correspondence between *truth* in the one, and *fact* in the other, and the more they are studied with intelligence, and in connection with each other, the more will their harmony be apparent.

It is a circumstance that has frequently forced itself upon my attention, that whatever scene of nature we contemplate, and however brilliant and unexpected the discoveries which modern science has brought to light,—however far they have

carried our views into the wonders of the minute parts of creation, and into the immeasurable regions of space, where myriads of suns are lighted up,—and however much the mind may be lost in astonishment and wonder, at the magnificent scenes which they disclose,—we shall find sentiments and expressions in Scripture adequate to express every emotion of the soul when engaged in such contemplations. Are we contemplating the expanse of the ocean, and the vast mass of waters which fill its mighty caverns? and do we wish to raise our thoughts in adoration of the power of that Almighty Being who formed it by his word? We are presented by the inspired penmen with expressions in which to vent our emotions. “He holds its waters in the hollow of his hand; he taketh up its isles as a very little thing.” “He gathereth the waters of the sea together as a mass; he layeth up the depth as in storehouses.” “He divideth the sea by his power; he hath compassed the waters with bounds, until the day and night come to an end.” “Thou coveredst the earth with the deep as with a garment; the waters stood above the mountains.\* At thy rebukè they fled; at the voice of thy thunder they hasted away. Thou hast set a boundary that they may not pass over, that they turn not again to cover the earth.” “He hath placed the sand for the bounds of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet they cannot prevail; though they roar, yet can they not pass over it.” He hath said to its rolling billows, “Hitherto shalt thou come, and no farther; and here shall thy proud waves be stayed.”—Are we spectators of storms and tempests, especially in the terrific grandeur they display in southern climes? Our emotions will be expressed with the greatest emphasis in the language of inspiration, in which we are uniformly directed to view the agency of God in such phenomena. “Clouds and darkness are round about him: He hath his way in the whirlwind and the storm, and the clouds are the dust of his feet.” “When he uttereth his voice, there is a sound of waters in the heavens; he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the winds out of his treasuries.” “The God of glory thundereth; the voice of the Lord is full of majesty; the voice of the Lord divideth the flames of fire; yea, the Lord breaketh the cedars of Lebanon.” “Who can stand before his indignation? The mountains quake before him, the hills melt, and rocks are shivered at his presence.”

Again, when we contemplate the immense number and variety of animated beings which glide through the waters, move along the earth, and wing their flight through the air; together with the ample provision which is made for their accommodation and subsistence,—where can we find language more appropriate to express our feelings than in these words of the Psalmist? “How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy riches; so is the great and wide sea, wherein are things creeping innumerable, both small and great beasts. These all wait upon thee, that thou mayest give them their meat in due season. Thou givest them,—they gather; thou openest thine hand,—they are filled with good.”—When we survey the structure of the human frame, and consider the vast number of bones, muscles, veins, arteries, lacteals, lymphatics, and other parts, all curiously combined, and calculated to facilitate

\* Referring to the deluge.



every motion of our bodies, and to produce sensitive enjoyment,—along with the organs of sense, the process of respiration, and the circulation of the blood through the whole frame every four minutes,—can we refrain from adopting the expressive language of the Psalmist? “I will praise thee, for I am fearfully and wonderfully made! marvelous are thy works. My substance was not hid from thee when I was made in secret, and curiously wrought,”—or variegated like needle-work,—“in my mother’s womb.\* Thine eyes did see my substance when it was yet imperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them. How precious are thy thoughts (or, thy wonderful contrivances) concerning me, O God! How great is the sum of them! If I should count them, they are more in number than the sand.” To which may be added the words of Job, “Thine hauds have made and fashioned me; thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews; and thy visitation preserveth my spirit.”—When we contemplate the minute wonders of creation, and are struck with astonishment at the inconceivable smallness of certain animated beings,—how can we more appropriately express our feelings than in the language of Scripture, “He is wonderful in counsel, and excellent in working; his wisdom is unsearchable, his understanding is infinite; marvelous things doth he which we cannot comprehend. There is none like unto thee, O Lord, neither are there any works like unto thy works. Thou art great, and dost wondrous things; thou art God alone.”

When we contemplate the amazing structure of the heavens—the magnitude of the bodies which compose the planetary system, and the numerous orbs which adorn the nocturnal sky—when we penetrate with the telescope into the more distant regions of space, and behold ten thousand times ten thousand more of these bright luminaries rising to view from every region of the firmament—when we consider that each of these twinkling luminaries is a sun, equal or superior to our own in size and in splendor, and surrounded with a system of revolving worlds—when we reflect, that all this vast assemblage of suns and worlds, forms, in all probability, but a very small portion of Jehovah’s empire, and when our minds are bewildered and astonished at the incomprehensible grandeur of the scene—where shall we find language to express our emotions

\* In our translation, the beauty, and emphasis of this passage are partly lost. The expression, “curiously wrought,” literally translated, signifies “flowered with a needle.” The process of the formation of the human body in the womb is compared to that in a piece of delicate work wrought with a fine needle, or fashioned with peculiar art in the loom; which, with all its beautiful proportion of figure and variety of coloring, rises by degrees to perfection under the hand of the artist, from a rude mass of silk or other materials, and according to a pattern lying before him. In accordance with this idea, the Divine Being is here represented as working a shapeless mass, after a plan delineated in his book, into the most curious texture of muscles, bones, veins, ligaments, membranes, lymphatics, &c. most skillfully interwoven and connected with each other, until it becomes a structure with all the parts, lineaments, and functions of a man,—no one of which is to be seen at first, any more than the figures in a hall of silk, before it is fashioned with the needle. The wonders of this workmanship are farther enhanced from the consideration, that, while human artificers require the clearest light for accomplishing their work, the Divine Artist performs it “in secret,” within the dark and narrow recess of the womb. The expression, “How precious are thy thoughts to me,” should be rendered, “How precious are thy contrivances respecting me,” namely, in reference to the exquisite structure and organization of the corporeal frame, on which the Psalmist had fixed his meditations.

more energetic and appropriate than in such passages as these? “Canst thou by searching find out God? Canst thou find out the Almighty to perfection? He is glorious in power, his understanding is infinite, his greatness is unsearchable. The heavens declare the glory of Jehovah, and the firmament showeth his handy-work. All nations before him are as nothing, and they are counted to him as less than nothing and vanity. He meteth out the heavens with a span, and comprehendeth the dust of the earth in a measure. Behold! the heaven and the heaven of heavens cannot contain him. By the word of the Lord were the heavens made, and all the host of them by the spirit of his mouth. He spake, and it was done; he commanded, and it stood fast. He doth great things past finding out, and wonders without number. Great and marvelous are thy works, Lord God Almighty! Touching the Almighty we cannot find him out; he is excellent in power, and his glory is above the earth and the heavens. Who can utter the mighty operations of Jehovah? Who can show forth all his praise?”

Are we led, from the discoveries of modern astronomy, to infer, that numerous worlds beside our own exist throughout the universe? This idea will be found embodied in numerous passages of Scripture, such as the following; “Through faith we understand that the worlds were framed by the word of God.” “In these last days he hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” “Thou hast made heaven, the heaven of heavens, with all their host, and thou preservest them all, and the host of heaven worshipeth thee.” “He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. All the inhabitants of the earth are reputed as nothing in his sight. The nations are as the drop of a bucket; and he doth according to his will in the armies of heaven, and among the inhabitants of the earth.” “He hath prepared his throne in the heavens, and his kingdom ruleth over all.” “When I consider thy heavens—what is man, that thou art mindful of him?” It would be easy to show, were it expedient in the present case, that all such expressions and representations, embody in them the idea of a plurality of worlds, without which they would appear either inexplicable, or as a species of bombast, unworthy of the character of inspired writers. So that, to whatever department of nature we direct our contemplations, we perceive its correspondence with the sentiments expressed in the sacred writings, and find in these writings the most sublime and appropriate language in which to express those emotions which the diversified scenes of the material world are calculated to inspire.

We may now ask, if such an assertion can be made, in truth, with regard to any other writings, ancient or modern, whose sentiments have not been derived from the sacred oracles? Can we find in the writings of all the poets, philosophers and orators of Greece and Rome, sentiments so dignified, appropriate and sublime, in relation to the objects to which we have alluded? Do not such writers frequently misrepresent and even caricature the system of nature? Are not their descriptions of the gods, and the actions they attribute to them, in many instances, mean, ridiculous, unworthy of the character of superior beings, and even in the highest degree immoral and profane? And, if we turn to the literature and the sacred books of the Chinese, the Persians, the Hindoos or the Japanese, shall we find anything superior? And is not the circumstance to which we have

adverted, a strong presumptive evidence that the Scriptures of the Old and New Testament were written under the inspiration of the Almighty; and consequently, that they are "profitable for doctrine, for reproof, and for instruction in righteousness, that the man of God may be made perfect, and thoroughly furnished unto all good works?"

Such is a brief view of some of the advantages which may be derived from history and general science in the study of the Scriptures. There is, indeed, scarcely a branch of useful knowledge, of whatever description, but may be rendered in some way or another, subservient to the elucidation of the sacred oracles, and in enabling us to take a wide and comprehensive view of the facts and doctrines they declare. Were the great body of mankind, therefore, instructed in general knowledge, and accustomed to rational investigations, they would be enabled to study the Scriptures with much greater interest and intelligence than they can now be supposed to do. They would perceive the beauty and sublimity of their language, the dignity and excellence of the sentiments they contain, the purity of their doctrines, and the beneficent tendency of their moral precepts; and, by familiarizing their minds with the numerous and multifarious facts they exhibit, and comparing them with the history of nations, and with passing events, they would gradually acquire an enlightened and comprehensive view of God's superintending providence. The study of the Scriptures, in their native simplicity, with the helps now alluded to, and without intermixture of the technical language of theologians, and of party opinions, would be of vast importance in religion. It would convince the unbiased inquirer how little foundation there is in the Scriptures themselves, for many of those numerous disputes about metaphysical dogmas, which have rent the Christian world into a number of shreds and patches, and produced jealousy and animosity, where love and affection should have appeared predominant. He would soon be enabled to perceive, that the system of Revelation chiefly consists of a series of important facts, connected with the dispensations of God toward our race, and interwoven with a variety of practical and interesting truths; and that the grand design of the whole is to counteract the effects of moral evil, to display the true character of Deity, to promote love to God and man, to inculcate the practice of every heavenly virtue, and to form mankind into one harmonious and affectionate society. He would find none of the technical terms and phraseology which the schoolmen and others have introduced into their systems of theology; nor any of those anathemas, which one sectary has so frequently leveled at another, applied to any one, excepting to those "who love not our Lord Jesus in sincerity." He would naturally be led to the conclusion, that what is not clearly and explicitly stated in the Scriptures, or but obscurely hinted at, in reference to the external government of the church or any other subject, cannot be a matter of primary importance, and consequently, ought never to be the subject of virulent dispute, or the cause of dissension or separation among Christians—and that those things only are to be considered as the prominent and distinguishing truths of religion which are the most frequently reiterated, and expressed with such emphasis, and perspicuity, that "he who runs may read them."

Again, such an intelligent study of the Scriptures as would accompany the acquisition of

general knowledge, would have a tendency to promote the union of the Christian church. Ignorance and distorted views of the truths of revelation are almost uniformly accompanied with illiberality and self-conceit; and where these prevail, silly prejudices are fostered, and party opinions tenaciously adhered to, and magnified into undue importance. But an enlightened mind,—the farther it advances in the path of knowledge and in the study of the Sacred Oracles, the more will it perceive the limited nature of its faculties, and the difficulty of deciding on certain mysterious doctrines; and consequently, the more will it be disposed to grant to every other mind a liberty of thought on subordinate religious subjects, and to make every allowance for those educational prejudices and other causes which have a tendency to warp the mind to certain favorite opinions. And, when such a disposition more generally prevails, and is accompanied with the exercise of Christian love and moderation—the spirit of party will be gradually undermined, and all who recognize the grand and essential features of genuine Christianity will unite in one lovely and harmonious society. But, so long as ignorance and habits of mental inactivity prevail among the great body of the population, such a happy consummation cannot be expected.\*

In short, were the Sacred writings studied with reverence and attention, and those departments of knowledge to which I have alluded brought forward to assist in their investigation, Infidelity would soon feel ashamed of its ignorance and impertinence, and hide its head in retirement and obscurity. It is owing, in a great measure, to ignorance of the Scriptures, that so many avowed infidels are to be found in society. "They speak evil of the things which they know not;" "their mouth speaketh great swelling words" of vanity against truths which they never investigated, and which, of course, they do not understand. Even some of those who have attempted to write against revelation are not ashamed to avow, that they have never either read or studied the writings it contains. Paine, one of the most virulent adversaries of Christianity, had the effrontery to affirm, that, when he wrote the first part of his "Age of Reason," he was without a Bible. "Afterward," he tells us, in schoolboy language, "I procured a Bible and a Testament." Who, but an arrant fool would have made such a declaration, and thus have proclaimed his own impertinence and folly? and who would have listened with patience to such an impudent avowal, had it been made in relation to any other subject? For, to attempt to answer a book which one had not read, is surely the height of presumption and impudence, and plainly indicates, that the mind was previously prejudiced against it, and determined to oppose its sentiments. Others have looked into the Bible, and skimmed over its contents, with the express purpose of finding faults and contradictions. Emerson the mathematician, having imbibed a disrelish for the Scriptures, endeavored to satisfy his mind that they were not divine, by picking out a number of insulated passages, which he conceived to be contradictions, and set them, one opposite to another, in two separate columns, and then was bold enough to aver that he had proved the Bible to be an imposture. Is it any wonder that men who presume to act in this manner should never come to the knowledge of the truth? What book in the world would stand

\* For a more full illustration of this topic see Section V

such an ordeal! There is no treatise on any subject whatever, which, if treated in this manner, might not be made to appear a mass of absurdities and contradictions. If the Bible is to be read at all, it must be perused both with reverence and with intelligence; and there is no one who enters on the study of it, in such a state of mind, but will soon perceive, that it contains "the witness in itself," that it is from God, and will feel, that it is "quick and powerful" in its appeals to the conscience, and a "searcher of the thoughts and intents of the heart." But he who reads it either with scorn, with negligence, or with prejudice, needs not wonder if he shall find himself only confirmed in his folly and unbelief. "For a scorner seeketh wisdom, and findeth it not; but knowledge is easy unto him that hath understanding."

I have dwelt, at considerable length, on the topic of Christianity, because it is a subject of peculiar interest and importance to every individual. If, in systems of education, and in the means by which mankind at large may be enlightened and improved, the knowledge of religion be overlooked, and its moral requisitions disregarded, more evil than good may be the result of the dissemination of general and scientific knowledge. We have a proof of this in the scenes of anarchy, licentiousness and horror which succeeded the first French revolution, when revealed religion was publicly discarded, and atheism, infidelity and fatalism, accompanied with legalized plundering, became "the order of the day." If knowledge is not consecrated to a moral purpose, and prosecuted with a reference to that immortal existence to which we are destined, the utility of its general diffusion might be justly called in question. But, when prosecuted in connection with the important discoveries of revelation, it has a tendency to raise man to the highest dignity of which his nature is susceptible, and to prepare him for more exalted pursuits and enjoyments in the life to come.

## SECTION X.

### MISCELLANEOUS ADVANTAGES OF KNOWLEDGE BRIEFLY STATED.

In this section, I shall briefly advert to several advantages which would flow from a general diffusion of knowledge, not directly included in those which have already been stated.

I. Minds tutored in knowledge and habits of reflection, *would be led to form just estimates of human character and enjoyment.*

The bulk of mankind are apt to form a false estimate of the characters of men, from considering only those adventitious circumstances in which they are placed, and those external trappings with which they are adorned. Wherever wealth and splendor, and high-sounding titles have taken up their residence, the multitude fall down and worship at their shrine. The natural and acquired endowments of the mind are seldom appreciated and respected, unless they are clothed with a dazzling exterior. A man of genius, of virtue and of piety, is not distinguished from the common herd of mankind, unless he can afford to live in an elegant mansion, to entertain convivial parties, and to mingle with the fashionable and polite. The poor and ignorant peasant looks up with a kind of veneration to my lord and my

lady, as if they were a species of superior beings, though, perhaps, with the exception of a few trifling accomplishments, they are scarcely raised above the level of the vulgar whom they despise, in respect to intellectual attainments; and they are often far beneath them in those moral accomplishments which constitute the true glory of man,—being too frequently the slaves of many foolish caprices and unhallowed passions. To pay homage to mere titles, rank or riches, has a tendency to degrade the human mind, and has been the source of all that vassalage, slavery and despotism which have prevailed in the world. On the other hand, the man of rank and fashion looks down with a species of disdain, and considers as unworthy of his notice, the man of talent, or the rational inquirer after truth, if he is clad in a homely dress, and possessed of only a small share of wealth; because, forsooth, he is unqualified to accompany him to horse-races, assemblies, masquerades, and other fashionable entertainments. Many an individual of superlative worth and merit has been thus overlooked by his superiors in rank, and even by the great body of his fellow-men, and has passed through the world almost unnoticed and unknown, except by a few minds congenial to his own. For the beauties and excellencies of *mind* can only be perceived and appreciated by those whose mental faculties have been, in some degree, enlightened and improved, and who are qualified to estimate the value of a jewel, although its casket may be formed of coarse materials, and besmeared with sand and mud.

The multitude form no less erroneous estimates in regard to human happiness. Having felt little other misery than that which arises from poverty, want, or excessive labor, they are apt to imagine, that where riches abound, and the avenues to every sensitive enjoyment are free and unobstructed, there misery can scarcely gain admittance, and the greatest share of human happiness must be found; that where there is wealth there can be little sorrow, and that those who glide along in splendor and affluence can scarcely be acquainted with the cares and anxieties which press so heavily upon the rest of mankind. Hence the ruling passion, which distinguishes the majority of mankind, to aspire after elevated station and rank, and to accumulate riches, although it should be at the expense of trampling under foot every social duty, and every moral principle, and even at the risk of endangering life itself. Hence, the idle and the vicious are led to imagine, that if they can but lay hold of wealth, whether by fraud, by deceit, or by open violence, they will be able to administer nutriment to those desires which, when gratified, will complete their happiness.

It is evident, that nothing can be supposed more effectual for counteracting such fallacious tendencies of the human mind, than the cultivation of reason, the expanding of the intellectual faculties, and the habit of applying the principles of knowledge to the diversified phenomena of human character and conduct. The man whose mind is accustomed to investigation, and to take an extensive range through the regions of science, and who considers his mental powers as the chief characteristic by which he is distinguished in the scale of animal existence, will naturally be guided in his estimates of human character, by *moral* and *intellectual* considerations. His eye will easily penetrate through the thin veil of exterior and adventitious accompaniments, and appreciate what alone is worthy of regard in the characters

of men, whether they be surrounded by wealth and splendor, or immersed in poverty or obscurity. And with respect to human happiness, a person of this description will easily enter into such a train of reasoning as the following, and feel its force:—That, in respect of wealth, what we cannot reach may very well be forborne; that the inequality of happiness on this account is, for the most part, much less than it seems; that the greatness which we admire at a distance, has much fewer advantages, and much less splendor, when we are suffered to approach it; that the happiness which we imagine to be found in high life, is much alloyed and diminished by a variety of foolish passions and domestic cares and anxieties, of which we are generally ignorant; and that the apparent infelicity of the lower stations in society is frequently moderated by various moral and domestic comforts, unknown to many of those who occupy the highest ranks of social life. There is a certain portion of external enjoyment without which no man can be happy; and there is a certain portion of wealth to procure this enjoyment which every rank of society ought to possess, and which even the lowest ranks would obtain, were the movements of the social machine properly conducted. But, to pursue riches, with all the violence of passion, as the chief end of our being, is not only degrading to our intellectual natures, and tends to block up the avenues to tranquil enjoyment, but is fraught with toil and anxiety, and innumerable hazards. "Wealth," says a certain moral writer, "is nothing in itself; it is not useful but when it departs from us; its value is found only in that which it can purchase, which, if we suppose it put to its best use by those that possess it, seems not much to deserve the desire or envy of a wise man. It is certain, that with regard to corporeal enjoyment, money can neither open new avenues to pleasure, nor block up the passages of anguish. Disease and infirmity still continue to torture and enfeeble, perhaps exasperated by luxury, or promoted by softness. With respect to the mind, it has rarely been observed, that wealth contributes much to quicken the discernment, enlarge the capacity, or elevate the imagination; but may, by hiring flattery, or laying diligence asleep, confirm error and harden stupidity."

Such are some of the views and principles by which an enlightened mind will naturally estimate the characters and enjoyments of mankind. Were the great body of the population in every country qualified to enter into such reasonings, and to feel the force of such considerations, it could not fail of being accompanied with many beneficial effects. It would temper that foolish adulation which ignorance and imbecility so frequently offer at the shrine of wealth and splendor; and would undermine those envious and discontented dispositions with which the lower ranks are apt to view the riches and possessions of the great. As moral principles and conduct, associated with intelligence, are the only proper objects of respect in the human character, it would lead persons to form a judgment of the true dignity of man, not by the glitter of affluence, or the splendor of equipage, but by those moral and intellectual qualities and endowments, which, in every station, demand our regard, and which constitute the real glory of the human character. It would tend to counteract the principle of *Avarice*, which has produced so many miseries and mischiefs in society, and to promote that *Contentment* under the allotments of Divine Providence in which consists the chief part of the

happiness of mankind. And while it would counteract the tendency to foolish and immoral pursuits, it would direct to those rational pursuits and enjoyments which are pure and permanent, and congenial to the high dignity and destination of man. In short, were the attention of the higher and influential classes turned away from bounding and horse-racing, masquerades, gambling, and such like frivolous amusements, and directed to the study of useful science, we might expect to behold them patronizing philanthropic and scientific characters in their plans and investigations, and devoting a portion of their wealth to carry forward those improvements by which the comforts of mankind would be increased, and science and art carried nearer to perfection. The twentieth part of that wealth which is too frequently spent in fashionable follies, were it devoted to such purposes, would be of incalculable service to the interests both of humanity and of science.

II. The acquisition of general knowledge would enable persons to profit by their attendance on public instructions.

In the present day, lectures on popular philosophy, astronomy, chemistry, geology, and political economy are occasionally delivered in the principal cities and towns of Great Britain; but, out of a population of thirty or forty thousand, it frequently happens, that scarcely thirty or forty individuals can be collected to listen to instructions on such subjects. This, no doubt, is partly owing to the fee demanded for admission, which is sometimes beyond the reach of many intelligent persons in the lower walks of life. But it is chiefly owing to the want of taste for such branches of knowledge—to ignorance of the elements of general science—and to unacquaintance with the terms which require to be used in the explanation of such subjects, arising from the want of intellectual instruction in early life.—Even of the few who generally attend such lectures, there is not perhaps the one half who can enter with intelligence into the train of reasoning and illustration brought forward by the lecturer, or feel much interest in the discussions, excepting when their eyes are dazzled with some flashy experiment. Hence it follows, that very little knowledge comparatively can be communicated in this way to the population at large, owing to the deficiency of previous instruction,—and that systems of intellectual education, more extensive and efficient than those which have hitherto been in operation, require to be adopted, before the great body of the people can be supposed to profit by attendance on courses of lectures on any department of knowledge.

The same remark will apply, with a few modifications, to the instructions, delivered by the teachers of religion. For want of a proper foundation being previously laid, in the exercise of the rational faculty, and the acquisition of general information, comparatively little advantage is derived from the sermons and expository lectures delivered by the ministers of the Gospel. Of a thousand individuals which may compose a worshipping assembly where religious instructions are imparted, there are seldom above two hundred (and most frequently much fewer) that can give any intelligent account of the train of thought which has been pursued, or the topics which have been illustrated in the discourses to which they have professed to listen. This may be owing, in many instances, to the dry and abstract method by which certain preachers construct their dis-

courses, and to the want of energy, and the dull and monotonous manner in which they are delivered. But, in the majority of instances, it is obviously owing to habits of *inattention* to subjects of an intellectual nature—to an incapacity for following a train of illustration or reasoning—and to the want of acquaintance with the meaning of many terms which theological instructors find it expedient to use in the construction of their discourses—and such deficiencies are to be ascribed to the mental faculties not having been exercised from infancy in the pursuit of knowledge and in rational investigations.

This deficiency of knowledge and intellectual culture seems to be virtually acknowledged by the ministers of religion; since, in their general discourses, they confine themselves, for the most part, to the elucidation of the *first principles* of religion. Instead of exhibiting a luminous and comprehensive view of the whole scenery of divine revelation, and illustrating its various parts from the history of nations, the system of nature, and the scenes of human life—they generally confine their discussions to a few topics connected with what are termed the fundamental doctrines of the Gospel. Instead of “going on to perfection,” as the Apostle Paul exhorts, by tracing the elements of Christianity in all their bearings on moral conduct and Christian contemplation, and endeavoring to carry forward the mind to the most enlarged views of the perfections of God and the “glory of his kingdom”—they feel themselves under the necessity of recurring again and again to “the first principles of the doctrine of Christ”—feeding their hearers “with milk” instead of “strong meat.” And the reason assigned for waiving the consideration of the more sublime topics of natural and revealed religion, and thus limiting the subject of their discussions, is that their hearers are unqualified to follow them in the arguments and illustrations which behooved to be brought forward on such subjects—that such an attempt would be like speaking to the winds or beating the air, and would infallibly mar their edification. If this reason be valid (and that it is partly so there can be little doubt), it implies, that some glaring deficiency must exist in the mental culture of the great body of professing Christians, and that it ought to be remedied by every proper mean, in order that they may be qualified to advance in the knowledge of the attributes, the works, and the ways of God, and to “go on unto perfection.”

It is foretold in the sacred oracles, that “men shall speak of the might of God’s terrible acts,” that “his saints shall speak of *the glory of his kingdom*, and talk of his *power*, to make known to the sons of men his mighty operations and the glorious majesty of his kingdom.” This prediction has never yet been fulfilled in reference to the great body of the Christian church. For, where do we find one out of twenty among the hearers of the Gospel capable of rehearsing the “terrible acts” of God, either in his moral or his physical operations—of tracing the dispensations of his providence toward nations and communities, in a connected series, from the commencement of time, through the successive periods of history—and of comparing the desolations of cities and the ruin of empires with the declarations of ancient prophecy? Where do we find one out of a hundred capable of expatiating on the “power” of Jehovah, and on the most striking displays of this perfection which are exhibited throughout the vast creation? Or where shall we find those who are qualified to display the

magnificence of that empire which is “established in the heavens,” embracing within its boundaries thousands of suns and ten thousands of worlds—or “to speak,” with intelligence, “of the glory of that kingdom which ruleth over all,” and thus “to make known to others the mighty operations” carried on by Jehovah, “and the *glorious majesty* of his kingdom?” It is obvious that no such qualifications yet exist among the *majority* of members which compose the visible church. And yet the predictions to which we refer *must be realized*, at some period or another, in the history of the divine dispensations. And is it not desirable that they should, in some degree, be realized in our own times? And, if so, ought we not to exert all our influence and energies in endeavoring to accomplish so important and desirable an object? And, in what manner are our energies in this respect to be exerted, but in concerting and executing, without delay, plans for the universal *intellectual* instruction of mankind? For, without the communication of knowledge to a far greater extent, and much more diversified than what has even yet been considered necessary for ordinary Christians, we can never expect to behold in the visible church “saints” endowed with such sublime qualifications as those to which we have alluded, or the approach of that auspicious era when “all shall know the Lord,” in the highest sense of the expression, “from the least even to the greatest.”

To obtain a comprehensive, and as far as possible, a *complete* view of the system of revelation in all its parts and bearings, and to be enabled to comply with all its requirements, is both the duty and the interest of every man. But, in order to this attainment, there must be acquired a certain habit of thinking and of meditating. In vain does a person turn over whole volumes, and attempt to peruse catechisms, bodies of divinity, or even the Scriptures themselves,—he can never comprehend the dependencies, connections and bearings of divine truth, and the facts they explain and illustrate, unless he acquire a habit of arranging ideas, of laying down principles, and deducing conclusions. But this habit cannot be acquired without a continued series of instructions, especially in the early part of life, accompanied with serious attention and profound application. For want of such pre-requisites the great body of Christians do not reap half the benefit they otherwise might from the preaching of the Gospel; and “when for the time they ought to be teachers of others, they have still need that one teach them again, which be the first principles of the oracles of God.” “Hence it is,” says a celebrated preacher, “that the greatest part of our sermons produce so little fruit, because sermons are, at least they ought to be, connected discourses, in which the principle founds the consequence, and the consequence follows the principle: all which supposes in the hearers a habit of meditation and attention. For the same reason, we are apt to be offended when anybody attempts to draw us out of the sphere of our prejudices, and are not only ignorant, but ignorant from gravity, and derive, I know not what glory from our own stupidity. Hence it is, that a preacher is seldom or never allowed to *soar* in his sermons, to rise into the contemplation of some lofty and rapturous objects, but must always descend to the *first principles* of religion, as if he preached for the first time, or as if his auditors for the first time heard. Hence our preachers seem to lead us into obscure paths, and to lose us in abstract speculations, when they treat of some of

the attributes of God, such as his faithfulness, his love of order, his regard for his intelligent creatures. It is owing to this that we are, in some sense, well acquainted with some truths of religion, while we remain entirely ignorant of others. Hence also it is, that some doctrines which are true in themselves, demonstrated in our Scriptures, and essential to religion, become errors, yea sources of many errors in our mouths, because we consider them only in themselves, and not in connection with other doctrines, or in the proper places to which they belong in the system of religion."

Were we then, without delay, to set on foot plans of universal instruction, on a rational principle—were the young generation to be universally trained up in rational exercises and habits of reflection, first at Infant Schools, and afterward at seminaries of a higher order, conducted on the same intellectual principle, and this system of tuition continued to the age of manhood, we should, ere long, behold a wonderful change in the state of society, in the intelligence of the Christian people, and in the illustrations of religion which would be introduced into the pulpit. We should behold thousands of intelligent worshippers crowding our religious assemblies, with minds prepared for receiving instruction, and eagerly listening to arguments and illustrations in reference to the most sublime and important subjects. We should behold our preachers explaining the first principles of religion with such clearness and energy, that they should seldom need to recur to the subject, "soaring in their sermons," rising into "the contemplation of some lofty and rapturous objects"—displaying the majesty and supremacy of God in the operation of his moral government among the nations, descanting on his glorious attributes, exhibiting his wisdom in the arrangements of nature and the movements of his providence, illustrating his omnipotence and grandeur from the glories of the firmament, and the magnitude of the universe—directing their hearers to the contemplation of the works of his hand as illustrations of the declarations of his word—demonstrating the truth of revelation from its powerful and beneficent effects—enforcing the holy tempers and the duties which religion requires from every rational and scriptural motive—illustrating the effects of moral evil from the history of nations and the miseries in which it has involved individuals and societies—expatiating on schemes of philanthropy for the improvement of mankind, and the conversion of the heathen, and displaying the love and mercy of God toward our race, and the connections and bearings of the work of redemption, in its relation to the angelic tribes and other beings, and in its glorious and happy consequences on unnumbered multitudes of mankind, throughout the ages of eternity. In such a state of Christian society we should have no dull monotonous preachers, skimming over the surface of an abstract subject, in a twenty minutes' sermon, and leaving their hearers as dull, and lifeless, and uninformed as they found them; but all our public services would be conducted with life, and energy, and pathos, and by men of sanctified dispositions and enlightened understandings, "not given to" idleness and "filthy lucre," but having their whole faculties absorbed in the study of the word, the ways, and the works of God. And, in order to expand the minds of the Christian people, and to prepare them for listening with intelligence to such instructions, we should have Courses of Lectures on Natural History, Philosophy, Astro-

nomy, and General History, attended by *thousands* of anxious inquirers, instead of the *tens* which can now be induced to attend on such means of instruction. For knowledge, when it is clearly exhibited, and where a previous desire has been excited for its acquisition, is a source of enjoyment to the human mind in every stage of its progress, from the years of infancy to the latest period of mortal existence

III. Such a diffusion of knowledge as that to which we have now adverted, *would introduce a spirit of tolerance and moderation, and prevent the recurrence of those persecutions for conscience' sake, which have so much disgraced the world.*

It is a striking and most melancholy fact in the history of man, that the most dreadful sufferings and tortures ever felt by human beings, have been inflicted on account of differences of opinion respecting the dogmas and the ceremonies of religion. Men have been suffered to remain villains, cheats and robbers, deceitful, profligate and profane, to invade the territories of their unoffending neighbors, to burn cities and towns, to lay waste provinces, and slaughter thousands of their fellow-creatures, and to pass with impunity; while, in numerous instances, the most pious, upright, and philanthropic characters have been hurried like criminals to stakes, gibbets, racks, and flames, merely for holding an opinion different from their superiors respecting a doctrine in religion, or the manner in which the Divine Being ought to be worshiped. In the early ages of Christianity, under the emperor Nero, the Christians were wrapped up in the skins of wild beasts, and some of them in this state worried and devoured by dogs; others were crucified, and others dressed in shirts made stiff with wax, fixed to axle trees, and set on fire, and consumed in the gardens at Rome. Such dreadful persecutions continued, under the heathen emperors, with a few intervals, to the time of Constantine, a period of more than two hundred and thirty years. It might not be so much to be wondered at that pagans should persecute the followers of Christ; but it was not long before pretended Christians began to persecute one another on account of certain shades of difference in their religious opinions. The persecutions to which the Waldenses and Albigenses were subjected by the Popish church, and strangling and burning of supposed heretics, and the tortures inflicted on those suspected of favoring the doctrines of Protestantism by the Spanish inquisition—a court whose history is written in flames, and in characters of blood,—exhibit a series of diabolical cruelties, the recital of which is enough to make "the ears of every one tingle," and to make him feel as if he were degraded in belonging to a race of intelligences capable of perpetrating such dreadful enormities.

Even in the British isles such persecutions have raged, and such cruelties have been perpetrated, and that, too, in the name of the benevolent religion of Jesus Christ. In our times, the more appalling and horrific forms which persecution formerly assumed, have been set aside by the civil laws of the country, but *its spirit still remains*, and manifests itself in a variety of different shapes. What other name can be given to a power which prevents a numerous and respectable body of men from holding certain civil offices and emoluments, because they do not belong to an established church, and yet *compels* them to contribute to the maintenance of the ministers of that church, although they do not recognize them as their religious instructors? that denies to a

dissenter, or his children, the privilege of being interred in what is called consecrated ground, and refuses to allow a bell to be tolled at their funerals?—that, in Scotland, prevents a person, however distinguished for moral qualifications and intellectual acquirements, from being eligible as teacher of a parochial school, if he is not connected with the established church? and in many other ways attempts to *degrade* thousands of individuals on account of their thinking and acting according to the dictates of their conscience? It is true, indeed, that fires, and racks, and tortures, and gibbets, and thumb-screws are no longer applied as punishments for differences of opinion in religion, for the strong hand of the civil law interposes to prevent them. But were no such power interposed, the principle which sanctions such deprivations as those now mentioned, if carried out to all its legitimate consequences, might soon lead to as dreadful persecutions as those which have already entailed indelible disgrace on the race of man.

Such a spirit of intolerance and persecution is directly opposed to every rational principle, to every generous and humane feeling, to every precept of Christianity, and to every disposition inculcated by the religion of Jesus. *It is the height of absurdity to enforce* belief in any doctrine or tenet, by the application of *physical power*, for it never can produce the intended effect; it may harden and render persons more obstinate in their opinions, but it can never convey conviction to the understanding. And if men had not acted like fools and idiots, as well as like demons, such a force, in such cases, would never have been applied. And, as such an attempt is *irrational*, so it is *criminal* in the highest degree, to aim at producing conviction by the application of flames, or by the point of the sword; being at direct variance both with the *precepts* and the *practice* of the Benevolent Founder of our holy religion.

We have, therefore, the strongest reason to conclude, that were the light of science and of Christianity universally diffused, the hydra of persecution would never dare, in any shape, to lift up its heads again in the world. As it was during the dark ages that it raged in its most horrific forms, so the light of intelligence would force it back to the infernal regions whence it arose, as the wild beasts of the forest betake themselves to their dens and thickets at the approach of the rising sun. Wherever reason holds its ascendancy in the mind, and the benevolence of Christianity is the great principle of human action, persecution will never be resorted to, either for extirpating error or enforcing belief in any opinions. An enlightened mind will at once perceive, that in punishing erroneous opinions by fines, imprisonment, racks, and flames, *there is no fitness* between the *punishment* and the supposed *crime*. The crime is a mental error, but penal laws have no internal operation on the mind, except to exasperate its feelings against the power that enforces them, and to confirm it more strongly in the opinions it has embraced. Errors of judgment, whether religious or political, can only be overturned by *arguments* and calm reasoning, and all the civil and ecclesiastical despots on earth, with all their edicts, and bulls, and tortures, will never be able to extirpate them in any other way. For the more that force is resorted to to compel belief in any system of opinions, the more will the mind revolt at such an attempt, and the more will it be convinced, that such a system is worthless and untenable, since it requires such irrational measures for its support. It can only tend to produce dissimulation, and to

increase the number of hypocrites and deceivers. An enlightened mind will also perceive, that such conduct is no less *irreligious* than it is irrational; for, where persecution begins religion ends. Religion proclaims “peace on earth and good will to men;” all its doctrines, laws, and ordinances are intended to promote the happiness of mankind, both in “the life that now is and that which is to come.” But actions which tend to *injure* men in their persons, liberty, or property, under the pretense of converting them from error, must be directly repugnant to the spirit of that religion which is “pure and peaceable, gentle, and easy to be entreated,” and to the character of that Benevolent Being, whose “tender mercies are over all his works.” If our religion *required* for its establishment in the world, the infliction of civil pains and penalties on those who oppose it, it would be unworthy of being supported by any rational being; and it is a sure evidence that it is not the genuine religion of the Bible, but error and human inventions, under the mask of Christianity, that are intended to be established, when such means are employed for its propagation and support. It requires very little reflection to perceive, that religion does not consist in mere opinions or ceremonial observances, but in the cultivation and exercise of those heavenly virtues and dispositions which tend to cement the family of mankind in brotherly affection, and to prepare them for the intercourses and employments of the celestial world; and if these are wanting or disregarded, religion becomes a mere inanity, and it is of little consequence what opinions men profess to entertain respecting it.

In short, in an enlightened state of society, men would be disposed to allow the utmost freedom of thought on every subject, not inconsistent with the good order of society, and would nevertheless hold the most friendly intercourse with each other. They would clearly discern, that the best way to reclaim the vicious, and to convert the erroneous, is, not to rail and to threaten, but to be affable and gentle, to bring forward cogent arguments, and “in meekness to instruct those who oppose themselves to the truth.” They would see, that many of those opinions and dogmas, in regard to religion, which have created heart-burnings and dissensions, are comparatively of trivial importance,—that the doctrines in which all Christians agree are much more numerous, and of far greater importance, than those about which they differ,—that there are subjects on which the limited faculties of human beings are unable to form any clear or decisive opinions,—that the mind must form its opinions,—in accordance with the limited or the expansive range of its intellectual vision,—that where its mental view is narrow and confined, its conclusions must be somewhat different from those which are deduced by a mind qualified to take in a more extensive field of vision,—that the philosopher whose mind takes in at a grasp the general system of the world, and the diversified phenomena of the universe, must have ideas and modes of thinking materially different from those of the peasant, whose views are limited chiefly to the confines of his parish, and the objects immediately around him,—that there are few men *willfully* erroneous, and that ignorance and vice are the principal causes of false and untenable opinions,—that due allowance ought always to be made for educational biases, local prejudices, social influence, and the range of thought to which individuals have been accustomed,—that the exercise of love toward God and man is of infinitely greater importance than

mere coincidence in opinion, and that a complete unanimity of opinion on every subject is not to be expected in the present state, perhaps not even in the future world. Were such considerations taken into account (and they would be all recognized in an enlightened state of society), those contentions and animosities which now rankle in the Christian church, and separate the different sectaries, would be laid to rest, persecution in every shape would be held in universal abhorrence, and peace, moderation, and candor would distinguish the friends of religion and all classes of society.

IV.—A universal diffusion of knowledge would *vanquish the antipathies of nations*, and tend to produce *union and harmony among mankind*.

“God hath made of one blood all nations of men, for to dwell on all the face of the earth.” But although they are all the offspring of one Almighty Being, and descended from one original human pair, they have hitherto lived, for the most part, in a state of strife and variance, of contention and warfare. The history of the world contains little else than details of the dissensions of nations, the feuds of chieftains, “the tumults of the people,” the revolutions of empires, and the scenes of devastation and carnage which have followed in their train. If we go as far back in our researches as the earliest historical records can carry us, we shall find that wars have prevailed, almost without intermission, in every age, in every country, and among every tribe. No sooner has one series of battles terminated than preparations have been made for another; and, in such contests, magnificent cities have been tumbled into ruins, provinces desolated, kingdoms rent asunder, and thousands of thousands of human beings slaughtered with all the ferocity of infernal demons. It is not beyond the bounds of probability to suppose, that, in those scenes of warfare, the eighth part of the human race, in every age, has been destroyed, or, a number of mankind amounting to nearly *twenty thousand millions*, which is equal to twenty-five times the number of inhabitants presently existing in the world. And the leaders in such diabolical exploits, so far from repenting of their atrocities, have generally been disposed to glory in their crimes.

Hence the jealousies, the antipathies, and the hatred which have subsisted, and which still subsist, between neighboring nations. The Turks hate the Greeks, and, as far as in their power, inflict upon them every species of cruelty and injustice. The Chinese hate the Europeans, cheat them if they can, and pride themselves in their fancied superiority over all other nations. The Moors of Africa hate the negroes, plunder their villages, and reduce them to slavery; the King of Dahomey wages almost continual war with the neighboring tribes, and adorns the walls of his palace with the skulls of prisoners taken in battle. The Algerines and the emperors of Morocco live in a state of continual warfare with Christian nations, seize upon their ships, and reduce their crews to slavery. The *Monucaboes*, who inhabit the inland part of Malacca, live at variance with all around them, and never fail to set fire to the ripening grain in every field that is unprotected and uninclosed. The Arabians are set against every other nation, and roam through their deserts, attacking caravans and travelers of every description. The inhabitants of one part of New Zealand are almost in a continual state of enmity against those of another, and the natives of almost

every island in the Indian and Pacific oceans, <sup>1</sup> not engaged in actual contests, are in a state warlike attitude with regard to each other. Even nations advanced to high degrees of civilization, are found indulging the meanest and most unreasonable jealousies and antipathies in relation to one another. The French and the English, whom nature has separated only by a narrow channel of the sea, and who are distinguished above all other nations for their discoveries and improvements in the arts, have, for centuries, fostered a spirit of jealousy and rivalry which has produced political animosities, hatred, wars, and ruin to the financial and commercial interests of both nations. During the wars which succeeded the French revolution, this spirit of hatred and enmity rose to such a pitch, that a large portion of each nation would have, with pleasure, beheld the other hurled with fury into the infernal regions.\*

Is there no prospect, then, that such antipathies shall ever be extirpated, and harmony restored to the distracted nations? Shall the earth be forever swept with the besom of destruction? Shall war continue its ravages without intermission? Shall hatred still rankle among all nations, and Peace never wave its olive branch over the world? Are we to sit down in hopeless despair, that a union among the nations will ever be effected, because wars have continued since the beginning of the world? No,—we have no reason to despair of ultimate success, when the moral machinery, calculated to effectuate the object, shall be set in motion. As ignorance is the parent of vice, the nurse of pride, avarice, ambition, and other unhalloved passions, from which wars derive their origin, so, when the strongholds of ignorance shall be demolished, and the light of intelligence shall shed its influence over the world, and the opposite principles of humility, moderation, and benevolence shall pervade the minds of men, the foundations of the system of warfare will be shaken, and a basis laid for the establishment of universal peace. However long the ravages of war have desolated and convulsed the world, it is announced in the decree of heaven, that a period shall arrive “when wars shall cease unto the ends of the earth.” And the era when warriors “shall beat their swords into plowshares and their spears into pruning hooks, and learn the art of war no more,” is coeval with the period foretold in ancient prophecy, when “the knowledge of the Lord shall cover the earth, and when all shall know him from the least to the greatest.”

Knowledge has a tendency to unite the hearts of all who are engaged in its pursuit; it forms a bond of union among its votaries more firm and permanent than that which unites princes and statesmen; especially if it is conjoined with Christian principles and virtuous dispositions. Congeniality of sentiments, and similarity of pursuits, gradually weaken the force of vulgar prejudices, and tend to demolish those barriers which the jealousies of nations have thrown around each other. True philosophers, whether English, Swedish, Russian, Swiss, German, or Italian, maintain an intimate and affectionate correspondence with each other on every subject of literature and

\* During the wars alluded to, a gentleman (conversing with the author on the subject), who was uttering the most virulent invectives against the French, concluded by saying, “After all I wish no great evil to the French, I only wish they were all safely landed in heaven,” plainly intimating that he considered them unworthy to live upon the earth, and that the sooner they were cut off from it and sent to the other world, so much the better, whether their fate should be to dwell in the shades of Tartarus or the abodes of Elysium.



science, notwithstanding the antipathies of their respective nations. During the late long-continued and destructive warfare between the French and English, which was carried on with unprecedented hostility and rancor, the naturalists, mathematicians, astronomers, and chemists of the two countries, held the most friendly correspondence in relation to the subjects connected with their respective departments, in so far as the jealousies of their political rulers would permit. In the communication of the French and English philosophers respecting the progress of scientific discovery, we find few traces of nationality, and should scarcely be able to learn from such communications that their respective nations were engaged in warfare, unless when they lament the obstructions which interrupted their regular correspondence, and their injurious effects on the interests of science. It is a well known fact, that, during the late war, when political animosities ran so high, the National Institute of France announced prizes for the discussion of scientific questions, and invited the learned in other nations, not even excepting the English, to engage in the competition; and one of our countrymen, Sir Humphrey Davy, actually obtained one of the most valuable and distinguished of these honorary awards.

When knowledge is conjoined with a recognition of the Christian precept, "Thou shalt love thy neighbor as thyself," its possessor will easily be made to enter into such considerations as the following, and to feel their force:—That all men, to whatever nation or tribe they belong, are the children of one Almighty Parent, endowed with the same corporeal organs, the same intellectual powers, and the same lineaments of the Divine image—that they are subject to the same animal and intellectual wants, exposed to the same accidents and calamities, and susceptible of the same pleasures and enjoyments—that they have the same capacities for attaining to higher degrees of knowledge and felicity, and enjoy the same hopes and prospects of a blessed immortality—that God distributes among them all, thousands of benefits, embellishing their habitations with the same rural beauties, causing the same sun to enlighten them, the same vital air to make their lungs play, and the same rains and dews to irrigate their ground, and ripen their fields to harvest—that they are all capable of performing noble achievements, heroic exploits, vast enterprises; of displaying illustrious virtues, and of making important discoveries and improvements—that they are all connected together by numerous ties and relations, preparing for each other the bounties of Nature and the productions of art, and conveying them by sea and land from one country to another; one nation furnishing tea, another sugar, another wine, another silk, another cotton, and another distributing its manufactures in both hemispheres of the globe—in short, that they are all under the moral government of the same omnipotent Being, who "hath made of one blood all nations of men to dwell on the face of all the earth, who hath determined the boundaries of their habitations," who carries them yearly around the center of light and heat, and who "gives them rain from heaven and fruitful seasons, filling their hearts with food and gladness." How various, then, the ties, how sacred and indissoluble the bonds, which should unite men of all nations! Every man, whether he be a Jew or a Greek, a Barbarian or a Scythian, a Turk or a Frenchman, a German or a Swede, a Hottentot or an Indian, an Englishman or a Chinese, is to be considered as our kinsman and our

brother, and, as such, ought to be embraced with benevolence and affection. In whatever region of the globe he resides, whatever customs or manners he adopts, and to whatever religious system he adheres, he is a member of the same family to which we all belong. And shall we feel indifferent to our brethren, shall we indulge resentment and hostility toward them, because they are separated from us by a river, by a channel, by an arm of the sea, by a range of mountains, or by an arbitrary line drawn by the jealousy of despots, or because their government and policy are different from ours? Ought we not, on the contrary, to take a cordial interest in everything that concerns them—to rejoice in their prosperity, to feel compassion on account of the ravages, desolation, and misery which error and folly, vice and tyranny may have produced among them; and to alleviate, to the utmost of our power, the misfortunes and oppressions under which they groan? Reason, as well as Christianity, spurns at that narrow-minded patriotism which confines its regards to a particular country, and would promote its interests by any means, although it should prove injurious to every other nation. Whatever tends to the general good of the whole human family, will ultimately be found conducive to the prosperity and happiness of every particular nation and tribe; while, on the other hand, a selfish and ungenerous conduct toward other communities, and an attempt to injure or degrade them, will seldom fail to deprive us of the benefits we wished to secure, and to expose us to the evils we intended to avert. Such appear in fact to be the principles of God's moral government among the nations, and such the sanctions by which the laws of natural justice are enforced.

Were such sentiments universally recognized and appreciated, the antipathies of nations would speedily be vanquished, and union and harmony prevail among all the kindreds of the earth. And what a multitude of advantages would ensue—what a variety of interesting scenes would be presented—what an immense number of delightful associations would be produced, were such a union effected among mankind! Were men over all the globe living in peace and harmony, every sea would be navigated, every region explored, its scenery described, its productions collected, its botanical peculiarities ascertained, and its geological structure investigated. The geography of the globe would be brought to perfection; its beauties, harmonies, and sublimities displayed, and the useful productions of every clime transported to every country, and cultivated in every land. Science would, of course, be improved, and its boundaries enlarged; new physical facts would be discovered for confirming and illustrating its principles, and a broad foundation laid for carrying it to perfection. While, at present, every traveler in quest of scientific knowledge in foreign lands, is limited in his excursions, and even exposed to imminent danger, by the rancor of savage tribes and the jealousy of despotic governments—in such a state of things, every facility would be given to his researches, and all the documents of history, and the treasures of nature and art, laid open to his inspection. He would be conducted, as a friend and brother, through every city and rural scene; the processes of arts and manufactures, the curiosities of nature, and the archives of literature and science would be laid open to his view; and he would return to his native land loaded with whatever is curious and useful in nature and art, and enriched with new accessions to his treasures of knowledge. The knowledge and arts of one country would

thus be quickly transported to another; agricultural, manufacturing and mechanical improvements would be gradually introduced into every region; barren wastes would be cultivated, forests cut down, marshes drained, cities founded, temples, schools and academies erected, modes of rapid communication between distant countries established, mutual interchanges of affection promoted, and "the once barren deserts made to rejoice and blossom as the rose."

We should then behold the inhabitants of distant countries arriving on our shores—not with tomahawks, clubs, spears, muskets, and other hostile weapons, but with the symbols of peace and the productions of their respective climes. We should behold the Malaysians, the Chinese, the Cambodians, the Burmese, the Persians and the Japanese, unfurling their banners on our coasts and rivers, unloading their cargoes of tea, coffee, silks, nankeens, embroideries, carpets, pearls, diamonds, and gold and silver ornaments and utensils—traversing our streets and squares in the costume of their respective countries, gazing at our shops and edifices, wondering at our manners and customs, mingling in our assemblies, holding intercourse with our artists and philosophers, attending our scientific lectures and experiments, acquiring a knowledge of our arts and sciences, and returning to their native climes to report to their countrymen the information they had received, and to introduce among them our discoveries and improvements. "We should behold the tawny Indians of Southern Asia forcing their way up its mighty rivers in their leathern canoes, to the extremities of the north, and displaying on the frozen shores of the icy sea, the riches of the Ganges; the Laplander covered with warm fur arriving in southern markets, in his sledge drawn by reindeer, and exposing for sale the sable skins and furs of Siberia; and the copper-colored American Indian traversing the Antilles, and conveying from isle to isle his gold and emeralds." We should occasionally behold numerous caravans of Arabians, mounted on their dromedaries and camels, and tribes of Tartars, Bedouins, and Moors visiting the civilized countries of Europe, laden with the rarities and riches of their respective countries, admiring the splendor of our cities and public edifices, learning our arts and manufactures, acquiring a knowledge of our literature and sciences, purchasing our commodities, procuring specimens of our philosophical instruments, steam-engines, and mechanical powers—inviting agriculturists, artists, mechanics, teachers, ministers of religion, mathematicians and philosophers, to settle among them, for the purpose of improving their system of husbandry, rearing cities, towns and villages, disseminating useful knowledge, and introducing the arts and enjoyments of civilized society—at the same time inviting them to contract marriages with their sisters and daughters, and thus, by new alliances, to reunite the branches of the human family, which, though descended from one common parent, have been so long disunited,—and which disunion, national prejudices and antipathies, as well as climate and complexion, have tended to perpetuate. And, while we were thus instrumental in imparting knowledge and improvements to other nations, we ourselves should reap innumerable advantages. Our travelers and navigators, into whatever regions they might wish to penetrate, would feel secure from every hostile attack, and would recognize in every one they met a friend and a brother, ready to relieve their necessities, to contribute to their comfort, and to direct them in their mercantile arrangements and scientific re-

searches. Our merchants and manufacturers would find numerous emporiums for their goods, and new openings for commercial enterprise, and would import from other countries new conveniences and comforts for the use of their countrymen at home.

From such friendly intercourses we should learn, more particularly than we have yet done, the *history* of other nations, and the peculiar circumstances in which they have existed, particularly of those tribes which have been considered as moving beyond the range of civilized society. All that we at present know of the history of many foreign nations, consists of a few insulated sketches and anecdotes, picked up at random by travelers who passed only a few days or weeks in the countries they describe, who were beheld with suspicion, and were imperfectly acquainted with the languages of the inhabitants. But, from a familiar and confidential intercourse, we should become acquainted with the whole series of their history, so far as it is known, which might not only be curious and interesting in itself, but might throw a light on the records of other nations, on the facts of sacred history, and on the general history of the world. We might thus know something of the circumstances which attended the early *dispersion* of mankind,—the motives which determined each tribe to choose its separate habitation in an unknown region, and which induced them to cross unknown arms of the sea, to traverse mountains which presented no path, and rivers which had not yet received a name, and whose commencement and termination were alike unknown. The information which distant tribes refuse us, when we approach them like warlike adventurers or ambitious merchants, would be freely communicated, when we mingled with them as friends and benefactors, and especially, after we had been instrumental in meliorating their physical and moral condition, and in communicating to them our improvements.

And, in the name of all that is sacred and benevolent, what should hinder such harmonious and affectionate intercourses between nations from being universally realized? Are we not all brethren of one family? Have we not all one Father? Has not one God created us? Does not the same planet support us, and the same atmosphere surround us? Does not the same sun cheer and enlighten us? Have we not the same physical organization, the same mental powers, and the same immortal destination? And is it not the interest of every individual of the human family that such a friendly intercourse should be established? Are there any *insuperable* obstructions, any *impassable* barriers, any *natural impossibilities*, that prevent such a union among the nations? No,—knowledge, combined with moral principle and true religion, if universally diffused, would speedily effectuate this wonderful transformation. Enlighten the understanding, direct the moral powers of man, extend the knowledge of Christianity through the world, and a broad foundation will be laid for universal improvement, and *universal friendship* among all nations.

But, in order that we may be instrumental in preparing the way for so desirable an event, our conduct toward other nations, and particularly toward uncivilized tribes, must be very different from what it has generally been in the ages that are past. We must become, not the plunderers and destroyers, but the instructors and the benefactors of mankind. Instead of sending forth the artillery of war, for the subjugation of distant nations, we must uniformly display the banner

of love and the branch of Peace; instead of dispatching crowds of needy adventurers, fired with the accursed love of gold, to plunder and to kill, like the Spaniards in their conquest of Mexico and Peru,—we must send forth armies of enlightened benefactors, to traverse the benighted nations, to carry the knowledge of divine truth within the region of Pagan darkness, to impart to them the blessings of instruction, and the comforts and conveniences of civilized life. Instead of leading on their shores swords and spears and musketry,—plowshares, pruning hooks, and every other agricultural implement, must be plentifully supplied to all the inhabitants. Instead of carrying into slavery their children and relatives, and imbiting their lives with cruel treatment, like the Spaniards and the Portuguese, in reference to the African negroes, we must proclaim “liberty to the captives, and the opening of the prison-doors to them that are bound.” In short, our conduct must be almost diametrically opposite to that which political intriguers have generally pursued toward other states, if we would promote union among the nations. Our selfishness must be changed into beneficence, our pride into humility, our avarice into generosity, and our malignity into kindness and benevolence. Kindness and benevolent attentions will sometimes subdue even the most ferocious animals, and will seldom fail to soften the breast of the most savage people, and to win their affections. There is scarcely an individual within the range of the human species, or even within the range of animated nature, but is susceptible of the impressions of love; and if such principles and affections were to direct the future intercourses of nations, we might expect, ere long, to behold the commencement of that happy era, when “the wilderness and solitary place shall be glad, when nation shall no longer lift up sword against nation, when righteousness and praise shall spring forth before all the nations, and when there shall be nothing to hurt or destroy” among all the families of the earth.

V.—A general diffusion of knowledge would be one general mean of promoting *union in the Christian Church*.

It is a lamentable fact, that throughout the whole world, there is no system of religion, the votaries of which are subdivided into so many sectaries as those who profess an adherence to the Christian faith. Within the limits of Great Britain, there are perhaps not much fewer than a hundred different denominations of Christians belonging to the Protestant church. We have Calvinists, Arminians, Baxterians, Antinomians, Arians and Unitarians, Episcopalians, Presbyterians, Methodists, Baptists, and Independents,—Seceders, Brownists, Sandemanians, Quakers, Moravians, Swedenborgians, Millenarians, Sabbatarians, Universalists, Sublapsarians, Supralapsarians, Dunkers, Killamites, Shakers, &c. Of some of these there are several subdivisions. Thus, there are three or four denominations of Seceders, four or five of Baptists, three or four of Methodists, and two or three of Glassites or Sandemanians. Most of these denominations recognize the leading truths of divine revelation,—the natural and moral attributes of the Deity,—the fall of man,—the necessity of a Saviour,—the incarnation of Christ,—the indispensable duty of faith in him for the remission of sins,—the necessity of regeneration, and of holiness in principle and practice,—the obligation of the moral law,—the doctrine of a resurrection from the dead, and of a future state of rewards and punishments,—in short,

everything by which Christianity is distinguished from Mahomedanism, Pagan idolatry, and all the other systems of religion that prevail in the world. Yet, while agreeing in the leading doctrines of the Christian faith, they continue in a state of separation from each other, as if they had no common bond of union, and, as rival sects, are too frequently in a state of alienation, and even of open hostility. The points in which they differ are frequently so minute as to be incapable of being accurately defined, or rendered palpable to an impartial inquirer. Where the difference is most apparent, it consists chiefly in a diversity of opinion respecting such questions as the following:—Whether the election of man to eternal life be absolute or conditional,—whether Christ died for the sins of the whole world, or only for a limited number,—whether there be a gradation or an equality among the ministers of the Christian church,—whether every particular society of Christians has power to regulate its own affairs, or ought to be in subjection to higher courts of judicature,—whether the ordinance of the Lord's Supper should be received in the posture of sitting or of kneeling,—whether Baptism should be administered to infants or adults, or be performed by dipping or sprinkling, &c. Such are some of the points of dispute, which have torn the Christian church into a number of shreds, and produced among the different sectaries, jealousies, recriminations and contentions. When we consider the number and the importance of the leading facts and doctrines in which they all agree, it appears somewhat strange and even absurd, that they should stand aloof from each other, and even assume a hostile attitude, on account of such comparatively trivial differences of opinion, especially when they all profess to be promoting the same grand object, traveling to the same heavenly country, and expect, ere long, to sit down in harmony in the mansions above. The grand principles of human action, which it is the chief object of Revelation to establish, and the precepts of morality which ought to govern the affections and conduct of every Christian, are recognized by all; and why then should they separate from each other, and remain at variance on account of matters of “doubtful disputation?”

The evils which flow from such a divided state of Christian society, are numerous and much to be deplored. A sectarian spirit has burst asunder the bonds of Christian love, and prevented that harmonious and affectionate intercourse among Christians which is one of the chief enjoyments of social religion. It has infused jealousies, fanned the flame of animosity and discord, set friends, brethren and families at variance, and shattered even civil communities into factions and parties. It has kindled contentions and heart-burnings, produced envyings, animosities, and hatred of brethren, burst asunder the strongest ties of natural affection, and has led professed Christians to violate the plainest dictates of humanity and of natural justice. It has excited a feverish zeal for the peculiarities of a sectary, while the distinguishing features of Christianity have either been overlooked or trampled under foot. It has wasted money unnecessarily in erecting separate places of worship, which might have been devoted to the promotion of the interests of our common Christianity. It has even corrupted our very *prayers*, infused into them human passions, and a spirit of party, and confined them to the narrow limits of our own sectary, as if the Omnipotent, whom we profess to adore, were biased by the same prejudices as ourselves, and dispensed

his favors according to our contracted views. Could we fly with the swiftness of an angelic messenger through the various assemblies convened on the Christian Sabbath, while they are offering up their prayers to heaven, what a repulsive and discordant scene would present itself, when we beheld the leaders of certain sectaries confining their petitions to their own votaries, imploring a *special* blessing upon themselves, as if they were the chief favorites of heaven, lamenting the errors of others, throwing out inuendoes against rival sectaries, taking credit to themselves as the chief depositories of gospel truth, and thanking God for their superior attainments in Christian perfection! How unlike the noble, benevolent and expansive spirit which Christianity inculcates!—Nay, the intolerance which the divisions of the Christian church have engendered, has established Inquisitions for the purpose of torturing and burning supposed heretics,—has banished, imprisoned, plundered, hanged and committed to the flames, thousands and tens of thousands, on account of their religious *opinions*; and many eminent characters, illustrious for their piety and virtue, have fallen victims to such unchristian barbarities.

In particular, the divisions and contentions of Christians have been one of the chief causes of the *progress of infidelity*. The truth and excellence of our religion can only be exhibited to the world by its effects. And when, instead of love, union and harmony among its professors, we behold bitter envyings, schisms, contentions and animosities, there appears nothing to allure vicious and unthinking minds to examine its evidences, and to give it an impartial hearing. "First agree among yourselves," infidels reply, "and then we will consider the truth and importance of your opinions." Such a mode of reasoning and conduct is indeed both absurd and unfair, when the genuine doctrines and requisitions of Christianity are clearly stated in its original records, and which they ought to examine for themselves; but it is a circumstance much to be deplored, that Christians, by their sectarian animosities, should throw a stumbling-block in the way of rational investigation into the truths and foundations of religion, and cause thousands to stumble and fall to their destruction. But, what is perhaps worst of all, it has greatly retarded, and still retards, the universal propagation of Christianity through the world. Something has indeed been effected, of late years, by various sections of the Christian church, in the different Missionary enterprises which they have conducted, in their separate capacities; but it is not too much to affirm, that, had they acted in combination and in harmony, in the missionary cause, ten times more good would have been effected than has ever yet been accomplished. Beside, in our present mode of propagating the Gospel among the heathen, we are to a certain extent, sowing the seeds of those unhappy dissensions which have so long prevailed among ourselves. And, therefore, until the different religious denominations, in this and other Christian lands, be brought into a more general and harmonious union, we cannot expect to behold a rapid and extensive propagation of primitive Christianity throughout the Pagan world.

Such are some of the evils which a sectarian spirit has produced in the Christian Church. It is almost needless to say, that they do not originate in the genius of the Gospel, which is directly opposed to such a spirit, but in the corruption of human nature, and the perversion of true religion. They have their rise in *ignorance*,—in ignorance

both of the revelations of the Bible, considered as one whole, and of those truths of history, philosophy, and general science, which have a tendency to liberalize and to enlarge the capacity of the human mind. This ignorance naturally leads to *self-conceit*, and an obstinate attachment to preconceived opinions and party prejudices, to attaching an undue importance to certain subordinate and favorite opinions, and overlooking the grand essentials of the Christian scheme; and thus prevents the mind from expanding its views, and taking a luminous and comprehensive survey of the general bearings and distinguishing features of the religion of the Bible. And, if such numerous and serious evils have followed from the divisions of Christians, it becomes an important inquiry, whether they have ever been productive of advantages sufficient to counterbalance such pernicious effects. Is an obscure question, in relation to church-government, to be set in competition with Christian union? Is a metaphysical opinion about the sovereignty of God, and his councils during eternity past, to be obstinately maintained, although the strongest bonds of Christian love should thereby be burst asunder? Is the rigid adherence to an opinion respecting dipping or sprinkling in baptism, or the maintenance of a dogma in reference to the extent of Christ's redemption, under pretense of bearing a testimony in behalf of Divine truth, to be considered as sufficient to counterbalance the numerous evils which have flowed from a sectarian spirit? Can we suppose, that He whose law is *love*, who hath commanded us to "keep the unity of the Spirit in the bond of peace," and who hath declared, again and again, in the most explicit terms, "By this shall all men know that ye are my disciples, if ye love one another;" are we to suppose, that *He* will consider the maintenance of such opinions, under such pretenses, as a warrant for the infringement of the law of charity, or the breach of Christian union, or that he sets a higher value on intellectual subtleties and speculative opinions, than on the practical requisitions of his word, and the manifestations of Christian temper and conduct? To answer these questions in the affirmative, would be little short of offering an insult to the King of Zion. Whatever is not so clearly revealed in Scripture, that every rational and serious inquirer does not plainly perceive it to be truth or duty, can scarcely be supposed to be of such importance, as to warrant the breach of the unity of the church. For the inspired writers, who were the vehicles of a revelation from heaven, can never be supposed to have used vague or ambiguous language in explaining and enforcing matters of the first importance.

If we consider the temper and conduct of many of those who are sticklers upon phrases, and zealous about matters of mere form, we shall be convinced how few beneficial practical effects are the result of a narrow sectarian spirit. While they appear fired with a holy zeal lest the purity of divine ordinances should be tainted by unwashed hands, you will sometimes find them immersed in the grossest sensualities and immoralities of conduct. While they are severe sticklers for what they conceive to be the primitive form and order of a Christian church, you will not unfrequently find *disorder* reigning in their families, the instruction of their children and servants neglected, and a sour and boisterous spirit manifested in all their intercourses with their domestics. Yea, you will find, in numerous instances, that they scruple not to practice *frauds* in the course of their business, and that you can have less dependence on their

promises than on those of the men of the world, who make no pretenses to religion. As an excellent writer has well observed: "An ardent temperament converts the enthusiast into a zealot, who, while he is laborious in winning proselytes, discharges common duties very remissly, and is found to be a more punctilious observer of his creed than of his word. Or, if his imagination is fertile, he becomes a visionary, who lives on better terms with angels and with seraphs, than with his children, servants, and neighbors; or, he is one who, while he reverences the 'thrones, dominions, and powers' of the invisible world, vents his spleen in railing on all 'dignities and powers on earth.'"<sup>\*</sup>

What are the *remedies*, then, which may be applied for healing the unhappy divisions which have arisen in the Christian church? It is evident, in the first place, that we must discard the greater part of those human systems of divinity, and those polemical writings and controversies, which have fanned the flame of animosity, and which have so frequently been substituted in the room of the oracles of God. We must revert to the Scriptures as the sole standard of every religious opinion, and fix our attention chiefly on those matters of paramount importance which are obvious to every attentive reader, and which enter into the essence of the Christian system. For, to maintain, that the Scriptures are not sufficiently clear and explicit in regard to everything that has a bearing on the present comfort and the everlasting happiness of mankind, is nothing short of a libel on the character of the sacred writers, and an indignity offered to Him by whose Spirit they were inspired. We must also endeavor to discard the "vain janglings," the sophistical reasonings, and the metaphysical refinements of the schools, and the technical terms of polemical theology, such as *trinity*, *hypostatical union*, *sacraments*, &c., and, in our discussions, especially on mysterious or doubtful subjects, adhere as nearly as possible to the language of the inspired writers. In particular, more attention ought to be paid to the manifestation of *Christian love*, and the *practice* of religion, than to a mere coincidence of view with regard to certain theological dogmas. For it is easy to conceive, that a man may be animated by holy principles and dispositions, although he may have an obscure conception, or may even entertain an erroneous opinion, of some of the doctrines of religion; and we know by experience, that men may contend zealously for what are considered orthodox doctrines, and yet be destitute of the spirit of religion, and trample on its most important practical requirements. And, were the *spirit* of our holy religion thoroughly to pervade the different sections of the church—were *Christian affection* more generally manifested among all who bear the Christian name, and the practical injunctions of Christianity uniformly exemplified in their conduct, we should soon behold a general coincidence of opinion on everything that can be deemed important in religion, and a mutual caudor and forbearance, in regard to all subordinate opinions, that do not enter into the essence of religion, and which ought to be left to the private judgment of every inquirer.

But I entertain little hope that such measures will be adopted, and an object so desirable accomplished, while so much ignorance still pervades the minds of the majority of Christians, and while the range of their intellectual views is so much contracted. It is only when the effects of a gen-

eral diffusion of knowledge shall be more extensively felt, that a more general and cordial union of the Christian world is to be expected. Light in the understanding is the source of all reformation, the detector of all evils and abuses, the corrector of all errors and misconceptions, and the stimulus to every improvement. It dispels the mists which prevented our distinct vision of the objects of our contemplation, discovers the stumbling-blocks over which we had fallen, points out the devious ways into which we had wandered, and presents before us every object in its just magnitude and proportions. The knowledge to which I allude consists, in the first place, in a clear and comprehensive view of the whole system of divine revelation, in all its connections and bearings,—and, in the next place, in an acquaintance with all those historical, geographical, and scientific facts which have a tendency to expand the capacity of the mind, and to enlarge our conceptions of the attributes of God, and of the ways of his providence. Wherever the mind is thoroughly enlightened in the knowledge of such subjects, the tendency to bigotry and sectarianism will quickly be destroyed, and the partition walls which now separate the different sections of the church will gradually be undermined and crumble into dust. This might be illustrated from the very nature of the thing. A man whose mind is shrouded in comparative ignorance, is like a person who lands on an unknown country in the dusk of the evening, and forms his opinion of its scenery and inhabitants from the obscure and limited view he is obliged to take of them, during the course of a few hours,—while he whose mind is enlightened in every department of human and divine knowledge, is like one who has taken a minute and comprehensive survey of the same country, traversed its length and breadth, mingled with every class of its inhabitants, visited its cities, towns, and villages, and studied its arts and sciences, its laws, customs and antiquities. The one can form but a very imperfect and inaccurate conception of the country he has visited, and could convey only a similar conception to others,—the other has acquired a correct idea of the scene he has surveyed, and can form an accurate judgment of the nature, the tendency, and bearings of the laws, institutions, and political economy which have been the subject of his investigations. So that the accounts given by these two visitors, of the same country, behooved to be materially different. The sectarian bigot is one who has taken a partial and limited view of one or two departments of the field of revelation, who fixes his attention on a few of its minute objects, and who overlooks the sublimity and the grand bearings of its more magnificent scenery. The man of knowledge explores it throughout its length and breadth, fixes his eye upon its distinguishing features, and brings all the information he has acquired from other quarters, to assist his conceptions of the nature, the bearings, and relations of the multifarious objects presented to his view. The luminous views he has taken of the leading objects and designs of revelation, and the expansive conceptions he has acquired of the perfections of Him by whom it was imparted,—will never suffer him to believe, that it is agreeable to the will of God that a Christian society should be rent asunder in the spirit of animosity, because one party maintains, for example, that *dipping* is the true mode of performing baptism, and the other, that it should be administered by *sprinkling*; while they both recognize it as a divine ordinance, and symbolical of spiritual bless-

\* Natural History of Enthusiasm, p. 14.

sings,—or that such conduct can have a tendency to promote the glory of God, and the best interests of men. He can never believe that that incomprehensible Being who inhabiteth eternity, who superintends the affairs of ten thousand worlds, and who hath exhibited in his word the way to eternal life, in the clearest light—should attach so great a degree of importance to such questions, that either the one party or the other should be considered as exclusive supporters of divine truth, while they infringe the law of Christian love, and forbear “to keep the unity of the spirit in the bond of peace.” For, in reference to the example now stated, a few drops of water are equally a *symbol* or *emblem* as the mass of liquid in a mighty river;—and to consider the Almighty as beholding with approbation such speculations, and their consequent effects, would be little short of affixing a libel on his moral character. The man of knowledge is disposed to view in the same light, almost all the minute questions and circumstantial opinions, which have been the cause of separating the church of Christ into its numerous compartments.

If we attend to facts, we shall find, that, in ninety-nine cases out of a hundred, the man who is a violent party-partisan, is one whose ideas run in one narrow track, and who has taken a very limited and partial survey of the great objects of religion. He is generally unacquainted with the range of history, the facts of science, the philosophy of nature, and the physical and moral state of distant nations. His mind never ranges over the globe, nor contemplates the remote wonders of the Creator’s empire. His reading is chiefly confined to the volumes and pamphlets published by the partisans of his own sect; he can run over the scriptures and arguments which support his opinions, like a racer in his course, but, if you break in upon his train of thought, and require him to prove his positions, as he goes along, he is at a stand, and knows not how to proceed. While he magnifies, with a microscopic eye, the importance of his own peculiar views, he almost overlooks the grand and distinguishing truths of the Bible, in which all true Christians are agreed. On the other hand, there is scarcely one instance out of a hundred, of men whose minds are thoroughly imbued with the truths of science and revelation, being the violent abettors of sectarian opinions, or indulging in party animosities; for, knowledge and liberality of sentiments almost uniformly go hand in hand. While we ought to recognize and appreciate every portion of divine truth, in so far as we perceive its evidence,—it is, nevertheless, the dictate of an enlightened understanding, that *those truths which are of the first importance, demand our first and chief attention.* Every controversy, agitated among Christians on subjects of inferior importance, has a direct tendency to withdraw the attention from the great objects which distinguish the revelations of the Bible; and there cannot be a more absurd or fatal delusion, than to acquire correct notions on matters comparatively unimportant, while we throw into the shade, or but faintly apprehend, those truths which are essential to religion, and of everlasting moment. Every enlightened Christian perceives the truth and importance of this position; and were it to be universally acted upon, sectarian divisions and contentions would soon cease to exist; for they have almost uniformly taken place in consequence of attaching too great a degree of importance to matters of inferior moment.

Were the minds of the members of the Chris-

tian church, therefore, thoroughly enlightened, and imbued with the moral principles of the religion of Jesus, we should soon behold, among all denominations, a tendency to union, on the broad basis of recognizing the grand essential truths of Christianity, which formed the principal subjects of discussion in the sermons of our Saviour and his apostles—and a spirit of forbearance manifested in regard to all opinions on matters of inferior importance. Were this period arrived—and, from the signs of our times, its approach cannot be very distant—it would be attended with a train of the most glorious and auspicious effects. A merging of party differences, and a consequent union of enlightened Christians, would dissipate that spirit of trifling in religion by which so much time has been absorbed in discussing sectarian opinions, to the neglect of the great objects of the Christian faith; for when trivial controversies are quashed, the time and attention they absorbed would be devoted to more sublime and important investigations. It would have a powerful influence on the propagation of Christianity throughout the heathen world; for the whole Christian world would then become one grand Missionary Society, whose operations would be conducted with more efficiency and skill, whose funds would be much more ample, and whose Missionaries would be better educated than they now are—and those sectarian differences of opinion, which now produce so many unhappy dissensions, forever prevented from disturbing the harmony of converts in distant lands. It would cherish the principle of Christian love, detach it from every unholy jealousy, and render it more ardent and expansive in its philanthropic operations. It would produce a powerful and beneficial influence upon the men of the world, and even upon infidels themselves; it would snatch from them one of their most powerful arguments against the religion of the Bible, and would allure them to the investigation of its evidences, by the exhibition it gave of its harmonious and happy effects. It would have an influence on the minds of the Roman Catholics, in leading them to an unbiased inquiry into the grounds on which the Protestant church is established. At present, when called upon to examine the doctrines of Protestantism, they retort upon us—“You are divided into a hundred different sectaries, and are at variance among yourselves; show us which of these sects is in possession of the truth, and we will then examine your pretensions, and perhaps come over to your standard.” It would have an influence on the Jewish people, in removing their prejudices against the religion of Jesus of Nazareth, especially, were it followed, as it likely would be, with a repeal of all those statutes which have imposed upon them disabilities, deprived them of the rights of citizenship, and subjected them to unchristian severities. In short—in connection with the general manifestation of Christian principle—it would produce a benign influence on surrounding nations, and on the world at large. For a body of Christians, in such a country as ours, formed into one grand association, and acting in harmony, must exert a powerful influence on the councils of the nation; and our political intercourses with other states, being conducted on the basis of Christian principles and laws, would invite their attention to a religion productive of so much harmony and so many beneficial effects. Peace and unity in the church would have a tendency to promote peace and friendship among nations; the cause of universal education would be promoted without those obstructions

which now arise from sectarian prejudices; and a general diffusion of useful knowledge would soon be effected throughout every quarter of the civilized world, until the knowledge of Jehovah should cover the earth as the waters cover the channels of the seas.

The disunion of the Christian church is not to be perpetual. We are certain, that a period is hastening on, when its divisions shall be healed, when its boundaries shall be enlarged, and when "*the name of Jehovah shall be one throughout all the earth.*" At some period or other, therefore, in the lapse of time, a movement toward such a union must commence. It cannot take place before the attention of the religious world is directed to this object. And why should not such a movement commence at the present moment? Why should we lose another year, or even another month, before we attempt to concert measures, in order to bring about a consummation so devoutly to be wished? The present eventful period is peculiarly auspicious for this purpose; when the foundations of tyranny, injustice, and error are beginning to be shaken; when knowledge is making progress among every order of society; when reforms in the state, and in every subordinate department of the community, are loudly demanded by persons of every character and of every rank; when the evils attached to our ecclesiastical institutions are publicly denounced; when the scriptures are translating into the languages of every tribe; and when missionary enterprises are carrying forward in every quarter of the habitable globe. To attempt a union of all true Christians, at the present crisis, would, therefore, be nothing more than falling in with the spirit of the age, and acting in harmony with those multifarious movements, which are destined to be the means of enlightening and renovating the human race; and at no period since the Reformation could such an attempt have been made with more sanguine expectations, and greater prospects of success. All eyes are now turned toward some eventful and auspicious era, when the light of science shall shine refulgent, when abuses shall be corrected, evils remedied, society meliorated, and its various ranks brought into more harmonious association. And shall Christians alone remain shut up in their little homesteads, apart from each other, sticking about phrases, and contending about forms, without ever coming forth to salute each other in the spirit of union, and to give an impulse to the moral machinery that is hastening forward the world's improvement and regeneration? Such a surmise cannot be indulged: it would be a libel on the Christian world, and a reproach on the religion of which they profess themselves the votaries. I trust there are thousands in every department of the church, who are ardently longing to break down the walls of partition, which separate them from their brethren, and anxiously waiting for an opportunity of expressing their sentiments, and of giving the right hand of fellowship "to all who love our Lord Jesus in sincerity."

In any attempts that may be made to promote this great object, *mutual concessions behooved to be made by all parties.* One general principle, that requires to be recognized, is this:—*that every opinion and practice be set aside, which is acknowledged on all hands to have no direct foundation in scripture, but is a mere human fabrication, introduced by accident or whim; such as, the observance of fast and preparation days previous to the participation of the Lord's Supper, kneeling in the act of partaking of that ordinance, repeat-*

ing the Athanasian Creed in the regular services of the church, &c. &c. It is a striking and remarkable fact, that the chief points about which Christians are divided, are points on which the volume of inspiration is silent, and which the presumption and perversity of men have attached to the Christian system, and interwoven with the truths and ordinances of religion; and, therefore, were the line of distinction clearly drawn between mere human opinions and ceremonials, and the positive dictates of revelation, and the one separated from the other, the way would be prepared for a more intimate and harmonious union in the church of Christ. As a preparative measure to such a union, a friendly intercourse between the different sectaries\* should be solicited and cherished. Enlightened ministers of different denominations should occasionally exchange pulpits, and officiate for each other in the public exercises of divine worship. This would tend to show to the world, and to each other, that there is no unholy jealousy or hostile animosity subsisting between them, which their present conduct and attitude too frequently indicate. It would also be productive of many conveniences, in the case of a minister being indisposed, or absent from home, as his place could frequently be supplied, without the least expense or inconvenience, by his brethren of other denominations. It would likewise show to the mass of professing Christians, that the doctrines promulgated, and the duties enforced, by ministers of different denominations, are substantially the same. What a disgrace to the Christian name, that such a friendly intercourse has never yet been established; or, when it occasionally happens, that it should be considered as an extraordinary and unlooked-for phenomenon! What a strange and unexpected report must be received by Christian converts in heathen lands, when they are told, that Christian ministers in this country, who were instrumental in sending missionaries to communicate to them the knowledge of salvation, are actuated by so much jealousy, and stand so much aloof from each other, that even at the very time they are planning missionary enterprises, they will refuse their pulpits to each other, for the purpose of addressing their fellow-men on subjects connected with their everlasting interests, and refrain from joining in unison in the ordinances of religion, although many of them expect ere long, to join in harmony in the services of the sanctuary above! It is to be hoped, that such a disgrace to the Christian cause will soon be wiped away, and its inconsistency clearly perceived by all who are intelligent and "right-hearted men."

Such a friendly intercourse and correspondence as now suggested, would be far more efficient in preparing the way for a cordial union of Christians, than the deliberations and discussions of a thousand doctors of divinity, delegated to meet in councils to settle the points in dispute between the different sectaries. This object, I presume, will never be accomplished by theological controversy, or by any attempt to convince the respective parties of the futility or erroneousness of their peculiar opinions; but, on the ground of their being brought nearer to each other, and more firmly united in the mutual exercise of the Christian virtues, and in the bonds of Christian affection. And, when such a harmonious inter-

\* By *sectaries*, in this place, and elsewhere, I understand, not only the different denominations of *Dissenters*, but the Church of England, the Church of Scotland, and all other national churches, which are all so many sectaries, or different compartments of the universal Christian church.

course shall be fully effected, it will form a more glorious and auspicious era in the history of the Christian church, than has ever occurred since the "good tidings of great joy" were proclaimed in the plains of Bethlehem, or since the day of Pentecost, when "the whole multitude of them that believed were of one heart, and of one soul, and had all things common."\*

## SECTION XI.

### ON THE IMPORTANCE OF CONNECTING SCIENCE WITH RELIGION.

In several of the preceding sections, I have exhibited sketches of the outlines of some of the branches of science, and of the objects toward which its investigations are directed. I have all along taken it for granted, that such knowledge and investigations ought to be combined with just views of religion, and an attention to its practical acquirements, and have occasionally interspersed some remarks on this topic. But as the subject is of peculiar importance, it may not be inexpedient to devote a section to its more particular elucidation.

Of late years, knowledge has increased, among the middle and lower ranks of society, with greater rapidity than in any preceding age, and Mechanics' Institutions, and other associations have been formed, to give an impulse to the renewed vigor of the human mind, and to gratify the desires which are now excited for intellectual pleasures and acquirements. Reason is arousing from the slumber of ages, and appears determined to make aggressions on the world of science, and to employ its faculties on every object which comes within the range of human investigation. The laborer, the mechanic and artisan,—no longer confined to trudge in the same beaten track in their respective professions, and to the limited range of thought which distinguished their predecessors in former generations—aspire after a knowledge of the principles on which their respective arts are founded, and an acquaintance with those scientific subjects, which were formerly confined to the cloisters of colleges and the higher orders of society. Lectures have been delivered in most of our towns and even villages, on the practice of the arts and the principles of the physical sciences, which have extended their intellectual views, and given them a higher idea of the nobleness and sublimity of the mental faculties with which they are endowed. This excitement to rational inquiry has partly arisen from the spirit of the age, and the political movements which have distinguished our times; but it has also been produced by the exertions of men of erudition, in concerting plans for the diffusion of knowledge, in giving a popular form to works of science, and divesting it of that air of mystery which it formerly assumed. And, should such excitement be properly directed, it cannot fail to raise the lower ranks of the community from intellectual degradation, and to prevent them from indulging in intemperance, and other sensual vices, which have so long debased our rational nature. At no former period has the spirit of science been so fully awakened, and so generally disseminated. On every side the boundaries of knowledge have been extended, the system of nature explored, the labors of philosophy with-

drawn from hypothetical speculations to the investigation of facts, and the liberal and mechanical arts carried to a pitch of perfection, hitherto unattained.

But, amidst all the intellectual movements around us, it is matter of deep regret, that the knowledge of true religion, and the practice of its moral precepts, have not kept pace with the improvements and the diffusion of science. Not a few of those who have lately entered on the prosecution of scientific pursuits,—because their ideas have not been expanded a little beyond the limited range of thought to which they were formerly confined—seem now to regard revealed religion as little else than a vulgar superstition, or, at most, as a matter of inferior moment. Because their forefathers thought that the earth was the largest body in nature, and placed in a quiescent state in the center of the universe, and that the stars were merely brilliant spangles fixed in the concave of the sky, to diversify the firmament—which notions are now proved to be erroneous—therefore they are apt to surmise, that the religion they professed rested on no better a foundation. Because their notions of that religion were blended with erroneous opinions and foolish superstitions, they would be disposed to throw aside the whole, as unworthy of the attention of men of enlightened understandings, whose minds have been emancipated from the shackles of vulgar prejudice and priestly domination. Such irreligious propensities have their origin, for the most part, in a principle of *vanity* and *self-conceit*, in that spirit of *pride* congenial to human nature, which leads the person in whom it predominates to vaunt himself on his superiority to vulgar opinions and fears—and, in the want of discriminating between what is of essential importance in religion, and the false and distorted notions which have been incorporated with it by the ignorance and perversity of men.

This tendency to irreligion has likewise been promoted by the modes in which scientific knowledge has been generally communicated. In the greater part of the best elementary treatises on science, there seldom occurs any distinct reference to the perfections and the agency of that Omnipotent Being, under whose superintendence all the processes of nature are conducted. Instead of directing the young and untutored mind to rise "from nature up to nature's God"—it is considered by many, as *unphilosophical*, when explaining natural phenomena, to advert to any but proximate causes, which reason or the senses can ascertain, and thus a veil is attempted to be drawn between the Deity and his visible operations, so as to conceal the agency of Him whose laws heaven and earth obey. In the academical prelections on physical science, in most of our colleges and universities, there appears a studied anxiety to avoid every reflection that wears the semblance of religion. From the first announcement of the properties of matter and the laws of motion, through all their combinations in the system of nature, and their applications to dynamics, hydrostatics, pneumatics, optics, electricity, and magnetism, the attention of the student is kept constantly fixed on secondary causes and physical laws, as if the universe were a self-existent and independent piece of mechanism; and it is seldom that the least reference is made to that Almighty Being who brought it into existence, and whose laws and operations are the subject of investigation. It is almost needless to add, that the harmony which subsists between the works of God, and the revelations of his word—the mutual

\* See *Appendix*, Note XI.



light which they reflect upon each other—the views which they open of the plan of the Divine government,—and the moral effects which the contemplation of nature ought to produce upon the heart—are never, so far as we have learned, introduced in such seminaries, as subjects which demand particular attention. Thus the Deity is carefully kept out of view, and banished, as it were, from his own creation; and the susceptible mind of the youthful student prevented from feeling those impressions of awe and reverence, of love and gratitude, which the study of the material world, when properly conducted, is calculated to produce.

The same principles and defects are perceptible in the instructions communicated in most of the *Mechanics' Institutions*, which have been lately formed for the improvement of the middle and lower classes of society. It has been publicly announced, in the speeches of gentlemen of science and erudition, who, with a laudable zeal, took a part in the organization of these institutions,—and the announcement has been re-echoed in every similar association, and transcribed into every literary journal,—that, “*Henceforward the discussions of science are to be completely separated from religion.*” I do not mean to accuse the highly respectable characters alluded to, as being hostile either to natural or revealed religion, from the circumstance of their having made this announcement; as I presume they only intended by it to get rid of those sectarian disputes about unimportant points in theology, which have so long disturbed the peace of the church and of the world. But, when I consider the use that will be made of it by certain characters and societies, and the bearing it may have on the mode of communicating scientific knowledge, I am constrained to pronounce the declaration as no less *unphilosophical*, than it is impious and immoral in its general tendency. It is *unphilosophical*; for science, when properly considered in relation to its higher and ultimate objects, is nothing else than an investigation of the power, wisdom, benevolence, and superintending providence of the Almighty, as displayed in the structure and movements of the universe,—of the relation in which we stand to this Great Being,—and of the duties which we owe him. To overlook such objects, is evidently contrary to the plainest dictates of reason and philosophy. Is it possible that an intelligent mind can contemplate the admirable and astonishing displays of divine perfection and munificence, throughout every part of creation, and not be excited to the exercise of love, and gratitude, and reverential adoration? Such feelings and emotions lie at the foundation of all true religion,—and the man who can walk through the magnificent scene of the universe, without feeling the least emotion of reverence and adoration, or of gratitude for the wise and benevolent arrangements of nature, may be pronounced unworthily of enjoying the beneficence of his Creator. It was doubtless for this end, among others, that the Almighty opened to our view such a magnificent spectacle as the universe displays, and bestowed upon us faculties capable of investigating its structure,—that we might acquire, from the contemplation of it, enlarged conceptions of the attributes of his nature, and the arrangements of his providence, and be excited to “give unto him the glory due to his name.” And, if we derive such impressions from our investigations of the material system, shall it be considered as inconsistent with the spirit of true philosophy, to endeavor to communicate the same impressions to

the minds of those whom we are appointed to instruct? There can be little doubt, that the practice of setting aside all references to the character and perfections of the Deity, in physical discussions, has tended to foster a spirit of irreligion in youthful minds, and to accelerate their progress toward the gulf of infidelity and skepticism.

Again, philosophy, as well as religion, requires that the phenomena of nature be traced up to their *first cause*. There are no causes cognizable by the senses, which will account for the origin of the universe, and the multifarious phenomena it exhibits; and therefore we must ascend in our investigations to the existence of an invisible and eternal Cause, altogether impalpable to the organs of sense, in order to account for the existence and movements of the material world. To attempt to account for the harmony and order, and the nice adaptations which appear throughout creation, merely from the physical properties of matter, and the laws of motion, is to act on the principles of atheism; and is clearly repugnant to every dictate of reason, which declares, that to every effect we must assign an adequate cause. And, if in our physical investigations, we are *necessarily* led to the admission of a self-existent and eternal Being, the original source of life and motion, it must be deeply interesting to every one of us to acquire as much information as possible respecting his perfections, and the character of his moral government. From Him we derived our existence,—on Him we depend every moment “for life, and breath, and all things.” Our happiness or misery is in his hands, and our eternal destiny, whether connected with annihilation or with a state of conscious existence, must be the result of his sovereign and eternal arrangements. Our comfort in the present life, and our hopes and prospects in relation to futurity, are therefore essentially connected with the conceptions we form of the attributes of Him who made and who governs the universe; and consequently, that philosophy which either overlooks or discards such views and considerations, is unworthy of the name,—is inconsistent with the plainest deductions of reason, and, wherever it is promulgated, must prove inimical to the best interests of mankind. To regard science merely in its applications to the arts of life, and to overlook its deductions in reference to the Supremo Disposer of events, is *preposterous* and absurd, and unworthy of the character of the man who assumes to himself the name of a philosopher; for, in doing so, he violates the rules which guide him in all his other researches, and acts inconsistently with the maxim, that the most interesting and important objects demand our first and chief attention.

But the evil to which I have now adverted, is not the only one of which we have reason to complain. While the deductions of natural religion are but slightly adverted to in physical discussions, and in many instances altogether overlooked,—*the truths of Christianity are virtually set aside*; and it seems to be considered by some as inconsistent with the dignity of science, to make the slightest reference to the declarations of the sacred oracles. In many of our grammar schools, academies, and colleges, where the foolish and immoral rites of pagan mythology are often detailed, no instructions are imparted, to counteract the baneful influence which heathen maxims and idolatry may produce on the youthful mind. The superior excellence of the Christian religion, and the tendency of its principles and precepts to produce happiness, both here and hereafter, are sel-

dom exhibited; and in too many instances the recognition of a Supreme Being, and of our continual dependence upon him, and the duty of exploring his direction and assistance, are set aside, as inconsistent with the spirit of the age, and with the mode of conducting a fashionable education. The superintendents of mechanic's institutions, following the prevailing mode, have likewise agreed to banish from their institutions and discussions, all references to religion, and to the peculiarities of the Christian system.

Now, we maintain, that Christianity in every point of view in which its revelations may be considered, is *a subject of paramount importance*. It is everything, or it is nothing. It must reign supreme over every human pursuit, over every department of science, over every passion and affection, or be discarded altogether, as to its authority over man. It will admit of no compromises; for the authority with which it professes to be invested, is nothing less than the will of the Eternal, whose sovereign injunctions the inhabitants of earth and the hosts of heaven are bound to obey. If its claims to a divine origin can be disproved, then it may be set aside as unworthy of our regard, and ranked along with the other religions which have prevailed in the world. But, *if it is admitted to be a revelation from the Creator of the universe to man on earth*, its claims are irresistible, it cannot be rejected with impunity, and its divine principles and maxims ought to be interwoven with all our pursuits and associations.

The importance of Christianity may be evinced by such considerations as the following:—It communicates to us the only certain information we possess of the character, attributes, and purposes of the Creator, to whose laws and moral government we are all amenable. It discloses to us our state and condition, as depraved creatures and violators of his righteous laws, and the doom which awaits the finally impenitent in the world to come. It informs us of the only method by which we may obtain forgiveness of sin, and complete deliverance from all the miseries and moral evils to which we are exposed. It inculcates those divine principles and moral precepts which are calculated to unite the whole human race in one harmonious and affectionate society, and to promote the happiness of every individual, both in "the life that now is, and in that which is to come." It presents before us sources of consolation, to cheer and support the mind, amidst the calamities and afflictions to which we are subjected in this mortal state. It unfolds to us, in part, the plan of God's moral government of the world, and the reasons of certain dispensations and moral phenomena, which would otherwise have remained inexplicable. In short, it proclaims the doctrine of a resurrection from the dead, and sets in the clearest light the certainty of a future state of punishments and rewards, subjects in which every individual of the human race is deeply interested—giving full assurance to all who comply with its requisitions, that when their corporeal frames are dissolved, they "shall have a building of God, a house not made with hands, eternal in the heavens," where they shall inherit "fullness of joy and pleasures for evermore."

These are only some of the important revelations which Christianity unfolds. And, if it be a truth which cannot be denied, that we are naturally ignorant of God, can we be happy without being acquainted with his moral attributes, purposes, and laws? If we be guilty and depraved—

which the whole history of our race clearly demonstrates—can we feel true enjoyment, if our guilt is not canceled, and our depravity not counteracted? Is it a matter of indifference, whether we acquire a knowledge of those moral principles, which will guide us in the path to wisdom and felicity, or be hurried along by heedless passions, in the devious ways of vice and folly? Is it of no importance, whether we obtain information respecting our eternal destiny, or remain in uncertainty whether death shall transport us to another world, or finally terminate our existence? Can any man, who calls himself a philosopher, maintain, with any show of reason, that it is *unphilosophical*, or contrary to the dictates of an enlightened understanding, that such subjects should form one great object of our attention—that they should be interwoven with all our studies and active employments—and that they should constitute the basis of all those instructions, which are intended for the melioration and improvement of mankind? To maintain such a position, would be to degrade philosophy in the eyes of every intelligent inquirer, and to render it unworthy of the patronage of every one who has a regard to the happiness of his species. That philosophy which truly deserves the name will at once admit, that concerns of the highest moment ought not to be set aside for matters of inferior consideration; but that everything should be attended to in its proper order, and according to its relative importance. If such considerations have any weight, they prove, beyond dispute, that there is a glaring deficiency in our methods of education, where a foundation is not laid in the truths of Christianity, and where its authority is overlooked, and its claims disregarded.

Let us consider for a moment what would be the natural effects of a *complete separation* between science and religion—between the general diffusion of knowledge and the great objects of the Christian faith. Science might still continue to prosecute discoveries, to enlarge its boundaries, and to apply its principles to the cultivation of new arts, and to the improvement of those which have hitherto been practiced. Its studies might give a certain degree of polish to the mind, might prevent certain characters from running the rounds of fashionable dissipation, and, in every gradation in society, might counteract, to a certain degree, the tendency to indulgence in those mean and ignoble vices to which the lower ranks in every age have been addicted. But, although the standard of morals would be somewhat raised, and the exterior of life polished and improved, the latent principles of moral evil might still remain ranking in the breast. Pride, ambition, avarice, and revenge, receiving no counteraction from religious principle, might be secretly harbored and nourished in the heart, and ready to burst forth, on every excitement, in all the diabolical energies in which they have so frequently appeared amidst the contests of communities and nations. The recognition of a Supreme intelligence, to whom we are accountable, would soon be considered as unnecessary in scientific investigations, and his natural perfections overlooked; and, consequently, all the delightful affections of love, gratitude, admiration, and reverence, which are inspired by the view of his moral attributes, and the transcendent excellence of his nature, would be undermined and annihilated. There would be no reliance on the superintending care of an unerring Providence, ordaining and directing every event to the most beneficial purposes, and no consolation derived, amidst the ills of life, from a view of the rectitude and benevolence of the Divine government. The present world would

be considered as the only scene of action and enjoyment; the hope of immortality, which supports and gladdens the pious mind, would be exterminated, and everything beyond the shadow of death involved in gloom and uncertainty. The only true principles of moral action, which revealed religion inculcates, being overlooked or discarded, every one would consider himself as at liberty to act according as his humor and passions might dictate; and, in such a case, a scene of selfishness, rapacity, and horror, would quickly ensue, which would sap the foundation of social order, and banish happiness from the abodes of men.

Such would be the necessary effects of a complete renunciation of revealed religion, and such a state of things our literary and scientific mode of education has a *natural tendency* to produce, *in so far as the truths of Christianity are set aside, or overlooked*, in our plans of instruction. Where should our youths receive impressions of the Deity, and of the truth of religion, unless in those seminaries where they are taught the elements of general knowledge? Shall they be left to infer, that religion is a matter of trivial importance, from the circumstance, that it is completely overlooked throughout the whole range of their instructions? It may be said, that they have opportunities of receiving Christian instruction elsewhere, particularly from the ministers of religion; but will their minds be better prepared for relishing such instructions, because the religion of the Bible has been carefully kept out of view in the other departments of tuition? Will they not rather come to such instructions, with their minds biased against the truths of revelation; especially when we consider, that in almost every instance, where religion is discarded in the process of secular instruction, Pagan maxims are introduced, and insinuations occasionally thrown out hostile to the interests of genuine Christianity? Notwithstanding all that I have stated in the preceding pages, respecting the beneficial effects of a universal diffusion of knowledge, I am fully persuaded, that, unless it be accompanied with a diffusion of the spirit of the Christian religion, and a corresponding practice, it will completely fail in promoting the best interests of mankind. If scriptural views of the character of the Deity—if the promotion of love to God and to man—if the cultivation of heavenly tempers and dispositions, and the practice of Christian morality, be entirely overlooked in seminaries devoted to the instruction of the great body of the community—such institutions, instead of being a blessing, would ultimately become a *curse* to the human species; and we should soon behold a vast assemblage of *intelligent demons*, furnished with powers and instruments of mischief superior to any that have hitherto been wielded, and which might, ere long, produce anarchy, injustice, and horror throughout every department in the moral world.

That these are not mere imaginary forebodings, might be illustrated from the scenes which were lately exhibited in a neighboring nation. The first revolution in France in 1789, was a revolution not merely in politics and government, but in religion, in manners, in moral principle, and in the common feelings of human nature. The way for such a revolution was prepared by the writings of Voltaire, Mirabeau, Diderot, Helvetius, D'Alembert, Condorcet, Rousseau, and others of the same stamp—in which, along with some useful discussions on the subject of civil and religious liberty, they endeavored to disseminate principles subversive both of natural and revealed religion. Revelation was not only impugned, but

entirely set aside; the Deity was banished from the universe, and an imaginary phantom, under the name of the Goddess of Reason, substituted in his place. Everything was reduced to a system of pure materialism; the celestial spark of intelligence within us was assimilated to a piece of rude matter, and the fair prospects of immortality, which Christianity presents, transformed into the gloom of an eternal night. Every previous standard of morals was discarded; every one was left to act as selfishness, avarice, and revenge might dictate; religion of every description fled from the torch of the prevailing philosophy; and, while "justice and morality" were proclaimed as "the order of the day," every moral principle, and every human feeling, were trampled under foot. It is stated, on good authority, that a little before the revolution, a numerous assembly of French *Literati*, being asked, in turn, at one of their meetings, by their president, "Whether there was any such thing as moral obligation," answered, in every instance, that *there was not*. Soon after that revolution, the great body of the French infidels, who then ruled the nation, not only denied all the obligations which bind us to truth, justice, and kindness, but pitied and despised, as a contemptible wretch, the man who believed in their existence. Atheism was *publicly* preached, and its monstrous doctrines disseminated among the mass of the people, an occurrence altogether novel in the history of man. A professor was even named by Chaumette, to instruct the children of the state in the mysteries of Atheism. De la Metherie, the author of a Philosophical Journal, when discussing the doctrine of crystallization, made the wild and hideous assertion, "that the highest and most perfect form of crystallization is that which is *vulgarily called God*." In the National Convention, Gobet, archbishop of Paris, the rector Vangirard, and several other priests, abjured the Christian religion; and for this abjuration *they received applause and the fraternal kiss*. A priest from Melun stated, that there is no true religion but that of nature, and that all the mummery with which they had hitherto been amused, is only old wives' fables; *and he was heard with loud applause*. The Convention decreed, that "all the churches and temples of religious worship, known to be in Paris, should be instantly shut up, and that every person requiring the opening of a church or temple should be put under arrest, as a suspected person, and an enemy to the state." The carved work of all religious belief and moral practice was boldly cut down by Carnot, Robespierre, and their atheistical associates, and the following inscription was ordered to be displayed in all the public burying-grounds—"Death is only an *eternal sleep*;" so that the dying need no longer be afraid to step out of existence. Nature was investigated, by these pretended philosophers, only with a view to darken the mind, to prevent mankind from considering anything as real but what the hand could grasp or the corporeal eye perceive, and to subvert the established order of society.

The consequences of the operation of such principles were such as might have been expected. They are written in characters of blood, and in crimes almost unparalleled in the history of nations. A scene of inhumanity, cruelty, cold-blooded malignity, daring impiety, and insatiable rapacity, was presented to the world, which excited in the mind of every virtuous spectator amazement and horror. Savage atrocities were perpetrated which would have been shocking in

the most barbarous and unenlightened age; and, perhaps, at no era has there been more wretchedness occasioned by licentious principles and moral degeneracy. The ties of friendship were cut asunder, the claims of consanguinity disregarded, and a cold-blooded selfishness pervaded the great mass of society. "The kingdom appeared to be changed into one great prison; the inhabitants converted into felons, and the common doom of man commuted for the violence of the sword, and the bayonet, and the stroke of the guillotine." Such was the rapidity with which the work of destruction was carried on, that, within the short space of ten years, not less than three millions of human beings (one half more than the whole population of Scotland) are supposed to have perished in that country alone, chiefly through the influence of immoral principles, and the seductions of a false philosophy. The following is a brief sketch of some of the scenes to which we allude, drawn by one who was an eye-witness of the whole, and an actor in several parts of that horrid drama. "There were," says this writer, "multiplied cases of suicide; prisons crowded with innocent persons; permanent guillotines; perjuries of all classes; parental authority set at naught; debauchery encouraged by an allowance to those called unmarried mothers; nearly six thousand divorcees in the city of Paris within a little more than two years; in a word, whatever is most obscene in vice and most dreadful in ferocity."\*

Notwithstanding the incessant shouts of "Liberty and Equality," and the boasted illuminations of philosophy, the most barbarous persecutions were carried on against those whose religious opinions differed from the system adopted by the state. While infidelity was enthroned in power, it wielded the sword of vengeance with infernal ferocity against the priests of the Romish church, who were butchered wherever found—hunted as wild beasts—frequently roasted alive, or drowned in hundreds together, without either accusation or trial. At Nantz, no less than 360 priests were shot, and 460 drowned. In one night, 58 were shut up in a barge, and drowned in the Loire. Two hundred and ninety-two priests were massacred during the bloody scenes of the 10th August, and the 2d September, 1792; and 1135 were guillotined under the government of the National Convention, from the month of September 1792, until the end of 1795, beside vast numbers, hunted by the infidel republicans, like owls and partridges, who perished in different ways, throughout the provinces of France.

Such were some of the dismal effects which flowed from the attempt to banish religion from science, from government, and from the intercourse and employments of society. Were such principles universally to prevail, the world would soon become one vast theater of mischief and of misery—an immense den of thieves and robbers—a sink of moral pollution—a scene of impiety, injustice, rapine, and devastation; a Golgotha, strewed with carcases and "dead men's bones." All confidence and friendship between intelligent beings would be destroyed; the dearest and most venerable relations would be violated by incestuous pollutions; appetite would change every man into a swine, and passion into a tiger; jealousy, distrust, revenge, murder, war, and rapine would overspread the earth, and a picture of hell would be presented wherever the eye roamed over the haunts of men.

During the period when the atrocities to which we are adverting were perpetrating, the ruffians who bore rule in France were continually imputing to the illumination of philosophy, the ardor which animated them in the cause of liberty; and, it is a truth, that science was enlarging its boundaries even amidst the horrors with which it was surrounded. Chemistry was advancing in its rapid career of discovery, and the celebrated Lavoisier, one of its most successful cultivators, was interrupted in the midst of some interesting experiments, and dragged to the guillotine, where he suffered in company with 28 farmers-general, merely because he was rich. Physical astronomy, and the higher branches of the mathematics were advancing under the investigations of La Place; geodetical operations were carrying forward, on an extensive scale; and the physical sciences, in general, under the hands of numerous cultivators, were going on toward perfection. But, while this circumstance shows, that science may advance in the midst of irreligion—it proves, at the same time, that, *without being combined with religion*, it cannot, of itself, meliorate the morals of mankind, or counteract the licentiousness of society. Though it may be considered as a ray of celestial light proceeding from the original Source of intelligence, yet it will fail in producing its most beneficial effects, unless it be combined with "the light of the knowledge of the glory of God," as it shines in the word of Divine Revelation. Had such a connection been formed between science and religion, certain it is, that the bonds which unite the social system would never have been burst asunder, nor the foundations of morality overturned by such a violent explosion as happened at the French revolution. And, although I am aware, that a variety of political causes combined to produce that great convulsion, and the effects which flowed from it, yet it cannot be denied, that the principles of atheism, and a false philosophy which had thrown off its allegiance to Christianity, were the *chief causes* which produced the licentiousness and impiety which characterized the rulers and citizens of France, under "the reign of terror."

It is therefore to be hoped, that those who now patronize the intellectual improvement of mankind, and who wish to promote the best interests of society, will take warning from the occurrences which so lately happened in the French nation, during the reign of infidel philosophy and impiety, and not suffer religion to be discovered from those pursuits which should lead the mind to the contemplation of a Supreme Intelligence, and of the glories of an immortal existence. The moral Governor of the world has set before us the horrid scenes to which we have alluded, as a beacon to guard us from similar dangers, that society might not again be exposed to a shipwreck so dreadful and appalling. We have, surely, no reason to repeat the experiment, in order to ascertain the result. It is written in characters conspicuous to every eye, and legible even to the least attentive observer, and may serve as a warning both to the present age, and to every future generation. Its effects are felt even at the present moment, in the country where the experiment was tried, in the irreligion and profligacy which, in its populous cities, still abound, especially among the middle and higher ranks of society. Its effects are apparent even in our own country; for the skeptical principles and immoral maxims of the continental philosophy were imported into Britain, at an early period of the French Revolution, when the Bible was discarded by multitudes,

\* Gregoire.

as an antiquated imposture, and committed to the flames; and it is, doubtless, owing in part, to the influence of these principles, that, in organizing institutions for the diffusion of knowledge among the lower ranks, attempts have been made to separate science from its references to the Creator, and from all its connections with revealed religion. It is, therefore, the duty of every man who loves his species, and who has a regard for the welfare and prosperity of his country, to use his influence to endeavoring to establish the literary and scientific instruction of the community on the broad basis of the doctrines of revelation, and of those moral laws which have been promulgated by the authority of the Governor of the universe, which are calculated to secure the moral order, and to promote the happiness of intelligent agents, throughout every province of the Divine empire.

“When we look at plans of education” (says an intelligent writer), “matured, or in progress, which are likely to concentrate the *national intellect*, and form the *national taste*, and engross the daily leisure of the peasant or artisan, on principles of virtual exclusion to everything specifically Christian, when we see this grievous and deadly deficiency attaching to schemes of benevolence, which are otherwise pure and splendid, receiving the sanction of public recognition, countenanced or winked at by the mightiest of scholars, and most illustrious of statesmen, and thus put in condition for traversing the land, from the one end to the other, we do feel alarmed, in no ordinary degree, at the effects that are likely to follow it; and could we influence the consultations in which the whole originates, would entreat its projectors to pause and deliberate, lest they stir the elements of a latent impiety, instead of dispensing a national blessing. We dread not the light of science, nor any light of any kind which emanates from God to man. On the contrary, we hail it as a precious acquisition, provided it be mingled and seasoned with that which is revealed, as “the true light which lighteth every man that cometh into the world;” but, in a state of separation from this better light, and untempered by its restoring influence, we are constrained to dread it, by all the concern we ever felt for the eternal well-being of our human kind red.”\*

To prevent any misconceptions that may arise respecting our views of the connection of science and religion, it may be proper to remark, in the first place,—that we would consider it preposterous in the highest degree, to attempt the introduction of sectarian opinions in religion into the discussions connected with science and philosophy. It would be altogether irrelevant to the objects of scientific associations, to introduce the subjects of dispute between Calvinists and Arminians, Presbyterians, Episcopalians, and Independents; and we are of opinion, that the sooner such controversies are banished, even from *theology*, and from the Christian world at large, so much the better; for they have withdrawn the minds of thousands from the *essentials* to the mere *circumstantials* of religion; and, in too many instances, have exposed the Christian world to the sneers of infidels, and the scoffs of the profane.—Nor, in the next place, would we consider it as either judicious or expedient, to attempt to foist in even the essential doctrines of Christianity, on every occasion, when the subject of discussion did not *naturally* and *directly* lead to their

introduction, or to some allusions to them. Such attempts generally frustrate the end intended, and are equally displeasing to the man of taste, and to the enlightened Christian.—What we understand by connecting science with religion, will appear in the following observations:—

I. As science has it for one of its highest objects to investigate the works of the Creator,—an *opportunity should be taken*, when imparting scientific instructions, of *adverting to the attributes of the Deity, as displayed in his operations*. The character of the Divine Being, and the perfections he displays, are, in every point of view, the most interesting of all human investigations. The system of nature, in all its parts and processes, exhibits them to our view, and forces them, as it were, upon our attention, if we do not willfully shut our eyes on the light which emanates from an invisible Divinity through his visible operations. The contemplation of this system, even in its most prominent and obvious appearances, has a natural tendency to inspire the most profound emotions of awe and reverence, of gratitude and admiration, at the astonishing displays it exhibits of Omnipotent energy, unsearchable wisdom, and boundless beneficence. Such studies, when properly directed, are calculated to make a powerful and interesting impression on the minds of the young; and it is doing them an incalculable injury, when their views are never elevated above proximate causes and physical laws, to the agency of Him who sits on the throne of the universe—“If one train of thinking,” says Paley, “be more desirable than another, it is that which regards the phenomena of nature, with a constant reference to a supreme intelligent Author. To have made this the ruling, the habitual sentiment of our minds, is to have laid the foundation of everything which is religious. The world from henceforth becomes a temple, and life itself one continued act of adoration. The change is no less than this, that whereas formerly God was seldom in our thoughts, we can scarcely look upon anything without perceiving its relation to him.” And is such a train of thinking to be considered as unphilosophical? Is it not, on the contrary, the *perfection* of philosophy to ascend to a cause that will account for every phenomenon—to trace its incessant agency, and to acknowledge the perfections it displays? Bishop Watson has well observed, “We feel the interference of the Deity everywhere, but we cannot apprehend the *nature* of his agency anywhere. A blade of grass cannot spring up, a drop of rain cannot fall, a ray of light cannot be emitted from the sun, nor a particle of salt be united, with a never-failing sympathy to its fellow, without him; every secondary cause we discover, is but a new proof of the necessity we are under of ultimately recurring to him, as the one primary cause of everything.”

Illustrations of the position for which we are now contending will be found in such works as the following:—Ray’s “Wisdom of God in the Creation,”—Boyle’s “Philosophical and Theological works,”—Derham’s “Astro and Physico-Theology,”\*—Nieuwentyt’s “Religious Philosopher,”—Le Pluche’s “Nature Displayed,”—Baxter’s “Matho,” or the principles of natural

\* An edition of Derham’s *Physico-Theology*, in two vols. 8vo., which is not very generally known) was published in London in 1798, which contains *additional notes* illustrative of modern discoveries, a translation of the Greek and Latin quotations of the original work, a life of the author, and sixteen copper-plate engravings, illustrative of many curious subjects in the animal and vegetable kingdoms.

\* Rev. D. Young—Introductory Essay to Sir M. Hales’ *Contemplations*.

religion deduced from the phenomena of the material world,—Lesser's *Insecto-Theology*, or a demonstration of the Being and Attributes of God, from the structure and economy of insects, with notes by Lyonet,—Bonnet's "Contemplation of Nature,"—Euler's "Letters to a German Princess," translated by Hunter,—Pierre's "Studies of Nature,"—Paley's "Natural Theology,"—Adam's "Lectures on Natural Philosophy,"—Parkes' "Chemical Catechism," and several others. The chief object of *Ray* is to illustrate the wisdom of the Deity in the figure and construction of the earth, in the structure and symmetry of the human frame, and in the economy of the animal and vegetable tribes. The object of Derham, in his *Astro-Theology*, is to display the wisdom and omnipotence of Deity, as they appear in the structure, arrangement, and motions of the heavenly bodies; and his *Physico-Theology*, a work of much greater extent, demonstrates the being and attributes of God from the constitution of the earth and atmosphere,—the senses—the structure, motions, respiration, food, and habitations of animals—the body of man—the economy of insects, reptiles, and fishes, and the structure of vegetables. Though this excellent work is now considered as somewhat antiquated, yet we have no modern work that can fully supply its place. Paley's *Natural Theology*, however excellent in its kind, does not embrace the same extensive range of objects. *Nieuwentyt* enters into a minute anatomical investigation of the structure of the human body, which occupies the greater part of his first volume; and in the two remaining volumes, illustrates the divine perfections from a survey of the atmosphere, meteors, water, earth, fire, birds, beasts, fishes, plants, the physical and chemical laws of nature, the inconceivable smallness of the particles of matter, and the structure of the starry heavens. The voluminous work of *Le Pluche* comprehends interesting descriptions of quadrupeds, birds, fishes, insects, plants, flowers, gardens, olive-yards, cornfields, woods, pasture-grounds, rivers, mountains, seas, fossils, minerals, the atmosphere, light, colors, vision, the heavenly bodies, globes, telescopes, microscopes, the history of navigation, systematic physics, &c.—interspersed with a variety of beautiful reflections on the Wisdom and Benevolence of the Deity in the arrangements of nature. *Euler's Letters* comprehend popular descriptions of the most interesting subjects connected with natural philosophy and ethics, interspersed with moral reflections, and frequent references to the truths of revelation. *Condorcet*, in his French translation of this work, carefully omitted almost all the pious and moral reflections of this profound and amiable Philosopher, as inconsistent with the infidel and atheistical philosophy which then prevailed. "The retrenchments," says he, "affect reflections which relate less to the sciences and philosophy, than to theology, and frequently even to the peculiar doctrines of that ecclesiastical communion in which Euler lived. It is unnecessary to assign a reason for omissions of this description." These omissions were supplied, and the passages alluded to restored, by Dr. Hunter, in his English translation, but they have been again suppressed in the late edition, published in Edinburgh, in two volumes, 12mo.\*

It is much to be regretted, that we have no modern Rays, Derhams, Boyles, or Nieuwentyts, to make the light of our recent discoveries in science bear upon the illustration of the perfections of the Deity, and the arrangements of his Providence. Since the period when those Christian philosophers left our world, many of the sciences which they were instrumental in promoting, have advanced to a high degree of perfection, and have thrown additional light on the wisdom and intelligence of the Divine mind, and the economy of the universe. Natural history has widely enlarged its boundaries; our views of the range of the planetary system have been extended, the distant regions of the starry firmament have been more minutely explored, and new objects of magnificence brought within the reach of our observation. The nature of light has been more accurately investigated, the composition of the atmosphere discovered, the properties of the different gases ascertained, the powers of electricity and galvanism detected, and chemistry—a science completely new-modeled—has opened up the secret springs of nature's operations, and thrown a new light on the economy of divine wisdom in the various processes which are going on in the material system. Is it not unaccountable, then, that no modern system of *Physico-Theology*, embracing the whole range of modern discoveries, should have proceeded from the pens of some one or other of our most distinguished philosophers? Does this circumstance seem to indicate, that, since the early part of the last century, the piety of philosophers has been declining, and the infidel principles of the continental school gaining the ascendancy? Infidelity and fatalism very generally go hand in hand. When the truths of revelation are once discarded, a species of universal skepticism, differing little or nothing from atheism, takes possession of the mind; and hence we find, that in the writings of such men as Buffon, Diderot, and La Place, there is not the slightest reference to Final Causes, or to the agency of an All-pervading Mind that governs the universe.

That the connection between science and theology, we have been recommending, is not a vague or enthusiastic idea, appears from the sentiments which have been expressed on this subject by the most eminent philosophers. Throughout the whole of the works of the immortal Newton, we perceive a constant attention to Final causes, or to the great purposes of the Deity. It was the firm opinion of this philosopher, "that, as we are everywhere encountered in our researches by powers and effects, which are unaccountable upon any principles of mere mechanism, or the combinations of matter and motion, we must forever resort to a Supreme power, whose influence extends over all Nature, and who accomplishes the wisest and most benevolent ends by the best possible means." Maclaurin, the friend of Newton, and the commentator on his *Principia*, expresses the

in the formation of the eye. It is thereby secured against all the defects which characterize every work of man. What a noble subject of contemplation! How pertinent that question of the Psalmist! *He who formed the eye, shall he not see? and He who planted the ear, shall he not hear?* The eye alone being a master-piece that far transcends the human understanding, what an exalted idea must we form of Him who has bestowed this wonderful gift, and that in the highest perfection, not on man only, but on the brute creation, nay, on the vilest of insects! The French philosopher and statesman seems to feel ashamed of the least alliance between philosophy and religion, when he is induced to discard such reflections. He seems apprehensive, as Dr. Hunter remarks, that a single drop of water from Scripture would contaminate the whole mass of philosophy. We would hope our British philosophers are not yet so deeply tinctured with the spirit of infidelity.

\* As a specimen of the omissions to which we allude, the following passage may suffice:—"But the eye which the Creator has formed, is subject to no one of all the imperfections under which the imaginary construction of the free-thinker labors. In this we discover the true reason why infinite wisdom has employed several transparent substances

following sentiments on this subject, in his "Account of Sir I. Newton's Discoveries." "There is nothing we meet with more frequently and constantly in Nature, than the traces of an all-governing Deity. And the philosopher who overlooks these, contenting himself with the appearances of the material universe only, and the mechanical laws of motion, neglects what is most excellent; and prefers what is imperfect to what is supremely perfect, finitude to infinity, what is narrow and weak to what is unlimited and almighty, and what is perishing to what endures forever. Such as attend not to so manifest indications of supreme wisdom and goodness, perpetually appearing before them wherever they turn their views or inquiries, too much resemble those ancient philosophers who made *Night, Mutter, and Chaos*, the original of all things." Similar sentiments were expressed by the late Professor Robison, one of the most profound mathematicians and philosophers of his age. "So far from banishing the consideration of final causes from our discussions, it would look more like philosophy, more like the love of true wisdom, and it would taste less of an idle curiosity, were we to multiply our researches in those departments of nature where final causes are the chief objects of our attention—the structure and economy of organized bodies in the animal and vegetable kingdoms."—"It is not easy to account for it, and perhaps the explanation would not be very agreeable, why many naturalists so fastidiously avoid such views of nature as tend to lead the mind to the thoughts of its Author. We see them even anxious to weaken every argument for the appearance of design in the construction and operations of nature. One would think, that, on the contrary, such appearances would be most welcome, and that nothing would be more dreary and comfortless than the belief that chance or fate rules all the events of nature."—*Elements of Mechanical Philosophy*, vol. i, pp. 681-2. We know not whether such sentiments were inculcated from the chair of Natural Philosophy, which Dr. Robison so long occupied, by the distinguished philosopher who has lately deceased.

II. Beside the deductions of natural religion, to which we have now adverted—in our scientific instructions there ought to be a reference, on every proper occasion, to the leading truths of revelation. There are many scientific inquirers who would have no objections occasionally to advert to final causes, and the wisdom of the Deity, who consider it altogether irrelevant, in the discussions of science, to make the slightest reference to the facts and doctrines detailed in the Sacred Oracles. The expediency, or the impropriety of such a practice, must depend on the views we take of the nature of the communications which the Scriptures contain. If the Bible is acknowledged as a revelation from God, its truths must harmonize with the system of nature,—they must throw a mutual light on each other,—and the attributes of the Divinity they respectively unfold must be in perfect accordance; and therefore it can never be irrelevant, when engaged in the study of the one, to refer for illustrations to the other. On the contrary, to omit doing so, from a fastidious compliance with what has too long been the established practice, would be a piece of glaring inconsistency, either in the theologian on the one hand, or the philosopher on the other. We have too much reason to suspect, that the squeamishness of certain scientific characters, in quitting all references to the Christian system,

arises either from a secret disbelief of its authority, or from a disrelish of the truths and moral principles it inculcates.

Taking for granted, then, what has never yet been disproved, that Christianity is a revelation from heaven, and recollecting, that we live in a country where this religion is professed, it follows, as a matter of *consistency*, as well as of *duty*, that all our systems of instruction, whether literary or scientific, whether in colleges, academies, mechanics' institutions, or initiatory schools, ought to be founded on the basis of the Christian revelation—that, in the instructions delivered in such seminaries, its leading doctrines should be recognized, and that no dispositions or conduct be encouraged which are inconsistent with its moral principles.

More particularly, in describing the processes or phenomena of nature, an opportunity should frequently be taken of quoting the sublime and energetic sentiments of the inspired writers, and of referring to the facts they record, when they are appropriate, and illustrative of the subject in hand. This would tend to connect the operations of nature with the agency of the God of nature; and would show to the young, that their instructors felt a veneration for that Book which has God for its Author, and our present and future happiness as the great object of its revelations. Why should the Bible be almost the only book from which certain modern philosophers never condescend to borrow a quotation? They feel no hesitation—nay, they sometimes appear to pride themselves in being able to quote from Plato, Aristotle, and Zeno, or from Ovid, Virgil, and Lucretius. They would feel ashamed to be considered as unacquainted with the works of Bacon, Galileo, Newton, Halley, Huygens, Boscovich, Black, Robison, Buffon, or La Place, and unable to quote an illustrative sentiment from their writings; but they seem to feel, as if it would lessen the dignity of science to borrow an illustration of a scientific position from Moses or Isaiah, and to consider it as in nowise disrespectful to appear ignorant of the contents of the Sacred Volume. Such were not the sentiments and feelings of the philosophers to whose works I lately referred, which abound with many beautiful and appropriate sentiments from the inspired writings. Such were not the feelings of the celebrated *Euler*, whose accomplishments in science were admired by all the philosophers of Europe; nor were such the feelings of the late Dr. Robison, who was scarcely his inferior. When describing the numerous *nebulae* in the distant regions of the heavens, he closes his remarks with the following reflection:—"The human mind is almost overpowered with such a thought. When the soul is filled with such conceptions of the extent of created nature, we can scarcely avoid exclaiming, 'Lord, what then is man, that thou art mindful of him?' Under such impressions, David shrunk into nothing, and feared that he should be forgotten among so many great objects of the Divine attention. His comfort and ground of relief from this dejecting thought are remarkable. 'But,' says he, 'thou hast made man but a little lower than the angels, and hast crowned him with glory and honor.' David corrected himself, by calling to mind how high he stood in the scale of God's works. He recognized his own divine original, and his alliance to the Author of all. Now, cheered and delighted, he cries out, 'Lord, how glorious is thy name!'"—*Elements of Mechanical Philosophy*, vol. i, p. 565.

Again, every proper opportunity should be taken of illustrating the *harmony* which subsists between the system of revelation and the system of nature—between the declarations of the inspired

writers and the facts which are found to exist in the material universe. This subject presents an extensive field of investigation which has never yet been thoroughly explored, and which admits of the most extensive and diversified illustrations. The facts of *geology*—some of which were formerly set in array against the records of revelation—are now seen to be corroborative of the facts stated in the Mosaic history;\* and in proportion as the system of nature is minutely explored, and the physical sciences in general approximate to perfection, the more striking appears the coincidence between the revelations of the Bible and the revelations of Nature. And one principal reason why this coincidence at present does not appear complete, is, that the Scriptures have never yet been thoroughly studied in all their references, nor the system of the material world thoroughly explored. The facts of modern science, of which many of our commentators were ignorant, have seldom been brought to bear upon the elucidation of the inspired writings, and the sentiments of the sacred writers have seldom been illustrated by an appeal to the discoveries of science.—The views which the system of nature exhibits of the plan and principles of the divine government, the reasons of the operation of those destructive agents which frequently exert their energy within the bounds of our sublunary system, and the connection which subsists between *physical* and *moral* evil, might also form occasional subjects of investigation; as they are all deeply interesting to man considered as a moral agent, and as the subject of the moral administration of the Governor of the Universe.

In the next place, we hold it as a matter of particular importance, that the instructions of science be conducted in such a manner as to make a *moral impression* upon the heart. An objection has frequently been raised by religious people against the study of science, from its tendency to produce a spirit of intellectual pride; and it can scarcely be denied that there is some ground for the objection, when the pursuits of general knowledge are entirely separated from religion. But the objects of science, *when properly exhibited, and accompanied with appropriate reflections*, have a very different tendency. When we consider the numberless multitudes of beings which exist in the universe, and the immense variety of processes incessantly going forward in every department of nature; when we consider the infinite wisdom and intelligence, far surpassing human comprehension, which they display; when we consider the immense magnitude and extent of the universal system of created beings, and the probability that man stands near the lower part of the scale of rational existence, and is only like an atom in the immensity of creation,—we perceive the most powerful motives for *humility* and self-abasement. When we consider the benevolent arrangements in the elements around us, and in the structure and functions of animated beings, and the provision made for their subsistence, it has a natural tendency to inspire the heart with *gratitude* and affection toward Him from whom all our comforts flow. And when we reflect on the grandeur of the Deity as displayed in the magnificence of his empire, and in his incessant agency throughout all its provinces, should it not inspire us with reverence and adoration, and with a lively hope, that a period will arrive when we shall behold the wonders and glories of his creation more clearly unfolded?

\* For illustrations of this position, see Dr. Ure's *Geology*, Parkinson's *Organic Remains*, &c.

Such sentiments and emotions, the works of God when rightly contemplated, are fitted to produce; and to overlook them in our instruction to the young, is to deprive them of some of the purest enjoyments, and some of the greatest advantages, which flow from scientific knowledge. When their minds are deeply impressed with such emotions, they are in some measure prepared for listening with reverence to the declarations of the inspired volume, and for perceiving the force and sublimity of the description it gives of the character of God.

It would perhaps excite a smile of contempt in some, who would spurn at the idea of being ranked in the class of infidels, were I to insinuate, that our scientific meetings and lectures should be opened with prayer, and adoration of the Divine Being. It might indeed admit of a doubt, whether it would be expedient to attempt such a practice *in the present state of society*. But I have no hesitation in affirming, that, to acknowledge God in all our pursuits, and to pay Him a tribute of adoration, are dictates of natural as well as of revealed religion, and that a deist, were he to act in consistency with his avowed principles, would engage in daily prayer to the Great Author of his existence. It is expressly enjoined in the Scriptures, "In all thy ways acknowledge God, and he shall direct thy steps;" and it is declared to be one of the characteristics of the wicked man, "that God is not in all his thoughts," and that, "through the pride of his countenance he will not call upon God." If we firmly believe there is a God, we must also believe that he is present in all places, and privy to all our thoughts, that all our circumstances and wants are open to his Omniscient eye, and that "he is able to do for us above all that we can ask or think." Although we are ignorant of the precise physical connection between prayer and the bestowment of a favor by God, yet we ought to engage in this duty, because it is accordant with the idea of a Supreme Being on whom we are every moment dependent, and has therefore been acknowledged by the untaught barbarian, as well as by the enlightened Christian; because it is positively enjoined; because there is a connection established by the Creator between *asking* and *receiving*; because it tends to fix our thoughts on the Omnipresence of the Divine Mind, to impress our hearts with a sense of the blessings of which we stand in need, and to excite earnest desires after them; and, because it is one way in which we may hold a direct intercourse with our Creator. I would not envy the Christian feelings of that man who can habitually engage in literary compositions or scientific discussions, without acknowledging his Maker, and imploring his direction and assistance. Religion degenerates into something approaching to a mere inanity, when its spirit and principles are not carried into every department of human life and society, nor its requisitions attended to in every *secular* business in which we engage. Until the principles of Christianity be made to bear in all their force on every department of human actions, and especially on the business of education, we can scarcely expect, that its benign tendency will be generally appreciated, or that society will reap all the benefits which it is calculated to impart.

There are, however, certain descriptions of literary characters, who, although they consider it expedient to pay an occasional compliment to Christianity, would consider such remarks as bordering on superstition or fanaticism. When we talk to them about the Christian revelation, in general terms, they do not choose to say anything



directly against its excellence or divine authority; but if we descend into particulars, and expatiate on any of its fundamental doctrines, or attempt to reduce to practice its holy requisitions, we are frequently met with a contemptuous sneer, or a cry of enthusiasm, and sometimes with a harangue against the follies of Methodism, or of Bible and Missionary Societies. We are thus led to infer, with some degree of reason, that such characters have no impressive belief of the Divine origin of the Christian system; and it would be much more honorable and consistent, at once to avow their infidelity, than to put on the mask of dissimulation and hypocrisy. No individual ought to be subjected to any civil penalties on account of the opinions he holds, as for these he is accountable only to his Maker; nor should any opinions be attempted to be extirpated by any other weapons than the strength of reason and the force of arguments. But, at the same time, it is requisite, that society should know the leading principles of any one who proposes himself as a public instructor of his fellow-men, in order that they may judge whether it would be proper to place their relatives under the instructions of one, who might either overlook Christianity altogether, or occasionally throw out insinuations against it. To act the hypocrite, to profess a decent respect for the Christian religion, while the principles of infidelity are fixed in the mind, accompanied with a secret wish to undermine its foundations, is *mean and contemptible*, unworthy of the man who wishes to be designated by the title of philosopher. Yet such hypocrisy is not at all uncommon; it was particularly displayed by the skeptical philosophers on the continent, prior to the French revolution, and avowed to their most intimate associates.

*Buffon*, the natural historian, who appears to have been an atheist, was also, according to his own confession, a consummate hypocrite. In a conversation with *M. Herault Sechelles*, in 1785, about four years before his death, and when he was in the seventy-eighth year of his age, he declared, "In my writings I have always spoken of the *creator*; but it is easy to efface that word, and substitute in its place, the *powers of nature*, which consist in the two grand laws of attraction and repulsion. When the *Sorbonne*\* become troublesome to me, I never scruple to give them every satisfaction they require. It is but a *sound*, and men are foolish enough to be contented with it. Upon this account, if I were ill, and found my end approaching, I should not hesitate to receive the sacrament. *Helvetius* was my intimate friend, and has frequently visited me at Montbart. I have repeatedly advised him to use similar discretion; and, had he followed my advice, he would have been much happier." "My first work (continued he) appeared at the same time with *L'Esprit des Lois*. *Montesquieu* and myself were tormented by the *Sorbonne*. The president was violent. 'What have you to answer for yourself?' says he to me, in an angry tone. 'Nothing at all,' was my answer, and he was silenced and perfectly thunderstruck at my indifference." In perfect accordance with such a system of hypocrisy, *Buffon* kept a father confessor almost constantly with him, to whom he was in the habit of *confessing*, in the same apartment where he had developed the *Principles of Materialism*, which, according to his system, was an abnegation of immortality. He also regularly attended mass on Sundays, unless prevented by indisposition, and communicated in the *Chapel of the Glory*, every Whitsuntide.

Though he heartily despised his priestly confessor, he flattered and cajoled him with periphrastic promises, and condescending attentions. "I have seen this priest (says *Sechelles*), in the absence of the domestics, hand over a towel to the count, set the dining table before him, and perform such-like menial services. *Buffon* rewards these attentions with, *I thank you my dear child*." Such was the habitual hypocrisy of this philosopher; and, said he, "it has been observed by me in all my writings: I have published the one after the other in such a manner, that men of vulgar capacities should not be able to trace the chain of my thoughts." His intolerable *vanity* and pomposity, his breach of promises, the grossness of his conversation, and his numerous amours and intrigues, were in perfect correspondence with such principles, and the natural result of them. "His pleasantries (says *Sechelles*) were so void of delicacy, that the females were obliged to quit the room."\* What a scene of moral anarchy would be introduced, were such principles to be universally inculcated and acted upon in society! All confidence between man and man would be shaken, and the foundations of the social system undermined and destroyed. Yet such was the morality which almost universally prevailed among the continental philosophers, in consequence of the skeptical and atheistical principles they had imbibed. Truth, sincerity, modesty, humility, and moral obligation, formed no part of the code of their morality; and such, in all probability, would soon be the result in our own country, were the pursuits of science and philosophy to be completely dis severed from religion.

In the last place, there are several topics connected with religion, which might occasionally be made the subjects of discussion in scientific associations: such, for example, are the evidences and importance of the Christian Revelation—the physical and moral facts to which it occasionally adverts—the attributes of the Divinity—the general principles of moral action—the laws which the Creator has promulgated for preserving the order of the intelligent system, and the foundation on which they rest—the evidences for the immortality of the soul, and the eternal destiny of man. These, and similar topics might, on certain occasions, become subjects of investigation, as they can be illustrated without entering on the arena of theological controversy, or descending within the limits of sectarian opinions. I do not mean to say, that they should be discussed according to the method of Forensic disputations, by opposite parties taking different sides of a question—a mode of communicating knowledge, the tendency of which is very questionable—but that certain positions in reference to them should be proved and illustrated, in a direct manner, in the form of essays, lectures, or oral instructions. The topics now specified, and those which are intimately related to them, are subjects of the deepest interest and importance to every individual of the human race; and, therefore, no valid reason can be assigned why such subjects should not be occasionally elucidated in literary and scientific seminaries, if it be one object of such institutions to promote the happiness—and what is essentially requisite to it—the moral improvement of mankind.

For example, is it not in the highest degree important to every human being, that he should be

\* See an account of some particulars in the private life of *Buffon*, by *M. Sechelles*, one of his admirers, in the *Monthly Magazine* for July 1797, supplementary No., vol. 3, pp. 493—501.

\* The faculty of Theology at Paris.

convinced of his immortal destiny, and have his mind impressed with the realities of a future world—that he should ascertain whether, at death, he is to be reduced forever into the same situation as the clods of the valley, or transported to a more expansive sphere of existence? Take away from man the prospect of immortality, and you throw a veil of darkness and mystery over all the scenes of creation; you reduce the moral world to a scene of confusion, and involve the ways of Providence in a dark inextricable maze; you inwrap the character of the Deity in awful obscurity, and terminate every prospect of becoming more fully acquainted with the magnificence of the universe; you reduce man to an *enigma*—to the most inexplicable phenomenon in creation, and annihilate the strongest motives to the practice of virtue. But this is not all, you remove the most powerful motives to the pursuit of scientific knowledge; for, in this case, you confine its beneficial results merely to the promotion of the comforts and conveniences of the present transitory life; and the discoveries of the order and extent of the universe it unfolds, and the speculations to which they lead, tend only to bewilder and perplex the mind, when it is cut off from all hopes of prosecuting its inquiries beyond the grave, and of beholding the mysterious scenes of creation more fully displayed. On this ground, a man who is exhorted to cultivate an acquaintance with science, might, with some reason, exclaim, “Of what avail is it, to spend anxious days and sleepless nights in acquiring scientific knowledge, when it may be all lost before to-morrow’s dawn, or, at the farthest, after the lapse of a few short years, when my intellectual faculties shall be annihilated? I can acquire but a few scattered fragments of it at most, although I were to prosecute my researches as far as the most distinguished geniuses have ever advanced; and I must quit the field of investigation before the ten thousandth part of it is half explored. Had I a prospect of enlarging my faculties and resuming my researches in a future state of being, I might engage in them with some degree of interest and vigor; but to one who is uncertain whether his connection with the intelligent universe shall be continued for another day, it appears quite preposterous, and tends to deprive me of many sensitive gratifications which I find essential to my present enjoyment.” What is affirmed of happiness, in general, may be applied to knowledge, one of its ingredients, that the expectation of its *permanency* is indispensably requisite to its perfection. It is the prospect of science being prosecuted in a future world and carried to perfection, that confers a dignity on its objects, and forms the most powerful motive to engage in its pursuits; and, in this point of view, it may be considered as forming a part of that training which is requisite to prepare us for the activities, the contemplations, and enjoyments of that higher sphere of existence. But where no such hopes are indulged, intellectual pursuits are deprived of their chief excellence and importance, and the best affections of the heart of their sublimest objects and most exalted pleasures; and the more the powers of the mind have been exercised and improved, and the more it feels itself prepared for a series of rational enjoyments, the more charmed and disappointed must it feel when years roll away and it approaches the point where it is to sink into eternal oblivion. Without the hopes of admission to future sources of enjoyment, at the hour of dissolution, we may assume an air of composure, because we are unable to resist, or an air of fortitude from the last efforts of pride; but,

in point of fact, we can await the extinction of our being only with a mournful and melancholy gloom.

This representation has frequently been realized, in the case of men of cultivated minds, who had thrown aside the obligations of religion and the idea of a future world, when they approached the confines of the tomb,—of which the following instances may suffice: *Voltaire*, when approaching his dissolution, looked back upon protracted years with remorse, and forward with dismay. He wished for annihilation, through the dread of something worse. He attempted to unburden his troubled mind by confessing to a priest; and he placed his hopes of peace with heaven, in an eager conformity to those rituals which he incessantly treated with contempt. In a previous indisposition, he insisted upon sending for a priest, contrary to the warmest remonstrances of his friends and attendants. On recovery, he was ashamed of his conduct, and ridiculed his own pusillanimity. This pusillanimity, however, returned upon a relapse; and he had again recourse to the miserable remedy. He acknowledged to *Dr. Tronchin*, his physician, the agonies of his mind, and earnestly entreated him to procure for his perusal a treatise written against the *eternity of future punishment*. These facts were communicated to *Dr. Cogan*, by a gentleman highly respected in the philosophical world, who received them directly from *Dr. Tronchin*; and they concur with many others, in demonstrating the impossibility of enjoying permanent felicity without the hopes and consolations of religion. *M. Schelles*, to whose narrative I lately referred, relates, that, in one of his conversations with *Buffon*, the Count declared, “I hope to live two or three years longer, to indulge my habit of working in literary avocations. I am not afraid of death, and am consoled by the thought, that my name will never die. I feel myself fully recompensed for all my labors, by the respect which Europe has paid to my talents, and by the flattering letters I have received from the most exalted personages.” Such were the consolations which this philosopher enjoyed in the prospect of the extinction of his being. His *name* would *live* when he himself was forever blotted out from that creation which it was the object of his writings to describe! But, that his mind was not altogether reconciled to the idea of sinking into eternal oblivion, may be inferred from another anecdote, related by the same gentleman. “One evening I read to *Buffon* the verses of *Thomas* on the immortality of the soul. He smiled. ‘*Par Dieu*,’ says he, ‘*religion would be a valuable gift if all this were true.*’” This remark evidently implied, that the system he had adopted was not calculated to present so cheerful a prospect of futurity as the system of Revelation.

*Gibbon*, the celebrated historian of the Rise and Fall of the Roman Empire, had his mind early tainted with the principles of infidelity; and his historical writings are distinguished by several insidious attacks on Christianity, by unfair and unmanly sneers at the religion of his country, and by the loose and disrespectful manner in which he mentions many points of morality regarded as important, even on the principles of natural religion. Such appears to have been his eagerness in this cause, that he stooped to the most despicable pun, or to the most awkward perversion of language, for the pleasure of turning the Scripture into ribaldry, or calling Jesus an impostor. Yet he appears to have been actuated by the same spirit of hypocrisy which distinguished *Buffon* and his philosophical associates,

for, notwithstanding his aversion to Christianity, he would have felt no scruple in accepting an office in the church, provided it had contributed to his pecuniary interests. On the occasion of his father having been obliged to mortgage part of his estate, he thus expresses himself: "I regret that I had not embraced the lucrative pursuits of the law or of trade, the chances of civil office or India adventure, or even the fat slumbers of the church." Such is too frequently the morality displayed by infidels, and there is reason to suspect that the church is not altogether purged of them even in the present day. That Gibbon's principles were not sufficient to support his mind in the prospect of dissolution, appears from many expressions in the collection of his letters published by Lord Sheffield, in which are to be traced many instances of the high value which he placed upon existence, and of the regret with which he perceived his years to be rapidly passing away. His letter on the death of Mrs. Posen, bears every mark of the despondent state of his mind at the idea, that, "all is now lost, finally, irrecoverably lost!" He adds, "I will agree with my lady, that the immortality of the soul is, at some times, a very comfortable doctrine." The announcement of his death, in the public prints, in January 1794, was accompanied with this remark, "He left this world in gloomy despondency, without those hopes and consolations which cheer the Christian in the prospects of immortality."—Dr. A. Smith, in the account he gives of the last illness of *Hume*, the historian, seems to triumph in the fortitude which he manifested in the prospect of his dissolution, and he adduces a playfulness of expression as an evidence of it, in his jocular allusion to *Charon* and his boat. But, as Dr. Cogan, in his treatise on the passions, very properly remarks, "A moment of vivacity, upon the visit of a friend, will not conduct us to the recesses of the heart, or discover its feelings in the hours of solitude." It is, indeed, altogether unnatural for a man who set so high a value upon his literary reputation, and certainly very unsuitable to the momentous occasion, to indulge in such childish pleasantries, as *Hume* is represented to have done, at the moment when he considered himself as just about to be launched into non-existence; and, therefore, we have some reason to suspect, that his apparent tranquillity was partly the effect of vanity and affectation. He has confessed, says Dr. Cogan, in the most explicit terms, that his principles were not calculated to administer consolation to a thinking mind. This appears from the following passage in his treatise on Human Nature. "I am affrighted and confounded with that forlorn solitude in which I am placed by my philosophy. When I look abroad, I foresee, on every side, dispute, contradiction, and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fauce myself in the most deplorable condition imaginable, environed with the deepest darkness."\*

*Diderot*, one of the French philosophers, was a man of very considerable acquirements in literature and in the physical sciences. The first publication by which he attracted public notice, was a volume written against the Christian religion, entitled *Pensees Philosophiques*. Afterward, in company with *Voltaire* and *D'Alembert*, he con-

ducted the publication of the *Dictionnaire Encyclopedique*, the secret object of which was to sap the foundations of all religion, while the reader, at the same time, was presented with the most splendid articles on the Belles Lettres, mathematics, and the different branches of physical science. While a weak divine, to whom the theological department of the work was committed, was supporting, by the best arguments he could devise, the religion of his country, *Diderot* and *D'Alembert* were overturning those arguments under titles which properly allowed of no such disquisitions; and that the object of these digressions might not pass unnoticed by any class of readers, care was taken to refer to them from the articles where the question was discussed by the divine. Here was an example of that *hypocrisy* to which I have already adverted, as characteristic of the sect of infidel philosophers; and the following anecdote is illustrative of similar disingenuity, coupled with almost unparalleled impudence. In the course of his correspondence with the late Empress of Russia, *Diderot* mentioned his own library, as one of the most valuable in Europe, although it is supposed not to have contained above a hundred volumes. When *Catharine* wanted to purchase it and make him librarian, he said, that his constitution could not support the cold climate of Petersburg. She offered to let him keep it during his lifetime at Paris; and the library was sold for an immense price. When her ambassador wanted to see it, after a year or two's payments, and the visitation could no longer be put off, he was obliged to run in a hurry, through all the booksellers' shops in Germany, to fill his empty shelves with old volumes. It was customary for *Diderot* and *D'Alembert* to frequent the coffee-houses of Paris, and to enter with keenness into religious disputes, the former attacking Christianity, and the latter, under the mask of piety, defending it, but always yielding to the arguments of his opponent. This practice was put a stop to by the police; and *Diderot*, when reproached by the lieutenant for preaching atheism, replied, "It is true, I am an atheist, and I glory in it." But such principles will not always support the mind, nor did they support the mind of *Diderot*, when his dissolution approached. When he perceived that death was at no great distance, he desired that a priest might be brought, and the Cure de St. Sulpice was introduced to him. He saw this ecclesiastic several times, and was preparing to make a public recantation of his errors, but *Condorcet* and the other adepts now crowded about him, persuaded him that his case was not dangerous, and that country air would restore him to health. For some time he resisted their attempts to bring him back to atheism, but they secretly hurried him to the country, where he died, and a report was spread that he died suddenly on rising from the table, without remorse, and with his atheism unshaken.

Such are the native effects of the highest intellectual accomplishments, and the most brilliant acquirements in science, when unaccompanied with the spirit of true religion and of Christian morality. They cannot improve the moral order of society; they cannot procure for their possessors substantial enjoyment, even in the present life, and they are altogether inadequate to support and tranquillize the soul in the prospect of the agonies of dissolving nature. Notwithstanding the rational gratifications such persons may have occasionally enjoyed in philosophical pursuits, they must be obliged to confess, that they

\* Treatise on Human Nature, vol. i, p. 458.

have acquired no equivalent for those joys which frequently animate the hearts of the most illiterate, who are sometimes enabled to look forward to the king of terrors without dismay, and to depart in peace with hopes full of immortality,—when the philosophist is obliged to exclaim, “All is now lost, finally and irrecoverably lost.” Yet such is the tendency of the principles which are now in operation in our literary and scientific seminaries, and such the result to which we must ultimately look forward, should the principles of religion be discarded from the pursuits of knowledge.

It is therefore to be hoped, that all who have a sincere regard for the promotion of science, for the interests of religion, and for the welfare of their country, will devote a portion of their attention to this important subject, and set their faces in opposition to the spirit of that skeptical philosophy which has so long debased and demoralized the continental philosophists. Were all the instructions delivered in our seminaries, from infant schools, through all the gradations of grammar and parochial establishments, mechanics’ institutions, academies, and universities, judiciously amalgamated with the principles of pure and undefiled religion, it would doubtless be accom-

panied with a variety of pleasing and beneficial effects. It would tend to remove the prejudices which a considerable portion of the religious world still entertain against the pursuits of science,—it would lead to correct and rational views of the Christian system, and tend to dissipate those foolish and superstitious notions which have too frequently been grafted upon it,—it would promote the interests of genuine morality among society at large,—it would fit the inferior ranks of the community for taking a part in the elective franchise and government of their country, and the higher ranks for promoting the enactment of laws congenial to the spirit of true religion, and promotive of the best interests of the nation,—it would tend to secure the peace and tranquillity of nations by undermining the malignant passions from which wars and contentions derive their origin,—it would introduce a general spirit of philanthropy, and give efficacy to the means employed for promoting the knowledge of Christianity throughout the world, and would, ere long, usher in the period foretold in ancient prophecy, when “the knowledge of Jehovah shall cover the earth, as the waters cover the channels of the deep,” and “when righteousness and praise shall spring forth before all nations.”

## APPENDIX.

### No. I.—*Ignorance of the Dark Ages.* Page 12.

THE following facts, chiefly extracted from Dr. Robertson’s history of Charles V, will show the low state of literature, and the deplorable ignorance which characterized the period to which the text refers. In the ninth century, Herbaud Comes Palatii, though supreme judge of the empire, by virtue of his office, could not subscribe his name. As late as the fourteenth century, Du Guesclin, constable of France, the greatest man in the state, could neither read nor write. Nor was this ignorance confined to laymen,—the greater part even of the clergy were not many degrees superior to them in science. Many dignified ecclesiastics could not subscribe the canons of those councils of which they sat as members. One of the questions appointed by the canons to be put to persons who were candidates for holy orders was this—“Whether they could read the Gospels and Epistles, and explain the tenor of them, at least literally?”—Alfred the Great complained, that from the Humber to the Thames, there was not a priest who understood the liturgy in his mother tongue, or who could translate the easiest piece of Latin; and that from the Thames to the sea, the ecclesiastics were still more ignorant. The ignorance of the clergy is quaintly described by Alanus, an author of the dark ages, in the following words:—“Potius dediti galæ quam glossæ; potius colligunt libras quam legunt libros; libentius intuentur Martham quam Marcum; malunt legere in Salmone quam in Solomone,” *i. e.*, They gave themselves more willingly to the pleasures of gluttony than to the learning of languages; they chose rather to collect money than to read books; they looked upon *Martha* with a more affectionate eye than upon *Mark*, and they found more delight in reading in *Salmon* than in *Solomon*.

One of the causes of the universal ignorance which prevailed during that period, was the scarcity of books, along with their exorbitant price, and the difficulty of rendering them more common. The Romans wrote their books either on parchment, or on paper made of the Egyptian papyrus. The latter being the cheapest, was, of course, the most commonly used. But after the communication between Europe and Egypt was broken off, on account of the latter having been seized upon by the Saracens, the papyrus was no longer in use in Italy and other European countries. They were obliged, on that account, to write all their books upon parchment, and as its price was high, books became extremely rare, and of great value. We may judge of the scarcity of the materials for writing them from one circumstance. There still remain several manuscripts of the eighth, ninth, and following centuries, written on parchment, from which some former writing had been erased, in order to substitute a new composition in its place. In this manner, it is probable, several works of the ancients perished. A book of Livy, or of Tacitus might be erased, to make room for the legendary tale of a saint, or the superstitious prayers of a missal.—Many circumstances prove the scarcity of books during these ages. Private persons seldom possessed any books whatever. Even monasteries of considerable note had only one missal. Lupus, abbot of Ferriers, in a letter to the Pope, A. D. 855, beseeches him to send him a copy of Cicero *De Oratore*, and Quintilian’s “*Institutions*,” “for,” says he, “although we have part of these books, there is no complete copy of them in all France.” The price of books became so high, that persons of a moderate fortune could not afford to purchase them. The Countess of Anjou paid for a copy of the Homilies of Haimon, bishop of Alberstadt, two hundred sheep, five

quarters of wheat, and the same quantity of rye and millet. Even so late as the year 1471, when Louis XI borrowed the works of Rasis, the Arabian physician, from the faculty of medicine in Paris, he not only deposited in pledge a considerable quantity of plate, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it. When any person made a present of a book to a church or monastery, in which were the only libraries during several ages, it was deemed a donative of such value, that he offered it on the altar *pro remedio animæ suæ*, in order to obtain the forgiveness of his sins. In the eleventh century, the art of making paper, in the manner now become universal, was invented; by means of which, not only the number of manuscripts increased, but the study of the sciences was wonderfully facilitated.

No. II.—*Foolish and Superstitious Opinions respecting Comets and Eclipses.* P. 15.

Aristotle held comets to be fiery exhalations, rising from the lower atmosphere to the upper or fiery region, condensing during their rapid descent, kindling on their near approach to the Em-pyreum, and burning until exhausted. *Leonard Digges*, an Almanac maker of the fourteenth century, affirmed of comets—"That they signify corruption of the ayre; they are signes of earthquake, of warres, chaunging of kingdomes, great dearth of corne, yea a common death of man and beast."—*Bodin* supposed them spirits, which, having lived on the earth innumerable ages, and having at last completed their term of existence, celebrate their last triumphs, or are recalled to heaven in the form of shining stars. In the records of former ages, we read of a comet "coming out from an opening in the heavens, like to a dragon with blue feet, and a head covered with snakes." And we are told, that "in the year 1527, about four in the morning, not only in the Palatinate of the Rhine, but nearly over all Europe, appeared for an hour and a quarter, a most horrible comet in this sort. In its length it was of a bloody color, inclining to saffron. From the top of its train appeared a bended arm, in the hand whereof was a huge sword, in the instant posture of striking. At the point of the sword was a star. From the star proceeded dusky rays, like a hairy tail; on the side of them other rays like javelins, or lesser swords, as if imbued in blood; between which appeared human faces of the color of blackish clouds, with rough hair and beards. All these moved with such terrible sparkling and brightness, that many spectators swooned with fear."—*Rosenbergi* "*Exempla Cometarum.*"

The comet of 1454, seen at Constantinople, seemed there to be moving in the firmament, from west to east, and to present the aspect of a flaming sword. From its great magnitude, it is said even to have eclipsed the moon, and created among the Turks the utmost consternation, as it was thought to prognosticate nothing less than a crusade from all the kingdoms of Christendom, and forebode the certain overthrow of the crescent. Only two years afterward, when, notwithstanding these direful omens, the Turkish arms had proved eminently victorious, and were spreading dismay over all Europe, Halley's comet, in 1456, with a long tail turned toward the east, created reciprocal and still greater alarms on the part of the Christians. Pope Calixtus believed it to be at once the sign and instrument of divine wrath; he

ordered public prayers to be offered up, and decreed, that, in every town, the bells should be tolled at mid-day, to warn the people to supplicate the mercy and forgiveness of heaven: "ut omnes de precibus contra Turcaum tyrannidem fundendis admonerentur."—That all people may be admonished to pour out supplications against the tyranny of the Turks.—See Milne's Essay on Comets.

Even in modern times, many foolish and preposterous opinions have been entertained respecting these anomalous bodies. In a late periodical publication, the writer of an article on comets, when alluding to the comet of 1811, proceeds to state "some singular changes and circumstances," which its influence occasioned. "The winter," says he, "was very mild, the spring was wet, the summer cool, and very little appearance of the sun to ripen the produce of the earth; yet the harvest was not deficient, and some fruits were not only abundant, but deliciously ripe, such as figs, melons, and wall-fruit. Very few wasps appeared, and the flies became blind, and disappeared early in the season. No violent storms of thunder and lightning, and little or no frost and snow the ensuing winter. Venison, which has been supposed to be indebted for its flavor to a dry and parched summer, was by no means deficient in fat or in flavor. But what is very remarkable," continues this sage observer, "in the metropolis, and about it, was the number of females who produced twins; some had more; and a shoemaker's wife, in White-chapel, produced four at one birth, all of whom," &c. &c. And all such "singular changes and circumstances," it would appear, according to the fancy of this sapient Essayist, "were occasioned by the influence of the comet which appeared in the autumn of 1811!!"

The poets, likewise, by their bombastic descriptions, have tended to perpetuate superstitious feelings. The following is Du Barta's description of one of these visitors.

"Here, in the night, appears a flaming spire,  
There, a fierce dragon, folded all on fire;  
Here, with long bloody hairs, a blazing star  
Threatens the world with famine, plague, and war;  
To princes death, to kingdoms many crosses;  
To all estates inevitable losses;  
To herdsmen rot, to plowmen hapless seasons;  
To sailors storms, to cities civil treasons."

The following extract from "Tully's *Letters from Tripoli*," contains a picturesque description of a solar eclipse, and the effects it produced on the inhabitants of Barbary.

"I cannot here omit describing what an extraordinary impression an eclipse makes on the uninformed part of the inhabitants of this country. Of this we had ocular proof during the great eclipse of the sun, on the 4th of this month, which was almost total, and occasioned, for some minutes, a gloomy darkness, resembling that of midnight. The beginning of the eclipse was seen at Tripoli, at half past seven in the morning; at half past eight, when it was at the height, the face of nature was changed from day to night.—The screech-owl, not long retired to its rest, re-appeared, and disturbed the morning with its shrieks. Lizards and serpents were seen prowling about the terraces; and flights of evening birds, here called marabats, and held sacred by the Moors, flew about in great numbers, and increased the darkness. The noisy flitting of their wings roused the Moor, who had been stupified by fear; and when one of these heavy birds (which

often drop to the ground by coming in contact with each other) chanced to fall at his feet, the African would start aghast, look at it with horror, and set up a hideous howl. About eight o'clock, when the luster of the morning was completely faded, the common Moors were seen assembling in clusters in the streets, gazing wildly at the sun, and conversing very earnestly. When the eclipse was at its height, they ran about distracted, in companies, firing volleys of muskets at the sun, to frighten away the monster or dragon, as they called it, by which they supposed it was being devoured. At that moment, the Moorish song of death and *walliah-woo*, or the howl they make for the dead, not only resounded from the mountains and valleys of Tripoli, but was undoubtedly re-echoed throughout the continent of Africa.—The women brought into the streets all the brass pans, kettles, and iron utensils they could collect; and, striking on them with all their force, and screaming at the same time, occasioned a horrid noise, that was heard for miles. Many of these women, owing to their exertions and fears, fell into fits, or fainted. The distress and terror of the Moors did not in the least abate, until near nine o'clock, when the sun assured them, by his refulgent beams, that all his dangers were passed.

“During the morning and the day, the atmosphere was uncommonly clear, even for a Barbary sky, which rendered the effects of this great eclipse more striking. We learned, from Hadgi Abderrahman, who paid us a visit when it was over, that the first ladies in the place had trembled at the event, and several were seriously ill. The ladies of his own family, he said, had suffered much less at the appearance of the eclipse, from the circumstance of his being at home with them; for, though he considered it would be useless to enter into a philosophical account of it to them, yet he assured them that the moon went occasionally to see the sun; and when they met, by their being so close together, the moon always interrupted more or less of his light. This account, he said, the truth of which they were convinced of by his great earnestness, considerably abated their fears. To the ambassador it was a serious case, as Lilla Amnani is in a very delicate state of health; but the account he gave her of the phenomenon entirely pacified her.”

The above description presents a melancholy picture of the *gross ignorance* even of the *ladies* of modern Barbary, and of the consequent shallowness of their understandings; since their fathers and husbands considered it useless to enter into a rational account of the phenomenon, and since they were pleased with such an absurd and extravagant explanation of it. And, since the higher ranks, in that country, are so grossly ignorant of the order of nature, and of the causes of so common phenomena, in what a state of mental darkness must the lower classes of society be placed! Nor is Barbary the only country in which such ignorance prevails. Among the middling and lower ranks, in many European countries, supposed to be in a moderate state of civilization, a similar degree of intellectual debasement will be found to exist. The Croats, who inhabit a certain district of the Austrian empire, make the whole of their religion consist in the hearing of mass and the observance of Lent; and robbery or murder are considered as more venial crimes, than to eat, during Lent, with a spoon that has been dipped in broth. The Morlacchi, who occupy another district of the same empire, are described by geographers, as extremely superstitious in

their religious opinions, and as firmly believing in ghosts and witches, in sorceries and enchantments, and in every species of supernatural agency, while they are ignorant of the causes of the most common phenomena of nature.

### No. III.—*Absurdities of Astrology, &c.* P 16

Mr. Varley's "Zodiacal Physiognomy," referred to in a note, p. 19, pretends to decide, that the various signs of the zodiac create a great diversity in the features and complexions of human beings; and have, in fact, such influence over the destinies of the human race that the system may be fairly styled, "the phrenology of the skies." The following extracts exhibit a few specimens of the positions maintained by this *profound* and *erudite* writer. "It has been discovered," says Mr. Varley, "that each sign confers a specific style of countenance, feature, and complexion, by which appearances, alone, the sign which was rising at the east, at birth, can often without any other help, be ascertained."—"The fiery trigon, consisting of Aries, Leo, and Sagittarius, contains the spirited, generous, magnanimous, and princely natures. The earthy trigon, Taurus, Virgo, and Capricorn, contain the careful, sordid, and pernicious qualities; the aerial trigon, Gemini, Libra, and Aquarius, contain the humane, harmonious, and courteous principles; and the watery trigon, Cancer, Scorpio, and Pisces, the cold, prolific, cautious, and severe qualities." "Sagittarius, the house of Jupiter, is the only sign under which no persons are born having black or dark hair, eyes, and eye-brows." "I have always uniformly found," says the author, "those born under Sagittarius, to be very fair, with gray eyes, and, in general, of a lively, forgiving-hearted, and free dispositions." Again, "Five minutes' difference of the time of their birth, renders the members of the same family red-haired, or black-haired, blue-eyed or black-eyed, sordid or generous."—"Saturn, at any period of life, passing through the ascendant, which he does every thirty years, causes dullness or melancholy, for a few weeks, to the native, and when Jupiter passes over it, the party feels cheerful and healthy; and should a party of antiquarians, hundreds of years after a person's death, discover his grave, there must be some planet or the sun in conjunction, or some other aspect with his ascendant."—"Jupiter in the third house gives safe inland journeys, and agreeable neighbors or kindred. The moon in this house will give constant trudging from one place to another, and is often so posited in the nativities of postmen and travelers. Jupiter in the fourth, with Venus, gives fixed or landed property, and a house ornamented with matters of taste, or of the fine arts. Jupiter in the fifth, gives a family of good or clever children, and much pleasure in life and its amusements. In the sixth, he signifies good servants and assistants, good health, and that the native will be fortunate in small cattle and animals. Jupiter in the seventh, signifies a good wife or husband, and agreeable dealings with mankind in making good bargains," &c. "Children born under Mars have *well formed chins*,—under Aquarius, are fair and amiable,—under Scorpio, are dark with *aquiline noses*, and greenish or gray eyes." "Lord Byron, who was born under Scorpio, received enough of the reflected Taurus principle to prevent his nose from being aquiline, and to give to his character a degree of perverseness or eccentricity." "Persons born under Aries, with Jupiter in the first house, are likely to succeed and be appreciated

in England. If he be posited in Taurus, the native is likely to succeed well in Ireland; if in Gemini, in London, of which this sign is the significator. Jupiter in Cancer will give him success in Scotland, or Holland, or concerns connected with the water, unless Jupiter should be afflicted by any *malevolent planet*, or be in combustion by being too near the sun."

By this time the reader will be sufficiently satiated with the sage doctrines of Mr. John Varley, in relation to "Zodiacal Physiognomy" and the Phrenology of the heavens. If he has a desire to pick up any more of such precious fragments of wisdom, he will be abundantly gratified in perusing the work itself, where, among other unique and precious relics, he will be presented with an engraving of *the Ghost of a Flea*, together with an account of the manner in which it appeared to Mr. Blake the artist, who drew it, and of its astrological correspondency and signification. That such absurdities should be published by the first bookselling establishment in London, in the twenty-eighth year of the nineteenth century, and be purchased by hundreds, perhaps by thousands, is a proof, that strong efforts are still requisite to extirpate the superstitions of astrology from the minds of many of our countrymen.

No. IV.—*Proofs of the belief which is still attached to the doctrines of Astrology, and of the pernicious effects it produces.* P. 16.

That the predictions of astrologers are still believed by many of our countrymen in the middling ranks of life, appears from the following recent occurrences.

On the 2d September, 1829, Joseph Hyatt, a journeyman printer, was summoned before Sir Peter Laurie, at the Guildhall, London, charged with assaulting his wife, Philips, on the preceding Saturday. In his defense, Hyatt declared, that all their unhappiness proceeded from his wife (a pretty young woman of eighteen years), continually haunting the fortune-tellers, and paying attention to their predictions. He produced a paper he had recently found, written by an astrologer, to whom his wife had applied. After laying down the position of the planets on the third of June, at the moment she applied to him, the astrologer proceeds, "The querant must not expect any one to be very kind to her until late in this year, say October next. This day will not prove anything kind or pleasant. The 28th day of this month also will not be friendly. July 2d, mind your phunny, and take no journey, and trust to no relative. The eighth day will not be unkind, I hope. Look to it. The thirteenth day also promises you pleasure and also profit. Attend it; and avoid all dark sallow persons. (Her husband nearly answered this description) From such your disappointments must come. August 2, 6, 23, avoid them days—may be qualified to give you vexation,—avoid them. Sept. 1, 6, will be unkind, but pray avoid 15, 20. Octo-4, avoid it, may be vexations. The 20, 21, 27, 28, 29, 30, will be more kind, pray attend to them and make good use of them, they will not be unkind." The husband said, this fellow had predicted their separation for three months; what other things he had put in her head he did not know, but he led a miserable life with her.—*Morning Chronicle, Sept. 3d, 1829.*

On the same day as above stated (Sept. 2, 1829), Ann Wheeler, a servant girl, was brought to the *Mansion house*, charged with having at-

tempted to enter the house of her master, at two o'clock in the morning, over the rails. She was exquisitely dressed, and wore an elegant satin bonnet, which belonged to her mistress, and put on her curls and finery in order to attend a "hop" in the neighborhood, and acknowledged that she had been walking for an hour or two up and down the streets in conversation with her friend. In the course of the investigation it was stated, that there was found in the corner of her box, wrapped up carefully, a document which might have led to those unseasonable and unfortunate assignments, which at last terminated in her being brought to the watch-house. A paper was handed to the Lord Mayor, in which was folded a card, on which was written the following words,—

"Mrs. Smith, No. 49, Wentworth Street, Dress Maker."

"Lawful questions resolved."

The paper was an answer to the question, "What sort of a husband shall I have, and how soon shall I have him?" It stated, that the "interrogator should have a nice respectable tradesman, who should be a most tender husband, and be the father of six children, of which she should be the happy mother;—that certain planets were visible at their birth, and in conjunction at the time, a symptom that betokened felicity, and that the union should take place as surely as he or she (the person who wrote the paper) had the power of predicting."—*Morning Chronicle, Sept. 3d, 1829.*

The above are only specimens of many similar occurrences which are occasionally recorded in the daily papers. The pernicious tendency of astrological predictions on those who are weak enough to give them credit, is sufficiently apparent in the cases now stated; having in the one case alienated the affections of a young woman from her husband, and produced contention and family discord, and in the other, tantalized a vain young female, and brought her into suspicious and disgraceful circumstances, which may lay the foundation of her ruin, and render her miserable for life.

No. V.—*Illustrations of some of the opinions and practices of our ancestors in relation to witchcraft.* P. 18.

By *witchcraft* was generally understood,—a supernatural power, of which persons were supposed to obtain the possession, by entering into a compact with the devil. They gave themselves up to him, body and soul: and he engaged that they should want for nothing, and that he would avenge them upon all their enemies. As soon as the bargain was concluded, the devil delivered to the witch an *imp*, or familiar spirit, to be ready at a call, and to do whatever it was directed. By the assistance of this imp, and of the devil together, the witch, who was almost always an old woman, was enabled to transport herself through the air, on a broomstick, or a spit, to distant places to attend the meetings of the witches. At these meetings the devil always presided. They were enabled also to transform themselves into various shapes, particularly to assume the forms of cats and hares, in which they most delighted; to inflict diseases on whomsoever they thought proper, and to punish their enemies in a variety of ways. Witchcraft was universally believed in Europe, until the sixteenth century, and maintained its ground with tolerable firmness until the middle of the seventeenth, nay, in some countries on the continent, until the middle of the eighteenth century. Vast numbers of reputed witches were

convicted and condemned to be burnt every year. The methods of discovering them were various. One was to weigh the supposed criminal against the church Bible, which, if she was guilty, would preponderate; another, by making her attempt to say the Lord's Prayer,—this no witch was able to repeat entirely, but would omit some part, or sentence thereof. It is remarkable, that all witches did not hesitate at the same part,—some leaving out one part, and some another. *Teats*, through which the imps sucked, were indubitable marks of a witch; these were always raw, and also insensible, and, if squeezed, sometimes yielded a drop of blood. A witch could not weep more than three tears, and that only out of the left eye. This want of tears was, by the witch-finders, and even by some judges, considered as a very substantial proof of guilt. Swimming a witch was another kind of popular ordeal generally practiced. For this she was stripped naked, and cross-bound,—the right thumb to the left toe, and the left thumb to the right toe. Thus prepared, she was thrown into a pond or river, in which, if guilty, she could not sink; for having, by her compact with the devil, renounced the benefit of the water of baptism, that element, in its turn, renounced her, and refused to receive her into its bosom. There were two other ordeals by *fire*, by which witches were discovered; the first by burning the thatch of the house of the suspected witch,—the other, by burning any animal supposed to be bewitched by her, as a hog or an ox. These, it was held, would force a witch to confess.

The trial by the *stool* was another method used for the detection of witches. It was thus managed:—Having taken the suspected witch, she was placed in the middle of a room, upon a stool, or table, cross-legged, or in some other uneasy posture; to which, if she did not submit, she was then bound with cords,—there she was watched, and kept without meat or sleep for twenty-four hours (for, they said, that within that time they should see her imp come and suck). A little hole was likewise made in the door for imps to come in at, and, lest it should come in some less discernible shape, they that watched were taught to be ever and anon sweeping the room, and, if they saw any spiders or flies, to kill them,—if they could not kill them, then they might be sure they were imps. If witches, under examination or torture, would not confess, all their apparel was changed, and every hair of their body shaven off with a sharp razor, lest they should secrete magical charms to prevent their confessing. It was a maxim, too, in these proceedings, that witches were most apt to confess on *Fridays*. By such trials as these, and by the accusations of children, old women, and fools, were thousands of unhappy women, condemned for witchcraft, and burned at the stake.

A work, written by *M. Thoest*, was published a few years ago at Mentz, entitled, "The History of Magic, Demons, Sorcerers," &c., which contains an affecting narrative of the numbers that have suffered for the pretended crime of magic and witchcraft. The cases enumerated are proved from unequivocal authority. In these excesses of the magistrates, it appears, that female sorcerers have been the greatest sufferers. Among other curious articles in the collection, we learn, that Christopher de Runtzow, a gentleman of Hoistein, whose heated imagination had misled his understanding, *consigned eighteen persons to the flames at one time*, the victims of a merciless superstition. In a village called Lindheim, con-

taining about six hundred inhabitants, not less than *thirty* were destroyed by fire, in the narrow interval between the years 1661 and 1665, making a twentieth part of the whole population consumed in four years. In this inhuman conduct toward an unhappy class of persons, the author points out Wurtzburg as having frequently been subject to well-merited reproach. It appears from the *Acta Magica* of Naubers, that between the years 1627 and 1629, one hundred and twenty-seven individuals perished in similar instances of cruelty practiced by their brother men. The principal objects of such nefarious dealings were old women, or travelers, and frequently poor children, from nine to ten years of age. Occasionally such outrages have been perpetrated on persons of some consequence,—proficients in knowledge above the general standard of the age, or such as had acquired property by their industry and genius. Among many others in these shocking details, are the respectable names of fourteen vicars, two young gentlemen, some counselors, the largest or most corpulent man in Wurtzburg, and his wife, the handsomest woman in the city, and a student or scholar engaged in the study of foreign languages. Those innocent sufferers were frequently put to the torture. But what must our feelings and principles incline us to think of an enormity here brought to our recollection, in the instance of a poor girl, Maria Renata, who suffered so late as in the year 1749.

The extent of the judicial murders for witchcraft is far greater than most persons, who have not studied the history of demonology, can form any idea. From the period in which Pope Innocent VIII, in 1484, issued his bull against witchcraft, to the middle of the seventeenth century, if we believe the testimonies of contemporary historians, Europe was little better than a large suburb or outwork of Pandemonium, one half of the population being either bewitching or bewitched. Delrio tells us, that five hundred witches were executed in Geneva, in three months, about the year 1515. "*A thousand*," says Bartholomeus de Spina, "were executed in one year, in the diocese of Como, and they went on burning at the rate of a hundred per annum for some time after. In Lorraine, from 1580 to 1595, Reinigius boasts of having burnt nine hundred. In France, the executions for the same crime were fifteen hundred and twenty. In Wurtzburg and Treves, the amount of executions in the course of the century preceding 1628, is reckoned to be 15,700. It has been calculated that in Germany alone, the number of victims that perished, from the date of Innocent's bull to the eighteenth century, considerably exceeds *one hundred thousand*. The executions were at first confined to crazed old women, or unhappy foreigners, but at length the witchcraft frenzy rose to such a pitch, and spread so extensively, that the lives of more exalted victims were threatened. Noblemen and abbots, presidents of courts and professors, began to swell the catalogue, and no man felt secure that he might not suddenly be compelled, by torture, to bear witness against his own innocent wife and children. In the Catholic canton of *Glarus*, in Switzerland, 't is said, that a witch was burnt, even so late as the year 1786! It is impossible for any rational and humane mind to peruse such a list as the above, without shuddering and horror. How dreadful the results to which ignorance and superstition have led!—and how astonishing the consideration,—that judges, lawyers, ministers of religion, nobles, and persons of all ranks should have given their sanction,



without the least remorse, to such cruelties and legalized murders!

In Pitcairn's "Criminal Trials," referred to in the text, a variety of curious documents is contained, respecting the proceedings of the Justiciary Court in Scotland against witchcraft, sorcery, and incantation. One of these trials relates to a gentleman of family, Mr. Hector Monro of Fowies, who was "indytit and accusit" of "sorcerie, incantatiounis, or witchcraft." This trial contains a complete specimen of the superstition of the age. Mr. Hector, it would appear, had sent for "Johne M'Connielly-gar and his wyffes, and Johne Bunes wyffe, in Lytell Alteis, thre notorious and commoune witches." They had been sent for to assist in restoring the health of Robert Monro, a brother of the said Mr. Hector, who entertained them for five days. It is said in the indictment, that they "poillit the hair of Robert Monro, his brotheris heaa, plait the naillis of his fingeris and tais," and "socht be thair develisch meanes to have cureit him of his sickness;" but it would appear, that the *weird sisters* were by no means successful, and were compelled to decamp, for "they wald haif vsit furth the rest of thair develisch craft was pocht they ferit to tarie with him (Hector Monro) be resson of his fader, quha wald haif apprehendit thame; and they declarit to him that he was owre lang in sending for thame, swa that they cald do na guid to the said Robert Monro." Mr. Hector, however, fell sick himself, and had recourse to the hags for a cure; and as he had an eye to the patrimony of his father, to which he could not succeed as he was a younger son, he began some incantations, in concert with the hags, to deprive his elder brother, George Monro, of life, and for this he was "delatit," also of "slaughter." The indictment, which is a most remarkable document, is too long for insertion. Jonett Grant, Jonett Clark, and Bessie Roy, nurse to the "Laird of Boquhave," are the three next ladies who were called to account for being "fylit" of witchcraft. The two *Jonetts* seem to have been in partnership; and if the indictments are to be credited, they were guilty of no fewer than six "crewal murthers," by witchcraft, of the "slavchter and destructionne of saxtene heid of nolt, of raising the devil, of making men *eunuchs* by witchcraft," &c. For such hardened sinners as the two *Jonetts*, no mercy was to be expected, and accordingly they were condemned to be "tane to the Castle hill of Edinburg, and there werriet at ane staik, and their body to be burnt to assis." Bessie Roy, however, came off with flying colors, although she was also indicted as "ane commoune thief," by means of the "enchantment and slicht of the diuill."—The following is the title of a pamphlet republished by Mr. Pitcairn, containing a most extraordinary narrative. "Newes from Scotland, declaring the damnable life of *Doctor Fean*, a notable sorcerer, who was burned at Edinburg in Janurie last, 1591, which doctor was register to the deuil, that sundrie times preached at North BARRICKE kirk, to a number of notorious witches." The poor woman who was most cruelly treated was Euphane Mackalsane, a notable witch, who appears to have been so notorious as to be "bound to ane staik, and brunt to assis, *quik* to the death." "This," says Mr. Pitcairn, "was the severest sentence ever pronounced by the court, even in the most atrocious cases," but poor Euphane died, nevertheless, with all the heroism and devotedness of a martyr.—See *Edin. Lit. Gaz.*, July, 1829.

To attempt a serious refutation of the doc-

trines of witchcraft, would be altogether superfluous and even ridiculous. That there ever were witches, that is, persons endowed with such powers as are usually ascribed to witches, is what no rational and enlightened mind can for a moment admit. The actions imputed to them are either absurd or impossible. To suppose an ignorant old woman, or indeed any human being, capable of transforming herself into a cat or a hare, is to suppose her capable of counteracting the laws of nature, which is competent to none but the Supreme Ruler of the world. We might almost as soon believe that such a being is capable of creating the universe. It presents a most humiliating picture of the imbecility of the human mind, that such absurdities should ever have been believed; and certainly conveys no very favorable idea of the *humanity* of our ancestors, when they inflicted, without remorse, so many shocking cruelties, especially on the tender sex, for such fancied crimes. Yet, absurd as the doctrine of witchcraft certainly is, it is a lamentable fact, that vast multitudes of our fellow-men, both in our own country and in other lands, are still believers in sorcery and witchcraft, of which an instance or two is stated in the following note.

No. VI.—*Proofs that the belief in witchcraft is still prevalent among certain classes of society.*

Notwithstanding the degree of information which prevails in the nineteenth century, it is a melancholy consideration that superstition, and a belief in the efficacy of certain incantations, still prevail to a considerable extent, even in the most enlightened countries. The following recent occurrences will tend to corroborate this position, and at the same time show the pernicious consequences which frequently result from such a belief.

On the 2d September 1829, Laurent Raimbault, a farmer in the hamlet of Redoire, Commune of Champetre, in France, spent the day in measuring wheat at the house of Poirier his brother-in-law. About eight o'clock in the evening, he left to go to his own house, which was about half a league from Poirier's house. He carried a bag containing the measure he had been using, and a box holding his dinner, which he had not opened; for he had stated his intention not to eat until he returned home. The next morning his corpse was found in a meadow, bordered by a wood, and not very far from his own house. His body was horribly mutilated, his clothes stained with blood, and there was a large wound on the back part of his head. All the wounds showed that he had been struck by several persons armed with contusive weapons. Near him the ground had not been trod upon; his bag, and the things it contained, were carefully laid by his side: all proved that he had not been robbed. Poirier, who had always had a good character in that part of the country, was on very bad terms with Raimbault, who passed for a *sorcerer*. Some time ago, the wife of Poirier had fallen sick, as well as several of his cattle. Poirier did not doubt for an instant, that these sicknesses were the effect of sorcery. He came to Angers, and consulted a pretended diviner, a miserable victim of monomania, who gave him a full water-bottle, and told him to take it home with him, and put it in the very best place of his house. "At such an hour," said the diviner, "you should recite such and such prayers before my water-bottle, and then you will see in the water it contains, the likeness of him who has bewitched your wife and your cattle."

Poirier followed these orders precisely; and it is only too probable that his imagination being pre-occupied with the idea, this wretched man fancied he saw his brother-in-law in the water-bottle of the guilty diviner, and thought he was doing a service to his country in delivering it from a being whom he regarded as the friend and favorite of the devil.—*Copied from a Paris paper, in Morning Chron., Sept. 23, 1829.*

The following occurrence, in another Department of France, happened nearly about the same time as the preceding.

“It appears that in the department of Lot and Garonne, and particularly in some of the communes of the district of Marmande, the belief of sorcery is common among the people. John Sabathe, a peasant, with plenty of money, living in the vicinity of Clairac, had a sick daughter: medicine had failed, which is nothing extraordinary; but there remained magic, and Sabathe greatly relied upon it. He applied to Rose Peres, who enjoyed the reputation of being a witch. He stated the condition of his daughter;—the witch replied, she would go and visit her. She went the next morning to Sabathe’s residence, saw the sick girl, and declared she was bewitched. [Perhaps she was not so far wrong either, for some witnesses, who were no doubt very spiteful, gave it as their opinion that love had entered a little into this affair.] Whatever was the cause of her illness, the witch promised to relieve her, and said, that the thing was not without a remedy. She told them to light a great fire, and they would see why afterward. Little as we are initiated into the secrets of magic, we know that *odd* numbers, especially the number *three*, have singular virtues; therefore 3 multiplied by 3 must be a number prodigiously powerful. It was apparently for this reason that the witch required *nine* large pebble stones, which she put into the fire, and kept there until they were red hot: she then threw them into a kettle full of water, and the mysterious vapor that arose served to perfume the patient that was lying over it. But this was only the preamble of ceremonies much more important. She had a table brought to her; it was covered with a cloth, and two lighted candles placed on it; there was even an end of wax that had been used in the church; a hammer was placed symmetrically between the two caudles, and on one side of the table the witch laid, with a grave and mysterious air, the formidable book of magic, so well known by the name of Little Albert. She still wanted one thing; it was a plate filled with water, in which a sum of 400 francs (16*l.* sterling) was to be deposited. The plate was brought;—as to the sum, we may remark, how difficult magic must be to practice, and what attention is requisite to its details. Crown pieces of six francs were about to be put into the water, when the witch called out, ‘Take care what you are doing; it is crown pieces of *five* francs that are wanted.’ She was instantly obeyed,—the crowns of five francs are at the bottom of the plate.

“Things being in this state, everybody left the house. The witch remained alone for about half an hour; she then re-opened the doors, and said they might re-enter. She added, that all had succeeded, but that the malignant spirit that had appeared had carried away the 400 francs on withdrawing. The witch’s husband then arrived; his wife told him that the assembly was made. ‘It’s all well,’ said he; ‘but thy sister is at thy house, and she wants to see you, and we must go there. They went accordingly; Sabathe and his family a little stupefied, and the patient in the same state

as before.—These were the facts which were made known to the Court by indirect evidence, for these good folks took care to make no complaint, for fear of the witches. The court sentenced her to imprisonment for three years, and a fine of fifty francs. She had been charged before the Royal Court of Agen for swindling, under pretense of practicing witchcraft.—Some years ago, the same Court sentenced to close imprisonment three or four women, living in the neighborhood of Ville-real, for having put on the fire and half-burned a pretended witch, who would not cure them of a disease she had given them.”—*Gazette des Tribunaux*, as quoted in *Morn. Chron.*, Sept. 23, 1829.

In both the above cases we perceive an implicit belief in the powers of divination and sorcery, a belief which appears to be general among the lower ranks of society; and it would appear that the profession of witch or sorcerer is pretty common in the principal towns in France. In the one instance this belief led to a most atrocious murder, and in the other to a dexterous robbery; and, in this latter case, it would seem, that, notwithstanding the palpable imposture that was practiced on Sabathe and his family, these simple people still believed in the supernatural powers of the sorceress who had so barefacedly robbed them, for “they took care to make no complaint, for fear of the witches.”—Nearly akin to the notions under consideration, is the following superstition relating to *bees*.

The practice of informing bees of any death that takes place in a family, is well known, and still prevails among the lower orders in England. The disastrous consequences to be apprehended from non-compliance with this strange custom is, that the bees will dwindle and die. The manner of communicating the intelligence to the little community, with due form and ceremony, is this—to take the key of the house, and knock with it three times against the hive, telling the inmates, at the same time, that their master or mistress, &c. (as the case may be) is dead! Mr. Loudon says, when in Bedfordshire lately, we were informed of an old man who sung a psalm last year in front of some hives which were not doing well, but which, he said, would thrive in consequence of that ceremony.—*Magazine of Nat. Hist.* for 1828.

The *Constitutionnel* (January 1828) states, that under the influence of the Jesuits, and with the countenance of the authorities, &c. the most brutifying tales of superstition and fanaticism are printed and circulated in the provinces of France. One of the ridiculous narratives to which it alludes, details the fate of a blaspheming baker, who, being infected with the heresies of the Revolution, had addicted himself to the commission of every kind of impiety. While his oven one day was heated, and he was about to put the bread into it, he vented his usual oaths in the presence of two neighbors; when, lo! the dough miraculously refused to enter, and the baker was seized with a cold shivering, of which he died in two days. In his will he left 600 francs to the church, confessed his enormities, and besought the prayers of his friends.—In another, we are told of the discovery of a miraculous image, which will be a permanent source of ecclesiastical revenue. This image is that of a saint, which has been for the last two centuries concealed in a rock. It was discovered by means of a little white bird perched upon a brilliant crucifix, which guarded the spot. Since the discovery, the lame walk, the sick are healed, and the blind

recover their sight, by resorting to the consecrated ground.

It is not above fifteen or sixteen years ago since the late Alexander Davidson, A. M., lecturer on experimental philosophy and chemistry, when in Ireland, was much annoyed by the superstitious belief in necromancy and infernal agency, which still prevails among a large portion of the lower orders in that country. When delivering a course of lectures in a small town not far from Londonderry, the rumor of the experiments he performed spread among the body of the people, many of whom had listened at the outside of the hall in which he lectured, to the loud detonations produced by electrical and other experiments, particularly the explosions of hydrogen gas. The great majority of the inhabitants believed he was an astrologer and necromancer, and considered it dangerous to have the slightest intercourse with his family, even in the way of buying and selling. One morning his servant-maid was sent out for bread and groceries for breakfast. After a considerable time, she returned with a pitiful countenance and a heavy heart, and declared that not an article of any description could be obtained. "What," says Mr. D., "is there no tea, sugar, or bread in the whole village?" "O yes," replied the maid, "there is plenty of everything we want, but nobody will sell us an article; they say we are all witches and wizards and necromancers, and it's no canny to tak ony o' your money." Mr. Davidson and family, in this case, might have starved, had he not bethought himself of employing the servant of an acquaintance, who was one of his auditors, to procure, in her master's name, the requisite provisions; and this plan he was obliged to adopt during the remainder of his stay in that place. At another time his boots required to be repaired; the servant took them to a shoemaker, and they were received by one of the female branches of his family; but when the shoemaker understood to whom they belonged, he stormed, and was indignant at their receiving anything from such a dangerous individual. The servant soon after returned to inquire if the boots were repaired. "Is the astrologer's boots mendit?" one of the family vociferated. "No," was the reply, "they are not mendit, nor do we intend to mend them, or have anything to do with them." The shoemaker's wife desired the servant to come in, and *lift the boots herself*; "for," said she, "I will not touch them;" and it appears that both the shoemaker and his family had been afraid even to put their fingers upon them, and doubtless imagined that the very circumstance of their having been received into the house would operate as an *evil omen*.—On the day previous to his leaving that place, he sent his servant to engage a chaise to carry them to the next town. The servant told the landlady of the inn (which was the only one from which a carriage could be procured) that her master wished to hire a chaise for to-morrow to carry them to N—. The landlady told her it could not be granted. "For what reason?" said the maid. "*You know very well what is the reason*," said the landlady, in a very emphatical tone. After the servant returned with this reply, Mr. Davidson himself went to the inn, when the following dialogue took place between him and the landlady:—"Well, madam, can you give me a chaise to-morrow to carry me to Newry?" "No; for our horses are very tired, as they have been out all day, and they cannot go to-morrow." "O dear, madam, is that the only reason? You know very well *I can make them go*." The landlady,

putting on a grave countenance, replied with emphasis, "*We all know that very well*. We know that you could *sink the town*, if you chose to do it. But I shall give you the *chaise*, to carry you out of the place, and make the town rid of you; but it is more for *fear* of you than *love* to you that I consent to grant you my *chaise*."—Such were the absurd and superstitious notions prevalent among the lower class of the Irish in 1814 or 1815; and these were not the only instances in which they were manifested, but only specimens of what frequently occurred in other parts of that country.

However clearly persons of education and intelligence may perceive the absurdity and futility of the superstitious notions and practices to which I have now referred,—it is a fact, well known to those who have been conversant among the lower orders of society, that they still prevail to a very considerable extent among the untutored ranks, even of our own country. Nothing but a more assiduous cultivation of the rational powers, and a universal diffusion of useful knowledge among the inferior classes of society, can be expected thoroughly to undermine and eradicate such opinions, and to prevent the baneful and pernicious consequences to which they lead.

No. VII.—*Circumstances which have occasionally led to the belief of Specters and Apparitions.*  
P. 20.

It is certain, that indistinct vision and optical illusions have, in many instances, been the sources of terror, and have produced a belief of supernatural appearances. When we have no other mode of judging of an unknown object but by the angle it forms in the eye, its magnitude will uniformly increase in proportion to its nearness. If it appears, when at the distance of forty or fifty paces, to be only a few feet high, its height, when within three or four feet of the eye, will appear to be above forty times greater, or many fathoms in dimension. An object of this kind, must naturally excite terror and astonishment in the spectator, until he approaches and recognizes it by actual feeling; for the moment a man knows an object, the gigantic appearance it assumed in the eye, instantly diminishes, and its apparent magnitude is reduced to its real dimensions. But if, instead of approaching such an object, the spectator flies from it, he can have no other idea of it, but from the image which it formed in the eye; and in this case, he may affirm with truth, that he saw an object terrible in its aspect, and enormous in its size. Such illusions frequently occur, when persons are walking through desert and unfrequented tracts of country, surrounded with a fog, or in the dusk of the evening, when a solitary tree, a bush, an old wall, a cairn of stones, a sheep or a cow, may appear as phantoms of a monstrous size. The writer of an article in the "Encyclopædia Britannica," states, that "he was passing the Frith of Forth at Queensferry, one morning which was extremely foggy. Though the water is only two miles broad the boat did not get within sight of the southern shore, until it approached very near it; he then saw to his great surprise, a large perpendicular rock, where he knew the shore was low and almost flat. As the boat advanced a little nearer, the rock seemed to split perpendicularly into portions, which separated at little distances from one another; he next saw these perpendicular divisions move, and upon approaching a little nearer, found it was a number of people stand-

ing on the beach, waiting the arrival of the ferry boat."

*Specters are frequently occasioned by opium.*—Gassendi, the philosopher, found a number of people going to put a man to death for having intercourse with the devil, a crime which the poor wretch readily acknowledged. Gassendi begged of the people, that they would permit him first to examine the wizard, before putting him to death. They did so, and Gassendi, upon examination, found, that the man firmly believed himself guilty of this impossible crime; he even offered to Gassendi to introduce him to the devil. The philosopher agreed, and when midnight came, the man gave him a pill, which he said it was necessary to swallow before setting off. Gassendi took the pill, but gave it to his dog: The man having swallowed his, fell into a profound sleep, during which he seemed much agitated by dreams; the dog was affected in a similar manner. When the man awoke he congratulated Gassendi on the favorable reception he had met with from his sable highness. It was with difficulty Gassendi convinced him that the whole was a dream, the effect of soporific medicines, and that he had never stirred from one spot during the whole night.

*Drunkenness has also the power of creating apparitions.* Drunkenness seldom or never excites fear; and, therefore, it may at first sight seem strange, that persons should imagine they see ghosts when under the influence of intoxication. But it is observable, that the ghosts which the drunkard imagines he sees, he beholds not with the same terror and alarm, as men that are sober; he is not afraid of them; he has the courage to converse with them, and even to fight them, if they give him provocation. Like Burns' "Tam o' Shanter," give him "fair play—he cares na' de'il a bodle." A man returning home intoxicated, affirmed, that he had met with the devil; and that, after a severe encounter, he had vanquished him, and brought him to the ground, to which he had nailed him fast, by driving his staff through his body. Next morning, the staff was found stuck with great violence into a heap of turfs!

*Dreams may be considered as another source of apparitions.* While the mind is under the influence of a dream, it considers it as much a reality, as it does any particular action when awake; and, therefore, if a person of a weak superstitious mind should have a very lively dream which interests his passions, it may make so deep an impression, that he may be firmly convinced he has actually seen with his eyes, what has only passed before his imagination; especially when we consider, that there are times of slumber when we are not sensible of being asleep. On this principle, some have endeavored to account for the specter which is said to have appeared to Brutus. It is related, that at Philippi, the night before he gave battle to Augustus Cæsar, he saw a fearful apparition; it was in the dead of night, when the whole camp was perfectly quiet, that Brutus was employed in his tent, in reading by a lamp that was just expiring; on a sudden he thought he heard a noise as if somebody entered, and looking toward the door, he perceived it open; a gigantic figure with a frightful aspect, stood before him, and continued to gaze upon him with silent severity. At last, Brutus had courage to speak to it: "Art thou a demon or a mortal man? and why comest thou to me?" The phantom is said to have replied, "Brutus, I am thy evil genius, thou shalt see me again at Philippi." "Well then," answered Brutus, without being discom-

posed, "we shall meet again;" upon which the phantom vanished, and Brutus, calling to his servants, asked them if they had seen anything; to which replying in the negative, he again resumed his studies. This circumstance is related by historians as a *vision*, but considering the circumstances, one may easily judge it to have been but a short dream; for, sitting in his tent, pensive and troubled with the horror of his late rash act, it was not hard for him, slumbering in the cold, to dream of that which most affrighted him; which fear, as by degrees it made him awake, so it must have made the apparition by degrees to vanish; and having no assurance that he slept, he could have no cause to think it a dream, or anything else than a vision. Whatever may be said as to this solution of the case, certain it is, that vivid dreams in certain states of mind, have been mistaken for real apparitions, of which various instances could be adduced, did our limits permit.

*Fear* is another fertile source of Specters. As partial darkness and obscurity are the most common circumstances by which the sight is deceived, so night is the season in which apparitions are most frequently said to be seen. The state of the mind at that time, especially when a person is alone, prepares it for the admission of such delusions of the imagination. The fear and caution which night naturally inspires, the opportunity it affords for ambuscades, robberies, and assassinations, the deprivation of social intercourse, and the interruption of many pleasing trains of ideas which objects in the light never fail to produce, are all circumstances of terror, and favorable to the illusions of a timid imagination; and therefore, it is by no means strange, that an ignorant person with a mind uncultivated and uninformed, and with all the prejudices of the nursery about him, should imagine he sees ghosts in those places where he believes they hover, especially at the hour of midnight, when the slightest aid of the imagination can transform a cow into a monstrous phantom, and the reflection of the beams of the moon from a little water into a ghost with a winding-sheet; or a sound which is near, such as the rustling of the leaves of a tree, the noise of falling waters, or the screams of animals, when referred to a great distance, may be magnified into horrid and unearthly voices; for, in such cases, a timid and untutored mind seldom stops to inquire into the cause of its alarms.—The celebrated historian De Thou, had a very singular adventure at Saumur, in the year 1598, which shows the happy effects of a calm inquiry into the cause of any alarming or extraordinary appearance. One night, having retired to rest very much fatigued, while he was enjoying a sound sleep, he felt a very extraordinary weight upon his feet, which, living made him turn suddenly, fell down and awakened him. At first he imagined that it had been only a dream, but hearing soon after some noise in his chamber, he drew aside the curtains, and saw, by the help of the moon, which at that time shone very bright, a large white figure walking up and down, and at the same time observed upon a chair some rags, which he thought belonged to thieves who had come to rob him. The figure then approaching his bed, he had the courage to ask it what it was. "I am (said the figure) the Queen of Heaven." Had such a figure appeared to any credulous ignorant man, he would, doubtless, have trembled with fear, and frightened the whole neighborhood with a marvelous description of it. But De Thou had too much understanding to be so imposed upon. On hearing the words which drop-

ped from the figure, he immediately concluded that it was some mad woman, got up, called his servants, and ordered them to turn her out of doors; after which he returned to bed and fell asleep. Next morning, he found that he had not been deceived in his conjecture, and that having forgot to shut his door, this female figure had escaped from her keepers, and entered his apartment. The brave Schomberg, to whom De Thou related his adventure some days after, confessed that in such a case he would not have shown so much courage. The king, likewise, who was informed of it by Schomberg, made the same acknowledgment.—See Ency. Brit., Art. *Specter*.

The following relation contains a description of an apparition of a different kind, no less appalling. Mr. Schmidt, mathematical teacher at the school of Pforte, near Naumburg, which had formerly been a cloister, once happened to awake suddenly as the morning began to dawn. On opening his eyes, he beheld with astonishment a monk standing at the foot of his bed. Looking at him steadfastly, he appeared to be well-fed; and his head, far from small, was sunk a little between a pair of very broad shoulders. The chamber was sufficiently secured; Mr. Schmidt alone slept in it; and he was very certain that no one would attempt to put a trick upon him in jest. He knew also, that no part of his clothes or anything else was hanging at his bed's foot. The figure exactly resembled that of a monk, clothed in a white surplice, the falling folds of which were very clearly to be distinguished. Had an ignorant and timid man beheld this appearance, he would probably have covered himself up with the bed-clothes, and firmly maintained that the ghost of a monk had appeared to him. As the school had formerly been a cloister, many monks had been buried both in the church and church-yard, and it was currently reported among the vulgar that the place was haunted. Mr. Schmidt, however, was neither ignorant nor timid, and he immediately conjectured that his eyes were deceived, though he could not imagine in what manner. He raised himself up a little in his bed, but the apparition did not move, he only saw somewhat more of it, and the folds of the surplice were still more conspicuous. After a little while he moved toward the right, yet the apparition remained, and he seemed to have in part a side view of it; but as soon as he had moved his head so far as to have a slight glimpse of the bed's foot, the apparition retreated backward, though still with its face to the bed. Following the apparition quickly with his eyes, it retreated with speed, swelled as it retreated to a gigantic form, a rustling noise was heard, and at once the apparition was changed into the gothic window with white curtains which was opposite the bed's foot, and about six or seven feet distance from it. Several times after this Mr. Schmidt endeavored when he awoke to see the same appearance, but to no purpose, the window always looking like a window only. Some weeks after, however, on awakening, as the day began to dawn, he again perceived the monk's apparition at the bed's foot. Being now aware what occasioned it, he examined it narrowly.—The great arch of the window formed the monk's shoulders, a smaller arch, in the center of this, his head, and the curtains the surplice. The folds of these appeared much stronger than they did at the same distance by daylight. Thus the figure of the monk appeared plainer, nearer, and smaller, than the window would have done. This apparition, therefore, like hundreds of others, was

merely an optical deception. The reader will find a more particular description of it, with an optical and mathematical explanation of the phenomenon, in vol. i. of "The Pleasing Preceptor," translated from the German of Gerhard Ulrich Anthony Vieth.

Another cause of apparitions, and of the belief in supernatural appearances, is to be found in the *artifices and collusions of impostors, and the tricks of the waggish*. Dr. Plot, in his Natural History of Oxfordshire, relates a marvelous story which will illustrate this position. Soon after the murder of King Charles 1, a commission was appointed to survey the King's house at Woodstock, with the manor, park, woods, and other demesnes belonging to that manor. One Collins, under a feigned name, hired himself as secretary to the commissioners, who upon the 13th October, 1649, met, and took up their residence in the King's own rooms. His majesty's bed-chamber they made their kitchen, the council-hall their pantry, and the presence-chamber was the place where they met for the dispatch of business. His majesty's dining-room they made their wood-yard, and stored it with the wood of the famous royal oak from the High Park, which, that nothing might be left with the name of King about it, they had dug up by the roots, and split and bundled up into logs for their firing.— Things being thus prepared, they sat on the 16th for the dispatch of business; and, in the midst of their first debate, there entered a large *black dog* (as they thought) which made a dreadful howling, overturned two or three of their chairs, and then crept under a bed and vanished. This gave them the greater surprise, as the doors were kept constantly locked, so that no real dog could get in or out. The next day their surprise was increased, when sitting at dinner in a lower room, they heard plainly the noise of persons walking over their heads, though they well knew the doors were all locked, and there could be nobody there. Presently after they heard also all the wood of the King's oak, brought by parcels from the dining-room, and thrown with great violence into the presence chamber, as also all the chairs, stools, tables, and other furniture forcibly hurled about the room; their papers, containing the minutes of their transactions, were torn, and the ink-glass broken. When all this noise had ceased, Giles Sharp, their secretary, proposed to enter first into these rooms; and in presence of the commissioners, from whom he received the key, he opened the doors, and found the wood spread about the room, the chairs tossed about and broken, the papers torn, but not the least track of any human creature, nor the least reason to suspect one, as the doors were all fast, and the keys in the custody of the commissioners. It was therefore unanimously agreed that the power that did this mischief must have entered at the key-hole. The night following, Sharp, the secretary, with two of the commissioners' servants, as they were in bed in the same room, which room was contiguous to that where the commissioners lay, had their beds' feet lifted up so much higher than their heads, that they expected to have their necks broken, and then they were let fall at once with so much violence as shook the whole house, and more than ever terrified the commissioners. On the night of the 19th, as they were all in bed in the same room for greater safety, and lights burning by them, the candles in an instant went out with a sulphureous smell, and that moment many trenchers of wood were hurled about the room, which next morning were found to be the same

their honors had eaten out of the day before, which were all removed from the pantry, though not a lock was found opened in the whole house. The next night they fared still worse; the candles went out as before, the curtains of their honors' beds were rattled to and fro with great violence, they received many cruel blows and bruises by eight great pewter dishes, and a number of wooden trenchers being thrown on their beds, which, being heaved off, were heard rolling about the room, though in the morning none of these were to be seen.

The next night the keeper of the king's house and his dog lay in the commissioners' room, and then they had no disturbance. But on the night of the 22d, though the dog lay in the room as before, yet the candles went out, a number of brick-bats fell from the chimney into the room, the dog howled piteously, their bed-clothes were all stripped off, and their terror increased. On the 24th they thought all the wood of the king's oak was violently thrown down by their bed-sides; they counted 64 billets that fell, and some hit and shook the beds in which they lay; but in the morning none was found there, nor had the door been opened where the billet-wood was kept. The next night the candles were put out, the curtains rattled, and a dreadful crack like thunder was heard; and one of the servants running in haste, thinking his master was killed, found three dozen of trenchers laid smoothly under the quilt by him. But all this was nothing to what succeeded afterward. The 29th, about midnight, the candles went out, something walked majestically through the room, and opened and shut the windows; great stones were thrown violently into the room, some of which fell on the beds, others on the floor; and at about a quarter after one, a noise was heard as of forty cannon discharged together, and again repeated at about eight minutes interval. This alarmed and raised all the neighborhood, who coming into their honor's room, gathered up the great stones, fourscore in number, and laid them by in the corner of a field, where, in Dr. Plot's time, they were to be seen. This noise, like the discharge of cannon, was heard over the country for several miles round. During these noises the commissioners and their servants gave one another over for lost and cried out for help; and Giles Sharp, snatching up a sword, had well nigh killed one of their honors, mistaking him for the spirit, as he came in his shirt from his own room to theirs. While they were together the noise was continued, and part of the tiling of the house was stripped off, and all the windows of an upper room were taken away with it. On the 30th, at midnight, something walked into the chamber treading like a bear; it walked many times about, then threw the warming pan violently on the floor; at the same time a large quantity of broken glass, accompanied with great stones and horse bones, came pouring into the room with uncommon force. On the 1st of November the most dreadful scene of all ensued. Candles in every part of the room were lighted up, and a great fire made; at midnight, the candles all yet burning, a noise like the bursting of a cannon was heard in the room, and the burning billets were tossed about by it even into their honor's beds, who called Giles and his companions to their relief, otherwise the house had been burnt to the ground; about an hour after, the candles went out as usual, the crack as of many cannon was heard, and many pailsful of green stinking water were thrown upon their honor's beds, great stones were also thrown in as before, the bed-

curtains and bedsteads torn and broken, the windows shattered, and the whole neighborhood alarmed with the most dreadful noises; nay, the very rabbit-stealers, that were abroad that night in the warren, were so terrified, that they fled for fear, and left their ferrets behind them. One of their honors this night spoke, and, *in the name of God, asked what it was, and why it disturbed them so?* No answer was given to this; but the noise ceased for a while, when the spirit came again; and, as they all agreed, *brought with it seven devils worse than itself.* One of the servants now lighted a large candle, and set it in the doorway between the two chambers, to see what passed; and as he watched it, he plainly saw a hoof striking the candle and candlestick into the middle of the room, and afterward, making three scrapes over the snuff, scraped it out. Upon this the same person was so bold as to draw a sword, but he had scarce got it out when he felt another invisible hand holding it too, and pulling it from him, and at length prevailing, struck him so violently on the head with the pommel, that he fell down for dead with the blow. At this instant was heard another burst like the discharge of the broadside of a ship of war, and at the interval of a minute or two between each, no less than 19 such discharges. These shook the house so violently that they expected every moment it would fall upon their heads. The neighbors being all alarmed; flocked to the house in great numbers, and all joined in prayer and psalm-singing; during which the noise continued in the other rooms, and the discharge of cannons was heard as from without, though no visible agent was seen to discharge them. But what was the most alarming of all, and put an end to their proceedings effectually, happened the next day, as they were all at dinner, when a paper, in which they had signed a mutual agreement to reserve a part of the premises out of the general survey, and afterward to share it equally among themselves (which paper they had hid for the present under the earth in a pot in one corner of the room, and in which an orange tree grew), was consumed in a wonderful manner by the earth's taking fire with which the pot was filled, and burning violently with a blue flame and an intolerable stench, so that they were all driven out of the house, to which they could never again prevailed upon to return.

This story has been somewhat abridged from the *Encyclopædia Britannica*, where it is quoted from Dr. Plot's history. If I recollect right, it is embodied in the book entitled "*Satan's Invisible World Discovered*," and the extraordinary occurrences it relates ascribed to Satanic influence. At the time they happened, they were viewed as the effects of supernatural powers; and even Dr. Plot seems disposed to ascribe them to this cause. "Though many tricks," says the Doctor "have been often played in affairs of this kind, many of the things above related are not reconcilable with juggling; such as the loud noises beyond the powers of man to make without such instruments as were not there; the tearing and breaking the beds; the throwing about the fire; the hoof treading out the candle; and the striving for the sword; and the blow the man received from the pommel of it." It was at length ascertained, however, that this wonderful contrivance was all the invention of the memorable Joseph Cellins, of Oxford, otherwise called *Funny Joe*, who, having hired himself as secretary under the name of *Giles Sharp*, by knowing the private traps belonging to the house, and by the help of *Pulvis Fulminans*, and other chemical preparations, and letting his fellow-

servants into the scheme, carried on the deceit without discovery to the very last.

*Ventriloquism is another source whence a belief of apparitions has been induced.* By this art, certain persons can so modify their voice as to make it appear to the audience to proceed from any distance, and in any direction, and by which impostors have sometimes accomplished their nefarious designs, of which the following are instances.

Louis Brahant, a dexterous ventriloquist, valet-de-chambre to Francis I, had fallen desperately in love with a young, handsome, and rich heiress; but was rejected by the parents as an unsuitable match for their daughter, on account of the lowness of his circumstances. The young lady's father dying, he made a visit to the widow, who was totally ignorant of his singular talent. Suddenly, on his first appearance in open day, in her own house, and in the presence of several persons who were with her, she heard herself accosted in a voice perfectly resembling that of her dead husband, and which seemed to proceed from above, exclaiming, "Give my daughter in marriage to Louis Brahant. He is a man of great fortune and of an excellent character. I now suffer the inexpressible torments of purgatory for having refused her to him. If you obey this admonition I shall soon be delivered from this place of torment. You will at the same time provide a worthy husband for your daughter, and procure everlasting repose to the soul of your poor husband." The widow could not for a moment resist this dreadful summons, which had not the most distant appearance of proceeding from Louis Brahant, whose countenance exhibited no visible change, and whose lips were close and motionless during the delivery of it. Accordingly, she consented immediately to receive him for her son-in-law.—Louis's finances, however, were in a very low situation, and the formalities attending the marriage-contract rendered it necessary for him to exhibit some show of riches, and not to give the ghost the lie direct. He, accordingly, went to work on a fresh subject, one Cornu, an old and rich banker at Lyons, who had accumulated immense wealth by usury and extortion, and was known to be haunted by remorse of conscience, on account of the manner in which he had acquired it. Having contracted an intimate acquaintance with this man, he, one day, while they were sitting together in the usurer's little back parlor, artfully turned the conversation on religious subjects, on demons, and specters, the pains of purgatory, and the torments of hell. During an interval of silence between them, a voice was heard, which, to the astonished banker, seemed to be that of his deceased father, complaining, as in the former case, of his dreadful situation in purgatory, and calling upon him to deliver him instantly from thence, by putting into the hands of Louis Brahant, then with him, a large sum for the redemption of Christians then in slavery with the Turks; threatening him, at the same time, with eternal damnation, if he did not take this method to expiate, likewise, his own sins. Louis Brahant, of course, affected a due degree of astonishment on the occasion; and further promoted the deception by acknowledging his having devoted himself to the prosecution of the charitable design imputed to him by the ghost. An old usurer is naturally suspicious. Accordingly, the wary banker made a second appointment with the ghost's delegate for the next day: and, to render any design of imposing upon him utterly abortive, took him into the open fields, where not a house or a tree, or even

a bush, or a pit were in sight, capable of screening any supposed confederate. This extraordinary caution excited the ventriloquist to exert all the powers of his art. Wherever the banker conducted him, at every step, his ears were saluted on all sides with the complaints, and groans, not only of his father, but of all his deceased relations, imploring him for the love of God, and in the name of every saint in the calendar, to have mercy on his own soul and theirs, by effectually seconding with his purse the intentions of his worthy companion. Cornu could no longer resist the voice of heaven, and, accordingly, carried his guest home with him, and paid him down ten thousand crowns; with which the honest ventriloquist returned to Paris, and married his mistress. The catastrophe was fatal. The secret was afterward blown, and reached the usurer's ears, who was so much affected by the loss of his money, and the mortifying raileries of his neighbors, that he took to his bed and died.

Another trick of a similar kind was played off about sixty or seventy years ago, on a whole community, by another French ventriloquist. "M. St. Gill, the ventriloquist, and his intimate friend, returning home from a place whither his business had carried him, sought for shelter from an approaching thunder storm in a neighboring convent. Finding the whole community in mourning, he inquired the cause, and was told that one of the body had died lately, who was the ornament and delight of the whole society. To pass away the time, he walked into the church, attended by some of the religions, who showed him the tomb of their deceased brother, and spoke feelingly of the scanty honors they had bestowed on his memory. Suddenly a voice was heard, apparently proceeding from the roof of the choir, lamenting the situation of the defunct in purgatory, and reproaching the brotherhood with their lukewarmness and want of zeal on his account. The friars, as soon as their astonishment gave them power to speak, consulted together, and agreed to acquaint the rest of the community with this singular event, so interesting to the whole society. M. St. Gill, who wished to carry on the joke a little farther, dissuaded them from taking this step, telling them that they would be treated by their absent brethren as a set of fools and visionaries. He recommended to them, however, the immediately calling the whole community into the church, where the ghost of their departed brother might probably reiterate his complaints. Accordingly, all the friars, novices, lay-brothers, and even the domestics of the convent, were immediately summoned and called together. In a short time the voice from the roof renewed its lamentations and reproaches, and the whole convent fell on their faces, and vowed a solemn reparation. As a first step, they chanted a *De profundis* in a full choir; during the intervals of which the ghost occasionally expressed the comfort he received from their pious exercises and ejaculations on his behalf. When all was over, the prior entered into a serious conversation with M. St. Gill; and on the strength of what had just passed, sagaciously inveighed against the absurd incredulity of our modern skeptics and pretended philosophers, on the article of ghosts or apparitions. M. St. Gill thought it high time to disabuse the good fathers. This purpose, however, he found it extremely difficult to effect, until he had prevailed upon them to return with him into the church, and there be witnesses of the manner in which he had conducted this ludicrous deception." Had not the ventriloquist, in this case, explained the

cause of the deception, a whole body of men might have sworn, with a good conscience, that they had heard the ghost of a departed brother address them again and again in a supernatural voice.

It is highly probable, that many of those persons termed witches and neeromancers in ancient times, who pretended to be invested with supernatural powers, performed their deceptions by the art of ventriloquism. The term literally means, *speaking from the belly*; and, in accordance with this idea, we find that the Pythoness, or witch of Endor, to whom Saul applied for advice in his perplexity, is designated in the Septuagint translation of the Old Testament, "a woman that speaks from her belly or stomach," as most magicians affected to do; and some authors have informed us, that there were women who had a demon which spake articulately from the lower part of their stomachs, in a very loud, though hoarse tone. *Umbrae cum sagana resonarent triste et acutum.* Hor. Sat. viii. lib. i.

Our English translation "familiar spirit," in Hebrew, signifies "the spirit of *Ob* or *Oboth*." The word *Ob*, in its primitive sense, denotes a *bottle or vessel of leather*, wherein liquors were put; and, it is not unlikely that this name was given to witches, because, in their fits of enthusiasm, they swelled in their bellies like a bottle. The occasion of this swelling is said by some authors to proceed from a demon's entering into the sorcerers *per partes genitales*, and so ascending to the bottom of her stomach, from whence, at that time, she uttered her predictions; and for this reason, the Latins call such persons *Ventriloqui*, and the Greeks *Ἐγαστήριμοι*, that is, *people who speak out of their bellies*. Cælius Rhodiginus (Antiq. lib. 8. e. 10.) says, in reference to such cases, "While I am writing concerning ventriloquous persons, there is, in my own country, a woman of a mean extract, who has an unclean spirit in her belly, from whence may be heard a voice, not very strong indeed, but very articulate and intelligible. Multitudes of people have heard this voice, as well as myself, and all imaginable precaution has been used in examining into the truth of this fact:"—"Quando futuri avida portentus mens, sæpe accessitum ventriloquam, ac exutam amictu, ne quid fraudis occultaret, inspectare et audire concupivit." The author adds, "This demon is called *Cincinnatiulus*, and when the woman calls upon him by his name, he immediately answers her."—Several ancient writers have informed us, that in the times of Paganism, evil spirits had communion with these *ventriloqueæ per partes secretiores*. Chrysostom says,—"*Traditur Pythia fœmina fuisse, quæ in Tripodes sedens expansa malignum spiritum per interna immisum, et per genitales partes subeuntum excipiens, furor repletur, ipsaque resolutis crinibus baccharetur, ex ore spumina emittens, et sic furoris verba loquebatur,*" &c.

*Specters have also been produced by such optical exhibitions as the phantasmagoria.* By means of this instrument, a specter can be made apparently to start up from a white mist, and to rush forward toward the spectator with a horrific aspect. If a thin screen were placed in a dark room, and the lantern of the phantasmagoria, with its light properly concealed, the most terrific phantoms might be exhibited, which would confound and appal every one previously unacquainted with the contrivance, especially if the exhibition was suddenly made at the dead hour of night. By means of such exhibitions, combined with the art of ventriloquism, and the assistance of a confede-

rate, almost everything that has been recorded respecting specters and apparitions might be realized.

I shall conclude these illustrations of apparitions, by presenting the reader with a description of the *ghost of a flea*, by Mr. Varley, formerly alluded to, as a specimen of the folly and superstition that still degrade the present age.

"With respect to the vision of the ghost of the flea, as seen by Mr. Blake, it agrees in countenance with one class of people under Gemini, which sign is the significator of the flea, whose brown color is appropriate to the color of the eyes, in some full-toned Gemini persons, and the neatness, elasticity, and tenseness of the flea, are significant of the elegant dancing and fencing sign Gemini. The spirit visited his imagination in such a figure as he never anticipated in an insect. As I was anxious to make the most correct investigation in my power of the truth of these visions, on hearing of this spiritual apparition of a flea, I asked him if he could draw for me the resemblance of what he saw. He instantly said, 'I see him now before me.' I therefore gave him paper and a pencil with which he drew the portrait, of which a fac-simile is given in this number. I felt convinced by his mode of proceeding, that he had a real image before him; for he left off and began on another part of the paper, to make a separate drawing of the mouth of the flea, which the spirit having opened, he was prevented from proceeding with the first sketch, until he had closed it. During the time occupied in completing the drawing, the flea told him that all fleas were inhabited by the souls of such men as were by nature blood-thirsty to excess, and were, therefore, providentially confined to the size and form of such insects; otherwise, were he himself, for instance, the size of a horse, he would depopulate a great part of the country. He added, that, 'if in attempting to leap from one island to another, he should fall into the sea, he could swim, and could not be lost.' This spirit afterward appeared to Blake, and afforded him a view of his whole figure, an engraving of which I shall give in this work."

N. B.—Blake, who died only two or three years ago, was an ingenious artist, who illustrated Blair's *Grave*, and other works, and was so much of an *enthusiast*, that he imagined he could call up from the vasty deep, any spirits or corporeal forms. Were it not a fact, that a work entitled "*Zodiacal Physiognomy*," written by John Parley, and illustrated with engravings, was actually published in the year 1828, by Longman and Co., we should have deemed it almost impossible, that amidst the light of the present age, any man capable of writing a grammatical sentence, would *seriously* give such a description as that quoted above, and attach his belief to such absurdity and nonsense. But amidst all our boasted scientific improvements and discoveries, it appears, that the clouds of ignorance and superstition still hang over a large body of our population, and that the light of the millennial era, if it have yet dawned, is still far from its meridian splendor.

After what has been now stated respecting the circumstances which may have led to the popular belief of specters and apparitions, it would be almost needless to spend time in illustrating the futility of such a belief. There is one strong objection against the probability of apparitions, and that is,—that they scarcely appear to be in-



telligent creatures, or at least, that they possess so small a degree of intelligence that they are unqualified to act with prudence, or to use the means requisite to accomplish an end. Ghosts are said often to appear in order to discover some crime that had been committed; but they never appear to a magistrate, or some person of authority and intelligence, but to some illiterate clown, who happens to live near the place where the crime was committed, to some person who has no connection at all with the affair, and who, in general, is the most improper person in the world for making the discovery. Glanville, who wrote in defense of witchcraft and apparitions, relates, for instance, the following story: "James Haddock, a farmer, was married to Elenor Welsh, by whom he had a son. After the death of Haddock, his wife married one Davis; and both agreed to defraud the son by the former marriage, of a lease bequeathed to him by his father. Upon this the ghost of Haddock appeared to one Francis Taverner, the servant of Lord Chichester, and desired him to go to Elenor Welsh, and to inform her that it was the will of her former husband that their son should enjoy the lease. Taverner did not at first execute this commission, but he was continually haunted by the apparition in the most hideous shapes, which even threatened to tear him in pieces, until at last he delivered the message." Now, had this specter possessed the least common sense, it would have appeared first to Elenor Welsh, and her husband Davis, and frightened them into compliance at once, and not have kept poor Taverner, who had no concern in the matter, in such constant disquietude and alarm.

Another odd circumstance respecting apparitions, is, that *they have no power to speak, until they are addressed*. In Glanville's relations, we read of an old woman, that appeared often to David Hunter, a neat-herd, at the house of the Bishop of Down. Whenever she appeared, he found himself obliged to follow her; and, for three quarters of a year, poor David spent the whole of almost every night in scampering up and down through the woods after this old woman. How long this extraordinary employment might have continued, it is impossible to guess, had not David's violent fatigue made him one night exclaim, "Lord bless me!—would I were dead!—shall I never be delivered from this misery?" On which the phantom replied, "Lord bless me too!—It was happy you spoke first, for until then I had no power to speak, though I have followed you so long!" Then she gave him a message to her two sons, though David told her he remembered nothing about her. David, it seems, neglected to deliver the message, at which the old beldam was so much provoked, that she returned and hit him a hearty blow on the shoulder, which made him cry out and then speak to her. Now, if she could not speak until David addressed her, why might she not have applied this oratorical medicine, the first time she appeared to him? It would have saved both herself and him many a weary journey, and certainly David would much rather have had half a dozen blows from her choppy fists, than have wanted so many nights' sleep. To complete the story, it must be added, that when David's wife found it impossible to keep him from following the troublesome visitor, she trudged after him, but was never gratified with a sight of the enchantress.—See Ency. Brit., Art. *Specter*.

What imaginable purpose can be served by such dumb specters that cannot speak until they are addressed, or by sending apparitions from the

invisible world that appear destitute of common sense? It is remarked by Glanville, that ghosts are generally very eager to be gone; and, indeed, they are frequently so much so, that like children and thoughtless fools, they do not stay to tell their errand. It appears altogether inconsistent with any rational or scriptural ideas of the overruling providence of the Almighty, to suppose that such beings would be selected for administering the affairs of his kingdom, and for maintaining an intercourse between the visible and invisible worlds. It is also stated to be one peculiarity of specters that *they appear only in the night*. But if they are sent to this sublunary region on affairs of importance, why should they be afraid of the light of the sun? In the light of day their message would be delivered with as much ease, and with more chance of success. As it would excite less fear, it would be listened to with more calmness and attention; and were they to exhibit themselves before a number of intelligent witnesses in the full blaze of day, the purposes for which they were sent would be more speedily and securely accomplished. The celestial messengers whose visits are recorded in Scripture, appeared most frequently during the light of day, and communicated their messages, in many instances, to a number of individuals at once—messages, which were of the utmost importance to the individuals addressed, and even to mankind at large. To give credit, therefore, to the popular stories respecting ghosts and apparitions, embodies in it a reflection on the character of the All-wise Ruler of the world, and a libel on the administrations of his moral government.

#### No. VIII.—*Explosions of Steam-Engines.* Pp. 27-62.

As steam-engines are now applied to the purpose of impelling vessels along seas and rivers, as well as to many important manufacturing processes, and are capable of still more extensive applications, and of higher improvements than they have yet attained—it is of the utmost importance that every circumstance should be carefully guarded against, which has the remotest tendency to endanger the bursting of the boiler,—and that no person be intrusted with the direction of such engines who is not distinguished for prudence and caution, or who is unacquainted with their construction and the principle of their operation. For, to ignorance and imprudence are to be ascribed many of those accidents which have happened from the bursting of the boilers of these engines. This remark is strikingly illustrated by the following and many other tragical occurrences:—

In the month of August 1815, the following melancholy accident happened at Messrs. Nesham and Co's colliery at Newbottle. The proprietors had formed a powerful locomotive steam-engine for the purpose of drawing ten or twelve coal wagons to the staith at one time: and on the day it was to be put in motion, a great number of persons belonging to the colliery collected to see it; but, unfortunately, just as it was going off, the boiler of the machine burst. The engine-man was dashed to pieces, and his mangled remains blown 114 yards. The top of the boiler, nine feet square, weighing nineteen hundred weight, was blown 100 yards, and the two cylinders 90 yards. A little boy was also thrown to a great distance. By this accident *fifty-seven persons* were killed and wounded, of whom eleven died on Sunday night; several remaining dangerously ill. The

cause of the accident is accounted for as follows:—The engine-man said, "As there are several owners and viewers here, I will make her (the engine) go in grand style;" and he had scarcely got upon the boiler to loose the screw of the safety valve, but, being over-heated, it exploded.—*Monthly Magazine*, vol. 40, p. 181.

From what is here stated, it appears, that this tragical accident was occasioned by a combination of vanity, ignorance, and imprudence in the person to whom the direction of the engine was committed.—The following accident, which happened to the *Washington steam-boat*, belonging to *Wheeling*, N. America, is attributed to a somewhat similar cause.

"This boat started from *Wheeling* on Monday, June 10th, 1816, and arrived at *Marietta* on Tuesday evening at 7 o'clock, and came safely to anchor, where she remained until Wednesday morning. The fires had been kindled and the boilers sufficiently hot, preparatory to her departure, when the anchor was weighed and the helm put to larboard, in order to wear her in a position to start her machinery; but only having one of her rudders shipped at the time, its influence was not sufficient to have the desired effect, and she immediately shot over under the *Virginia* shore, where it was found expedient to throw over the keel at the stern to effect it. This being accomplished, the crew were then required to haul it on board, and were nearly all collected in the quarter for that purpose. At this unhappy fatal moment, the end of the cylinder toward the stern exploded, and threw the whole contents of hot water among them, and spread death and torture in every direction. The captain, mate, and several seamen were knocked overboard, but were saved, with the exception of one man, by boats from the town, and by swimming to the shore. The whole town was alarmed by the explosion, and all the physicians, with a number of citizens, went immediately to their relief. On going on board, a melancholy and truly horrible scene was presented to view. Six or eight persons were nearly skinned from head to foot, and others scalded, making in the whole, seventeen. In stripping off their clothes the skin peeled off with them to a considerable depth. Added to this melancholy sight, the ears of the pitying spectators were pierced by the screams and groans of the agonizing sufferers, rendering the scene horrible beyond description.

"The cause of this melancholy catastrophe may be accounted for by the cylinder not having vent through the safety valve, which was firmly stopped by the weight which hung on the lever having been unfortunately slipped to its extreme, without its being noticed, and the length of time occupied in wearing before her machinery could be set in motion, whereby the force of the steam would have been expended; these two causes united, confined the steam until the strength of the cylinders could no longer contain it, and gave way with great violence. Six of the unfortunate sufferers died on Wednesday night, and one or two others are not expected to survive."—*Louisiana Gazette and New Orleans Mercantile Advertiser*, July 8th, 1816.

Since the above accidents happened, many others of a similar nature have occurred, which have ultimately been ascertained to have been owing either to *ignorance*, or to carelessness and inattention, which are the natural results of ignorance. As steam-boats are now navigating all our Friths and rivers, and even plowing the ocean itself; and as steam carriages are likely soon to come into general use for the conveyance of pas-

sengers and goods, it is of the utmost importance to their success, and to the safety of the public, that every precaution be adopted to prevent those explosions, and disarrangements of the machinery, which might be attended with fatal effects. But, although science and art may accomplish all that seems requisite for the prevention of danger, unless persons of prudence and intelligence be obtained for the superintendence and direction of such machines, the efforts of their projectors to prevent accidents may prove abortive. And until the tone of intellect, among the middling and lower orders, be somewhat more elevated than it is at present, it may be difficult to obtain persons for this purpose of the requisite qualifications.

The following recent accidents from steam-boat explosions, in all probability originated from causes similar to those to which I have now alluded.

The boiler of the steam-boat *Caledonia*, plying on the *Mississippi*, exploded on the 11th April 1830, killing and wounding about fifteen of the passengers and seven of the crew,—seven or eight of whom were blown overboard and lost. It was expected that some of the wounded would recover, although badly scalded. The boiler burst in the side while the boat was under weigh, and about two hours after being wooded. There were on board about 400 deck, and sixty cabin passengers, beside the crew, being altogether about 500 souls. The hull of the boat was uninjured. It is said that the accident arose from the passengers crowding to one side of the boat, by which one side of the boiler was exposed to the direct action of the fire, and when the boat righted, a quantity of steam was suddenly generated greater than the safety valve could carry off.—The number of persons who have lost their lives by explosions in America, since the commencement of the season (1830), is not much short of one hundred,—sixty in the *Helen Macgregor*, four in the *Huntress*, nine in the *Justice Marshall*, and fourteen in the *Caledonia*, beside those of the latter, who, it was feared, would not recover from the injuries they had sustained.

In these and other instances, it is more than probable, that a want of attention to the *natural laws* of the universe, and to the obvious effects which an enlightened mind should foresee they would produce, was the chief cause of the destruction of so many human beings, and of the sufferings of those whose lives were preserved. The same remark may be applied to the circumstances connected with a late fatal accident which happened on the *Liverpool and Manchester* rail-road.

On Friday afternoon, February 1, 1833, as the second-class train, which leaves *Liverpool* at three o'clock, was proceeding over *Parr Moss*, a little on the other side of *Newton*, one of the tubes which passes longitudinally through the boiler, burst. The consequence was, that a quantity of water fell into the fire, steam was generated in abundance, and the engine stopped. Several of the passengers alighted to see what was the matter, and they incautiously got upon the line of railway taken by the trains in going to *Liverpool*,—the contrary to that on which the disabled engine stood. While they were in this situation, a train of wagons from *Bolton*, proceeding to *Liverpool*, came up. The persons who had alighted did not see the advancing train, being enveloped in a dense cloud of vapor; and, from the same cause, they were by the conductor also unseen. They accordingly came upon them with fearful violence; several were knocked down, and the wheels of the

train passed over four of them. Three of the unfortunate party were killed upon the spot; their bodies being dreadfully crushed; the fourth survived, and was taken forward to the infirmary, but his recovery was considered hopeless. Two of the three killed were elderly persons, whose names were unknown; the third, an interesting young man, who had formerly been in the employ of the Company as a fireman, and who was married only three weeks before. The survivor was a boy about sixteen years of age who was proceeding from Belfast to Halifax, where his parents reside.—The casualty which was the occasion of this serious result, was itself but trifling, as the train went forward to Manchester after a short delay.

This shocking catastrophe was evidently caused by rashness and imprudence—by not foreseeing what might probably arise from a certain combination of circumstances—or, in other words, by inattention to certain natural laws, both on the part of those who were connected with the Liverpool train of wagons, and of those who conducted the Bolton train. In regard to the passengers in the Liverpool train, it was highly improper that they should have left their seats on the carriage. The accident which befell the unfortunate Mr. Huskisson, at the opening of the rail-way, should have operated as an impressive warning against such a practice. In the next place, it was most imprudent to venture upon the other line of rail-way, more especially when a cloud of steam prevented them from seeing what was passing around them.—In regard to the person who had the command of the Bolton train, it was incautious and imprudent in the highest degree, to urge his machinery forward, when he beheld a volume of smoke immediately before him; the least consideration must have convinced him, that some accident must have happened, and that the cloud of steam would prevent those enveloped in it from perceiving the approach of his vehicle; and, therefore, he ought immediately to have abated his speed, so as to have acquired a complete command of the engine by the time it arrived at the spot where the steam was floating. Hence the importance—in conducting steam-engines and other departments of machinery—of having as superintendents, men of prudence and of enlightened minds, capable of foreseeing the probable effects of every combination of circumstances that may happen to occur. For *Ignorance* is generally proud, obstinate, incautious, precipitate in its movements, and regardless of consequences; so that, through its heedlessness and folly, the most splendid inventions are often impeded in their progress, and their value and utility called in question.

The Liverpool and Manchester Rail-way, and the locomotive powers of the machinery and engines which move along it, constitute one of the most splendid and useful improvements of modern times. From the last half-yearly Report of the Directors, from June 30 to December 31, 1832, it is satisfactorily proved, that this rail-way is completely efficient and applicable to all the great objects for which it was designed. During the period now specified, there were carried along the rail-way 86,842 tons goods, 39,940 tons coals, and 182,823 passengers, which is 73,498 fewer than in the corresponding six months of 1831, owing to the prevalence of cholera in Dublin, and in the towns of Manchester and Liverpool. Were this rail-way continued to London, it is calculated, that the journey from Liverpool to the Metropolis, a distance of more than 200 miles, might be performed in eight or ten hours.

No. IX.—*Circumstances which led to the invention of the Safety Lamp.* Pp. 23–65.

This lamp, by means of which hundreds of lives have been preserved, was invented in the autumn of 1815. Sir Humphrey Davy, the inventor, was led to the consideration of this subject, by an application from Dr. Gray, now Bishop of Bristol, the chairman of a society established in 1813, at Bishop-Wearmouth, to consider and promote the means of preventing accidents by fire in coal-pits. Being then in Scotland, he visited the mines on his return southward, and was supplied with specimens of fire-damp, which, on reaching London, he proceeded to examine and analyze. He soon discovered that the carbureted hydrogen gas, called fire-damp by the miners, would not explode when mixed with less than six, or more than fourteen times its volume of air; and, further, that the explosive mixture could not be fired in tubes of small diameters and proportionate lengths. Gradually diminishing these, he arrived at the conclusion, that a tissue of wire in which the meshes do not exceed a certain small diameter, which may be considered as the ultimate limit of a series of such tubes, is impervious to the inflamed air; and that a lamp covered with such tissue may be used with perfect safety, even in an explosive mixture, which takes fire and burns within the cage, securely cut off from the power of doing harm. Thus, when the atmosphere is so impure that the flame of a lamp itself cannot be maintained, the Davy still supplies light to the miner, and turns his worst enemy into an obedient servant. This invention, the certain source of large profit, he presented with characteristic liberality to the public. The words are preserved in which, when pressed to secure to himself the benefit of a patent, he declined to do so, in conformity with the high-minded resolution which he formed, upon acquiring independent wealth, of never making his scientific eminence subservient to gain. "I have enough for all my views and purposes, more wealth might be troublesome, and distract my attention from those pursuits in which I delight. More wealth could not increase my fame or happiness. It might undoubtedly enable me to put four horses to my carriage, but what would it avail me to have it said, that Sir Humphrey drives his carriage and four?"

*Gallery of Portraits.*

No. X.—*On the Utility of the Remarks and Observations of Mechanics and Manufacturers.* P. 65.

That the remarks of experienced artists and laborers, may frequently lead to useful discoveries, may be illustrated by the following facts:—"A soap manufacturer remarked that the residuum of his ley, when exhausted of the alkali for which he employed it, produced a corrosion of his copper boiler for which he could not account. He put it into the hands of a scientific chemist for analysis, and the result was the discovery of one of the most singular and important chemical elements, *iodine*. The properties of this, being studied, were found to occur most appositely in illustration and support of a variety of new, curious, and instructive views, then gaining ground in chemistry, and thus exercised a marked influence over the whole body of that science. Curiosity was excited; the origin of the new substance was traced to the sea-plants from whose ashes the principal ingredient of soap is obtained, and ultimately to the sea-water itself. It was thence hunted through nature, discovered in salt mines

and springs and pursued into all bodies which have a marine origin; among the rest, into sponge. A medical practitioner then called to mind a reputed remedy for the cure of one of the most grievous and unsightly disorders to which the human species is subject—the *goiter*—which infests the inhabitants of mountainous districts to an extent which in this favored land we have happily no experience of, and which was said to have been originally cured by the ashes of burnt sponge. Led by this indication, he tried the effect of iodine on that complaint, and the result established the extraordinary fact, that this singular substance, taken as a medicine, acts with the utmost promptitude and energy on goiter, dissipating the largest and most inveterate in a short time, and acting (of course with occasional failures, like all other medicines) as a specific or natural antagonist, against that odious deformity. It is thus that any accession to our knowledge of nature is sure, sooner or later, to make itself felt in some practical application, and that a benefit conferred on science, by the casual observation or shrewd remark of even an unscientific or illiterate person, infallibly repays itself with interest, though often in a way that could never have been at first contemplated.”\*

Iodine was *accidentally* discovered (as above stated) in 1812, by M. De Courtois, a manufacturer of saltpeter at Paris, and derived its first illustrations from M. Clement and M. Desormes. Its name literally signifies a *violet color*. Its specific gravity is about 4. It becomes a violet-colored *gas* at a temperature below that of boiling water; it combines with the metals, with phosphorus and sulphur, with the alkalis and metallic oxides, and forms a detonating compound with ammonia. Dr. Coindet of Geneva first recommended the use of it, in the form of tincture, for the cure of goiters. Some readers may perhaps require to be informed that the goiter is a large fleshy excrescence that grows from the throat, and sometimes increases to an enormous size. The inhabitants of certain parts of Switzerland, especially those in the republic of *Valais*, are particularly subject to this shocking deformity.

No. XI.—*Liberality of Religious Sectarics in America, contrasted with British bigotry.* P. 19.

The following sketches are taken from Stuart's "*Three Years in North America.*" When at Avon, a village in the north-west part of the State of New York, Mr. Stuart went to attend a church about a mile distant, of which he gives the following description.—“The horses and carriages were tied up in great sheds near the church-doors, during the time of service. The day was hot, and the preacher, as usual, in the center of the front gallery, opposite to the minister, officiated, not only without a gown, but without a coat upon his back. There was some sort of instrumental music—hautboys and bassoons, I think, against which there are no prejudices in this country. The clergyman, a very unaffected, sincere-looking person, delivered a plain sensible discourse, in which he introduced the names of Dr. Erskine and Dr. Chalmers, which sounded strange to us, considering where we were, on the western side of the Atlantic, not very far from the falls of Niagara. At the close of his sermon, he addressed his hearers in some such terms as these,—‘My friends, the sacrament of the Lord's supper is to be dispensed here this evening. This is a free

church, open to all—Presbyterians, Methodists, Baptists, and all other denominations of Christians. This is according to our belief. All are invited; the risk is theirs.’ Such liberality is, we find on inquiry, not unusual among the clergymen and congregations of different sects, with the exception in general of Unitarians. I observe an example recorded in Hosack's *Life of Clinton*; and as it relates to the great Father of the United States, and is of unquestionable authority, I think it of sufficient interest for insertion. ‘While the American army, under the command of Washington, lay encamped in the vicinity of Morristown, New-Jersey, it occurred that the service of the communion (then observed semi-annually only) was to be administered to the Presbyterian church in that village. In a morning of the previous week, the General, after his accustomed inspection of the camp, visited the house of the Rev. Dr. Jones, then pastor of that church, and, after the usual preliminaries, thus accosted him:—‘Doctor, I understand that the Lord's supper is to be celebrated with you next Sunday. I would learn, if it accords with the canons of your church to admit communicants of another denomination.’ The Doctor rejoined, ‘Most certainly. Ours is not the Presbyterian table, General, but the Lord's table, and we hence give the Lord's invitation to all his followers, of whatever name.’ The General replied, ‘I am glad of it; that is as it ought to be, but as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I propose to join with you on that occasion. Though a member of the church of England, I have no exclusive partialities.’ The Doctor reassured him of a cordial welcome, and the General was found seated with the communicants the next Sabbath.

“During my residence in the United States, subsequent to this period, I was frequently witness to the good understanding which generally prevails among clergymen professing different opinions on church forms and doctrinal points, in this country; and I occasionally observed notices in the newspapers to the same purport. The two following I have preserved:—‘The cornerstone of a new Baptist church was laid at Savannah in Georgia, and the ceremonial services were performed by clergymen of the Methodist, German, Lutheran, Presbyterian, Episcopal, and Baptist churches.’ ‘The sacrament of the Lord's supper was administered in the Rev. Mr. Post's church (Presbyterian church at Washington), and, *as usual*, all members of other churches in regular standing were invited to unite with the members of that church, in testifying their faith in, and love to, their Lord and Saviour. The invited guests assembled around the table; and it so happened that Mr. Grundy, a senator from Tennessee, and two Cherokee Indians, were seated side by side.’ Nothing is more astounding in the stage-coach intercourse with the people of this country, as well as in the bar-rooms where travelers meet, than the freedom and apparent sincerity of their remarks, and the perfect feeling of equality with which the conversation is maintained, especially on religious matters. I have heard the most opposite creeds maintained, without anything like acrimonious discussion or sarcastic remark, by persons in the same stage, professing themselves undisguisedly, Calvinists, Episcopalians, Methodists, and Unitarians,” &c.

If such are the liberal views entertained in America on religious subjects, and if such dispositions are more congenial to the spirit of the Christian system, than the fiery and unhallowed

\* Herschel's Prelim. Discourse to Nat. Phil.

zeal and unholy jealousies which many religionists display—why are they not more frequently manifested in our own country? For, the difference of localities and customs cannot alter the nature and obligation of moral principles and actions. What a striking contrast to the scenes now exhibited are such facts as the following:—“The Rev. J. T. Campbell, rector of Tilston, in the diocese of Chester, *has been suspended from his clerical function*, for twelve months, with a sequestration of his benefice, for that time, *for preaching in a methodist meeting-house* in Nantwich, and in other similar places within the diocese.” “The Rev. Dr. Rice, curate of St. Luke, London, who made himself conspicuous the other day, at Mr. Wakely’s dinner, and who, in consequence of the liberal sentiments he then expressed on the subject of Church Reform, has fallen under the censure of his diocesan.” Both these notices appeared in most of the newspapers in January, 1833, and were never contradicted! If such conduct in the rulers of the church were warranted by the doctrines or precepts of the New Testament, Christianity would be unworthy of any man’s attention or support. If the principles and persecuting spirit involved in such decisions, were countenanced and supported by the laws of the state, we should soon be subjected to all the burnings, hangings, maimings, tortures, and horrid cruelties, which distinguished the dark ages of Popery, and the proceedings of the Star Chamber. How long will it be ere professed Christians display a *Christian spirit!* and what is the utility of Christianity to the world, unless candor, forbearance, *love*, meekness, and other Christian virtues, be the characteristics of its professed votaries! We dare any person to bring forward a single instance of a man’s being converted to the faith of our holy religion, by the display of unhallowed zeal, furious bigotry, sectarian contentions, or the manifestation of a domineering and persecuting spirit. But, thousands of instances could be produced of such dispositions being the means of recruiting the ranks of infidelity and licentiousness. The following statement, sent to the Editor of the *Liverpool Mercury*, Feb. 14th, 1833, displays the *liberality* of certain British clergymen, in the thirty-third year of the nineteenth century. “I have been recently called on by death to part with one of my children. I waited upon the Rev. — of — church (where I buried a child a short time ago), to arrange with him about its interment near the other. ‘But to what place of worship do you go?’ inquired most seriously the Reverend divine. ‘The Methodists, Sir, of the New Connection,’ I replied. ‘As you do not attend my church, I cannot, therefore, bury your child.—Where was your child baptized?’ was his second inquiry. ‘At the church of which I am a member,’ I answered. ‘How can you think,’ exclaimed the *liberal* and pious, but indignant minister, ‘that I shall bury your child, which has been baptized by a Dissenter? Take your child to be buried where it was baptized.’—‘But, Sir, we have no burial-ground connected with our chapel.’ ‘No matter; the churchwardens of my church have determined not to bury any that do not belong to the church. Go,’ said the minister, ‘to —, and arrange with him.’—So saying, he turned his back and left me. *R. Emery.*”

The Duke of Newcastle—so notorious for doing what he pleases with his own—has the following clause introduced into certain leases in the neighborhood of Nottingham:—“*That in none of the houses to be built, shall be held prayer-meetings,*

*or any conventicles for the diffusion of sentiments contrary to the doctrines of the Church of England.*” A fine specimen, truly, of Christian liberality in the nineteenth century! If his Grace the Duke of Newcastle attended to his prayers as *frequently and fervently* as the Liturgy enjoins, he would be disposed to display a little more candor in reference to the “prayer-meetings” of his dissenting brethren. With regard to the leading *doctrines* of the Church of England, there are few dissenters disposed to find much fault with them. But what will his Grace say of the indolence and avaricious conduct of many of the ministers of that church, which have been the cause of the rapid increase of Dissenters? The Vicar of Pevensey in Sussex (as appears from a petition of the parishioners, dated February 1, 1833) derives an income from the parish of about 1200*l.* a-year, and yet has never once performed divine service, since his induction, *about seventeen years ago*. He has another living at Guestling, about fifteen miles distant, from which he derives a revenue of 400*l.* per annum. Whether he does duty there is not known; but it is not absurd to suppose, that a parson who will not so much as *read prayers* for 1200*l.* is not very likely to preach for 400*l.*—R. Hodgson, Dean of Carlisle, is also Vicar of Burgon-Sands, Rector of St. Georges in Hanover Square, Vicar of Hellington; and yet at none of these places is he found officiating. The tithes received by the Dean and Chapter for Heshet, amount to 1000*l.* or 1500*l.* a-year; they pay the curate that does the duty 18*l.* 5*s.*, or at the rate of one shilling a-day—the wages of a bricklayer’s laborer. In Wetheral and Warwick, the Dean and Chapter draw about 1000*l.* a-year for tithes, and 1000*l.* a-year from the church lands, and they pay the working minister the sum of 50*l.* a-year. The tithes of the parish of St. Cuthberts and St. Mary amount to about 1500*l.* a-year; and the two curates, who do the duty, receive each the sum of 2*l.* 13*s.* 4*d.* a-year!! Three brothers of the name of *Goodenough*, monopolize *thirteen* pieces of church preferment. One of them is Prebend of Carlisle, Westminster and York, Vicar of Wath All-Saints on Dearn, chaplain of Adwick, and chaplain of Brampton Bierlow. Those preferments produce, of course, several thousands, for which the incumbents perform absolutely nothing. And yet, one of the persons above alluded to, had lately the effrontery to come to Carlisle and preach up “the Church is in danger,” because these shocking enormities are now exposed to public reprobation. See *Times* newspaper for March 7, 8, 1833. It would be no great breach of charity to suppose, that it is such doctrines and *practices* as those now stated, that the Duke of Newcastle is determined to support with such a degree of persecuting zeal—and that pure Christianity, detached from its connections with the state, is the object of his hatred and contempt.

As a corroboration of Mr. Stuart’s statements respecting the liberality of Religious Sectaries in America, the following extract of a letter, dated 18th February, 1833, which the author received from the Rev. Dr. S—, a learned and pious Presbyterian minister in the State of New York, may be here inserted—

“I deeply regret to hear that so much of the spirit of sectarianism prevails among the different religious denominations of your country. We, too, have enough of it; but it is here manifestly on the decline. You may possibly think it an unreasonable stretch of liberality when I tell you, that within a few weeks, I suffered an Episcopalian to preach in my pulpit, and to use his own

forms of prayer. But such is the state of feeling in my congregation, that, though such a thing had never before occurred among them, yet it met with their universal and unqualified approbation. On the other hand, I expect, in the course of a week or two to preach a charity sermon here in one of our Episcopal churches, and to perform the whole service in my own way. This, it must be confessed, is a little uncommon even in this country; but everything indicates, that such expressions of good will, even between Presbyterians and Episcopalians, will soon become frequent. Independents and Presbyterians here occupy nearly the same ground. They are indeed distinct denominations, but are represented in each other's public bodies." The author has perused an excellent sermon of the clergyman now alluded to, which was preached in an Independent church when introducing an *Independent* minister to his charge immediately after ordination, which shows that we have still much to learn from our transatlantic brethren, in relation to a friendly and affectionate intercourse with Christians of different denominations.

No. XII.—*On the Demoralizing Effects of Infidel Philosophy.* Pp. 123—125.

With the view of corroborating and illustrating more fully the statements made in the pages referred to, the following facts may be stated in relation to the moral character of the inhabitants of France, particularly those of Paris.

In the first place, the vice of *gambling* prevails in the capital of France to an extent unknown in almost any other country. The *Palais Royale* is the grand focus of this species of iniquity, which is the fertile source of licentiousness, and of almost every crime. Mr. J. Scott, who visited Paris in 1814, thus describes this sink of moral pollution. "The *Palais Royale* presents the most characteristic feature of Paris; it is dissolute, gay, wretched, elegant, paltry, busy, and idle—it suggests recollections of atrocity, and supplies sights of fascination—it displays virtue and vice living on easy terms, and in immediate neighborhood of each other. Excitements, indulgences, and privations—art and vulgarity—science and ignorance—artful conspiracies and careless debaucheries—all mingle here, forming an atmosphere of various exhalations, a whirl of the most lively images—a stimulating *melange* of what is most heating, intoxicating, and subduing." Sir W. Scott, who visited Paris in 1815, gives the following description of this infamous establishment. "The *Palais Royale*, in whose saloons and porticoes vice has established a public and open school for gambling and licentiousness, should be leveled to the ground with all its accursed brothels and gambling houses—rendezvous the more seductive to youth, as being free from some of those dangers which would alarm timidity in places of avowedly scandalous resort. In the *Salon des Etrangers*, the most celebrated haunt of this Dom-Daniel, which I had the curiosity to visit, the scene was decent and silent to a degree of solemnity. An immense hall was filled with gamblers and spectators. Those who kept the bank, and managed the affairs of the establishment, were distinguished by the green shades which they wore to preserve their eyes; by their silent and grave demeanor, and by the paleness of their countenances, exhausted by their constant vigils. There was no distinction of persons, nor any passport required for entrance, save that of a decent exterior; and, on the long tables, which were covered with gold, an artisan

was at liberty to hazard his week's wages, or a noble his whole estate. Youth and age were equally welcome, and any one who chose to play within the limits of a trifling sum, had only to accuse his own weakness, if he was drawn into deeper or more dangerous hazard. Everything appeared to be conducted with perfect fairness. The only advantage possessed by the bank (which is, however, enormous) is the extent of the funds, by which it is enabled to sustain any reverse of fortune; whereas, most of the individuals who play against the bank, are in circumstances to be ruined by the first succession of ill luck; so that, ultimately, the small ventures merge in the stock of the principal adventurers, as rivers run into the sea. The profits of the establishment must, indeed, be very large, to support its expenses. Beside a variety of attendants, who distribute refreshments to the players gratis, there is an elegant entertainment, with expensive wines, regularly prepared, about three o'clock in the morning, for those who choose to partake of it. With such temptations around him, and where the hazarding an insignificant sum seems at first venial or innocent, it is no wonder that thousands feel themselves gradually involved in the vortex, whose verge is so little distinguishable, until they are swallowed up, with their time, talents, fortune, and frequently also both body and soul.

"This is vice with her *fairest vizard*; but the same unhallowed precinct contains many a secret cell for the most *hideous and unheard of debaucheries*; many an open rendezvous of infamy, and many a den of usury and treason; the whole mixed with a Vanity Fair of shops for jewels, trinkets, and baubles; that bashfulness may not need a decent pretext for adventuring into the haunts of infamy. It was here that the preachers of revolution found, amidst gamblers, desperadoes and prostitutes, ready auditors of their doctrines, and active hands to labor in their vineyard. It was here that the plots of the Buonapartists were adjusted; and from hence the seduced soldiers, inflamed with many a bumper to the health of the exile of Elba, under the mystic names of *Jean de l'Epee*, and *Corporal Violet*, were dismissed to spread the news of his approaching return. In short, from this central pit of Acheron, in which are openly assembled and mingled those characters and occupations which, in *all other capitals*, are driven to shroud themselves in separate and retired recesses; from this focus of vice and treason have flowed forth those waters of bitterness of which France has drunk so deeply."

The *state of marriage* in this country since the revolution is likewise the fertile source of immorality and crime. Marriage is little else than a state of legal concubinage, a mere temporary connection, from which the parties can loose themselves when they please; and women are a species of mercantile commodity. Illicit connotions and illegitimate children, especially in Paris, are numerous beyond what is known in any other country. The following statement of the affairs of the French capital, for the year ending 22d September, 1803, given by the prefect of Police to the Grand Judge, presents a most revolting idea of the state of public morals:—During this year 490 men and 167 women committed suicide; 81 men and 69 women were murdered, of whom 53 men and 52 women were foreigners; 644 divorces; 155 murderers executed; 1210 persons condemned to the galleys, &c.; 1626 persons to hard labor, and 64 marked with hot irons; 12,076 public women were registered; large sums were

levied from these wretched creatures, who were made to pay from 5 to 10 guineas each monthly, according to their rank, beauty, or fashion; 1552 kept mistresses were noted down by the police, and 380 brothels licensed by the Prefect. Among the criminals executed were 7 fathers for poisoning their children; 10 husbands for murdering their wives; 6 wives that had murdered their husbands; and 15 children who had poisoned or otherwise destroyed their parents.

The glaring *profanation of the Sabbath* is another striking characteristic of the people of France, especially as displayed in the capital. Entering Paris on the Sabbath, a Briton is shocked at beholding all that reverence and solemnity with which that sacred day is generally kept in Christian countries, not only set aside, but ridiculed and contemned, and a whole people apparently lost to every impression of religion. The shops are all alive, the gaming-houses filled, the theaters crowded, the streets deafened with ballad-singers and mountebanks; persons of all ages, from the hoary grandsire to the child of four or five years, engaged in balls, routs, and dancings,—the house of God alone deserted, and the voice of religion alone unheard and despised. The Sabbath was the day appointed for celebrating the return of Buonaparte from Elba in 1815. In the grand square there were stationed two theaters of dancers and rope-dancers; two theaters of amusing physical experiments; six bands for dancing; a theater of singers; a display of fire-works; a circus where Francone's troops were to exhibit; and above all, that most delectable sport called *Matts de Cocagne*. The *Matts de Cocagne* consists of two long poles, near the tops of which are suspended various articles of cookery, such as roast beef, fowls, ducks, &c. The poles are soaped and rendered slippery at the bottom; and the sport consists in the ludicrous failures of those who climb to reach the eatables. Two *Matts de Cocagne* were also erected in the square Marjary; as also four bands for dancing, a theater of rope-dancers; a theater of amusing experiments; a theater of singers, &c.; and fire-works. These amusements were to commence at 2 o'clock, P. M., and last until night. Along the avenue of the *Champ de Elysees*, there were erected 36 fountains of wine, 12 tables for the distribution of eatables, such as pies, fowls, sausages, &c. The distribution of the wine and eatables took place at three o'clock. At nine o'clock there was a grand fire-work at the Place de Concorde. Immediately afterward a detonating balloon ascended from the *Champ de Elysees*. The detonation took place when the balloon was at the height of 500 toises, or above 3000 feet. In the evening all the theaters were opened gratis, and all the public edifices were illuminated. Such was the mode in which the Parisians worshiped the "goddess of Reason" on the day appointed for the Christian Sabbath.

That such profanation of the Sabbath is still continued, and that it is not confined to the city of Paris, but abounds in most of the provincial towns of France, appears from the following extract of a letter inserted in the *Evangelical Magazine* for January, 1833, from a gentleman who recently resided in different parts of that country:—"Could every pious reader of this letter be awakened, on the morning of that sacred day, as I have been, by the clang of the anvil, and, on his entrance into the streets and markets, observe business prosecuted or suspended according to the tastes of the tradesmen; could he mark the workmen on seasons of religious festival, erecting the triumphal arch on the Sabbath

morning, and removing it on the Sabbath evening; and notice the laborers, at their option, toiling all day at the public works; could he see the card-party in the hotel, and the nine-pins before every public house, and the promenaders swarming in all the suburbs; could he be compelled to witness, on one Sunday, a grand review of a garrison; and on another be disturbed by the music of a company of strolling players; and could he find, amidst all this profanation, as I have found, no temple to which to retreat, save the barren cliff or the ocean-cave, surely he would feel and proclaim the truth, 'This people is destroyed for lack of knowledge.'" The same gentleman shows, that this profanation is chiefly occasioned by "the destitution of scriptural information which exists in France," which the following facts, among many others that came under his own observation, tend to illustrate. "On the road to M——, on a market-day, I stopped about a dozen persons, some poor, others of the better classes, and showing them the New Testament, begged them to inform me if they possessed it. With a *single* exception, they all replied in the negative. In the town of M——, I entered, with the same inquiry, many of the most respectable shops. Only *one* individual among their occupiers was the owner of a New Testament. One gentleman, who, during a week, dined with me at my inn, and who avowed himself a deist and a materialist, said that he had not seen a Testament for many years. Indeed, I doubted whether he had *ever* read it; for, on my presenting one to him, he asked if it contained an account of the *creation*. A journeyman bookbinder, having expressed a wish to obtain this precious book, remarked, on receiving it, in perfect ignorance of its *divine* authority, that he dared to say it was 'a very fine work.' A student in a university, about 20 years of age, told me, that although he had seen the Vulgate (Latin) version of the New Testament, he had never met with it in a French translation. A young woman, who professed to have a Bible, produced instead of it a Catholic Abridgment of the Scriptures, garbled in many important portions, and interlarded with the comments of the Fathers."

Such facts afford a striking evidence of the hostility of the Roman Catholic Clergy in France to the circulation of the Scriptures, and the enlightening of the minds of the community in the knowledge of Divine truths; and therefore it is no wonder that Infidelity, Materialism, and immorality, should very generally prevail. "Even among the Protestants," says the same writer, "a large number of *their* ministers are worldly men, frequenting, as a pious lady assured me, 'the chase, the dance, and the billiard table.' As to the public worship of God, the case is equally deplorable. In two large towns, and a population of 25,000, I found no Protestant sanctuary. In a third town, containing about 7000 inhabitants, there was an English Episcopal chapel for the British residents, but no French Protestant service. At a fourth, in which there was a Protestant church, the minister, who supplied four other places, preached *one* Sabbath in *five* weeks."

The mania for *dancing*, which pervades all classes and all ages, is another characteristic of the people of Paris, of which some idea may be formed from the following extract from a French public Journal, dated August 2, 1804:—"The *danso-mania* of both sexes seems rather to increase than decrease with the *warm* weather. *Sixty* balls were advertised for *last Sunday*; and for to-morrow *sixty-nine* are announced. Any

person walking in the Elysian fields, or on the Boulevards, may be convinced that these temples of pleasure are not without worshippers. *Beside* these, in our own walks last Sunday, we counted no less than *twenty-two gardens* not advertized, where there was *fiddling and dancing*. Indeed, this pleasure is tempting, because it is very cheap. For a bottle of beer, which costs 6 sous (3d.), and 2 sous (1d.), to the fiddler, a husband and wife, with their children, may amuse themselves from three o'clock in the afternoon until eleven o'clock at night. As this exercise both diverts the mind and strengthens the body, and as Sunday is the only day of the week which the most numerous classes of people can dispose of, without injury to themselves or the state, government encourages, as much as possible, these innocent amusements on that day. In the garden of Chaumievre, on the Boulevard Neuf, we observed, in the same quadrilles, last Sunday, four generations, the great grandsire dancing with his great-great granddaughter, and the great-grandmamma dancing with her great-great grandson. It was a satisfaction impossible to be expressed, to see persons of so many different ages, all enjoying the same pleasures for the present, not remembering past misfortunes, nor apprehending future ones. The grave seemed equally distant from the girl of ten years old, and from her great-grandmamma of seventy years, and from the boy that had not seen three lustres, as from the great grandsire reaching nearly fourscore years. In another quadrille, were four lovers dancing with their mistresses. There, again, nothing was observed but an emulation who should enjoy the present moment. Not an idea of the past, or of time to come, clouded their thoughts; in a few words, they were perfectly happy. Let those tormented by avarice or ambition frequent those places on a Sunday, and they will be cured of their vile passions, if they are not incurable.\*

Such are a few sketches of the moral state and character of the people of Paris, which, there is every reason to believe, are, with a few modifications, applicable to the inhabitants of most of the other large towns in France. Among the great mass of the population of that country, there appears to be no distinct recognition of the moral attributes of the Deity, of the obligation of the Divine law, or of a future and eternal state of existence. Whirled about incessantly in the vortex of vanity and dissipation, the Creator is lost sight of, moral responsibility disregarded, and present sensual gratifications pursued with the utmost eagerness, regardless whether death shall prove the precursor to permanent happiness or misery, or to a state of "eternal sleep." Never, perhaps, in a Pagan country, was the Epicurean philosophy so systematically reduced to practice as in the country of Voltaire, Buffon, Mirabeau, Condorcet, Helvetius, and Diderot. It cannot be difficult to trace the present demoralization of France to the skeptical and atheistical principles disseminated by such writers, which were adopted in all their extent, and acted upon by the leaders of the first Revolution. Soon after that event, education was altogether prescribed. During the space of five years, from 1791 to 1796, the public instruction of the young was totally set aside, and, of course, they were left to remain entirely ignorant of the facts and doctrines of religion, and of the duties they owe to God and to man.

\* Several of the above sketches are extracted from the "Glasgow Geography," a work which contains an immense mass of historical, geographical, and miscellaneous information.

It is easy, therefore, to conceive what must be the intellectual, the moral, and religious condition of those who were born a little before this period, and who now form a considerable portion of the population arrived at the years of manhood. A gentleman at Paris happened to possess a domestic of sense and general intelligence above his station. His master, upon some occasion, used to him the expression, "It is doing as we would be done by,"—the Christian maxim. The young man looked rather surprised: "Yes" (replied the gentleman), "I say, it is the doctrine of the Christian religion, which teaches us not only to do as we would be done by, but also to return good for evil." "It may be so, Sir" (replied he), "but I had the misfortune to be born during the heat of the revolution, when it would have been death to have spoken on the subject of religion; and so soon as I was fifteen years old, I was put into the hands of the drill-serjeant, whose first lesson to me was, that as a French soldier, I was to fear neither God nor devil." It is to be hoped, that the rising generation in France is now somewhat improved in intelligence and morality beyond that which sprung up during the demoralizing scenes of the first revolution; but in spite of all the counter-acting efforts that can now be used, another generation, at least, must pass away, before the immoral effects produced by infidel philosophy, and the principles which prevailed during the "reign of terror," can be nearly obliterated.

I shall conclude these sketches with the following account of the consecration of the "Goddess of Reason,"—one of the most profane and presumptuous mockeries of everything that is rational or sacred, to be found in the history of mankind.

"The section of the Sans Culottes, declared at the bar of the Convention, November 10, 1793, that they would no longer have priests among them, and that they required the total suppression of all salaries paid to the ministers of religious worship. The petition was followed by a numerous procession, which filed off in the hall, accompanied by national music. Surrounded by them, appeared a young woman\* of the finest figure, arrayed in the robes of liberty, and seated in a chair, ornamented with leaves and festoons. She was placed opposite the President, and Chaumette, one of the members, said, 'Fanaticism has abandoned the place of truth; squint-eyed, it could not bear the brilliant light. The people of Paris have taken possession of the temple, which they have regenerated; the Gothic arches which, until this day resounded with lies, now echo with the accents of truth; you see we have not taken for our festivals inanimate idols, it is a chef d'œuvre of nature whom we have arrayed in the habit of liberty; its sacred form has inflamed all hearts. The public has but one cry, "No more altars, no more priests, no other God but the God of nature." We, their magistrates, we accompany them from the temple of truth to the temple of the laws, to celebrate a new liberty, and to request that the cidevant church of Notre Dame be changed into a temple consecrated to reason and truth.' This proposal, being converted into a motion, was immediately decreed; and the Convention afterward decided, that the citizens of Paris, on this day, continued to deserve well of their country. The Goddess then seated herself by the side of the President, who gave her a fraternal kiss. The secretaries presented themselves to share the same favor; every one was eager to kiss

† Madame Desmoulines, who was afterward guillotined



the new divinity, whom so many salutations did not in the least disconcert. During the ceremony, the orphans of the country, pupils of Bourdon (one of the members), sang a hymn to reason, composed by citizen Moline. The national music played Gosset's hymn to liberty. The Convention then mixed with the people, to celebrate the feast of reason in her new temple. A grand festival was accordingly held in the church of Nôtre Dame, in honor of this deity. In the middle of the church was erected a mount, and on it a very plain temple, the facade of which bore the following inscription—'a la Philosophie.' The busts of the most celebrated philosophers were placed before the gate of this temple. The torch of truth was in the summit of the mount, upon the altar of Reason, spreading light. The Convention and all the constituted authorities assisted at the ceremony. Two rows of young girls, dressed in white, each wearing a crown of oak leaves, crossed before the altar of reason, at the sound of republican music; each of the girls inclined before the torch, and ascended the summit of the mount. Liberty then came out of the temple of philosophy, toward a throne made of turf, to receive the homage of the republicans of both sexes, who sang a hymn in her praise, extending their arms at the same time toward her. Liberty ascended afterward, to return to the temple, and, in re-entering it, she turned about, casting a look of benevolence upon her friends; when she got in, every one expressed with enthusiasm the sensations which the Goddess excited in them by songs of joy; and they swore, never, never to cease to be faithful to her."

Such were the festivities and ceremonies which were prescribed for the installation of this new divinity, and such the shameless folly and daring impiety with which they were accompanied! Such is the Religion of what has been presumptuously called *Philosophy*, when it has shaken off its allegiance to the Christian Revelation—a religion as inconsistent with the dictates of reason and the common sense of mankind, as it is with the religion of the Bible. Never, in any age, was Philosophy so shamefully degraded, and exposed to the contempt of every rational mind, as when it thus stooped to such absurd foolery and Heaven-daring profanity. Beside the impiety of the whole of this procedure,—which is almost without a parallel in the annals of the world—there was an imbecility and a silliness in it altogether incompatible with those sublime ideas of creation and Providence, which true philosophy, when properly directed, has a tendency to inspire. And how *inconsistently*, as well as inhumanely, did these worshipers of "liberty," "reason," and "truth," conduct themselves to the representative of their goddess, when, soon after, they doomed the lady, whom they had kissed and adored in the "temple of truth," to expire under the stroke of the guillotine! Such occurrences appear evidently intended by the moral Governor of the world, to admonish us of the danger of separating science from its connections with revealed religion, and to show us to what dreadful lengths, in impiety and crime, even men of talent will proceed, when the truths of Revelation are set aside, and the principles and moral laws of Christianity are trampled under foot.

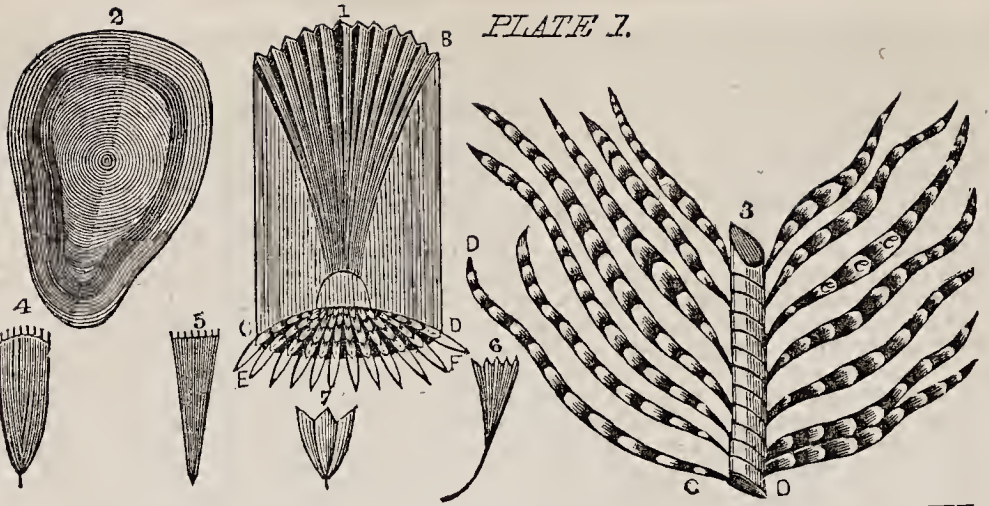


PLATE 1.

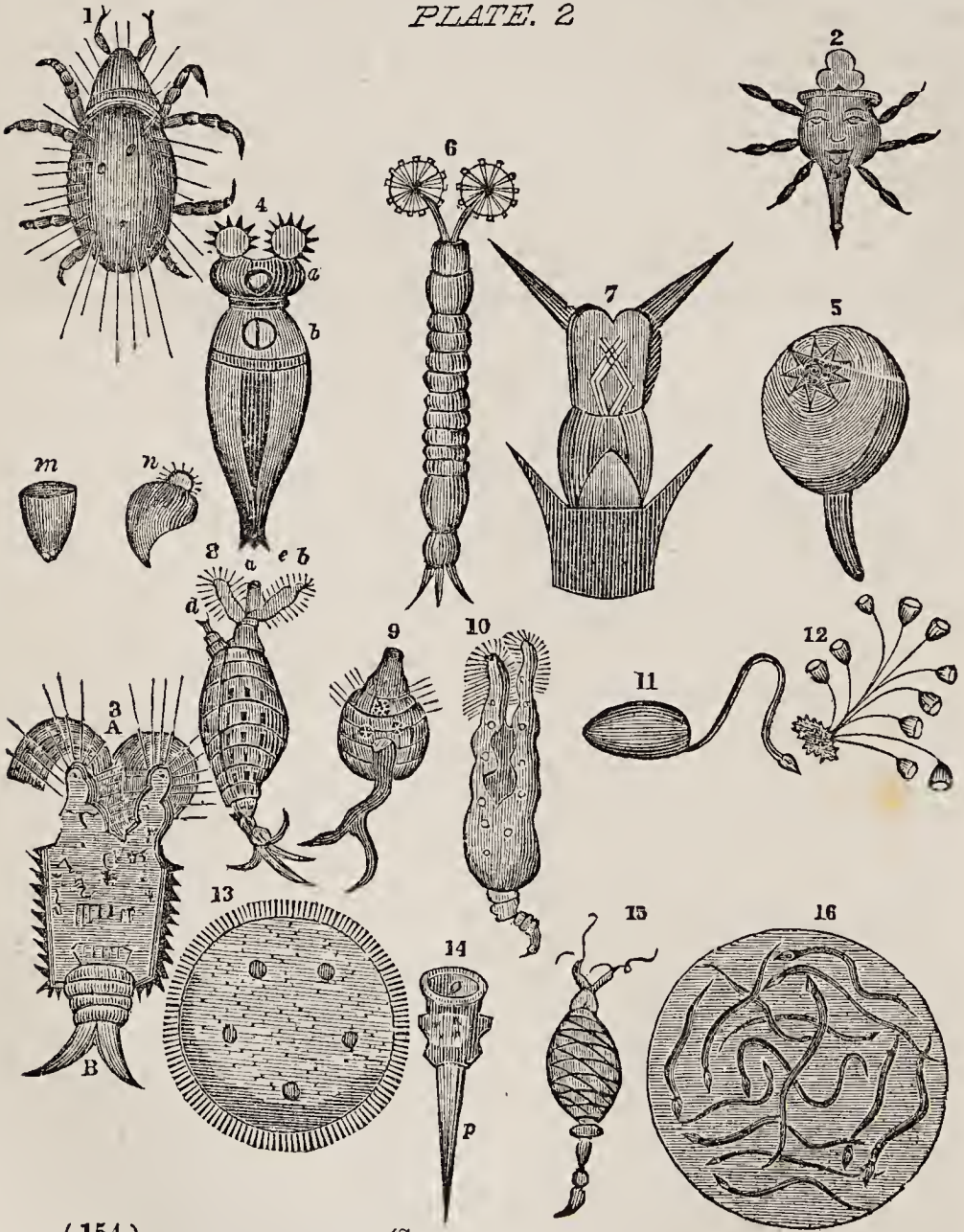


PLATE 2.

THE

PHILOSOPHY

OF A

FUTURE STATE.



## P R E F A C E

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THE reasonings and illustrations contained in the following pages are intended to direct the intelligent Christian in some of those trains of thought which he ought to prosecute, when looking forward to the scene of his future destination. The Author was induced to engage in the discussion of this subject, from a consideration, that many vague and erroneous conceptions are still entertained among Christians in regard to the nature of heavenly felicity, and the employments of the future world. In elucidating the train of thought which is here prosecuted, he has brought forward, without hesitation, the discoveries of modern science, particularly those which relate to the scenery of the heavens; convinced, that all the manifestations of himself which the Creator has permitted us to contemplate, are intended to throw light on the plan of his moral government in relation both to our present and our future destiny. He has carefully avoided everything that might appear like vague or extravagant conjecture; and he trusts that the opinions he has broached, and the conclusions he has deduced, will generally be found accordant with the analogies of Nature and the dictates of Revelation. He is aware, that he has many prejudices to encounter, arising from the vague and indefinite manner in which such subjects have been hitherto treated, and from the want of those expansive views of the Divine operations which the professors of Christianity should endeavor to attain; but he feels confident that those who are best qualified to appreciate his sentiments, will treat with candor an attempt to elucidate a subject hitherto overlooked, and in which every individual of the human race is deeply interested.

It was originally intended to publish what is contained in Parts II, and III, without any dissertation on the evidences of a future state as deduced from the light of nature—taking the immortality of man for granted on the authority of Revelation. But, on second thought, it was judged expedient, for the sake of general readers, to exhibit a condensed view of those arguments which even the light of reason can produce in favor of the immortality of man. In this department of the volume, the Author has brought forward several arguments which he is not aware have been taken notice of by ethical writers, when treating on this subject. He has endeavored to illustrate these and the other arguments here adduced, in minute detail, and in a popular manner, so as to be level to the comprehension of every reader; and he trusts, that the force of the whole combined, will be found to amount to as high a degree of moral demonstration as can be expected in relation to objects which are not cognizable by the eye of sense.

The greater portion of what is contained in Part III, having been written above eight years ago, several *apparent* repetitions of facts alluded to in the preceding Parts may perhaps be noticed by the critical reader; but, in general it will be found, that where the same facts are repeated, they are either exhibited in a new aspect, or brought forward to elucidate another subject.

The practical reflections and remarks embodied in the last Part of this work, will not, the Author is persuaded, be considered by any of his readers, as either unnecessary, or inappropriate to the subjects treated of in the preceding parts of this volume. It

is of the utmost importance that every individual be convinced, that he cannot be supposed a candidate for a blessed immortality, unless the train of his affections, and the general tenor of his conduct, in some measure correspond to the tempers and dispositions, and the moral purity which prevail in the heavenly state.

The favorable reception which the public have given to the volumes he has formerly published, induces the Author to indulge the hope, that the present volume may not be altogether unworthy of their attention. That it may tend to convince the skeptical of the reality of an immortal existence—to expand the believer's conceptions of the attributes of the Divinity, and the glory of "that inheritance which is reserved in heaven" for the faithful—and to excite in the mind of every reader an ardent desire to cultivate those dispositions and virtues which will prepare him for the enjoyment of celestial bliss—is the Author's most sincere and ardent wish, as it was the great object he had in view when engaged in its composition.

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THE  
PHILOSOPHY  
OF A  
FUTURE STATE.

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PART I.

PROOFS OF A FUTURE STATE.

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INTRODUCTION.

THE sketches contained in Parts II and III, of this work, being chiefly intended to illustrate the connexion of science with the scenes of a future world, and the aids which its discoveries afford, for enabling us to form some conception of the *perpetual improvement* of its inhabitants in knowledge and felicity—I shall endeavor, in this First Part, to exhibit a condensed view of some of those *sciences* which prove the immortality of the soul, and the eternal destination of man.

This is an inquiry far more interesting, and important, to every individual of mankind, than any other which comes within the range of the human mind. Next to the being of a God, the doctrine of the immortality of man lies at the foundation of all religion, and of all the animating prospects which can cheer us in this land of our pilgrimage. Remove from the mind the belief of a future existence, and the hope of immortality, and religion becomes a shadow, life a dream, and the approach of death a scene of darkness and despair. Upon this short question, "*Is man immortal, or is he not?*" depends all that is valuable in science, in morals, and in theology, and all that is most interesting to man as a social being, and as a rational and accountable intelligence. If he is destined to an eternal existence, an immense importance must attach to all his present affections, actions, and pursuits; and it must be a matter of infinite moment, that they be directed in such a channel, as will tend to carry him forward in safety, to the felicities of a future world. But if his whole existence be circumscribed within the circle of a few fleeting years, man appears an enigma, an inexplicable phenomenon in the universe, human life a mystery, the world a scene of confusion, virtue a mere phantom, the Creator a capricious being, and his plans and arrangements an inextricable maze.

There is too much reason to believe, that the indifference to religion which so generally prevails, especially among those who are raised a little above the vulgar throng, and the unhallowed propensities and vicious practices to which it gives rise—are owing, in a considerable degree, to the want of a

*full conviction* of the reality of a future existence, or to some *doubts* which hover about the mind, in relation to this important point. There is no man, however insensible to the obligations of religion, that can fully satisfy his own mind, or the minds of others, that the idea of a future world is a mere chimera. On the contrary, the possibility, and even the probability, of the truth of man's eternal destiny, will, at certain seasons, force themselves upon the minds even of the most careless and profane. Yet, it is amazing to consider, with what ease and indifference multitudes of this description can glide down the stream of time, under the awful uncertainty, whether it will land them in the shades of annihilation, the realms of bliss, or the regions of endless woe.—"Between us and these three periods or states," says a celebrated French writer, "no barrier is interposed but life, the most brittle thing in all nature; and the happiness of heaven being certainly not designed for those who doubt whether they have an immortal part to enjoy it, such persons have nothing left but the miserable chance of annihilation, or of hell. There is not any reflection which can have more reality than this, as there is none which has greater terror. Let us set the bravest face on our condition, and play the heroes, as artfully as we can, yet see here the issue which attends the goodliest life upon earth! It is in vain for men to turn aside their thoughts from this eternity, which awaits them, as if they were able to destroy it, by denying it a place in their imagination. It subsists *in spite of them*; it advances unobserved; and death, which is to draw the curtain from it, will, in a short time, infallibly reduce them to the dreadful necessity of being forever nothing, or forever miserable."

To treat a subject so interesting and momentous, with levity or indifference; to exert all the energies of the soul in the pursuit of objects, which a few years, at most, will snatch forever from their embrace; and never to spend one serious hour in reflecting on what may possibly succeed the present scene of existence, or in endeavoring to find some light, to clear up the doubts that may hang

over this important inquiry, and to treat with derision and scorn those who would direct them in this serious investigation, is not only foolish and preposterous, but the height of infatuation and of madness. It is contrary to every principle on which reasonable men act, in relation to the affairs of the present world. To retain the profits of a lucrative business, or to prevent the loss of fortune, or of honor, a man will sometimes strain every nerve, stretch every faculty, deprive himself of sleep, submit to numerous privations, encounter the raging elements, and brave the dangers of the ocean. Nay, he will often be overwhelmed with despondency at the slightest inconveniences, and will pass whole weeks and months in sullenness and chagrin, for an imaginary affront, or for the loss of a few pounds, while, at the same time, he remains perfectly indifferent, and without the least emotion, in regard to the unknown scenes of the eternal world, and the danger of endless misery to which he is exposed. Such a conduct, and such dispositions, which are too frequently realized in the case of thousands who occasionally mingle in our religious assemblies, are obviously inconsistent with the dictates of prudence, and of common sense, and with everything that ought to characterize a rational and an accountable creature.

When we look back into the inexorable abyss of that eternity which is already past; when we look forward to the immeasurable extent, and the unfathomable depth of eternity to come; when we behold *Time*, and all its circling years, appearing only like a point on the surface of that vast and boundless ocean; when we consider the immense spaces of the universe with which we are surrounded and the innumerable worlds which lie dispersed in every direction throughout the immeasurable tracts of creation; when we consider that our existence, as thinking beings, may run parallel with interminable ages; and that, in the revolutions of

eternity, we may exist in regions of space immeasurably distant from our present habitation, associate with other orders of intelligent beings, and pass through new scenes and changes in distant worlds: and, when we consider that our relation to time may be dissolved, and our connection with eternity commence, within the space of a few months or years, or even before the sun shall have described another circuit around the earth—no inquiry can appear so momentous and interesting, as that which leads to the determination of our future and eternal destiny, and of those realities which await us beyond the tomb. To remain insensible to the importance of such an inquiry, and unaffected at the prospect of the result to which it may lead; while we are feelingly alive to all the paltry concerns and little ills of life, would argue the most unaccountable stupidity, inconsistency and infatuation.

The man whose heart pants after substantial knowledge and felicity, whose affections center on the Author of his existence, and who delights to contemplate his character and perfections, will enter, with pleasure, on every investigation which has a tendency to throw a light on the scene of his future destination. He will weigh, with impartiality, every consideration, and will seize, with delight, upon every argument by which a full conviction of his immortal destiny may be indelibly riveted upon his mind; and he will endeavor to cheer his soul amidst the sorrows of mortality, with the consideration that "when the earthly house of his tabernacle is dissolved, he has a building of God, a house not made with hands, eternal in the heavens."

In illustrating the evidences of a future state, I shall, in the *first place*, state some of those proofs which reason, or the light of nature, furnishes, of man's eternal destination; and *secondly*, those which are derived from the system of revelation.

# CHAPTER I.

## PROOFS OF A FUTURE STATE FROM THE LIGHT OF NATURE.

THE evidences of a future state which the light of reason affords, though not so clear and decisive as those which are derived from divine revelation, are worthy of the serious consideration of every one in whose mind the least doubt remains on this important subject. The conviction they are calculated to produce, when attentively weighed, is sufficient to leave every one without excuse who trifles with the concerns of his future destiny, and overlooks his relation to the eternal world. Though the Deity is invisible to mortal eyes, yet his existence and perfections are clearly demonstrated by his visible operations, and he has not left himself without a witness to his beneficence, in any age, "in his giving rain from heaven, and fruitful seasons, and filling our hearts with food and gladness." In like manner, though the realities of a future world are not presented directly to the eye of sense, yet the faculties with which man is endowed, when properly exercised on all the physical and moral scenes which the universe displays, are sufficient to evince the high degree of probability, if not absolute certainty, that his duration and his sphere of action are not confined to the narrow limits of the present world, but have a relation to a future and an immortal existence.—In illustrating this topic, I shall waive the consideration of several of those metaphysical arguments which have been adduced by philosophers and divines, founded on the immateriality of the human soul, and confine myself chiefly to those popular considerations, which are level to every capacity, and, perhaps, more convincing than the subtle and refined disquisitions of metaphysical minds.

### SECTION I.

#### ON THE UNIVERSAL BELIEF WHICH THE DOCTRINE OF IMMORTALITY HAS OBTAINED IN ALL AGES.

It forms a presumptive proof of the immortality of man, that this doctrine has obtained universal belief among all nations, and in every period of time.

That the thinking principle in man is of an immortal nature, was believed by the ancient Egyptians, the Persians, the Phenicians, the Scythians, the Celts, the Druids, the Assyrians,—by the wisest and the most celebrated characters among the Greeks and Romans, and by almost every other ancient nation and tribe whose records have reached our times. The notions, indeed, which many of them entertained of the scenes of futurity were very obscure and imperfect; but they all embraced the idea, that death is not the destruction of the rational soul, but only its introduction to a new and unknown state of existence. The ancient Scythians believed that death was only a change of habitation; and the Magian sect, which prevailed in Babylonia, Media, Assyria, and Persia, admitted the doctrine of eternal re-

wards and punishments. The doctrines taught by the second Zoroaster, who lived in the time of Darius, were, "that there is one Supreme Being, independent and self-existent from all eternity; that under him there are two angels, one the angel of light, who is the author of all good; and the other the angel of darkness, who is the author of all evil: that they are in a perpetual struggle with each other; that where the angel of light prevails, there good reigns; and that where the angel of darkness prevails, there evil takes place; that this struggle shall continue to the end of the world: that then there shall be a general resurrection and a day of judgment, wherein all shall receive a just retribution, according to their works. After which, the angel of darkness and his disciples shall go into a world of their own, where they shall suffer, in everlasting darkness, the punishment of their evil deeds; and the angel of light and his disciples shall also go into a world of their own, where they shall receive, in everlasting light, the reward due to their good deeds; that after this they shall remain separated forever, and light and darkness be no more mixed to all eternity."\* The remains of this sect, which are scattered over Persia and India, still hold the same doctrines, without any variation, even at this day.

It is well known, that Plato, Socrates, and other Greek philosophers, held the doctrine of the soul's immortality. In his admirable dialogue, entitled, "The Phædon," Plato represents Socrates, a little before his death, encompassed with a circle of philosophers, and discoursing with them on the arguments which prove the eternal destiny of man. "When the dead," says he, "are arrived at the rendezvous of departed souls, whither their angel conducts them, they are all judged. Those who have passed their lives in a manner neither entirely criminal, nor absolutely innocent, are sent into a place where they suffer pains proportioned to their faults, until, being purged and cleansed of their guilt, and afterward restored to liberty, they receive the reward of the good actions they have done in the body. Those who are judged to be incurable, on account of the greatness of their crimes, the fatal destiny that passes judgment upon them hurls them into Tartarus, from whence they never depart. Those who are found guilty of crimes, great indeed, but worthy of pardon, who have committed violence, in the transports of rage, against their father or mother, or have killed some one in a like emotion, and afterward repented—suffer the same punishment with the last, but for a time only, until by prayers and supplications, they have obtained pardon from those they have injured. But those who have passed through life with peculiar sanctity of manners, are received on high into a pure region, where they live without their bodies to all eternity, in a series of joys and delights which cannot be described." From such considerations,

\* Rollin's Ancient History, vol. ii.

Soerates concludes, "if the soul be immortal, it requires to be cultivated with attention, not only for what we call the time of life, but for that which is to follow, I mean eternity; and the least neglect in this point may be attended with endless consequences. If death were the final dissolution of being, the wicked would be great gainers by it, by being delivered at once from their bodies, their souls, and their vices; but as the soul is immortal, it has no other means of being freed from its evils, nor any safety for it, but in becoming very good and very wise; for it carries nothing with it, but its good or bad deeds, its virtues and vices, which are commonly the consequences of the education it has received, and the causes of eternal happiness or misery." Having held such discourses with his friends, he kept silent for some time, and then drank off the whole of the poisonous draught which had been put into his hand, with amazing tranquillity, and an inexpressible serenity of aspect, as one who was about to exchange a short and wretched life, for a blessed and eternal existence.

The descriptions and allusions, contained in the writings of the ancient poets, are a convincing proof, that the notion of the soul's immortality was a universal opinion in the times in which they wrote, and among the nations to whom their writings were addressed. Homer's account of the descent of Ulysses into hell, and his description of Minos in the shades below, distributing justice to the dead assembled in troops around his tribunal, and pronouncing irrevocable judgments, which decide their everlasting fate, demonstrate, that they entertained the belief, that virtues are rewarded, and that crimes are punished, in another state of existence. The poems of Ovid and Virgil contain a variety of descriptions, in which the same opinions are involved. Their notions of future punishment are set forth in the descriptions they give of *Ixion*, who was fastened to a wheel, and whirled about continually with a swift and rapid motion—of *Tantalus*, who, for the loathsome banquet he made for the gods, was set in water up to the chin, with apples hanging to his very lips, yet had no power either to stoop to the one to quench his raging thirst, or to reach to the other to satisfy his craving appetite—of the *fifty daughters of Danaus*, who, for the barbarous massacre of their husbands in one night, were condemned in hell to fill a barrel full of holes with water, which ran out again as fast it was filled—of *Sisyphus*, who, for his robberies, was set to roll a great stone up a steep hill, which, when it was just at the top, suddenly fell down again, and so renewed his labor—and of *Tityus*, who was adjudged to have a vulture to feed upon his liver and entrails, which still grew and increased as they were devoured.—Their notions of future happiness are embodied in the descriptions they have given of the Hesperian gardens, and the Elysian fields, where the souls of the virtuous rest secure from every danger, and enjoy perpetual and uninterrupted bliss.

And as the nations of antiquity recognized the doctrine of a future state of existence, so there is scarcely a nation or tribe of mankind, presently existing, however barbarous and untutored, in which the same opinion does not prevail. The natives of the *Society Isles* believe, that after death, there is not only a state of conscious existence, but degrees of eminence and felicity, according as men have been more or less pleasing to the *Eatova*, or Deity, while upon earth. The chiefs of the *Friendly Islands* believe in the immortality of their soul, which, at death they say

is immediately conveyed in a fast-sailing canoe, to a distant country, called *Doobludha*, which they described as resembling the Mahometan paradise,—that those who are conveyed thither are no more subject to death, but feast on all the favorite productions of their native soil, with which this blissful abode is plentifully furnished. The *New Zealanders* believe, that the third day after the interment of a man, the heart separates itself from the corpse, and that this separation is announced by a general breeze of wind, which gives warning of its approach, by an inferior divinity that hovers over the grave, and who carries it to the clouds. They believe that the soul of the man whose flesh is devoured by the enemy, is doomed to a perpetual fire, while the soul of the man whose body has been rescued from those that killed him, and the souls of all who die a natural death, ascend to the habitations of the gods. The inhabitants of the *Pelew Islands*, according to the account of Captain Wilson, although they have few religious rites and ceremonies, believe in one Supreme Being, and in a future state of rewards and punishments. In the religion of the *Kalmuc Tartars*, the doctrine of a future state holds a conspicuous place. They believe that hell is situated in the middle region, between heaven and earth, and their devils are represented with all sorts of frightful forms, of a black and hideous aspect, with the heads of goats, lions, and unicorns. Their holy lamas, who have obtained a victory over all their passions, are supposed to pass immediately into heaven, where they enjoy perfect rest, and exercise themselves in divine service. The *Samoidians* of Northern Tartary believe that there is one Supreme Being, that he is our all-merciful and common Parent, and that he will reward with a happy state hereafter, those who live virtuously in this world. The *Birmans* believe in the transmigration of souls, after which, they maintain, that the radically bad will be sentenced to lasting punishment, while the good will enjoy eternal happiness on a mountain called *Meru*.

The various tribes which inhabit the continent of Africa, in so far as we are acquainted with their religious opinions, appear to recognize the doctrine of a future state. "I was lately discoursing on this subject," says Mr. Addison, in one of his *Spectators*, "with a learned person, who has been very much conversant among the inhabitants of the most western parts of Africa. Upon his conversing with several in that country, he tells me, that their notions of heaven or of a future state of happiness, is this—that everything we there wish for will immediately present itself to us. We find, say they, that our souls are of such a nature that they require variety, and are not capable of being always delighted with the same objects. The Supreme Being, therefore, in compliance with this state of happiness which he has implanted in the soul of man, will raise up, from time to time, say they, every gratification which it is in the human nature to be pleased with: If we wish to be in groves or bowers, among running streams or falls of water, we shall immediately find ourselves in the midst of such a scene as we desire. If we would be entertained with music, and the melody of sounds, the concert arises upon our wish, and the whole region about us is filled with harmony. In short, every desire will be followed by fruition; and whatever a man's inclination directs him to, will be present with him."—The *Negroes*, and other inhabitants of the interior of Africa, according to the account of Mr. Park, believe in one Supreme Ruler, and expect hereafter

to enter into a state of misery or felicity. The Gallas of Abyssinia, though they reject the doctrine of future punishment, admit the reality of a future state. The Mandingoes, the Jaloffs, the Feloops, the Foulahs, the Moors, and all the other tribes who have embraced the Mahometan faith, recognize the doctrine of the immortality of the soul, and of future rewards in a celestial paradise. The natives of Dahomy entertain the same belief; and hence, it is a common practice with the sovereign of that country, to send an account to his forefathers of any remarkable event, by delivering a message to whoever may happen to be near him at the time, and then ordering his head to be chopped off immediately, that he may serve as a courier, to convey intelligence to the world of spirits.\*

The Persians are said to leave one part of their graves open, from a belief that the dead will be reanimated, and visited by angels, who will appoint them to their appropriate abodes in a future state. From a similar belief, thousands of Hindoo widows annually sacrifice themselves on the funeral piles of their deceased husbands, in the hope of enjoying with them the felicities of eternal life.—The Japanese believe, that the souls of men and beasts are alike immortal; that a just distribution of rewards and punishments takes place after death; that there are different degrees of happiness, as well as of punishment, and that the souls of the wicked transmigrate, after death, into the bodies of animals, and at last, in case of amendment, are translated back again into the human form.† From a conviction of the reality of a future world, the Wahabee Arabs regard it as impious to mourn for the dead, who, they say, are enjoying felicity with Mahomet in paradise; and the Javanese make several feasts, on the decease of their friends and relations, to commemorate their entrance into a world of bliss.—The North American Indians believe that, beyond the most distant mountains of their country, there is a wide river; beyond that river a great country; on the other side of that country, a world of water; in that water are a thousand Islands, full of trees and streams of water, and that a thousand buffaloes, and ten thousand deer, graze on the hills, or ruminate in the valleys. When they die, they are persuaded that the Great Spirit will conduct them to this land of souls.

Thus it appears, that not only the philosophers of antiquity, and the most civilized nations presently existing on the globe, have recognized the doctrine of the immortality of man, but that even the most savage and untutored tribes fortify their minds in the prospect of death, with the hope of a happiness commensurate to their desires, in the regions beyond the grave.

“E’en the poor Indian whose untutor’d mind  
Sees God in clouds, or hears him in the wind,  
Whose soul proud science never taught to stray  
Far as the solar walk or milky way—  
Yet simple nature to his hope has given  
Behind the cloud-topp’d hill a humbler heaven;  
Some safer world in depth of woods embraced,  
Some happier Island in the watery waste,  
Where slaves once more their native land behold,  
No fiends torment, no Christians thirst for gold,—  
And thinks, admitted to yon equal sky,  
His faithful dog shall bear him company.”—*Pope.*

Among the numerous and diversified tribes that are scattered over the different regions of the earth, that agree in scarcely any other sentiment

or article of religious belief, we here find the most perfect harmony, in their recognition of a Supreme Intelligence, and in their belief that the soul survives the dissolution of its mortal frame. And, as Cicero long since observed, “In everything the consent of all nations is to be accounted the law of nature, and to resist it, is to resist the voice of God.” For we can scarcely suppose, in consistency with the divine perfections, that an error, on a subject of so vast importance to mankind, should obtain the universal belief of all nations and ages, and that God himself would suffer a world of rational beings, throughout every generation, to be carried away by a delusion, and to be tantalized, by a hope which has no foundation in nature, and which is contrary to the plan of his moral government. It is true, indeed, that several of the opinions to which I have now adverted, and many others which prevail among the uncivilized tribes of mankind, in regard to the *condition* of disembodied spirits, and the *nature* of future happiness, are very erroneous and imperfect; but they all recognize this grand and important truth, that death is not the destruction of the rational soul, and that man is destined to an immortal existence. Their erroneous conceptions in respect to the rewards and punishments of the future world may be easily accounted for, from a consideration of the imperfect conceptions they have formed of the Divine Being, and of the principles of his moral government; from their ignorance of those leading principles and moral laws, by which the Almighty regulates the intelligent universe; from the false ideas they have been led to entertain respecting the nature of substantial happiness; from the cruel and absurd practices connected with the system of pagan superstition; from the intellectual darkness which has brooded over the human race ever since the fall of man; and from the universal prevalence of those depraved dispositions and affections, which characterize the untutored tribes on whom the light of revelation has never shone.

To whatever cause this universal belief of a future existence is to be traced—whether to a universal tradition derived from the first parents of the human race; to an innate sentiment originally impressed on the soul of man; to a divine revelation disseminated and handed down from one generation to another, or to the deductions of human reason—it forms a strong presumption, and a powerful argument, in favor of the position we are now endeavoring to support. If it is to be traced back to the original progenitors of mankind, it must be regarded as one of those truths which were recognized by man in a state of innocence, when his affections were pure, and his understanding fortified against delusion and error. If it be a sentiment which was originally impressed on the human soul by the hand of its Creator, we do violence to the law of our nature, when we disregard its intimations, or attempt to resist the force of its evidence. If it ought to be considered as originally derived from Revelation, then it is corroborative of the truth of the Sacred Records, in which “life and immortality” are clearly exhibited. And, if it be regarded as likewise one of the deductions of natural reason, we are left without excuse, if we attempt to obscure its evidence, or to overlook the important consequences which it involves.—As the consent of all nations has been generally considered as a powerful argument for the existence of a deity, so the universal belief of mankind in the doctrine of a future state ought to be viewed as a strong presumption that it is founded upon truth. The human mind is so con-

\* M<sup>r</sup>Leod’s Voyage to Africa, 1820, p. 64.

† Thunberg’s Travels.

stituted, that, when left to its native unbiased energies, it necessarily infers the existence of a Supreme Intelligence, from the existence of matter, and the economy of the material world; and, from the nature of the human faculties, and the moral attributes of God, it is almost as infallibly led to conclude that a future existence is necessary, in order to gratify the boundless desires of the human soul, and to vindicate the wisdom and rectitude of the moral Governor of the world. These two grand truths, which constitute the foundation of all religion, and of everything that is interesting to man as an intelligent agent, are interwoven with the theological creed of all nations; and, in almost every instance, where the one is called in question, the other is undermined or denied: so that the doctrine of the immortality of man may be considered as resting on the same foundation as the existence of a Supreme Intelligence.

It must indeed be admitted, that individuals have appeared in every age, who have endeavored to call in question, or to deny, this fundamental truth. But this circumstance forms no valid objection to the force of the argument to which I have now adverted. For the number of such persons has been extremely small, when compared with the mass of mankind; and their opinions on this subject have generally originated either from willful ignorance; from an affectation of singularity and of appearing superior to vulgar fears; or from indulging in a course of wickedness and impiety, which has led them to wish, and if possible to believe, that there are neither punishments nor rewards beyond the grave. If it appears strange and unnatural that any man should wish his soul to be mortal, Hierocles assigns the true reason of it: "A wicked man," says he, "is afraid of his judge, and therefore wishes his soul and body may perish together by death, rather than it should appear before the tribunal of God." If a number of fools should think fit to put out their own eyes, to prevent them from feeling the effects of light, as Democritus, the ancient philosopher, was said to have done, it would form no argument to prove that all the rest of the world was blind. And, if a few skeptics and profligates endeavor to blind the eyes of their understanding by sophistry and licentiousness, it cannot prevent the light of reason, which unveils the realities of a future world, from shining on the rest of mankind, nor constitute the slightest argument to prove the fallacy of the doctrine they deny.

## SECTION II.

### ON THE DESIRE OF FUTURE EXISTENCE IMPLANTED IN THE HUMAN MIND.

THOSE strong and restless desires after future existence and enjoyment, which are implanted in the soul of man, are a strong presumptive proof that he is possessed of an immortal nature.

There is no human being who feels full satisfaction in his present enjoyments. The mind is forever on the wing in the pursuit of new acquisitions, of new objects, and, if possible, of higher degrees of felicity, than the present moment can afford. However exquisite any particular enjoyment may sometimes be found, it soon begins to lose its relish, and to pall the intellectual appetite. Hence the voracious desire, apparent among all ranks, for variety of amusements, both of a sensitive, and of an intellectual nature.

Hence the keen desire for novelty, for tales of wonder, for beautiful and splendid exhibitions, and for intelligence respecting the passing occurrences of the day. Hence the eagerness with which the daily newspapers are read by all ranks who have it in their power to procure them. However novel or interesting the events which are detailed to-day, an appetite for fresh intelligence is excited before to-morrow. Amidst the numerous objects which are daily soliciting attention, amidst the variety of intelligence which newsmongers have carefully selected for the gratification of every taste, and amidst the fictitious scenes depicted by the novelist and the poet—"the eye is not satisfied with seeing, nor the ear with hearing." Hence, too, the insatiable desires of the miser in accumulating riches, and the unremitting career of ambition, in its pursuit of honors and of fame. And hence the ardor with which the philosopher prosecutes one discovery after another, without ever arriving at a resting-point, or sitting down contented with his present attainments. When Archimedes had discovered the mode of determining the relative quantities of gold and silver in Hiero's crown, did he rest satisfied with this new acquirement? No. The ecstasy he felt at the discovery, when he leaped from the bath and ran naked through the streets of Syracuse, crying, "I have found it, I have found it"—soon subsided into indifference, and his mind pushed forward in quest of new discoveries. When Newton ascertained the law of universal gravitation, and Franklin discovered the identity of lightning and the electric fluid, and felt the transports which such discoveries must have excited, did they slacken their pace in the road of scientific discovery, or sit down contented with their past researches? No. One discovery gave a stimulus to the pursuit of another, and their career of improvement only terminated with their lives. After Alexander had led his victorious armies over Persia, Babylonia, Syria, Egypt, and India, and had conquered the greater part of the known world, did he sit down in peace, and enjoy the fruit of his conquests? No. His desires after new projects, and new expeditions, remained insatiable; his ambition rose even to madness; and when the philosopher Anaxarchus told him, there was an infinite number of worlds, he wept at the thought that his conquests were confined to one.

These restless and unbounded desires are to be found agitating the breasts of men of all nations, of all ranks and conditions in life. If we ascend the thrones of princes, if we enter the palaces of the great, if we walk through the mansions of courtiers and statesmen, if we pry into the abodes of poverty and indigence, if we mingle with poets or philosophers, with manufacturers, merchants, mechanics, peasants, or beggars; if we survey the busy, bustling scene of a large city, the sequestered village, or the cot which stands in the lonely desert—we shall find, in every situation, and among every class, beings animated with desires of happiness, which no present enjoyment can gratify, and which no object within the limits of time can fully satiate. Whether we choose to indulge in ignorance, or to prosecute the path of knowledge; to loiter in indolence, or to exert our active powers with unremitting energy; to mingle with social beings, or to flee to the haunts of solitude,—we feel a vacuum in the mind, which nothing around us can fill up; a longing after new objects and enjoyments, which nothing earthly can fully satisfy. Regardless of the past, and unsatisfied with the present, the soul of man

feasts itself on the hope of enjoyments which it has never yet possessed.

“Hope springs eternal in the human breast;  
Man never is, but always to be blest.  
The soul uneasy, and confined from home,  
Rests and expatiates in a life to come.”

That the desire of immortality is common, and natural to all men, appears from a variety of actions, which can scarcely be accounted for on any other principle, and which prove that the mind feels conscious of its immortal destiny. Why, otherwise, should men be anxious about their reputation, and solicitous to secure their names from oblivion, and to perpetuate their fame, after they have descended into the grave? To accomplish such objects, and to gratify such desires, poets, orators, and historians, have been flattered and rewarded to celebrate their actions; monuments of marble and of brass have been erected to represent their persons, and inscriptions, engraved in the solid rock, to convey to future generations a record of the exploits they had achieved. Lofty columns, triumphal arches, towering pyramids, magnificent temples, palaces, and mausoleums have been reared, to eternize their fame, and to make them live, as it were, in the eyes of their successors, through all the future ages of time. But, if the soul be destined to destruction at the hour of death, why should man be anxious about what shall happen, or what shall not happen hereafter, when he is reduced to a mere non-entity, and banished forever from the universe of God? He can have no interest in any events that may befall the living world when he is canceled from the face of creation, and when the spark of intelligence he possessed is quenched in everlasting night. If any man be fully convinced that the grave puts a final period to his existence, the only consistent action he can perform, when he finds his earthly wishes and expectations frustrated, is to rush into the arms of death, and rid himself at once of all the evils connected with his being. But we find the great majority of mankind, notwithstanding the numerous ills to which they are subjected, still clinging with eagerness to their mortal existence, and looking forward, with a certain degree of hope, to a termination of their sorrows.

—“They rather choose to bear those ills they have,  
Than fly to others that they know not of.”

There is, I presume, no individual in a sound state of mind, who can entirely throw aside all concern about his posthumous reputation, and about the events that may happen in the world after his decease. And if so, it clearly demonstrates, not only that he does not *wish*, but that he does not even *suppose* that his existence will be forever extinguished at death. The idea of the shame of being exposed naked after their death, produced such a powerful effect upon the minds of the Milesian virgins, that it deterred them from putting an end to their lives, after all other arguments had been tried in vain.\* The desire of existence—and of existence, too, which has no termination, appears to be the foundation of all our desires, and of all the plans we form in life. Annihilation cannot be an object of desire to any rational being. We desire something that is *real*,

\* “I beseech men for God’s sake (says Hale), that if at any time there arise in them a desire or a wish that others should speak well of their death; then at that time they would seriously consider, whether those motions are not from some spirit to continue a spirit, after it leaves its earthly habitation, rather than from an earthly spirit, a vapor which cannot act, or imagine, or desire, or fear things beyond its continuance.”

something that is connected with *happiness or enjoyment*, but non-existence has no object nor concern whatever belonging to it. When a wicked man, under a consciousness of guilt, indulges a wish for annihilation after death, it is not because non-existence is in itself an object of desire, but he would choose it as the least of two evils: he would rather be blotted out of creation, than suffer the punishment due to his sins in the eternal world.

It may also be remarked, that the desire of immortality, however vigorous it may be in ordinary minds, becomes still more glowing and ardent in proportion as the intellect is cultivated and expanded, and in proportion as the soul rises to higher and higher degrees of virtue and moral excellence. It forms a powerful stimulus to the performance of actions which are noble, generous, public-spirited, benevolent, and humane, and which have a tendency to promote the intellectual improvement, and the happiness of future generations. Hence the most illustrious characters of the heathen world, the poets, the orators, the moralists and philosophers of antiquity, had their minds fired with the idea of immortality, and many of them were enabled to brave death without dismay, under the conviction that it was the messenger which was to waft their spirits to the realms of endless bliss. When Demosthenes had fled for shelter to an asylum from the resentment of Antipater, who had sent Arehias to bring him by force, and when Arehias promised upon his honor that he should not lose his life, if he would voluntarily make his personal appearance:—“God forbid,” said he, “that after I have heard Xenocrates and Plato discourse so divinely on the immortality of the soul, I should prefer a life of infamy and disgrace to an honorable death.” Even those who were not fully convinced of the doctrine of immortality, amidst all their doubts and perplexities on this point, earnestly wished that it might prove true, and few, if any of them, absolutely denied it. Hence, too, the noble and disinterested actions which Christian heroes have performed, under the influence of unseen and everlasting things. They have faced dangers and persecutions in every shape; they have endured “cruel mockings, scourgings, bonds, and imprisonments;” they have triumphed under the torments of the rack, and amidst the raging flames; they have surmounted every obstacle in their benevolent exertions to communicate blessings to their fellow-men; they have braved the fury of the raging elements, traversed sea and land, and pushed their way to distant barbarous climes, in order to point out to their benighted inhabitants the path that leads to eternal life. Nor do they think it too dear to sacrifice their lives in such services, since “they desire a better country,” and feel assured that death will introduce them to “an exceeding great and an eternal weight of glory.”

Since, then, it appears that the desire of immortality is common to mankind, that the soul is incessantly looking forward to the enjoyment of some future good, and that this desire has been the spring of actions the most beneficent, and heroic, on what principle is it to be accounted for?

“Whence springs this pleasing hope, this fond desire,  
This longing after immortality?  
Or, whence this secret dread, and inward horror,  
Of falling into naught?—Why shanks the soul  
Back on herself, and startles at destruction?”

Whence proceeds the want we feel amidst the variety of objects which surround us? Whence arises the disgust that so quickly succeeds every enjoyment? Wherefore can we never cease from

wishing for something more exquisite than we have ever yet possessed? No satisfactory answer can be given to such questions, if our duration be circumscribed within the limits of time; and if we shall be blotted out of creation when our earthly tabernacles are laid in the dust. The desires to which I now refer appear to be an essential part of the human constitution, and, consequently, were implanted in our nature by the hand of our Creator;—and, therefore, we must suppose, either that the desire of immortality, will be gratified, or that the Creator takes delight in tantalizing his creatures with hopes and expectations which will end in eternal disappointment. To admit the latter supposition, would be inconsistent with every rational idea we can form of the moral attributes of the Divinity. It would be inconsistent with his *veracity*; for to encourage hopes and desires which are never intended to be gratified, is the characteristic of a deceiver, and therefore contrary to every conception we can form of the conduct of “a God of truth.” It would be inconsistent with his *rectitude*; for every such deception implies an act of injustice toward the individual who is thus tantalized. It would be inconsistent with his *wisdom*; for it would imply that he has no other means of governing the intelligent creation, than those which have a tendency to produce fallacious hopes and fears in the minds of his rational offspring. It would be inconsistent with his *benevolence*; for as “the desire accomplished is sweet to the soul,” so disappointed hopes uniformly tend to produce misery. Yet the benevolence of the Deity, in every other point of view, is most strikingly displayed in all his arrangements in the material universe, and toward every species of sensitive existence.

What has been now stated in relation to desire and hope, will equally apply to those *fears*, and apprehensions, which frequently arise in the mind in reference to the punishments of a future world. A Being possessed of perfect benevolence cannot be supposed to harass his intelligent creatures, and to render their lives bitter with alarming apprehensions, for which there is not the slightest foundation. But, if there is no state either of punishment or reward beyond the grave, those desires of immortal duration, which seem at first view to elevate man above the other inhabitants of this globe, actually place him below the level of the beasts, which bound through the forests and lawns, and find their chief enjoyment in browsing on the grass. They are alive to present enjoyment, but appear to have no anticipations of the future; they feel present pain, but there is no reason to believe that they are ever tormented with fears or forebodings of future punishment. They are contented with the organs with which Nature has furnished them; they appear fully satisfied with ranging the fields and feasting on the herbage; their desires need no restraint, and their wishes are completely gratified; and what pleased them yesterday, will likewise give them pleasure tomorrow, without being harassed with insatiable desires after novelty and variety. They live divested of those innumerable cares and anxieties which harass and perplex the children of men, and they never wish to go beyond the boundary which nature prescribes. “The ingenious bee constructs commodious cells, but never dreams of rearing triumphal arches, or obelisks to decorate her waxy city.” Through ignorance of the future, they pass from life to death, with as much indifference as from watching to sleep, or from labor to repose. But man, amidst all the enjoyments and prospects which surround him, feels uneasy and unsatisfied,

because he pants after happiness infinite in duration. His hopes and desires overstep the bounds of time and of every period we can affix to duration, and move onward through a boundless eternity. And if he is to be forever cut off from existence, when his body drops into the grave, how dismal the continued apprehension of an everlasting period being put to all his enjoyments after a prospect of immortality has been opened to his view!

How, then, shall we account for these anomalies? How shall we reconcile these apparent inconsistencies? In what light shall we exhibit the conduct of the Creator, so as to render it consistent with itself? There is but one conclusion we can form, in consistency with the moral attributes of God, which will completely unravel the mystery of man being animated with unbounded desires, and yet confined to a short and limited duration in the present world, and that is,—that this world is not the place of our final destination, but introductory to a more glorious and permanent state of existence, where the desires of virtuous minds will be completely gratified, and their hopes fully realized. I do not see how any other conclusion can be drawn, without denying both the *moral character*, and even the *very existence* of the Deity.

### SECTION III.

ON THE INTELLECTUAL FACULTIES OF MAN, AND THE STRONG DESIRE OF KNOWLEDGE WHICH IS IMPLANTED IN THE HUMAN MIND.

The principle of curiosity, or the strong desire of knowledge which is implanted in the mind of man, and the noble intellectual faculties for acquiring it with which he is endowed, are evidences and proofs of his immortal destination.

Though this argument may be considered, very some, as only a branch of the preceding, it may not be inexpedient, for the sake of impression, to consider it separately, as it will admit of reasonings and illustrations distinct from those which have now been brought forward.

The desire of knowledge is natural to every rational being, and appears to be a fundamental part of the constitution of the human mind. It is perceptible even in the first stage of its progress, and has a powerful influence over the movements and the enjoyments of the young. Present to a child a beautiful landscape, as exhibited through an optical machine, and it will be highly delighted with the exhibition. Present a second and a third of a different description, in succession, and its delight will be increased; it will anxiously desire exhibitions of new and varied objects, and its curiosity will never be satisfied but with a constant succession of scenes and objects which tend to widen the circle of its knowledge, and enlarge the capacity of its mind. Hence the keen desires of the young for shows, spectacles, processions and public exhibitions of every description, and the delight which they feel in making excursions from one scene to another. Hence the delight with which travelers traverse the Alpine scenes of nature, cross seas and oceans, descend into the gloomy subterranean cavern, or climb to the summit of the flaming volcano, notwithstanding the fatigues and perils to which they are exposed.



“For such the bounteous providence of Heaven,  
 In every breast implanting the desire  
 Of objects new and strange, to urge us on  
 With unremitting labor to pursue  
 Those sacred stores that wait the ripening soul,  
 In Truth’s exhaustless bosom.—  
 ————  
 For this the daring youth  
 Breaks from his weeping mother’s anxious arms,  
 In foreign climes to rove; the pensive sage  
 Heedless of sleep, or midnight’s harmful damp,  
 Hangs o’er the sickly taper; and untired  
 The virgin follows with enchanted step  
 The mazes of some wild and wondrous tale,  
 From morn to eve.”——— Akenside.

If the desire of knowledge appears, in many instances, to be less ardent in after life, it is owing in a great measure to the methods of our education, and the false principles on which we attempt to convey instruction to the youthful mind. Our initiatory instructions, hitherto, present the young with little more than the *key* of knowledge, instead of *knowledge itself*. We lead them to the threshold of the temple of science without attempting to unfold its treasures. We deem it sufficient that they be taught to pronounce, like a number of puppets, a multitude of *sounds* and terms to which they attach no distinct conceptions, while we decline to communicate clear and well-defined *ideas*. We load their memories with technical phrases and propositions which they do not understand, while the objects of substantial science are carefully concealed both from the eye of sense and from the eyes of their understandings. Instead of leading them by gentle steps, in the first stage of their progress, over the grand, and beautiful, and variegated scenery of Nature and Revelation, where almost every object is calculated to arrest their attention, and to excite admiration,—we confound them with an unintelligible jargon of grammar rules, of metaphysical subtleties, and of dead languages, associated with stripes, confinement, and painful recollections, which frequently produce a disgust at everything which has acquired the name of learning, before they are made acquainted with that in which true knowledge consists. Yet, notwithstanding the injudicious methods by which we attempt to train the youthful intellect, it is impossible to eradicate the desire of knowledge from the human mind. When substantial knowledge is presented to the mind, in a judicious and alluring manner, it will not only be relished, but prosecuted with ardor, by every one whose faculties are not altogether immersed in the mire of sensuality. Let a man, however ignorant and untutored, be made acquainted with some of the interesting details of Geography, with the wonders of the ocean, and the numerous rivers continually rolling into its abyss, with the lofty ranges of mountains which stretch along the continents, and project their summits beyond the clouds, with the volcanoes, the tornadoes, the water-spouts, and the sublime and beautiful landscapes which diversify the different climates of the earth; with the numerous tribes of animated beings which people its surface, and the manners and customs of its human inhabitants—he will feel an eager desire to know everything else that appertains to this subject, and will prosecute his inquiries with avidity, in so far as his means and opportunities permit. Acquaint him with some of the most striking facts in ancient and modern history, and he will feel a desire to know everything of importance that has occurred in the annals of the world since the commencement of time. Unfold to him some of the discoveries which have been made in relation to the constitution of the atmosphere, the electric, magnetic,

and galvanic fluids, and the chemical changes and operations that are constantly going on in the animal, vegetable, and mineral kingdoms, and his curiosity will be strongly excited to penetrate still farther into the mysteries of nature. Direct his views to the concave of the firmament, and tell him of the vast magnitude of the sun, and the planetary globes, the amazing velocity with which they run their destined rounds, and of the immense number and distances of the stars—and he will eagerly pant after more minute information respecting the great bodies of the universe, and feel delighted at hearing of new discoveries being made in the unexplored regions of creation.

I never knew an instance in which knowledge of this description was communicated in a *rational, distinct, and alluring manner*, where it was not received with a certain degree of pleasure, and with an ardent desire, to make further investigations into the wonders of creating wisdom and power. Such appears to be the original constitution of the human mind, that it is necessarily gratified with everything that gives scope to the exercise of its faculties, and which has a tendency to extend the range of their action. It is true, indeed, that, in some men, the desire of knowledge appears to be blunted and almost annihilated, so that they appear to be little superior in their views to the lower orders of sensitive existence. But this happens only in those cases where the intellectual faculties are benumbed and stupefied by *indolence and sensuality*. Such persons do all they can to *counteract* the original propensities of their nature; and yet even in the worst cases of this kind that can occur, the original desire is never altogether extirpated, so long as the senses are qualified to perform their functions. For the most brutish man is never found entirely divested of the principle of curiosity, when any striking or extraordinary object is presented to his view. On such an occasion, the original principles of his constitution will be roused into action, and he will feel a certain degree of wonder and delight in common with other rational minds.

And, as man has a natural desire after knowledge, and a delight in it—so, he is furnished with *noble faculties and vast capacities of intellect* for enabling him to acquire, and to treasure it up. He is furnished with *senses* calculated to convey ideas of the forms, qualities, and relations of the various objects which surround him. His sense of vision, in particular, appears to take in a wider range of objects, than that of any other sensitive being. While some of the lower animals have their vision circumscribed within a circle of a few yards or inches in diameter, the eye of man can survey, at one glance, an extensive landscape, and penetrate even to the regions of distant worlds. To this sense we are indebted for our knowledge of the sublimest objects which can occupy the mind, and for the ideas we have acquired of the boundless range of creation. And, while it is fitted to trace the motions of mighty worlds, which roll at the distance of a thousand millions of miles, it is also so constructed, as to enable him, with the assistance of art, to survey the myriads of living beings which people a drop of water. All his other senses are likewise calculated to extend the range of his knowledge, to enable him to communicate his ideas to others, and to facilitate the mutual interchanges of thought and sentiment between rational minds of a similar construction with his own.

His understanding is capable of taking in a vast

variety of sentiments and ideas in relation to the immense multiplicity of objects which are perceived by his external senses. Hence the various sciences he has cultivated, the sublime discoveries he has made, and the noble inventions he has brought to light. By the powers of his understanding, he has surveyed the terraqueous globe, in all its varieties of land and water, continents, islands, and oceans; determined its magnitude, its weight, its figure and motions; explored its interior recesses, descended into the bottom of its seas, arranged and classified the infinite variety of vegetables, minerals, and animals which it contains, analyzed the invisible atmosphere with which it is surrounded, and determined the elementary principles of which it is composed, discovered the nature of thunder, and arrested the rapid lightnings in their course, ascertained the laws by which the planets are directed in their courses, weighed the masses of distant worlds, determined their size and distances, and explored regions of the universe invisible to the unassisted eye, whose distance exceeds all human calculation and comprehension. The sublime sciences of Geometry, Trigonometry, Conic Sections, Fluxions, Algebra, and other branches of Mathematics, evince the acuteness and perspicacity of his intellect; and their application to the purposes of Navigation and Geography, and to the determination of the laws of the celestial motions, the periods of their revolutions, their eclipses, and the distances at which they are placed from our sublunary mansion, demonstrate the vigor and comprehension of those reasoning faculties with which he is endowed.

By means of the instruments and contrivances which his inventive faculty has enabled him to form and construct, he can transport ponderous masses across the ocean, determine the exact position in which he is at any time placed upon its surface, direct his course along pathless deserts and through the billows of the mighty deep;—transform a portion of *steam* into a mechanical power for impelling wagons along roads, and large vessels with great velocity against wind and tide; and can even transport himself through the yielding air beyond the region of the clouds. He can explore the invisible worlds which are contained in a putrid lake, and bring to view their numerous and diversified inhabitants; and the next moment he can penetrate to regions of the universe immeasurably distant, and contemplate the mountains and the vales, the rocks and the plains which diversify the scenery of distant surrounding worlds. He can extract an invisible substance from a piece of coal, by which he can produce, almost in a moment, the most splendid illumination throughout every part of a large and populous city,—he can detach the element of fire from the invisible air, and cause the hardest stones, and the heaviest metals to melt like wax under its powerful agency; and he can direct the lightnings of heaven to accomplish his purposes, in splitting immense stones into a multitude of fragments. He can cause a splendid city, adorned with lofty columns, palaces, and temples, to arise in a spot where nothing was formerly beheld but a vast desert or a putrid marsh; and can make “the wilderness and the solitary place to be glad, and the desert to bud and blossom as the rose.” He can communicate his thoughts and sentiments in a few hours, to ten hundred thousands of his fellow-men; in a few weeks, to the whole civilized world; and, after his decease, he can diffuse important instructions among mankind, throughout succeeding generations.—In short, he can look back, and trace the most memorable events which have happened in

the world since time began; he can survey the present aspect of the moral world among all nations;—he can penetrate beyond the limits of all that is visible in the immense canopy of heaven, and range amidst the infinity of unknown systems and worlds dispersed throughout the boundless regions of creation, and he can overleap the bounds of time, and expatiate amidst future scenes of beauty and sublimity, which “eye hath not seen,” throughout the countless ages of eternity.

What an immense multitude of ideas, in relation to such subjects, must the mind of such a person as *Lord Bacon* have contained! whose mental eye surveyed the whole circle of human science, and who pointed out the path by which every branch of knowledge may be carried toward perfection! How sublime and diversified must have been the range of thought pursued by the immortal *Newton*! whose capacious intellect seemed to grasp the vast system of universal nature, who weighed the ponderous masses of the planetary globes, and unfolded the laws by which their diversified phenomena are produced, and their motions directed!

“He, while on this dim spot, where mortals toil,  
Clouded in dust,—from Motion’s simple laws  
Could trace the secret hand of Providence,  
Wide-working through this universal frame.  
—All intellectual eye, our solar round  
First gazing through, he, by the blended power  
Of Gravitation and Projection, saw  
The whole in silent harmony revolve.  
—Then breaking hence, he took his ardent flight  
Through the blue infinite, and every star  
Which the clear concave of a winter’s night  
Pours on the eye, or astronomic tube,—  
————— at his approach  
Blazed into suns, the living center each  
Of an harmonious system.”

Such minds as those of Socrates, Plato, Archimedes, Locke, Boyle, La Place, and similar illustrious characters, likewise demonstrate the vast capacity of the human intellect, the extensive range of thought it is capable of prosecuting, and the immense number of ideas it is capable of acquiring. And every man, whose faculties are in a sound state, is endowed with similar powers of thought, and is capable of being trained to similar degrees of intellectual excellence.

And as man is endued with capacious intellectual powers for the acquisition of knowledge, so he is furnished with a noble faculty by which he is enabled to retain, and to treasure up in his intellect the knowledge he acquires. He is endowed with the faculty of *memory*, by which the mind retains the ideas of past objects and perceptions, accompanied with a persuasion, that the objects or things remembered were formerly real and present. Without this faculty we could never advance a single step in the path of mental improvement. If the information we originally derive through the medium of the senses were to vanish the moment the objects are removed from our immediate perception, we should be left as devoid of knowledge as if we had never existed. But, by the power of memory, we can treasure up, as in a storehouse, the greater part, if not the whole of the ideas, notions, reasonings, and perceptions which we formerly acquired, and render them subservient to our future progress in intellectual attainments. And it is probable, that even a human spirit, in the vigorous exercise of the faculties with which it is now furnished, may go forward, through an interminable duration, making continual accessions to its stores of knowledge without losing one leading idea, or portion of information which it had previously acquired.

The power of memory in retaining past impressions, and its susceptibility of improvement, are vastly greater than is generally imagined. In many individuals, both in ancient and in modern times, it has been found in such a state of perfection, as to excite astonishment, and almost to transcend belief. It is reported of Seneca, that he could repeat two thousand verses at once, in their order, and then begin at the end and rehearse them backward, without missing a single syllable. Cyrus is said to have been able to call every individual of his numerous army by his own name. Cyneas, who was sent by Pyrrhus to the Senate at Rome, on an expedition, the very next day after his arrival, both knew and also saluted by their names, all the Senate, and the whole order of the gentlemen in Rome. Mithridates, who governed twenty-three nations, all of different languages, could converse with every one of them in their own language.\* An ancient author mentions one Oritus, a Corsican boy, to whom he dictated a great number of words both sense and nonsense, and finding he could rehearse a considerable number without missing one, and in the same order in which he dictated them, increased them to the number of forty thousand, and found, to his astonishment, that he could repeat them all from beginning to end, or from the end backward to the beginning, in the order in which they were dictated.

In modern times, there have likewise been many instances of extraordinary powers of retention. Dr. Wallis, in a paper in the Philosophical Transactions, informs us that he extracted the cube root of the number *three*, even to thirty places of decimals, by the help of his memory alone. Maglia Bethi, an Italian, had read all the books that were published in his lifetime, and most of those which were published before, and could not only give an account of what was contained in each author, but could likewise, from memory, quote the chapter, section, and page of any book he had read, and repeat the author's own words, in reference to any particular topic. A gentleman, in order to try his memory, lent him a long manuscript he was about to publish, and after it had been returned, called upon him soon afterward, pretending he had lost it, and desired him to write as much of it as he could remember; when, to his surprise, he wrote it over accurately word for word, the same as in the manuscript he had lent him. M. Euler, a late celebrated mathematician and philosopher, who died in 1783, having lost his sight by too intense application to study, afterward composed his "Elements of Algebra," and a work "On the inequalities of the planetary motions," that required immense and complicated calculations, which he performed by his memory alone, to the admiration and astonishment even of the philosophic world. His memory seemed to retain every idea that was conveyed to it, either from reading or from meditation, and his powers of reasoning and of discrimination were equally acute and capacious. He was also an excellent classical scholar, and could repeat the *Æneid* of Virgil from the beginning to the end, and indicate the first and last line of every page of the edition he used.† I have conversed with an individual, who was born blind, and who could repeat the whole of the Old and New Testaments from beginning to end; and not only so, but could repeat any particular chapter or *verse* that might be proposed to him, the moment after it was specified.

Thus it appears that man is not only possessed

of an ardent desire after knowledge, but is endowed with the most penetrating and capacious powers of intellect, both for acquiring and for treasuring it up in his mind—powers which appear susceptible of indefinite improvement in this world; and the legitimate inference that may be drawn from this, is, that they will continue to be exerted with uninterrupted activity, throughout an unceasing duration. And, is it possible to suppose, in consistency with the moral attributes of the Deity, that the exercise of such powers is intended to be confined within the narrow limits of time, and to the contracted sphere of the terrestrial globe?

—“Say, can a soul possess'd  
Of such extensive, deep, tremendous powers  
Enlarging still, be but a finer breath  
Of spirits dancing through their tubes awhile,  
And then forever lost in vacant air?”

Such a conclusion never can be admitted while we recognize the divinity as possessed of boundless goodness and unerring wisdom. It is the province of goodness to gratify those pure and ardent desires which it has implanted in the soul; and it is the part of wisdom to proportionate means to ends. But if the whole existence of human beings had been intended to be confined to a mere point in duration, is it rational to suppose, that Infinite Wisdom would have endowed the human soul with powers and capacities so marvelous and sublime, and made so many great preparations and arrangements for promoting its physical and moral perfection? To acquiesce in such a supposition, would be to degrade the divine wisdom and intelligence below the level of the wisdom of man, and to impute imperfection and folly to Him who is “the only wise God.” For, in the conduct of human beings, we uniformly regard it as an evidence of folly, when they construct a complicated and an extravagant machine, which either accomplishes no end, or no end worthy of the expense and labor bestowed on its construction. And, therefore, if we would not ascribe imbecility or want of design to the adorable Creator of the universe, we must admit, that he has not formed the soul of man for this terrestrial scene *alone*, but has destined it to a state of progressive improvement, and of endless duration.

This conclusion will appear still more evident, if we consider the endless round of business and care, and the numerous hardships to which the bulk of mankind are subjected in the present state, which prevent the full and vigorous exercise of the intellectual powers on those objects which are congenial to the ardent desires, and the noble faculties of the human soul. The greater part of mankind, in the present circumstances of their terrestrial existence, have their time and attention almost wholly absorbed in counteracting the evils incident to their present condition, and in making provision for the wants of their animal natures; and consequently, the full gratification of the appetite for knowledge, is an absolute impossibility, amidst the pursuits and the turmoils connected with the present scene of things. If we likewise consider the difficulty of directing the mind in the pursuit of substantial knowledge, and the numerous obstructions which occur in our researches after truth, amidst the contradictory opinions, the jarring interests, and the wayward passions of men,—if we consider the imperfections of our senses, and the fallacies to which they are exposed—the prejudices and the passions which seduce us into error—how readily we embrace a glittering phantom for a substantial truth

\* Senec. Controvers., Lib. 1, Pliny's Nat. Hist., &c.

† Encyclopedia Britan., Art. Euler.

—and how soon our spirits faint under the pressure of intense application to mental pursuits,—we shall be convinced, that, in this sublunary sphere, there is no scope for the full exercise of the intellectual powers, and that the present world must be only a preparatory scene to a higher state of existence. Beside, even in those cases where every requisite for the acquisition of knowledge is possessed—where leisure, wealth, education, books, instruments, and all the assistances derived from learned associations, are conjoined with the most splendid intellectual endowments, how feeble are the efforts of the most penetrating and energetic mind, and how narrow the boundary within which its views are confined! The brightest genius, standing on the highest eminence to which science can transport him, contemplates a boundless prospect of objects and events, the knowledge of which he can never hope to attain, while he is chained down to the limits of this terrestrial ball. His mental eye beholds an unbounded and diversified scene of objects, operations, relations, changes, and revolutions, beyond the limits of all that is visible to the eye of sense: he catches an occasional glimpse of objects and of scenes which were previously involved in obscurity, he strains his mental sight, stretches forward with eagerness to grasp at new discoveries, descends some openings which direct his view into the regions of infinity and eternity—is still restless and unsatisfied—perceives all his knowledge to be mere shreds and patches, or like a few dim tapers amidst the surrounding gloom—is convinced that his present faculties are too weak and limited, and that he must be raised to a sublimer station, before he can fully grasp the magnificent objects which lie hid in the unexplored regions of immensity. All his present views and prospects are confined within a circle of a few miles, and all beyond, in the universal system, which extends through the immeasurable tracts of infinite space, is darkness and uncertainty.

Can it, then, be supposed, that a soul furnished with such noble powers and capacities, capable of traversing the realm of creation, of opening new prospects into the unbounded regions of truth that lie before it, and of appreciating the perfections of the Sovereign of the universe—a soul fired with ardent desires after knowledge, panting after new discoveries of truth and of the grandeur of the Divinity, unsatisfied with all its past attainments, and contemplating a boundless unexplored prospect before it—should be cast off from existence, and sink into eternal annihilation, at the moment when its capacities were just beginning to expand, when its desires were most ardent, and when the scenes of immensity and eternity were just opening to its view? If such a supposition could be admitted, man would be the most inexplicable phenomenon in the universe; his existence an unfathomable mystery; and there could be no conceivable mode of recouping his condition and destination with the wisdom, the rectitude, and the benevolence of his Creator.\*

\* Such considerations, as those which I have now adduced, seem to have made a powerful impression upon the minds of the philosophers of antiquity. “When I consider,” says Cicero, “the wonderful activity of the mind, so great a memory of what is past, and such a capacity of penetrating into the future; when I behold such a number of arts and sciences, and such a multitude of discoveries thence arising; I believe, and am firmly persuaded, that a nature which contains so many things within itself cannot be mortal.” Cicero *de Senectute*, Cap. 21. And if this argument appeared strong even in Cicero’s time, it has received a vast accession of strength from the numerous arts, sciences, inventions, and

## SECTION IV

## ON THE PERPETUAL PROGRESS OF THE MIND TOWARD PERFECTION.

As a supplement to the preceding argument, it may be stated, that *the soul of man appears to be capable of making a perpetual progress toward intellectual and moral perfection, and of enjoying felicity in every stage of its career, without the possibility of ever arriving at a boundary to its excursions.* In the present state we perceive no limits to the excursions of the intellect, but those which arise from its connection with an unwieldy corporeal frame, which is chained down, as it were, to a mere point, in the immensity of creation. Up to the latest period of its connection with time, it is capable of acquiring new accessions of knowledge, higher attainments in virtue, and more ardent desires after moral perfection; and the infinity of the Creator, and the immensity of that universe over which he presides; present a field in which it may forever expatiate, and an assemblage of objects on which its powers may be incessantly exercised, without the most distant prospect of ever arriving at a boundary to interrupt its intellectual career.

As I cannot illustrate this topic in more beautiful and forcible language than has been already done by a celebrated Essayist, I shall take the liberty of quoting his words.—“How can it enter into the thoughts of man,” says this elegant writer, “that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection which he can never pass. In a few years he has all the endowments he is capable of, and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of further enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvements, and traveling on from perfection to perfection, after having just looked abroad into the works of the Creator, and made a few discoveries of his infinite goodness, wisdom and power, must perish in her first setting out, and in the very beginning of her inquiries?”

“A man, considered in his present state, seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him:—

Heir urges on his predecessor heir,  
Like wave impelling wave.

He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and can finish their business in a short life. The silk-worm, after having spun her task, lays her eggs and dies. But a man can never have taken in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. Would an infinitely wise Being make such glorious creatures for so mean a purpose? Can he delight in the production of such abortive intelligences, such short-discoveries, which are peculiar to the age in which we live.

lived reasonable beings? Would he give us talents that are not to be exerted? capacities that are never to be gratified? How can we find that wisdom, which shines through all his works in the formation of man, without looking on this world as a nursery for the next? and believing that the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and, afterward to be transplanted into a more friendly climate, where they may spread and flourish to all eternity?

“There is not, in my opinion, a more pleasing and triumphant consideration in religion than this, of the perpetual progress which the soul makes toward the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine forever with new accessions of glory, and brighten to all eternity, that she will be still adding virtue to virtue, and knowledge to knowledge, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself to see his creation forever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance.

“Methinks this single consideration of the progress of a finite spirit to perfection will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a god to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is: nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true the higher nature still advances, and by that means preserves his distance and superiority in the scale of being; but he knows how high soever the station is, of which he stands possessed at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.

“With what astonishment and veneration may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection? We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines that may draw nearer to another for all eternity without a possibility of touching it: and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to Him who is not only the standard of perfection but of happiness!”\*

## SECTION V.

ON THE UNLIMITED RANGE OF VIEW WHICH IS OPENED TO THE HUMAN FACULTIES THROUGHOUT THE IMMENSITY OF SPACE AND OF DURATION.

THE unlimited range of view which is opened to the human imagination throughout the immensity of space and of duration, and the knowledge we are capable of acquiring respecting the distant regions of the universe, are strong presumptions and evidences of the eternal destination of man.

If the universe consisted solely of the globe on

which we dwell, with its appendages, and were the spaces with which it is surrounded nothing more than an immense void, it would not appear surprising were the existence of man to terminate in the tomb. After having traversed this earthly ball for eighty or a hundred years, and surveyed all the varieties on its surface; after having experienced many of the physical and moral evils connected with its present constitution, and felt that “all is vanity and vexation of spirit,” and that no higher prospect, and no further scope for the exercise of his faculties were presented to view: he would be ready to exclaim with Job, “I loathe it, I would not live away; let me alone, for my days are vanity: my soul chooseth strangling and death, rather than my life.” To run the same tiresome round of giddy pleasures, and to gaze perpetually on the same unvaried objects, from one century to another, without the hope of future enjoyment, would afford no gratification commensurate with the desires and capacities of the human mind. Its powers would languish, its energies would be destroyed, its progress to perfection would be forever interrupted, and it would roam in vain amidst the surrounding void in quest of objects to stimulate its activity.

But, beyond the precincts of this earthly scene, “a wide and unbounded prospect lies before us;” and the increasing light of modern science has enabled us to penetrate into its distant regions, and to contemplate some of its sublime and glorious objects. Within the limits of the solar system of which our world forms a part, there have been discovered twenty-nine planetary bodies, which contain a mass of matter more than two thousand five hundred times greater than the earth, beside the numerous comets, which are traversing the planetary regions in all directions, and the immense globe of the *sun*, which is like a universe in itself, and which is five hundred times larger than the earth and all the planets and comets taken together. These bodies differ from each other in their magnitude, distances and motions, and in the scenery with which their surfaces are diversified; and some of them are encircled with objects the most splendid and sublime. They appear to be furnished with everything requisite for the accommodation of intellectual beings,—are capable of containing a population many thousands of times greater than that of our world, and are doubtless replenished with myriads of rational inhabitants. Within the limits of this system the soul of man would find full scope for the exertion of all its powers, capacities, and activities, during a series of ages.

Our views of the universe, however, are not confined to the system with which we are more immediately connected. Every star which twinkles in the canopy of heaven, is, on good grounds, concluded to be a *sun*, and the center of a magnificent system similar to our own; and perhaps surrounded with worlds more spacious and splendid than any of the planetary globes which we are permitted to contemplate. Nearly a thousand of these systems are visible to every observer, when he directs his eye, in a clear winter's night, to the vault of heaven. Beyond all that is visible to the unassisted eye, a common telescope enables us to discern several thousands more. With higher degrees of magnifying power, ten thousands more, which lie scattered at immeasurable distances beyond the former, may still be described. With the best instruments which art has hitherto constructed, many millions have been detected in the different regions of the sky—leaving us no room to doubt, that hundreds of millions more, which

\* Spectator, vol. 2.

no human eye will ever discern in the present state, are dispersed throughout the illimitable tracts of creation. So that no limits appear to the scene of Creating Power, and to that vast empire over which the moral government of the Almighty extends. Amidst this boundless scene of Divine Wisdom and Omnipotence, it is evident, that the soul might expatiate in the full exercise of its energies, during ages numerous as the drops of the ocean, without ever arriving at a boundary to interrupt its excursions.

Now, it ought to be carefully remarked, in the first place, that God endowed the mind of man with those faculties by which he has been enabled to compute the bulk of the earth, to determine the size and distances of the planets, and to make all the other discoveries to which I now allude. In the course of his providence he led the human mind into that train of thought, and paved the way for those inventions by-means of which the grandeur and extent of his operations in the distant regions of space have been opened to our view. It, therefore, appears to have been his *will and intention*, that the glories of his empire, in the remote spaces of creation, should be, in some measure, unvailod to the inhabitants of our world.

Again, when the soul has once got a glimpse of the magnificence and immensity of creation, it feels the most *ardent desire* to have the veil, which now interposes between us and the remote regions of the universe, withdrawn, and to contemplate at a nearer distance the splendors of those worlds whose suns we behold twinkling from afar. A thousand conjectures and inquiries are suggested to the mind, in relation to the systems and worlds which are dispersed through the immensity of space. Are all those vast globes peopled with inhabitants? Are they connected together, under the government of God, as parts of one vast moral system? Are their inhabitants pure moral intelligences, or are they exposed to the inroads of physical and moral evil? What are the gradations of rank or of intellect which exist among them? What correspondence do they carry on with other provinces of the Divine empire? What discoveries have they made of the perfections of Deity, of the plan of his government, and of the extent of his dominions? With what species of corporeal vehicles do they hold a correspondence with the material world? With what organs of perception and with what powers of intellect are they furnished? What faculties and organs different from those of man do they possess, and by what laws are their social intercourses regulated? Do benignity and love forever beam from their countenances, and does ecstasie joy perpetually enrapture their hearts? What capacities for rapid movement do they possess? Are they confined within the limits of a single globe like ours, or can they fly from one world to another, on the wings of a seraph? What magnificent landscapes adorn the places of their residence? What celestial glories are hung out for their contemplation in the canopy of heaven? What visible displays of the presence and agency of their Creator are presented to their view? By what means are they carried forward in their progress toward intellectual and moral perfection? What sciences do they cultivate,—what objects engage their chief attention—in what solemn and sublime forms of worship and adoration do they join? What changes or revolutions have taken place among them? What transactions does their history record? What scenes of glory or of terror have been displayed toward any particular system or province of this immense empire? Are sin, disease,

and death altogether unknown; and do their inhabitants bask forever in the regions of immortality? What knowledge do they possess of the character and condition of the inhabitants of our globe, and of the system of which it forms a part? What *variety* of sensitive and intellectual beings is to be found in the different systems of the universe? What *diversity* of external scenery, superior to all that the eye of man has seen or his imagination can conceive, is displayed throughout the numerous worlds which compose this vast empire? What systems exist, and what scenes of creating power are displayed in that boundless region which lies beyond the limits of human vision? At what period in duration did this mighty fabric of the universe first arise into existence? What successive creations have taken place since the first material world was launched into existence by the Omnipotent Creator? What new worlds and beings are still emerging into existence from the voids of space? Is this mighty expanse of creation to endure forever,—and to receive new accessions to its population and grandeur, while eternity rolls on? What are the grand and ultimate designs to be accomplished by this immense assemblage of material and intellectual beings, and is man never to behold this wondrous scene a little more unfolded?

Inquiries of this description, to which no satisfactory answers can be expected in the present state, might be multiplied to an indefinite extent. The soul of man is astonished, overwhelmed and bewildered at the immensity of the scene which is opened before it,—and at once perceives, that, in order to acquire a comprehensive knowledge of the character and attributes of the Divinity—to penetrate into the depths of his plans and operations—and to contemplate the full glory of his empire,—ages numerous as the stars of heaven are requisite, and that, if no future existence awaits it beyond the grave, its ardent desires after progressive improvement and felicity, and its hopes of becoming more fully acquainted with the universe and its Author, must end in eternal disappointment.

Again, the mind of man is not only animated with ardent desires after a more full disclosure of the wonders of this boundless scene, but is *endowed with capacities for acquiring an indefinite extent of knowledge respecting the distant regions of the universe and the perfections of its Author*. Those who have taken the most extensive excursions through the field of science, still find, that they are capable of receiving an addition to all the knowledge they have hitherto acquired on every subject, and of prosecuting inquiries beyond the range of the visible system, provided the means of investigation were placed within their reach. Were a human soul transported to a distant world, for example, to the regions of the planet *Saturn*,—were it permitted to contemplate at leisure the sublime movements of its rings, and the various phenomena of its moons; the variety of landscapes which diversify its surface, and the celestial scenery which its firmament displays,—were it to mingle with its inhabitants, to learn the laws by which their social intercourse is directed, the sciences which they cultivate, the worship in which they engage, and the leading transactions and events which their history records—it would find no more difficulty in acquiring and treasuring up such information, than it now does in acquiring, from the narrative of a traveler, a knowledge of the customs and manners of an unknown tribe of mankind, and of the nature of the geographical territory it possesses. Were an-

gelic messengers from a thousand worlds, to be dispatched, at successive intervals, to our globe, to describe the natural and moral scenery, and to narrate the train of Divine dispensations peculiar to each world—there would be ample room in the human mind for treasuring up such intelligence, notwithstanding all the stores of science which it may have previously acquired. Such information would neither annihilate the knowledge we had formerly attained, nor prevent our further progress in intellectual acquisitions. On the contrary, it would enlarge the capacity of the mind, invigorate its faculties, and add a new stimulus to its powers and energies. On the basis of such information, the soul could trace new aspects, and new displays of Divine wisdom, intelligence, and rectitude, and acquire more comprehensive views of the character of God—just as it does, in the meantime, from a contemplation of those objects and dispensations which lie within its grasp. To such researches, investigations, and intellectual progressions, no boundary can be assigned, if the soul be destined to survive the dissolution of its mortal frame. It only requires to be placed in a situation where its powers will be permitted to expatiate at large, and where the physical and moral obstructions which impede their exercise shall be completely removed.

It may be farther remarked, on the ground of what has been now stated, that all the knowledge which can be attained in the present state, is but as a drop to the ocean, when compared with “the treasures of wisdom and knowledge” that may be acquired in the eternal world. The proportion between the one and the other may bear a certain analogy to the bulk of the terraqueous globe, when compared with the immensity of the worlds and systems which compose the universe. If an *infinite variety* of designs, of objects, and of scenery, exist in the distant provinces of creation, as we have reason to believe, from the variety which abounds in our terrestrial system,—if every world be peopled with inhabitants of a different species from those of another, if its physical constitution and external scenery be peculiar to itself, if the dispensations of the Creator toward its inhabitants be such as have not been displayed to any other world, if “the manifold wisdom of God,” in the arrangement of its destinies, be displayed in a manner in which it has never been displayed to any other class of intelligences;—and, in short, if every province of creation exhibit a *peculiar manifestation* of the Deity—we may conclude, that all the knowledge of God, of his works and dispensations, which can be attained in the present life, is but as the faint glimmering of a taper when contrasted with the effulgence of the meridian sun. Those who have made the most extensive and profound investigations into the wonders of nature, are the most deeply convinced of their own ignorance, and of the boundless fields of knowledge which remain unexplored. Sir Isaac Newton had employed the greater part of his life in some of the sublimest investigations which can engage the attention of the human mind,—and yet he declared, a little before his death, “I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea shore, and diverting myself in now and then finding a pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.” And is it reasonable to believe, that after a glimpse of the boundless treasures of divine science has flashed upon the mind, it is to

pass only a few months or years in anxious desire and suspense, and then be extinguished forever?

It may be farther observed, in connection with the preceding remarks—that *the creation of such a vast universe must have been chiefly intended to display the perfections of the Deity, and to afford gratification and felicity to the intellectual beings he has formed.* The Creator stands in no need of innumerable assemblages of worlds and of inferior ranks of intelligences, in order to secure or to augment his felicity. Innumerable ages before the universe was created, he existed *alone*, independent of every other being, and infinitely happy in the contemplation of his own eternal excellences. No other reason, therefore, can be assigned for the production of the universe, but the gratification of his rational offspring, and that he might give a display of the infinite glories of his nature to innumerable orders of intelligent creatures. Ten thousand times ten thousand suns, distributed throughout the regions of immensity, with all their splendid apparatus of planets, comets, moons, and rings, can afford no spectacle of novelty to expand and entertain the Eternal Mind; since they all existed, in their prototypes, in the plans and conceptions of the Deity, during the countless ages of a past eternity. Nor did he produce these works for the improvement and information of *no being.* This amazing structure of the universe, then, with all the sensitive and intellectual enjoyments connected with it, must have been chiefly designed for the instruction and entertainment of subordinate intelligences, and to serve as a magnificent theater on which the energies of divine power and wisdom, and the emanations of divine benevolence might be illustriously displayed. And can we suppose that the material universe will exist, while intelligent minds, for whose improvement it was reared, are suffered to sink into annihilation?

Again, *it cannot be admitted, in consistency with the attributes of God, that he will finally disappoint the rational hopes and desires of the human soul, which he himself has implanted and cherished.* If he had no ultimate design of gratifying rational beings with a more extensive display of the immensity and grandeur of his works, it is not conceivable, that he would have permitted them to make those discoveries they have already brought to light respecting the extent and the glory of his empire. Such discoveries could not have been made without his permission and direction, or without those faculties and means which he himself had imparted. And, therefore, in permitting the inhabitants of our world to take a distant glimpse of the boundless scene of his operations, he must have intended to excite those ardent desires which will be gratified in a future world, and to commence those trains of thought which will be prosecuted with increasing ardor, through eternity, until we shall be able to perceive and comprehend the contrivance and skill, the riches of divine munificence, the vast designs, and the miracles of power and intelligence which are displayed throughout every part of the universal system.—To suppose that the Creator would unfold a partial and imperfect view of the wonders of creation, and enkindle a *rational longing and desire*, merely for the purpose of *mocking and tantalizing our expectations*, would be to represent the moral character of the Deity as below the level of that of a depraved mortal. It would argue a species of *deceit, of envy, and of malignity*, which is altogether repugnant to the

character of a Being of infinite benevolence. As his goodness was the principal motive which induced him to bring us into existence, his conduct must be infinitely removed from everything that approaches to envy, malignity, or a desire to mock or disappoint the rational hopes of his creatures. His general character, as displayed in all his works, leads us to conclude, that, in so far from tantalizing the rational beings he has formed, he is both able and willing "to do to and for them exceeding abundantly above all that they can ask or think." If he had intended merely to confine our desires to sensitive enjoyments and to the present life, the habitation of man would have required no more contrivance nor decoration than what are requisite for the lion's den and the retreats of the tiger, and no farther display of the grandeur of his empire would have been unfolded to view.

Since, therefore, it appears, that the universe is replenished with innumerable systems, and is vast and unlimited in its extent—since God endued the mind of man with those faculties by which he has explored a portion of its distant regions—since the soul feels an ardent desire to obtain a more full disclosure of its grandeur and magnificence—since it is endued with faculties capable of receiving an indefinite increase of knowledge on this subject—since all the knowledge it can acquire in the present state, respecting the operations and the government of God, is as nothing when compared with the prospects which eternity may unfold—since the universe and its material glories are chiefly intended for the gratification of intelligent minds—and since it is obviously inconsistent with the moral character of the Deity, to cherish desires and expectations which he will finally frustrate and disappoint—the conclusion appears to be unavoidable that man is destined to an immortal existence. During the progress of that existence, his faculties will arrive at their full expansion, and there will be ample scope for their exercise on myriads of objects and events which are just now veiled in darkness and mystery. He will be enabled to penetrate more fully into the plans and operations of the divinity—to perceive new aspects of the Eternal Mind, new evolutions of infinite wisdom and design, new displays of omnipotence, goodness, and intelligence—and to acquire a more minute and comprehensive view of all the attributes of the Deity, and of the connections, relations, and dependencies, of that vast physical and moral system over which his government extends.

## SECTION VI.

### ON THE MORAL POWERS OF MAN.

THE moral powers with which man is endued form a strong presumptive proof of his immortal destiny.

Man is formed for *action*, as well as for contemplation. For this purpose there are interwoven in his constitution, powers, principles, instincts, feelings, and affections, which have a reference to his improvement in virtue, and which excite him to promote the happiness of others. These powers and active principles, like the intellectual, are susceptible of vast improvement, by attention, by exercise, by trials and difficulties, and by an expansion of the intellectual views. Such are filial and fraternal affection, fortitude, temperance, justice, gratitude, generosity, love of friends and country, philanthropy, and general benevolence.

Degenerate as our world has always been, man's striking examples of such virtues have been displayed both in ancient and modern times, which demonstrate the vigor, expansion, and sublimity of the moral powers of man.

When we behold men animated by noble sentiments, exhibiting sublime virtues, and performing illustrious actions,—displaying generosity and beneficence in seasons of calamity, and tranquillity and fortitude in the midst of difficulties and dangers—desiring riches only for the sake of distributing them—estimating places of power and honor, only for the sake of suppressing vice, rewarding virtue, and promoting the prosperity of their country—enduring poverty and distress with a noble heroism—suffering injuries and affronts with patience and serenity—stifling resentment when they have it in their power to inflict vengeance—displaying kindness and generosity toward enemies and slanderers—vanquishing irascible passions and licentious desires in the midst of the strongest temptations—submitting to pain and disgrace in order to promote the prosperity of friends and relatives—and sacrificing repose, honor, wealth and even life itself, for the good of their country, or for promoting the best interests of the human race,—we perceive in such examples features of the human mind, which mark its dignity and grandeur, and indicate its destination to a higher scene of action and enjoyment.

Even in the annals of the Pagan world, we find many examples of such illustrious virtues. There we read of *Regulus* exposing himself to the most cruel torments, and to death itself, rather than suffer his veracity to be impeached, or his fidelity to his country to be called in question—of *Phocion*, who exposed himself to the fury of an enraged assembly, by inveighing against the vices, and endeavoring to promote the best interests of his countrymen, and gave it as his last command to his son, when he was going to execution, "that he should forget how ill the Athenians had treated his father"—of *Cyrus*, who was possessed of wisdom, moderation, courage, magnanimity, and noble sentiments, and who employed them all to promote the happiness of his people—of *Scipio*, in whose actions the virtues of generosity and liberality, goodness, gentleness, justice, magnanimity, and chastity, shone with distinguished luster—and of *Damon* and *Pythias*, who were knit together in the bonds of a friendship which all the terrors of an ignominious death could not dissolve. But of all the characters of the heathen world, illustrious for virtue, *Aristides* appears to stand in the foremost rank. An extraordinary greatness of soul (says Rollin), made him superior to every passion. Interest, pleasure, ambition, resentment, jealousy, were extinguished in him by the love of virtue and his country. The merit of others, instead of offending him, became his own by the approbation he gave it. He rendered the government of the Athenians amiable to their allies, by his mildness, goodness, humanity, and justice. The disinterestedness he showed in the management of the public treasure, and the love of poverty, which he carried almost to an excess, are virtues so far superior to the practice of our age, that they scarce seem credible to us. His conduct and principles were always uniform, steadfast in the pursuit of whatever he thought just, and incapable of the least falsehood, or shadow of flattery, disguise, or fraud, even in jest. He had such a control over his passions, that he uniformly sacrificed his private interest, and his private resentments, to the good of



the public. *Themistocles* was one of the principal actors who procured his banishment from Athens;—but, after being recalled, he assisted him on every occasion with his advice and credit, joyfully taking pains to promote the glory of his greatest enemy, through the motive of advancing the public good. And when afterward the disgrace of *Themistocles* gave him a proper opportunity for revenge, instead of resenting the ill treatment he had received from him, he constantly refused to join with his enemies, being as far from secretly rejoicing over the misfortune of his adversary as he had been before from being afflicted at his good success. Such virtues reflect a dignity and grandeur on every mind in which they reside, which appear incompatible with the idea, that it is destined to retire forever from the scene of action at the hour of death.

But the noblest examples of exalted virtue are to be found among those who have enlisted themselves in the cause of Christianity. The Apostle Paul was an illustrious example of everything that is noble, heroic, generous, and benevolent in human conduct. His soul was inspired with a holy ardor in promoting the best interests of mankind. To accomplish this object, he parted with friends and relatives, relinquished his native country, and everything that was dear to him either as a Jew or as a Roman citizen, and exposed himself to persecutions and dangers of every description. During the prosecution of his benevolent career, he was “in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in stripes above measure, in cold and nakedness.” Yet none of these things moved him, nor did he count his life dear to him, provided he might finish his course with joy, and be instrumental in accomplishing the present and eternal happiness of his fellow-men. In every period of the Christian era, similar characters have arisen to demonstrate the power of virtue and to bless mankind. Our own age and country have produced numerous philanthropic characters, who have shone as lights in the moral world, and have acted as benefactors to the human race. The names of Alfred, Penn, Bernard, Raikes, Neilde, Clarkson, Sharpe, Buxton, Wilberforce, Venning, and many others, are familiar to every one who is in the least acquainted with the annals of benevolence. The exertions which some of these individuals have made in the cause of liberty, in promoting the education of the young, in alleviating the distresses of the poor, in ameliorating the condition of the prisoner, and in counteracting the abominable traffic in slaves, will be felt as blessings conferred on mankind throughout succeeding generations, and will, doubtless, be held in everlasting remembrance.

But among all the philanthropic characters of the past or present age, the labors of the late Mr HOWARD, stand pre-eminent. This illustrious man, from a principle of pure benevolence, devoted the greater part of his life to active beneficence, and to the alleviation of human wretchedness, in every country where he traveled,—diving into the depth of dungeons, and exposing himself to the infected atmospheres of hospitals and jails, in order to meliorate the condition of the unfortunate, and to allay the sufferings of the mournful prisoner. In prosecuting this labor of love, he traveled three times through France, four times through Germany, five times through Hol-

land, twice through Italy, once through Spain and Portugal, and also through Denmark, Sweden, Russia, Poland, and part of the Turkish empire, surveying the haunts of misery, and distributing benefits to mankind wherever he appeared.

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

*Darwin.*

Such characters afford powerful demonstrations of the sublimity of virtue, of the activity of the human mind, and of its capacity for contributing to the happiness of fellow intelligences to an unlimited extent. We have also, in our own times, a class of men who have parted from their friends and native land, and have gone to the “utmost ends of the earth,” to distant barbarous climes, exposing themselves to the frosts of Labrador and Greenland, to the scorching heats of Africa, and to the hostile attacks of savage tribes, in order to publish the Salvation of God, and to promote the happiness of men of all languages and climates. Some of these have felt their minds inspired with such a noble ardor in the cause of universal benevolence, that nothing but insurmountable physical obstructions prevented them from making the tour of the world, and imparting benefits to men of all nations, kindreds, and tongues.

Can we then imagine, that such active powers as those to which I have now alluded—powers which qualify their possessors for diffusing happiness to an indefinite extent among surrounding intelligences—will be forever extinguished by the stroke of death? and that, after a few feeble efforts during the present transitory scene they will never again exert their energies through all eternity? This will appear in the highest degree improbable, if we consider, 1. The limited sphere of action to which the generality of mankind are confined in the present state. Most men are confined to laborious employments, and have their attention almost entirely absorbed in providing for their families, and in anxious solicitude for their animal subsistence and success in life, so that they find no scope for their moral powers beyond the circle of the family mansion, and of their own immediate neighborhood. 2. The period within which the most energetic powers can be exerted is extremely limited. It is not before man has arrived near the meridian of life that his moral powers begin to be fully expanded,—and it frequently happens, in the case of ardent benevolent characters, that, at the moment when their philanthropic schemes were matured, and they had just commenced their career of beneficence, death interposes, and puts a period to all their labors and designs. 3. In the present state of the world, numerous physical obstructions interpose to prevent the exertion of the moral powers, even in the most ardent philanthropic minds. The want of wealth and influence; the diseases and infirmities of an enfeebled corporeal frame; the impediments thrown in the way by malice and envy, and the political arrangements of states; the difficulty of penetra-

ting into every region of the globe where human beings reside, and many other obstructions, prevent the full exercise of that moral energy which resides in benevolent and heroic minds, and confine its operations within a narrow span. But can we suppose, in consistency with Divine Wisdom and Benevolence, that God has implanted in the human constitution benevolent active powers, which are never to be fully expanded, and that those godlike characters that have occasionally appeared on the theater of our world, are never to reappear on the field of action, to expatiate, in the full exercise of their moral powers, in the ample career of immortality? To admit such a supposition would be in effect to call in question his Wisdom and intelligence. It is the part of Wisdom to proportionate *means* to *ends*, and to adapt the faculties of any being to the scene in which it is to operate. But here, we behold a system of powers which can never be brought into full operation in the present state; and, therefore, if death is to put a final termination to the activity of man, the mighty powers and energies with which he is endowed have been bestowed in vain,—and we are led to conceive of the Divine Being as deficient in Wisdom and Intelligence in his government of the intellectual beings he has formed.

This will, perhaps, appear still more obvious, if we attend to the following considerations.—Throughout the universe we perceive traces of a system of universal benevolence. This is distinctly perceptible in relation to our own globe, in the revolution of day and night; in the constitution of the atmosphere; in the beautiful and sublime scenes presented to the eye in every country; in the agencies of light and heat, and of the electrical and galvanic fluids; in the splendor of the sun, and the glories of the midnight sky; in the organization of the body of man, and the different senses with which he is endowed; in the general adaptation of the mineral and vegetable kingdoms, and of every element around us, to the wants of man and other sensitive beings; and in the abundant supply of food and drink which is annually distributed to every rank of animated existence. We perceive traces of the same benevolent agency in the arrangements connected with distant worlds—in the rotation of the planetary globes around their axes, in the assemblages of rings and moons with which they are environed, and in the diversified apparatus by which light and heat are distributed in due proportion to the several bodies which compose the solar system. And, in other systems, in the distant regions of space, we perceive that it is one great end of the Creator, to diffuse light and splendor throughout all the provinces of his immense empire, in order to unveil his glorious works to the eyes of unnumbered intelligences. But, although a system of benevolence is abundantly manifest in the mechanical fabric of the universe, yet it does not appear that happiness can be fully enjoyed *without the benevolent agency of intelligent beings*. We have abundant proofs of this position in the world in which we dwell. For although the goodness of the Creator is displayed throughout all its regions, yet the greater part of the human race is in a state of comparative misery, not owing to any deficiency in the Divine bounty, but to the selfishness, ambition, and malevolence of men. With the blessings which Heaven provides from year to year, the whole population of our globe, and a thousand millions more, would be amply supplied, and happiness extensively diffused, were *benevolence* a prominent and universal trait in the character of mankind. Even in those places where only a few

energetic and benevolent individuals bestir themselves in the cause of general philanthropy, a wonderful change is rapidly produced in the condition of society. Disease, and misery, and want, fly away at their approach,—the poor are supplied, the wretched relieved, the prisoner released, the orphan provided for, and the widow's heart made to sing for joy.

Now, we have every reason to conclude, that *moral action* extends over the whole empire of God—that benevolence exerts its noblest energies among the inhabitants of distant worlds—and that it is chiefly through the medium of reciprocal kindness and affection that ecstatic joy pervades the hearts of celestial intelligences. For we cannot conceive happiness to exist in any region of space, or among any class of intellectual beings, where love to the Creator, and to one another, is not a prominent and permanent affection.

It is, therefore, reasonable to believe that those virtuous benevolent characters which have appeared in our world, have been only in the act of training for a short period, preparatory to their being transported to a nobler scene of action, and that their moral powers, which could not be brought into full exercise in this terrestrial sphere, were intended to qualify them for mingling with more exalted intelligences, and co-operating with them in carrying forward that vast system of universal benevolence, to which all the arrangements of the Creator evidently tend.

Whether, then, it may be asked, does it appear most consistent with the moral powers of man and with the wisdom and goodness of God, to suppose that such illustrious characters as Penn, G. Sharp, Clarkson, Veening, Howard, and the apostle Paul, are now forever banished from creation, or that they are expatiating in a higher scene of action and enjoyment, where all their benevolent energies find ample scope, and where every blossom of virtue is fully expanded? If there is a God, and if wisdom, benevolence, and rectitude, form an essential part of his character, we cannot doubt for a moment that such characters are still in existence, and shall re-appear on a more splendid theater of action in the future scenes of eternity.

I shall conclude my illustrations of the preceding arguments with the following extract from a judicious and elegant writer:

“In tracing the nature and *destination* of any being, we form the surest judgment from his *powers of action*, and the scope and *limit* of these compared with his *state* or that field in which they are exercised. If this being passes through different states or fields of action, and we find a *succession* of powers adapted to the different periods of his progress, we conclude, that he was destined for those successive states, and reckon his nature *progressive*. If, beside the immediate set of powers which fit him for action in his present state, we observe another set which appear superfluous if he were to be confined to it, and which point to another or higher one, we naturally conclude that he is not designed to remain in his present state, but to advance to that for which those supernumerary powers are adapted. Thus, we argue, that the *insect*, which has wings forming or formed, and all the apparatus proper for flight, is not destined always to creep on the ground, or to continue in the torpid state of adhering to a wall, but is designed *in its season* to take its flight in air. Without this farther destination, the admirable mechanism of wings and the other apparatus, would be useless and absurd.

“The same kind of reasoning may be applied to man, while he lives only a sort of vegetative life

In the womb He is furnished even there with a beautiful apparatus of organs, eyes, ears, and other delicate senses, which derive nourishment indeed, but are in a manner folded up, and have no proper exercise or use in their present confinement. Let us suppose some intelligent spectator, who never had any connection with man, nor the least acquaintance with human affairs, to see this odd phenomenon, a creature formed after such a manner, and placed in a situation apparently unsuitable to such various machinery, must he not be strangely puzzled about the use of his complicated structure, and reckon such a profusion of art and admirable workmanship lost on the subject: or reason by way of anticipation, that a creature indued with such various yet unexercised capacities, was destined for a more enlarged sphere of action, in which those latent capacities shall have full play? The vast variety and yet beautiful symmetry and proportions of the several parts and organs with which the creature is indued, and their apt cohesion with and dependence on the curious receptacle of their life and nourishment, would forbid his concluding the whole to be the birth of chance, or the bungling effort of an unskillful artist; at least, would make him demur awhile at so harsh a sentence. But if, while he is in this state of uncertainty, we suppose him to see the babe, after a few successful struggles, throwing off his fetters, breaking loose from his little dark prison, and emerging into open day, then unfolding his recluse and dormant powers, breathing in air, gazing at light, admiring colors, sounds, and all the *fair variety* of nature; immediately his doubts clear up, the propriety and excellence of the workmanship dawn upon him with full luster, and the whole mystery of the first period is unraveled by the opening of this new scene. Though in this *second* period the creature lives chiefly a kind of *animal* life, that is, of *sense* and *appetite*, yet by various trials and observations he gains experience, and by the gradual evolution of the powers of the *imagination* he ripens apace for a *higher* life, for exercising the arts of *design* and *imitation*, and of those in which strength or dexterity are more requisite, than acuteness or reach of judgment. In the succeeding *rational* or *intellectual* period, his *understanding*, which formerly crept in a lower, mounts into a higher sphere, canvasses the natures, judges of the relations of things, forms schemes, deduces consequences from what is past, and from present as well as past collects future events. By this succession of states, and of correspondent culture, he grows up at length into a *moral*, a *social*, and a *political* creature. This is the last period at which we perceive him to arrive in this his mortal career. Each period is introductory to the next succeeding one; each life is a field of exercise and improvement for the next higher one; the life of the *fœtus* for that of the *infant*, the life of the *infant* for that of the *child*, and all the lower for the highest and best.

“But is this the last period of nature’s progression? Is this the utmost extent of her plot, where she winds up the drama, and dismisses the actor into eternal oblivion? Or does he appear to be invested with supernumerary powers, which have not full exercise and scope even in the last scene, and reach not that maturity or perfection of which they are capable, and therefore point to some higher scene, where he is to sustain another and more important character, than he has yet sustained? If any such there are, may we not conclude from analogy, or in the same way of anticipation as before, that he is destined for that after part, and is to be produced upon a more august and solemn stage, where his sublimer powers

shall have proportioned action, and his nature attain its completion.”\*

In illustrating the preceding arguments, I have shown that man is possessed of desires which cannot be fully gratified, and of moral and intellectual powers which cannot be fully exercised in the present world, and consequently, we have the same reason to conclude, that he is destined to a higher scene of existence, as we would have, from beholding the rudiments of eyes and ears in the embryo in the womb, that it is destined to burst its confinement, and to enter into a world, where sounds, and light, and colors will afford ample scope for the exercise of these organs.

## SECTION VII.

ON THE APPREHENSIONS AND FOREBODINGS OF THE MIND, WHEN UNDER THE INFLUENCE OF REMORSE.

THE apprehensions of the mind, and its fearful forebodings of futurity, when under the influence of remorse, may be considered as intimations of a state of retribution in another world.

As the boundless desires of the human mind, the vast comprehension of its intellectual faculties, and the virtuous exercise of its moral powers, are indications of a future state of more enlarged enjoyment, so, those horrors of conscience which frequently torment the minds of the wicked, may be considered as the forebodings of future misery and woe. For it appears as reasonable to believe, that atrocious deeds will meet with deserved opprobrium and punishment in a future state, as that virtuous actions will be approved of and rewarded; and, consequently, we find, that all nations who have believed in a future state of happiness for the righteous, have also admitted that there are future punishments in reserve for the workers of iniquity. Every man has interwoven in his constitution a moral sense which secretly condemns him when he has committed an atrocious action, even when the perpetration of the crime is unknown to his fellow-men, and when he is placed in circumstances which raise him above the fear of human punishment. There have been numerous individuals, both in the higher and lower ranks of life, who, without any external cause, or apprehension of punishment from men, have been seized with inward terrors, and have writhed under the agonies of an accusing conscience, which neither the charms of music, nor all the other delights of the sons of men, had the least power to assuage. Of the truth of this position, the annals of history furnish us with many impressive examples. The following may suffice as specimens:—

While *Belshazzar* was carousing at an impious banquet with his wives and concubines and a thousand of his nobles, the appearance of the fingers of a man’s hand, and of the writing on an opposite wall, threw him into such consternation, that his thoughts terrified him, the girdles of his loins were loosed, and his knees smote one against another. His terror, in such circumstances, cannot be supposed to have proceeded from a fear of man; for he was surrounded by his guards and his princes, and all the delights of music, and of a splendid entertainment. Nor did it arise from the sentence of condemnation written on the wall; for he was then ignorant both of the writing and of its meaning. But he was conscious of the wickedness of which he had been guilty, and of the sacri-

\* Fordyce.

legious impiety in which he was then indulging, and, therefore, the extraordinary appearance on the wall, was considered as an awful foreboding of punishment from that almighty and invisible Being whom he had offended.—*Tiberius*, one of the Roman emperors, was a gloomy, treacherous, and cruel tyrant. The lives of his people became the sport of his savage disposition. Barely to take them away was not sufficient, if their death was not tormenting and atrocious. He ordered, on one occasion, a general massacre of all who were detained in prison, on account of the conspiracy of Sejanus his minister, and heaps of carcasses were piled up in the public places. His private vices and debaucheries were also incessant, and revolting to every principle of decency and virtue. Yet this tyrant, while acting in the plenitude of his power, and imagining himself beyond the control of every law, had his mind tortured with dreadful apprehensions. We are informed by *Tacitus*, that in a letter to the Senate, he opened the inward wounds of his breast, with such words of despair as might have moved pity in those who were under the continual fear of his tyranny.\* Neither the splendor of his situation as an emperor, nor the solitary retreats to which he retired, could shield him from the accusations of his conscience, but he himself was forced to confess the mental agonies he endured as a punishment for his crimes.—*Antiochus Epiphanes* was another tyrant remarkable for his cruelty and impiety. He laid siege to the city of Jerusalem, exercised the most horrid cruelties upon its inhabitants, slaughtered forty thousand of them in three days, and polluted, in the most impious manner, the temple, and the worship of the God of Israel. Some time afterward, when he was breathing out curses against the Jews for having restored their ancient worship, and threatening to destroy the whole nation, and to make Jerusalem the common place of sepulture to all the Jews, he was seized with a grievous torment in his inward parts, and excessive pangs of the colic, accompanied with such terrors as no remedies could assuage. "Worms crawled from every part of him; his flesh fell away piece-meal, and the stench was so great that it became intolerable to the whole army; and he thus finished an impious life, by a miserable death."† During this disorder, says Polybius, he was troubled with a perpetual delirium, imagining that specters stood continually before him, reproaching him with his crimes.—Similar relations are given by historians, of *Herod*, who slaughtered the infants at Bethlehem, of *Galerius Maximianus*, the author of the tenth persecution against the Christians, of the infamous *Philip II*, of Spain; and of many others whose names stand conspicuous on the rolls of impiety and crime.

It is related of *Charles IX*, of France, who ordered the horrible *Bartholomew* massacre, and assisted in the bloody tragedy, that, ever after, he had a fierceness in his looks, and a color in his cheeks, which he never had before;—that he slept little and never sound; and waked frequently in great agonies, requiring soft music to compose him to rest; and at length died of a lingering disorder, after having undergone the most exquisite torments both of body and mind. D'Aubigne informs us that *Henry IV*, frequently told, among his most intimate friends, that eight days after the massacre of *St. Bartholomew*, he saw a vast num-

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

*King Richard III*, after he had murdered his innocent royal nephews, was so tormented in conscience, as *Sir Thomas More* reports from the gentlemen of his bed chamber, that he had no peace or quiet in himself, but always carried it as if some imminent danger was near him. His eyes were always whirling about on this side, and on that side; he wore a shirt of mail, and was always laying his hand upon his dagger, looking as furiously as if he was ready to strike. He had no quiet in his mind by day, nor could take any rest by night; but, molested with terrifying dreams, would start out of his bed, and run like a distracted man about the chamber.\*

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

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

*Bessus* the *Pæonian* being reproached with ill-nature for pulling down a nest of young sparrows and killing them, answered, that he had reason so to do, "Because these little birds never ceased falsely to accuse him of the murder of his father." This parricide had been until then concealed and unknown, but the revenging fury of conscience caused it to be discovered by himself, who was justly to suffer for it. That notorious skeptic and semi-atheist, *Mr. Hobbes*, author of the "*Leviathan*," had been the means of poisoning many young gentlemen and others, with his wicked principles, as the *Earl of Rochester* confessed, with extreme compunction, on his death-bed. It was remarked, by those who narrowly observed his conduct, that "though in a humor of bravado he would speak strange and unbecoming things of God; yet in his study, in the dark, and in his retired thoughts, he trembled before him." He could not endure to be left alone in an empty house. He could not, even in his old age, bear any discourse of death, and seemed to cast off all thoughts of it. He could not bear to sleep in the dark; and if his candle happened to go out in the night, he would awake in terror and amazement,—a plain indication, that he was unable to bear the dismal reflections of his dark and desolate mind, and knew not how to extinguish, nor how to bear the light of "the candle of the Lord" within him. He is said to have left the world, with

\* *Tiberiam non fortuna, non solitudines protegebant, quin tormenta pectoris suasque penas ipse fateretur, &c.*—

*Tacitus.*

† *Rollin's An. Hist.*

\* *Stow's Annals, p. 460.*

great reluctance, under terrible apprehensions of a dark and unknown futurity.

“Conscience, the torturer of the soul, unseen,  
Does fiercely brandish a sharp scourge within.  
Severe decrees may keep our tongues in awe,  
But to our thoughts what edict can give law?  
Even you yourself to your own breast shall tell  
Your crimes, and your own conscience be your hell.”

Many similar examples of the power of conscience in awakening terrible apprehensions of futurity, could be brought forward from the records of history both ancient and modern;—and there can be no question, that, at the present moment, there are thousands of gay spirits immersed in fashionable dissipation, and professing to disregard the realities of a future world, who, if they would lay open their inmost thoughts, would confess, that the secret dread of a future retribution is a specter which frequently haunts them while running the rounds of forbidden pleasure, and embitters their most exquisite enjoyments.

Now, how are we to account for such terrors of conscience, and awful forebodings of futurity, if there be no existence beyond the grave? especially when we consider, that many of those who have been thus tormented have occupied stations of rank and power, which raised them above the fear of punishment from man? If they got their schemes accomplished, their passions gratified, and their persons and possessions secured from temporal danger, why did they feel compunction or alarm in the prospect of futurity? for every mental disquietude of this description implies a dread of something future. They had no great reason to be afraid even of the Almighty himself, if his vengeance do not extend beyond the present world. They beheld the physical and moral world moving onward according to certain fixed and immutable laws. They beheld no miracles of vengeance—no Almighty arm visibly hurling the thunderbolts of heaven against the workers of iniquity. They saw that one event happened to all, to the righteous as well as to the wicked, and that death was an evil to which they behoved sooner or later to submit. They encountered hostile armies with fortitude, and beheld all the dread apparatus of war without dismay. Yet in their secret retirements, in their fortified retreats, where no eye but the eye of God was upon them, and when no hostile incursion was apprehended, they trembled at a shadow, and felt a thousand disquietudes from the reproaches of an inward monitor which they could not escape. These things appear altogether inexplicable if there be no retribution beyond the grave.

We are, therefore, irresistibly led to the conclusion, that the voice of conscience, in such cases, is the voice of God declaring his abhorrence of wicked deeds and the punishment which they deserve, and that his providence presides over the actions of moral agents, and gives intimations of the future destiny of those haughty spirits who obstinately persist in their trespasses. And, consequently, as the peace and serenity of virtuous minds are precluded of nobler enjoyments in a future life, so those terrors which now assail the wicked may be considered as the beginnings of that misery and anguish which will be consummated in the world to come, in the case of those who add equal impenitence to all their other crimes.

### SECTION VIII.

ON THE DISORDERED STATE OF THE MORAL WORLD, WHEN CONTRASTED WITH THE REGULAR AND SYSTEMATICAL ORDER OF THE MATERIAL.

THE disordered state of the moral world, con-

trasted with the regular and systematical order of the material, affords a strong presumption of another state in which the moral evils which now exist will be corrected.

When we take a general survey of the great fabric of the universe, or contemplate more minutely any of its subordinate arrangements, the marks of beauty, order and harmony, are strikingly apparent. Everything appears in its proper place, moving onward in majestic order, and accomplishing the end for which it was intended. In the planetary system, the law of gravitation is found to operate exactly in proportion to the square of the distance, and the squares of the periodic times of the planets' revolutions round the sun are exactly proportionate to the cubes of their distances. Every body in this system finishes its respective revolution in exactly the same period of time, so as not to deviate a single minute in the course of a century. The annual revolution of the planet Jupiter was ascertained two centuries ago, to be accomplished in 4330 days, 14 hours, 27 minutes, and 11 seconds, and his rotation round his axis in 9 hours, 56 minutes, and these revolutions are still found to be performed in exactly the same times. The earth performs its diurnal revolution, from one century to another, bringing about the alternate succession of day and night, in exactly the same period of 23 hours, 56 minutes, and 4 seconds. Throughout the whole of this system, there is none of the bodies of which it is composed that stops in its motion, or deviates from the path prescribed. No one interrupts another in its course, nor interferes to prevent the beneficial influences of attractive power, or of light, and heat. Were it otherwise—were the earth to stop in its diurnal revolution, and delay to usher in the dawn at its appointed time, or were the planets to dash one against another, and to run lawlessly through the sky, the system of Nature would run into confusion, its inhabitants would be thrown into a state of anarchy, and deprived of all their enjoyments. But, in consequence of the order which now prevails, the whole presents to the eye of intelligence an admirable display of beauty and harmony, and of infinite wisdom and design.

In like manner, if we attend to the arrangements of our sublunary system—to the revolutions of the seasons, the course of the tides, the motions of the rivers, the process of evaporation, the periodical changes of the winds, and the physical economy of the animal and vegetable tribes—the same systematic order and harmony may be perceived.—In the construction and movements of the human frame, there is a striking display of systematic order and beauty. Hundreds of muscles of different forms, hundreds of bones variously articulated, thousands of lacteal and lymphatic vessels, and thousands of veins and arteries all act in unison every moment, in order to produce life and enjoyment. Every organ of sense is admirably fitted to receive impressions from its corresponding objects. The eye is adapted to receive the impression of light, and light, is adapted to the peculiar construction of the eye; the ear is adapted to sound, and the constitution of the air and its various undulations are fitted to make an impression on the tympanum of the ear. Even in the construction of the meanest insect we perceive a series of adaptations, and a system of organization no less regular and admirable than those of man;—and as much care appears to be bestowed in bending a claw, articulating a joint, or clasping the filaments of a feather, to answer its intended purpose, as if it were the

only object on which the Creator was employed. —And it is worthy of remark, that our views of the harmony and order of the material world become more admirable and *satisfactory*, in proportion as our knowledge of its arrangements is enlarged and extended. Whether we explore, with the telescope, the bodies which are dispersed through the boundless regions of space, or pry, by the help of the microscope, into the minutest parts of nature, we perceive traces of order, and of exquisite mechanism and design which excite admiration and wonder in every contemplative mind. Before the invention of the microscope, we might naturally have concluded, that all beyond the limits of natural vision was a scene of confusion, a chaotic mass of atoms without life, form, or order; but we now clearly perceive, that everything is regular and systematic, that even the dust on a butterfly's wing, every distinct particle of which is invisible to the naked eye, consists of regularly organized feathers—that in the eye of a small insect, ten thousand nicely polished globules are beautifully arranged on a transparent net-work within the compass of one-twentieth of an inch—and that myriads of living beings exist, invisible to the unassisted sight, with bodies as curiously organized, and as nicely adapted to their situations as the bodies of men and of the larger animals. So that the whole frame of the material world presents a scene of infinite wisdom and intelligence, and a display of systematic order, beauty, and proportion. Everything bears the marks of *benevolent* design, and is calculated to produce happiness in sentient beings.

On the other hand, when we take a survey of the moral world in all the periods of its history, we perceive throughout almost every part of its extent, an inextricable maze, and a scene of clashing and confusion, which are directly opposed to the harmony and order which pervade the material system. When we take a retrospective view of the moral state of mankind, during the ages that are past, what do we behold, but a revolting scene of perfidy, avarice, injustice, and revenge,—of wars, rapine, devastation, and bloodshed; nation rising against nation, one empire dashing against another, tyrants exercising the most horrid cruelties, superstition and idolatry immolating millions of victims, and a set of desperate villains, termed *heroes*, prowling over the world, turning fruitful fields into a wilderness, burning towns and villages, plundering palaces and temples, drenching the earth with human gore, and erecting thrones on the ruins of nations? *Here* we behold an *Alexander*, with his numerous armies, driving the ploughshare of destruction through surrounding nations, leveling cities with the dust, and massacring their inoffensive inhabitants in order to gratify a mad ambition, and to be eulogized as a hero,—*there* we behold a *Xerxes*, fired with pride and with the lust of dominion, leading forward an army of three millions of infatuated wretches to be slaughtered by the victorious and indignant Greeks. *Here* we behold an *Alaric*, with his barbarous hordes, ravaging the southern countries of Europe, overturning the most splendid monuments of art, pillaging the metropolis of the Roman empires, and deluging its streets and houses with the blood of the slain,—*there* we behold a *Tamerlane* overrunning Persia, India, and other regions of Asia, carrying slaughter and devastation in his train, and displaying his sportive cruelty, by pounding three or four thousand people at a time in large mortars, and building their bodies with bricks and mortar into a wall.

On the one hand, we behold six millions of *Crusaders* marching in wild confusion through the eastern parts of Europe, devouring everything before them, like an army of locusts, breathing destruction to Jews and infidels, and massacring the inhabitants of Western Asia with infernal fury. On the other hand, we behold the immense forces of *Jenghiz Kan* ravaging the kingdoms of Eastern Asia, to an extent of 15 millions\* of square miles, beheading 100,000 prisoners at once, convulsing the world with terror, and utterly exterminating from the earth fourteen millions of human beings. At one period, we behold the ambition and jealousy of *Marius* and *Sylla* embroiling the Romans in all the horrors of a civil war, deluging the city of Rome for five days with the blood of her citizens, transfixing the heads of her senators with poles, and dragging their bodies to the Forum to be devoured by dogs. At another, we behold a *Nero* trampling on the laws of nature and society, plunging into the most abominable debaucheries, practicing cruelties which fill the mind with horror, murdering his wife Octavia, and his mother Agrippina, insulting Heaven and mankind by offering up thanksgivings to the gods on the perpetration of these crimes, and setting fire to Rome, that he might amuse himself with the universal terror and despair which that calamity inspired. At one epoch, we behold the Goths and Vandals rushing like an overflowing torrent, from east to west, and from north to south, sweeping before them every vestige of civilization and art, butchering all within their reach without distinction of age or sex, and marking their path with rapine, desolation, and carnage. At another, we behold the emissaries of the Romish See slaughtering, without distinction or mercy, the mild and pious Albigenes, and transforming their peaceful abodes into a scene of universal consternation and horror, while the inquisition is torturing thousands of devoted victims, men of piety and virtue, and committing their bodies to the flames.

At one period of the world,† almost the whole earth appeared to be little else than one great field of battle, in which the human race seemed to be threatened with utter extermination. The Vandals, Huns, Sarmatians, Alans, and Suevi, were ravaging Gaul, Spain, Germany, and other parts of the Roman empire; the Goths were plundering Rome, and laying waste the cities of Italy; the Saxons and Angles were overrunning Britain and overturning the government of the Romans. The armies of Justinian and of the Huns and Vandals were desolating Africa, and butchering mankind by millions. The whole forces of Scythia were rushing with irresistible impulse on the Roman empire, desolating the countries, and almost exterminating the inhabitants wherever they came. The Persian armies were pillaging Hierapolis, Aleppo, and the surrounding cities, and reducing them to ashes; and were laying waste all Asia, from the Tigris to the Bosphorus. The Arabians under Mahomet and his successors were extending their conquests over Syria, Palestine, Persia, and India, on the east, and over Egypt, Barbary, Spain, and the islands of the Mediterranean, on the west; cutting in pieces with their swords all the enemies of Islamism. In *Europe*, every kingdom was shattered to its cen-

\* "The conquests of Jenghiz Kan," says Millot, "were supposed to extend above eighteen hundred leagues from east to west, and a thousand from south to north."—*Modern History*, vol. 1.

† About the fifth, sixth and seventh centuries of the Christian era.

ter; in the Mahomedan empire in *Asia*, the Caliphs, Sultans, and Emirs were waging continual wars;—new sovereignties were daily rising, and daily destroyed; and *Africa* was rapidly depopulating, and verging toward desolation and barbarism.

Amidst this universal clashing of nations, when the whole earth became one theater of bloody revolutions,—scenes of horror were displayed, over which historians wished to draw a veil, lest they should transmit an example of inhumanity to succeeding ages—the most fertile and populous provinces were converted into deserts, overspread with the scattered ruins of villages and cities—everything was wasted and destroyed with hostile cruelty—famine raged to such a degree that the living were constrained to feed on the dead bodies of their fellow-citizens—prisoners were tortured with the most exquisite cruelty, and the more illustrious they were, the more barbarously were they insulted—cities were left without a living inhabitant—public buildings which resisted the violence of the flames were leveled with the ground—every art and science was abandoned—the Roman empire was shattered to its center and its power annihilated—avarice, perfidy, hatred, treachery, and malevolence reigned triumphant; and virtue, benevolence, and every moral principle were trampled under foot.

Such scenes of carnage and desolation have been displayed to a certain extent and almost without intermission, during the whole period of this world's history. For the page of the historian, whether ancient or modern, presents to our view little more than revolting details of ambitious conquerors carrying ruin and devastation in their train, of proud despots trampling on the rights of mankind, of cities turned into ruinous heaps, of countries desolated, of massacres perpetrated with infernal cruelty, of nations dashing one against another, of empires wasted and destroyed, of political and religious dissensions, and of the general progress of injustice, immorality, and crime. Compared with the details on these subjects, all the other facts which have occurred in the history of mankind are considered by the historian as mere *interludes* in the great drama of the world, and almost unworthy of being recorded.

Were we to take a survey of the moral world as it now stands, a similar prospect, on the whole, would be presented to our view. Though the shades of depravity with which it is overspread are not so thick and dark, nor its commotions so numerous and violent as in ancient times, yet the aspect of every nation under heaven presents to our view, features which are directly opposite to everything we should expect to contemplate in a world of systematic order, harmony, and love. If we cast our eyes toward *Asia* we shall find the greater part of five hundred millions of human beings involved in political commotions, immersed in vice, ignorance, and idolatry, and groaning under the lash of tyrannical despots. In Persia, the cruelty and tyranny of its rulers have transformed many of its most fertile provinces into scenes of desolation. In Turkey, the avarice and fiend-like cruelty of the Grand Scignior and his Basbaws have drenched the shores of Greece with the blood of thousands, turned Palestine into a wilderness, and rendered Syria, Armenia, and Kurdistan scenes of injustice and rapine. In China and Japan a spirit of pride and jealousy prevents the harmonious intercourse of other branches of the human family, and infuses a cold-blooded selfishness into the breasts of their inhabitants,

and a contempt of surrounding nations. Throughout Tartary, Arabia, and Siberia, numerous hostile tribes are incessantly prowling among deserts and forests in quest of plunder, so that travelers are in continual danger of being either robbed, or murdered, or dragged into captivity.—If we turn our eyes upon *Africa*, we behold human nature sunk into a state of the deepest degradation—the states of Barbary in incessant hostile commotions, and plundering neighboring nations both by sea and land—the petty tyrants of Dahomy, Benin, Ashantee, Congo, and Angola, waging incessant wars with neighboring tribes, massacring their prisoners in cold blood, and decorating their palaces with their skulls—while other degraded hordes, in conjunction with civilized nations, are carrying on a traffic in man-stealing and slavery, which has stained the human character with crimes at which humanity shudders.—If we turn our eyes toward *America*, we shall find that war and hostile incursions are the principal employments of their native tribes, and that the malignity of infernal demons, is displayed in the tortures they inflict upon the prisoners taken in battle, while anarchy, intolerance, and political commotions, still agitate a great proportion of its more civilized inhabitants.—If we take a survey of the Eastern Archipelago, and of the islands which are scattered over the Pacific Ocean, we shall behold immense groups of human beings, instead of living in harmony and affection, displaying the most ferocious dispositions toward each other, hurling stones, spears and darts on every stranger who attempts to land upon their coasts; offering up human sacrifices to their infernal deities, and feasting with delight on the flesh and blood of their enemies.

If we direct our attention toward *Europe*, the most tranquil and civilized portion of the globe—even *here* we shall behold numerous symptoms of political anarchy and moral disorder. During the last thirty years, almost every nation in this quarter of the world has been convulsed to its center, and become the scene of hostile commotions, of revolutions, and of garments rolled in blood. We have beheld France thrown from a state of aristocratical tyranny and priestly domination into a state of popular anarchy and confusion—her ancient institutions razed to the ground, her princes and nobles banished from her territories, and her most celebrated philosophers, in company with the vilest miscreants, perishing under the stroke of the guillotine. We have beheld a *Bonaparte* riding in triumph through the nations over heaps of slain, scattering “firebrands, arrows, and death,” and producing universal commotion wherever he appeared; overturning governments, “changing times,” undermining the thrones of emperors, and setting up kings at his pleasure. We have beheld his successors again attempting to entwine the chains of tyranny around the necks of their subjects, and to hurl back the moral world into the darkness which overspread the nations during the reign of Papal superstition. We have beheld Poland torn in pieces by the insatiable fangs of Russia, Austria, and Prussia, her fields drenched with blood, her patriots slaughtered, and her name blotted out from the list of nations. We have beheld Moscow enveloped in flames, its houses, churches, and palaces tumbled into ruins, the blackened carcasses of its inhabitants blended with the fragments, and the road to Smolensko covered with the shattered remains of carriages, muskets, breast-plates, helmets, and garments strewed in every direction, and thousands of the dying and the dead heaped one upon another in

horrible confusion, and swimming in blood. We have beheld the demon of war raging at Borodino, Austerlitz, the Tyrol, Wilna, Smolensko, Trafalgar, Camperdown, Eylau, Jena, La Vendee, Caciz, Warsaw, Friedland, Talavera, Sebastian, Lutzen, Leipsic, and Waterloo, demolishing cities, desolating provinces, and bleeding the carcasses of horses and cattle with the mangled remains of millions of human beings. We have beheld Spain and Portugal thrown into anarchy and commotion, and become the scenes of bloody revolutions—Turkey waging war with religion and liberty—Greece overrun with blood-thirsty Mahometans, and her shores and islands the theater of the most sanguinary contests.

And what do we *just now* behold when we cast our eyes on surrounding nations? Russia pushing forward her numerous armies into the confines of Persia for the purpose of depredation and slaughter,—the Grand Seignior, ruling his subjects with a rod of iron, and decorating the gates of his palace with hundreds of the heads and ears of his enemies,\* while his Janizaries are fomenting incessant insurrections,—the Greeks engaged in a contest for liberty, surrounded with blood-thirsty antagonists, and slaughtered without mercy,—Portugal the scene of intestine broils and revolutions,—Spain under the control of a silly priest-ridden tyrant, to gratify whose lust of absolute power, thousands of human beings have been sacrificed, and hundreds of eminent patriots exiled from their native land,—the Inquisition torturing its unhappy victims,—the Romish Church thundering its anathemas against all who are opposed to its interests,—the various sectaries of Protestants engaged in mutual recriminations and contentions,—and the princes and sovereigns on the Continent almost all combined to oppose the progress of liberty, and to prevent the improvement of the human mind.

If we come nearer home, and take a view of the every-day scenes which meet our eye, what do we behold? A mixed scene of bustling and confusion, in which vice and malevolence are most conspicuous, and most frequently triumphant. When we contemplate the present aspect of society, and consider the prominent dispositions and principles which actuate the majority of mankind,—the boundless avaricious desires which prevail, and the base and deceitful means by which they are frequently gratified—the unnatural contentions which arise between husbands and wives, fathers and children, brothers and sisters—the jealousies which subsist between those of the same profession or employment—the bitterness and malice with which law-suits are commenced and prosecuted—the malevolence and caballing which attend electioneering contests—the brawlings, fightings, and altercations, which so frequently occur in our streets, ale-houses, and taverns—and the thefts, robberies, and murders, which are daily committed,—when we contemplate the haughtiness and oppression of the great and powerful, and the insubordination of the lower ranks of society,—when we see widows and orphans suffering injustice; the virtuous persecuted and oppressed; meritorious characters pining in poverty and indigence; fools, profligates, and tyrants, rioting in

wealth and abundance; generous actions unrewarded; crimes unpunished; and the vilest of men raised to stations of dignity and honor—we cannot but admit, that the moral world presents a scene of discord and disorder, which mar both the sensitive and intellectual enjoyments of mankind.

Such, then, are the moral aspects of our world, and the disorders which have prevailed during every period of its history. They evidently present a striking contrast to the beauty and harmony which pervade the general constitution of the material system—to the majestic movements of the planetary orbs, the regular succession of day and night, and the vicissitudes of the seasons; the changes of the moon, the ebbing and flowing of the sea; the admirable functions of the human system; and the harmonious adaptations of light and heat, air and water, and the various objects in the mineral and vegetable kingdoms to the wants and the comfort of animated beings. And can we, for a moment, suppose that this scene of moral disorder and anarchy was the ultimate end for which the material system was created? Can we suppose that the earth is every moment impelled in its annual and diurnal course by the hand of Omnipotence—that it presents new beauties every opening spring—brings forth the treasures of autumn, and displays so many sublime and variegated landscapes—that the sun diffuses his light over all its regions, that the moon cheers the shades of night, and the stars adorn the canopy of the sky, from one generation to another—merely that a set of robbers and desperadoes, and the murderers of nations, might prowl over the world for the purpose of depredation and slaughter, that tyrants might gratify their mad ambition, that vice might triumph, that virtue might be disgraced, that the laws of moral order might be trampled under foot, and that the successive generations of mankind might mingle in this bustling and discordant scene for a few years, and then sink forever into the shades of annihilation? Yet such a conclusion we are obliged to admit, if there is no future state in which the present disorders of the moral world will be corrected, and the plan of the divine government more fully developed. And if this conclusion be admitted, how shall we be able to perceive or to vindicate the *wisdom* of the Creator in his moral administration? We account it folly in a human being when he constructs a machine, either for no purpose at all, or for no *good* purpose or for the promotion of mischief. And how can we avoid ascribing the same imperfection to the Deity, if the present state of the moral world be the ultimate end of all his physical arrangements? But his wisdom is most strikingly displayed in the adaptations and arrangements which relate to the material system,—and a Being possessed of boundless intelligence must necessarily be supposed to act in *consistency* with himself. He cannot display wisdom in the material system, and folly in those arrangements which pertain to the world of mind. To suppose the contrary, would be to divest him of his moral attributes, and even to call in question his very existence.

We are therefore necessarily led to conclude, that the present state of the moral world is only a small part of the great plan of God's moral government—the commencement of a series of dispensations to be completed in a future scene of existence, in which his *wisdom*, as well as all his other attributes, will be fully displayed before the eyes of his intelligent offspring. If this conclusion be admitted, it is easy to conceive, how the moral disorders which now exist may be rectified in a future world, and the intelligent universe

\* In a communication from Odessa, dated August 9, 1824, it was stated, that the five hundred heads and twelve hundred ears of the Greeks, sent by the Captain Paoha to Constantinople, after the taking of Ipsara, were exposed on the gate of the seraglio, on the 20th of July, with the following inscription: "God has blessed the arms of the Mussulmans, and the detestable rebels of Ipsara are extirpated from the face of the world," &c. It was added, "All friendly powers have congratulated the Sublime Porte on this victory."



restored to harmony and happiness, and how those moral dispensations which now appear dark and mysterious, will appear illustrative of divine wisdom and intelligence, when contemplated as parts of one grand system, which is to run parallel in duration with eternity itself. But, if this be rejected, the moral world presents to our view an inextricable maze, a chaos, a scene of interminable confusion, and no prospect appears of its being ever restored to harmony and order. The conduct of the Deity appears shrouded in impenetrable darkness; and there is no resisting of the conclusion, that imperfection and folly are the characteristics of the Almighty—a conclusion from which the mind shrinks back with horror, and which can never be admitted by any rational being who recognizes a supreme intelligence presiding over the affairs of the universe.

### SECTION IX.

#### ON THE UNEQUAL DISTRIBUTION OF REWARDS AND PUNISHMENTS IN THE PRESENT STATE.

THE unequal distribution of rewards and punishments in the present state, viewed in connection with the justice and other attributes of the Deity, forms another powerful argument in support of the doctrine of a future state.

It is admitted, to a certain extent, that "virtue is its own reward, and vice its own punishment." The natural tendency of virtue, or an obedience to the laws of God, is to produce happiness; and were it universally practiced, it would produce the greatest degree of happiness of which human nature in the present state is susceptible. In like manner, the natural tendency of vice is to produce misery; and were its prevalence universal and uncontrolled, the world would be transformed into a society of demons, and every species of happiness banished from the abodes of men. By connecting happiness with the observance of his laws, and misery with the violation of them, the Governor of the world, in the *general course* of his providence, gives a display of the rectitude of his character, and the impartiality of his allotments toward the subjects of his government.

But, although these positions hold true, in the general course of human affairs, there are innumerable cases in which the justice of God, and the impartiality of his procedure, would be liable to be impeached, if this world were the only scene of rewards and punishments. We behold a poor starving wretch, whom hunger has impelled to break open a house, in order to satisfy his craving appetite, or to relieve the wants of a helpless family, dragged with ignominy to the scaffold, to suffer death for his offense. We behold, at the same time, the very tyrant by whose order the sentence was executed, who has plundered provinces, and murdered millions of human beings, who has wounded the peace of a thousand families, and produced universal consternation and despair wherever he appeared—regaling himself in the midst of his favorites, in perfect security from human punishments. Instead of being loaded with fetters, and dragged to a dungeon, to await in hopeless agony the punishment of his crimes, he dwells amidst all the luxuries and splendors of a palace; his favor is courted by surrounding attendants; his praises are chanted by orators and poets; the story of his exploits is engraved in brass and marble; and historians stand ready to transmit his fame to future generations. How does the equity of the divine government appear, in such

cases, in permitting an undue punishment to be inflicted on the least offender, and in loading the greatest miscreant with unmerited enjoyments.

Again, in almost every period of the world, we behold men of piety and virtue who have suffered the most unjust and cruel treatment from the hands of haughty tyrants and blood-thirsty persecutors. It would require volumes to describe the instruments of cruelty which have been invented by these fiend-like monsters, and the excruciating torments which have been endured by the victims of their tyranny, while justice seemed to slumber, and the perpetrators were permitted to exult in their crimes. The Waldenses, who lived retired from the rest of the world, among the bleak recesses of the Alps, were a people distinguished for piety, industry, and the practice of every moral virtue. Their incessant labor subdued the barren soil, and prepared it both for grain and pasture. In the course of two hundred and fifty years they increased to the number of eighteen thousand, occupying thirty villages, beside hamlets, the workmanship of their own hands. Regular priests they had none, nor any disputes about religion; neither had they occasion for courts of justice; for brotherly love did not suffer them to go to law. They worshiped God according to the dictates of their conscience and the rules of his word, practiced the precepts of his law, and enjoyed the sweets of mutual affection and love. Yet this peaceable and interesting people became the victims of the most cruel and bloody persecution. In the year 1540, the parliament of Provence condemned nineteen of them to be burned for heresy, their trees to be rooted up, and their houses to be razed to the ground. Afterward a violent persecution commenced against the whole of this interesting people, and an army of banditti was sent to carry the hellish purpose into effect. The soldiers began with massacring the old men, women, and children, all having fled who were able to fly; and then proceeded to burn their houses, barns, corn, and whatever else appertained to them. In the town of Cabriere sixty men and thirty women, who had surrendered upon promise of life, were butchered each of them without mercy. Some women, who had taken refuge in a church, were dragged out and burnt alive. Twenty-two villages were reduced to ashes; and that populous and flourishing district was again turned into a cheerless desert. Yet, after all these atrocities had been committed, the proud pampered priests, at whose instigation this prosecution was commenced, were permitted to live in splendor, to exult over the victims of their cruelty, to revel in palaces, and to indulge in the most shameful debaucheries.—If the present be the only state of punishments and rewards, how shall we vindicate the rectitude of the Almighty, in such dispensations?

In the reign of Louis XIV, and by the orders of that despot, the Protestants of France were treated with the most wanton and diabolical cruelty. Their houses were rifled, their wives and daughters ravished before their eyes, and their bodies forced to endure all the torments that ingenious malice could contrive. His dragoons who were employed in this infamous expedition, pulled them by the hair of their heads, plucked the nails of their fingers and toes, pricked their naked bodies with pins, smoked them in their chimneys with wisps of wet straw, threw them into fires and held them until they were almost burnt, slung them into wells of water, dipped them into ponds, took hold of them with red hot pinchers, cut and slashed them with knives, and beat and tormented

them to death in a most unmerciful and cruel manner. Some were hanged on the gallows, and others were broken upon wheels, and their mangled bodies were either left unburied, or cast into lakes and dunghills, with every mark of indignation and contempt. Mareschal Montrevel acted a conspicuous part in these barbarous executions. He burnt five hundred men, women, and children who were assembled together in a mill to pray and sing psalms; he cut the throats of four hundred of the new converts at Montpellier, and drowned their wives and children in the river, near Aignes Mortes. Yet the haughty tyrant by whose orders these barbarous deeds were committed, along with his mareschals and grandees, who assisted in the execution—instead of suffering the visitations of retributive justice, continued, for thirty years after this period, to riot in all the splendors of absolute royalty, entering into solemn treaties, and breaking them when he pleased, and arrogating to himself divine honors; and his historians, instead of branding his memory with infamy, have procured for him the appellation of LOUIS THE GREAT.

A thousand examples of this description might be collected from the records even of modern history, were it necessary for the illustration of this topic. The horrible cruelties which were committed on the Protestant inhabitants in the Netherlands by the agents of Charles V, and Philip II, of Spain, where more than a hundred thousand persons of respectable characters were butchered without mercy by the Dukes of Alva and Parma, for their adherence to the religion of the Reformers,—the dreadful massacres which took place, on St. Bartholomew's day, in Paris and throughout every province of France—the persecutions of the Protestants in England, during the reign of Queen Mary, when the fires of Smithfield were kindled to consume the bodies of the most pious and venerable men—the Irish massacre in the reign of Charles I, when more than 40,000 inoffensive individuals were slaughtered without distinction of age, sex, or condition, and with every circumstance of ferocious cruelty—the persecutions endured by the Scottish Presbyterians, when they were driven from their dwellings, and hunted like wild beasts by the blood-thirsty Claverhouse and his savage dragoons—the many thousands of worthy men who have fallen victims to the flames, and the cruel tortures inflicted by the Inquisitors of Spain, while their haughty persecutors were permitted to riot on the spoils of nations—the fiend-like cruelties of the Mogul emperors in their bloody wars—the devastations and atrocities committed by the Persian despots—the massacre of the Gardites by Ali Pacha, and of the inhabitants of Scio by the ferocious Turks—are only a few instances out of many thousands, which the annals of history record of human beings suffering the most unjust and cruel treatment, while their tyrannical persecutors were permitted to prosecute their diabolical career without suffering the punishment due to their crimes. When the mind takes a deliberate review of all the revolting details connected with such facts, it is naturally led to exclaim, "Wherefore do the wicked live, become old, yea are mighty in power? Is there no reward for the righteous? Is there no punishment for the workers of iniquity? Is there no God that judgeth in the earth?" And, indeed, were there no retributions beyond the limits of the present life, we should be necessarily obliged to admit one or other of the following conclusions,—either that no Moral Governor of the world exists, or, that justice and judgment are not the foundation of his throne.

When we take a survey of the moral world around us, as it exists in the present day, the same conclusion forces itself upon the mind. When we behold, on the one hand, the virtuous and upright votary of religion struggling with poverty and misery, treated with scorn and contempt, persecuted on account of his integrity and piety, despoiled of his earthly enjoyments, or condemned to an ignominious death; and on the other, the profligate and oppressor, the insolent despiser of God and religion, passing his days in affluence and luxurious ease, prosecuting with impunity his unhallowed courses, and robbing the widow and the fatherless of their dearest comforts—when we behold hypocrisy successful in all its schemes, and honesty and rectitude overlooked and neglected—the destroyers of our species loaded with wealth and honors, while the benefactors of mankind are pining in obscurity and indignity—knaves and fools exalted to posts of dignity and honor, and men of uprightness and intelligence treated with scorn, and doomed to an inglorious obscurity—criminals of the deepest dye escaping with impunity, and generous actions meeting with a base reward—when we see young men of virtue and intelligence cut off in early life, when they were just beginning to bless mankind with their philanthropic labors, and tyrants and oppressors continuing the pests of society, and prolonging their lives to old age in the midst of their folly and wickedness—human beings torn from their friends and their native home, consigned to perpetual slavery, and reduced below the level of the beasts, while their oppressors set at defiance the laws of God and man, revel in luxurious abundance, and prosper in their crimes;—when we behold one nation and tribe irradiated with intellectual light, another immersed in thick darkness; one enjoying the blessings of civilization and liberty, another groaning under the lash of despotism, and doomed to slavery and bondage,—when we contemplate such facts throughout every department of the moral world, can we suppose, for a moment, that the Divine administration is bounded by the visible scene of things, that the real characters of men shall never be brought to light, that vice is to remain in eternal concealment and impunity, and that the noblest virtues are never to receive their just "recompense of reward?" To admit such conclusions would be in effect to deny the wisdom, goodness, and rectitude of the Ruler of the world, or to suppose, that his all-wise and benevolent designs may be defeated by the folly and wickedness of human beings. But such conclusions are so palpably and extravagantly absurd, that the only other alternative, the reality of a future state of existence, may be pronounced to have the force of a *moral demonstration*. So that, had we no other argument to produce in support of the doctrine of a future state of retribution, this alone would be sufficient to carry conviction to every mind that recognizes the existence of a Supreme Intelligence, and entertains just views of the attributes which must necessarily be displayed in his moral administration.

When this conclusion is once admitted, it removes the perplexities, and solves all the difficulties which naturally arise in the mind, when it contemplates the present disordered state of the moral world, and the apparently capricious manner in which punishments and rewards are dispensed. Realizing this important truth, we need not be surprised at the unequal distribution of the Divine favors among the various nations and tribes of mankind; since they are all placed on the first stage of their existence, and eternity is rich in

resources, to compensate for all the defects and inequalities of fortune which now exist. We need not be overwhelmed with anguish when we behold the pious and philanthropic youth cut down at the commencement of his virtuous career, since those buds of virtue which began to unfold themselves with so much beauty in the present life, will be fully expanded and bring forth nobler fruits of righteousness in that life which will never end. We need not wonder when we behold tyrants and profligates triumphing, and the excellent ones of the earth trampled under foot, since the future world will present a scene of equitable administration, in which the sorrows of the upright will be turned into joy, the triumphs of the wicked into confusion and shame, and every one rewarded according to his works. We need not harass our minds with perplexing doubts, respecting the wisdom and equity of the dispensations of Providence; since the moral government of God extends beyond the limits of this world, and all its dark and intricate mazes will be fully unraveled in the light of eternity.

—“*The great eternal scheme*  
 involving all, and in a perfect whole  
 Joining, as the prospect wider spreads,  
 To Reason's eye will then clear up apace.

— Then shall we see the cause  
 Why unassuming Worth in secret liv'd,  
 And died neglected; why the good man's share  
 In life was gall and bitterness of soul;  
 Why the lone widow and her orphans pin'd  
 In starving solitude, while Luxury,  
 In palaces, lay straining her low thought,  
 To form unreal wants; why heaven-born Truth  
 And Moderation fair, wore the red marks  
 Of Superstition's scourge; why licens'd Pain,  
 That cruel spoiler, that imbosom'd foe,  
 Imbitter'd all our bliss.—Ye good distrest!  
 Ye noble Few! who here unbending stand  
 Beneath life's pressure, yet bear up awhile,  
 And what your bounded view, which only saw  
 A little part, deemed evil, is no more:  
 The storms of Wintry time will quickly pass,  
 And one unbounded Spring encircle all.—

*Thompson's Winter.*

Thus it appears, that although God, in the general course of his providence, has connected happiness with the observance of his laws, and misery with the violation of them, in order to display the rectitude of his nature, and his hatred of moral evil; yet he has, at the same time, in numerous instances, permitted vice to triumph, and virtue to be persecuted and oppressed, to convince us, that his government of human beings is not bounded by the limits of time, but extends into the eternal world, where the system of his moral administration will be completed, his wisdom and rectitude justified, and the mysterious ways of his Providence completely unraveled.

This argument might have been farther illustrated from a consideration of those moral perceptions implanted in the human constitution, and which may be considered as having the force of moral laws proceeding from the Governor of the universe. The difference between right and wrong, virtue and vice, is founded upon the nature of things, and is perceptible by every intelligent agent whose moral feelings are not altogether blunted by vicious indulgences. Were a man to affirm that there is no difference between justice and injustice, love and hatred, truth and falsehood; that it is equally the same whether we be faithful to a friend or betray him to his enemies, whether servants act with fidelity to their masters or rob them of their property, whether rulers oppress their subjects or promote their interests, and whether parents nourish their children with tenderness, or smother them in their cradles—he would at once be denounced as a fool and a mad-

man, and hissed out of society. The difference between such actions is eternal and unchangeable, and every moral agent is indued with a faculty which enables him to perceive it. We can choose to perform the one class of actions and to refrain from the other; we can comply with the voice of conscience which deters us from the one, and excites us to the other, or we can resist its dictates, and we can judge whether our actions deserve reward or punishment. Now if God has indued us with such moral perceptions and capacities, is it reasonable to suppose, that it is equally indifferent to him whether we obey or disobey the laws he has prescribed? Can we ever suppose, that he who governs the universe is an unconcerned spectator of the good or evil actions that happen throughout his dominions? or that he has left man to act, with impunity, according to his inclinations, whether they be right or wrong: If such suppositions cannot be admitted, it follows that man is accountable for his actions, and that it must be an essential part of the Divine government to bring every action into judgment, and to punish or reward his creatures according to their works. And if it appear, in point of fact, that such retributions are not fully awarded in the present state, nor a visible distinction made between the righteous and the violators of his law, we must necessarily admit the conclusion, that the full and equitable distribution of punishments and rewards is reserved to a future world, when a visible and everlasting distinction will be made, and the whole intelligent creation clearly discern between him that served God and him that served him not.

## SECTION X.

ON THE ABSURDITY OF SUPPOSING THAT THE THINKING PRINCIPLE IN MAN WILL EVER BE ANNIHILATED.

It is highly unreasonable, if not absurd, to suppose that the thinking principle in man will ever be annihilated.

In so far as our knowledge of the universe extends, there does not appear a single instance of annihilation throughout the material system. There is no reason to believe, that, throughout all the worlds which are dispersed through the immensity of space, a single atom has ever yet been, or ever will be annihilated. From a variety of observations, it appears highly probable, that the work of creation is still going forward in the distant regions of the universe, and that the Creator is replenishing the voids of space with new worlds and new orders of intelligent beings; and it is reasonable to believe, from the incessant agency of Divine Omnipotence, that new systems will be continually emerging into existence while eternal ages are rolling on. But no instance has yet occurred of any system or portion of matter either in heaven or earth having been reduced to annihilation. *Changes* are indeed incessantly taking place, in countless variety, throughout every department of nature. The spots of the sun, the belts of Jupiter, the surface of the moon, the rings of Saturn, and several portions of the starry heavens, are frequently changing or varying their aspects. On the earth, mountains are crumbling down, the caverns of the ocean filling up, islands are emerging from the bottom of the sea, and again sinking into the abyss; the ocean is frequently shifting its boundaries, and trees, plants, and waving grain now adorn many tracts which were once

overwhelmed with the foaming billows. Earthquakes have produced frequent devastations, volcanoes have overwhelmed fruitful fields with torrents of burning lava, and even the solid strata within the bowels of the earth have been bent and disrupted by the operation of some tremendous power. The invisible atmosphere is likewise the scene of perpetual changes and revolutions, by the mixture and decomposition of gases, the respiration of animals, the process of evaporation, the action of winds, and the agencies of light, heat, and the electric and magnetic fluids. The vegetable kingdom is either progressively advancing to maturity or falling into decay. Between the plants and the seeds of vegetables there is not the most distant similarity. A small seed, only one-tenth of an inch in diameter, after rotting for a while in the earth, shoots forth a stem ten thousand times greater in size than the germ from which it sprung, the branches of which afford an ample shelter for the fowls of heaven. The tribes of animated nature are likewise in a state of progressive change, either from infancy to maturity and old age, or from one state of existence to another. The caterpillar is first an egg, next, a crawling worm, then a nymph or chrysalis, and afterward a butterfly adorned with the most gaudy colors. The may-bug beetle burrows in the earth where it drops its egg, from which its young creeps out in the shape of a maggot, which casts its skin every year, and, in the fourth year, it bursts from the earth, unfolds its wings, and sails in rapture "through the soft air." The animal and vegetable tribes are blended, by a variety of wonderful and incessant changes. Animal productions afford food and nourishment to the vegetable tribes, and the various parts of animals are compounded of matter derived from the vegetable kingdom. The wool of the sheep, the horns of the cow, the teeth of the lion, the feathers of the peacock, and the skin of the deer—nay, even our hands and feet, our eyes and ears, with which we handle and walk, see and hear, and the crimson fluid that circulates in our veins—are derived from plants and herbs which once grew in the fields, which demonstrate the literal truth of the ancient saying, "All flesh is grass."

Still, however, amidst these various and unceasing changes and transformations, no example of annihilation has yet occurred to the eye of the most penetrating observer. When a piece of coal undergoes the process of combustion, its previous form disappears, and its component parts are dissolved, but the elementary particles of which it was composed still remain in existence. Part of it is changed into caloric; part into gas, and part into tar, smoke, and ashes, which are soon formed into other combinations. When vegetables die, or are decomposed by heat or cold, they are resolved into their primitive elements, caloric, light, hydrogen, oxygen, and carbon,—which immediately enter into new combinations, and assist in carrying forward the designs of Providence in other departments of nature. But such incessant changes, so far from militating against the idea of the future existence of man, are, in reality, presumptive proofs of his immortal destination. For, if amidst the perpetual transformations, changes, and revolutions that are going forward throughout universal nature in all its departments, no particle of matter is ever lost, or reduced to nothing, it is in the highest degree improbable, that the thinking principle in man will be destroyed, by the change which takes place at the moment of his dissolution. That change, however great and interesting to the individual, may be not more won-

derful, nor more mysterious than the changes which take place in the different states of existence to which a caterpillar is destined. This animal, as already stated, is first an egg, and how different does its form appear when it comes forth a crawling worm? After living some time in the caterpillar state, it begins to languish, and apparently dies; it is encased in a tomb and appears devoid of life and enjoyment. After a certain period it acquires new life and vigor, bursts its confinement, appears in a more glorious form, mounts upward on expanded wings, and traverses the regions of the air. And, is it not reasonable from analogy, to believe, that man, in his present state, is only the rudiments of what he shall be hereafter in a more expansive sphere of existence? and that, when the body is dissolved in death, the soul takes its ethereal flight into a celestial region, puts on immortality, and becomes "all eye, all ear, all ethereal and divine feeling?"

Since, then, it appears that annihilation forms no part of the plan of the Creator in the material world, is it reasonable to suppose, that a system of annihilation is in incessant operation in the world of mind? that God is every day creating thousands of minds, indued with the most capacious powers, and at the same time, reducing to eternal destruction thousands of those which he had formerly created? Shall the material universe exist amidst all its variety of changes, and shall that noble creature *for whose sake the universe was created*, be cut off forever in the infancy of its being, and doomed to eternal forgetfulness? Is it consistent with the common dictates of reason to admit, that *matter* shall have a longer duration than *mind*, which gives motion and beauty to every material scene? shall the noble structures of St. Paul and St. Peter, survive the ravages of time, and display their beautiful proportions to successive generations, while Wren and Angelo, the architects that planned them, are reduced to the condition of the clods of the valley? Shall the "Novum Organum" of Bacon, and the "Optics" and "Principia" of Newton, descend to future ages, to unfold their sublime conceptions, while the illustrious minds which gave birth to these productions, are enveloped in the darkness of eternal night? There appears a palpable absurdity and inconsistency in admitting such conclusions. We might almost as soon believe that the universe would continue in its present harmony and order, were its Creator ceasing to exist. "Suppose that the Deity, through all the lapse of past ages, has supported the universe by such miracles of power and wisdom as have already been displayed—merely that he might please himself with letting it fall to pieces, and enjoy the spectacle of the fabric lying in ruins"—would such a design be worthy of infinite Wisdom, or conformable to the ideas we ought to entertain of a Being eternal and immutable in his nature, and possessed of boundless perfection? But suppose, farther, that he will *annihilate* that *rational nature* for whose sake he created the universe, while the material fabric was still permitted to remain in existence, would it not appear still more incompatible with the attributes of a being of unbounded goodness and intelligence? To blot out from existence the rational part of his creation, and to cherish desolation and a heap of rubbish, is such an act of inconsistency, that the mind shrinks back with horror at the thought of attributing it to the All-Wise and Benevolent Creator.

We are, therefore, necessarily led to the following conclusion: "That, when the human body is dissolved, the immaterial principle by which it was animated, continues to think and act, either in a state of separation from all body, or in some

material vehicle to which it is intimately united, and which goes off with it at death; or else, that it is preserved by the Father of spirits for the purpose of animating a body in some future state." The soul contains no principle of dissolution within itself, since it is an immaterial un compounded substance; and, therefore, although the material creation were to be dissolved and to fall into ruins, its energies might still remain unimpaired, and its faculties "flourish in immortal youth,

"Unhurt, amidst the war of elements,  
The wreck of matter and the crush of worlds."

And the Creator is under no necessity to annihilate the soul for want of power to support its faculties, for want of objects on which to exercise them, or for want of space to contain the innumerable intelligences that are incessantly emerging into existence; for the range of immensity is the theater of his Omnipotence, and that powerful Energy, which has already brought millions of systems into existence, can as easily replenish the universe with ten thousand millions more. If room were wanted for new creations, ten thousand additional worlds could be comprised within the limits of the solar system, while a void space of more than a hundred and eighty thousand miles would still intervene between the orbits of the respective globes; and the immeasurable spaces which intervene between our planetary system and the nearest stars, would afford an ample range for the revolutions of millions of worlds. And, therefore, although every soul, on quitting its mortal frame, were clothed with a new material vehicle, there is ample scope in the spaces of the universe, and in the Omnipotent energies of the Creator, for the full exercise of all its powers, and for every enjoyment requisite to its happiness. So that in every point of view, in which we can contemplate the soul of man and the perfections of its Creator, it appears not only improbable, but even absurd in the highest degree, to suppose that the spark of intelligence in man will ever be extinguished.

## SECTION XI.

ON THE GLOOMY CONSIDERATIONS AND ABSURD CONSEQUENCES INVOLVED IN THE DENIAL OF A FUTURE STATE.

THE denial of the doctrine of a future state involves in it an immense variety of gloomy considerations and absurd consequences.

If the doctrine of a future existence be set aside, man appears an enigma, a rude abortion, and a monster in nature, his structure is inexplicable, and the end for which he was created an unfathomable mystery; the moral world is a scene of confusion, the ways of Providence a dark impenetrable maze, the universe a vast, mysterious, and inexplicable system, and the Deity a Being whose perfections and purposes can never be traced nor unfolded.

Let us suppose, for a few moments, that there is no state of existence beyond the grave, and consequently, that the supposed discoveries of Revelation are a mere delusion; and consider some of the gloomy prospects and absurd consequences to which such a supposition necessarily leads. I shall suppose myself standing in an attitude of serious contemplation, and of anxious inquiry respecting the various scenes and objects which surround me, and the events that pass under my review:—

I first of all look into myself, and inquire,

whence I came? whither I am going? who produced me? of what my body is composed? what is the nature of my senses? of the thinking principle I feel within me? and for what purpose was I ushered into being? I perceive in my body a wonderful mechanism which I cannot comprehend: I find by experience, that my will exercises a sovereign power over my muscular system, so that my hands, feet, arms, and limbs, are disposed to obey every impulse, and, at the signal of a wish, to transport my body from one place to another. I find my thinking principle intimately connected with my corporeal frame, and both acting reciprocally on each other; but I cannot fathom the manner in which these operations are effected. I feel ardent desires after enjoyments in which I never shall participate, and capacities for knowledge and improvement which I never can attain. I feel restless and uneasy, even amidst the beauties of nature, and the pleasures of the senses. I ask whence proceeds the want I feel amidst all my enjoyments? Wherefore can I never cease from wishing for something in addition to what I now possess? Whence arises the disgust that so quickly succeeds every sensitive enjoyment, and the want I feel even in the midst of abundance? I ask why I was called into existence at this point of duration, rather than at any other period of that incomprehensible eternity which is past, or that which is yet to come? why, amidst the vast spaces with which I am encompassed, and the innumerable globes which surround me, I was chained down to this obscure corner of creation from which I feel unable to transport myself? why I was ushered into life in Britain, and not in Papua or New Zealand? and why I was formed to walk erect and not prone, as the inferior animals? To all such inquiries I can find no satisfactory answers,—the whole train of circumstances connected with my existence appears involved in impenetrable darkness and mystery. Of one thing only I am fully assured, that my body shall, ere long, be dissolved and mingle with the dust, and my intellectual faculties, desires, and capacities for knowledge be forever annihilated in the tomb. I shall then be reduced to nothing, and be as though I never had been, while myriads of beings, like myself, shall start into existence, and perish in like manner, in perpetual succession throughout an eternity to come.

I look backward through ages past—I behold everything wrapped in obscurity, and perceive no traces of a beginning to the vast system around me,—I stretch forward toward futurity, and perceive no prospect of an end. All things appear to continue as they were from generation to generation, invariably subjected to the same movements, revolutions, and changes, without any distinct marks which indicate either a beginning or an end.—I look around on the scene of terrestrial nature—I perceive many beauties in the verdant landscape, and many objects the mechanism of which is extremely delicate and admirable—I inhale the balmy zephyrs, am charmed with the music of the groves, the splendor of the sun, and the variegated coloring spread over the face of creation. But I behold other scenes, which inspire melancholy and terror. The tempest, the hurricane, and the tornado; the sirocco, the samiel and other poisonous winds of the desert; the appalling thunder cloud, the forked lightnings, the earthquake shaking kingdoms, and the volcano pouring fiery streams around its base, which desolate villages and cities in their course.—I behold in one place a confused assemblage of the ruins of nature in the form of snow-capped mountains, precipices,

chasms and caverns; in another, extensive marshes and immense deserts of barren sand; and, in another, a large proportion of the globe a scene of sterile desolation, and bound in the fetters of eternal ice. I know not what opinion to form of a world where so many beauties are blended with so much deformity, and so many pleasures mingled with so many sorrows and scenes of terror,—or what ideas to entertain of Him who formed it. But I need give myself no trouble in inquiring into such subjects; for my time on earth is short and uncertain, and when I sink into the arms of death, I shall have no more connection with the universe.

I take a retrospective view of the moral world in past ages, in so far as authentic history serves as a guide, and perceive little else but anarchy, desolation and carnage—the strong oppressing the weak, the powerful and wealthy trampling under foot the poor and indigent—plunderers, robbers, and murderers, ravaging kingdoms, and drenching the earth with human gore. I behold the virtuous and innocent persecuted, robbed and massacred, while bloody tyrants and oppressors roll in their splendid chariots, and revel amidst the luxuries of a palace. In such scenes I perceive nothing like regularity or order, nor any traces of justice or equity in the several allotments of mankind; for since their whole existence terminates in the grave, the virtuous sufferer can never be rewarded, nor the unrighteous despot suffer the punishment due to his crimes. The great mass of human beings appear to be the sport of circumstances, the victims of oppression, and the dupes of knavery and ambition, and the moral world at large an assemblage of discordant elements tossed about like dust before the whirlwind. I hear virtue applauded, and vice denounced as odious and hateful. But what is virtue? A shadow, a phantom, an empty name! Why should I follow after virtue if she interrupts my pleasures, and why should I forsake vice if she points out the path to present enjoyment? It is my wisdom to enjoy life during the short period it continues; and if riches be conducive to my enjoyment of happiness, why should I fear to procure them either by deceit, perjury, or rapine? If sensual indulgence contribute to my pleasure, why should I refrain from drunkenness and debauchery, or any other action that suits my convenience or gratifies my passions, since present enjoyments are all I can calculate upon, and no retributions await me beyond the grave?

I feel myself subjected to a variety of sufferings, disappointments and sorrows—to poverty and reproach, loss of friends, corporeal pains and mental anguish. I am frequently tortured by the recollection of the past, the feeling of the present, and the dread of approaching sufferings. But I see no object to be attained, no end to be accomplished by my subjection to such afflictions: I suffer merely for the purpose of feeling pain, wasting my body and hastening its dissolution: I am sick only to languish under the burden of a feeble emaciated frame—perplexed and downcast only to sink into deeper perplexities and sorrows, oppressed with cares and difficulties only to enter on a new scene of danger and suffering. No drop of comfort mingles itself with the bitter cup of sorrow; no affliction is sweetened and alleviated by the prospect of a better world; for the gloomy mansions of the grave bound my views and terminate all my hopes and fears. How, then, can I be easy under my sufferings? how can I be cordially resigned to the destiny which appointed them? or how can I trace the benevolence of a

superior Being in permitting me thus to be pained and tormented for no end? I will endeavor to bear them with resolute desperation, merely because I am borne down by necessity to pain and affliction, and cannot possibly avoid them.

I lift my eyes to the regions above, and contemplate the splendors of the starry frame. What an immensity of suns, and systems and worlds burst upon my view, when I apply the telescope to the spaces of the firmament! How incalculable their number! how immeasurable their distance! how immense their magnitude! how glorious their splendor! how sublime their movements! When I attempt to grasp this stupendous scene, my imagination is bewildered, and my faculties overpowered with wonder and amazement. I gaze, I ponder; I feel a longing desire to know something farther respecting the nature and destination of these distant orbs; but my vision is bounded to a general glimpse, my powers are limited, and when I would fly away to those distant regions, I find myself chained down, by an overpowering force, to the diminutive ball on which I dwell. Wherefore, then, were the heavens so beautifully adorned, and so much magnificence displayed in their structure, and why were they ever presented to my view; since I am never to become farther acquainted with the scenes they unfold? Perhaps this is the last glance I shall take of the mighty concave before my eyes have closed in endless night “Wherefore was light given to him that is in misery,—to a man whose way is hid, and whom God hath hedged in?” Had I been inclosed in a gloomy dungeon my situation had been tolerable, but here I stand as in a splendid palace, without comfort and without hope, expecting death every moment to terminate my prospects; and when it arrives, the glories of the heavens to me will be annihilated forever.

I behold science enlarging its boundaries, and the arts advancing toward perfection; I see numerous institutions organizing, and hear lectures on philosophy delivered for the improvement of mankind, and I am invited to take a part in those arrangements which are calculated to produce a general diffusion of knowledge among all ranks. But of what use is knowledge to beings who are soon to lose all consciousness of existence? It requires many weary steps and sleepless nights to climb the steep ascent of science; and when we have arrived at the highest point which mortals have ever reached, we descry still loftier regions which we never can approach,—our footing fails, and down we sink into irretrievable ruin. If our progress in science here were introductory to a future scene of knowledge and enjoyment, it would be worthy of being prosecuted by every rational intelligence; but to beings who are uncertain whether they shall exist in the universe for another day, it is not only superfluous, but unfriendly to their present enjoyments. For, the less knowledge they acquire of the beauties and sublimities of nature, and the more brutish, ignorant and sottish they become, the less they will feel at the moment when they are about to be launched into non-existence. Let the mass of mankind, then, indulge themselves in whatever frivolous amusements they may choose; do not interrupt their sensual pleasures, by vainly attempting to engage them in intellectual pursuits; let them eat and drink, and revel and debauch, for to-morrow they die. All that is requisite, is, to entwine the chains of despotism around their necks, to prevent them from aspiring after the enjoyments of their superiors.

In short, I endeavor to form some conceptions

of the attributes of that great unknown Cause which produced all things around me. But my thoughts become bewildered amidst a maze of unaccountable operations, of apparent contradictions and inconsistencies. I evidently perceive that the Creator of the universe is possessed of boundless power, but I see no good reason to conclude that he exercises unerring wisdom, unbounded goodness and impartial justice. I perceive, indeed, some traces of wisdom, in the construction of my body and its several organs of sensation; and of goodness, in the smiling day, the flowery landscape, and the fertile plains; but I know not how to reconcile these, with some other parts of his operations. How can I attribute the perfection of wisdom to one who has implanted in my constitution desires which will never be gratified, and furnished me with moral and intellectual faculties which will never be fully exercised, and who has permitted the moral world in every age to exhibit a scene of disorder? I perceive no evidences of his benevolence in subjecting me to a variety of sorrows and sufferings which accomplish no end but the production of pain; in tantalizing me with hopes, and alarming me with fears of futurity which are never to be realized, and in throwing a veil of mystery over all his purposes and operations. Nor can I trace anything like impartial justice in the bestowment of his favors, for disappointments and sorrows are equally the lot of the righteous, and the wicked, and frequently it happens that the innocent are punished and disgraced, while villains and debauchees are permitted to glory in their crimes. All that I can plainly perceive, is, the operation of uncontrollable power directed by no principle but caprice, and accomplishing nothing that can inspire ardent affection, or secure the permanent happiness of rational beings.

Such are some of the gloomy reflections of a hopeless mortal whose prospect is bounded by the grave; and such are some of the horrible consequences which the denial of a future state necessarily involves. It throws a veil of darkness over the scenes of creation, and wraps in impenetrable mystery the purposes for which man was created,—it exhibits the moral world as a chaotic mass of discordant elements, accomplishing no end, and controlled by no intelligent agency,—it represents mankind as connected with each other merely by time and place, as formed merely for sensual enjoyment, and destined to perish with the brutes,—it subverts the foundations of moral action, removes the strongest motives to the practice of virtue, and opens the flood-gates of every vice,—it removes the anchor of hope from the anxious mind, and destroys every principle that has a tendency to support us in the midst of sufferings,—it throws a damp on every effort to raise mankind to the dignity of their moral and intellectual natures, and is calculated to obstruct the progress of useful science,—it prevents the mind from investigating and admiring the beauties of creation, and involves in a deeper gloom the ruins of nature which are scattered over the globe,—it terminates every prospect of becoming more fully acquainted with the glories of the firmament and every hope of beholding the plans of Providence completely unfolded,—it involves the character of the Deity in awful obscurity, it deprives Him of the attributes of infinite wisdom, benevolence and rectitude, and leaves him little more than boundless omnipotence, acting at random, and controlled by no beneficent agency. In short, it obliterates every motive to the performance of noble and generous actions, damps the finest feel-

ings and affections of humanity, leads to universal skepticism, cuts off the prospect of everything which tends to cheer the traveler in his pilgrimage through life, and presents to his view nothing but an immense blank, overspread with the blackness of darkness forever.

Such being the blasphemous and absurd consequences which flow from the denial of the doctrine of a future state of retribution—the man who obstinately maintains such a position, must be considered as unworthy not only of the name of a philosopher, but of that of a rational being, and as one who would believe against demonstration, and swallow any absurdity, however extravagant, which quadrates with his groveling appetites and passions. Mathematicians frequently demonstrate a truth by showing that its contrary is impossible, or involves an absurdity. Thus, *Euclid* demonstrates the truth of the fourth proposition of the first book of his *Elements*, by showing that its contrary implies this obvious absurdity—“that two straight lines may enclose a space.” This mode of proving the truth of a proposition is considered by every geometrician, as equally conclusive and satisfactory, as the *direct* method of demonstration; because the contrary of every falsehood must be truth, and the contrary of every truth, falsehood. And if this mode of demonstration is conclusive in mathematics, it ought to be considered as equally conclusive in moral and theological reasoning. If, for example, the denial of a future existence involves in it the idea that God is not a Being possessed of impartial justice, and of perfect wisdom and goodness—notwithstanding the striking displays of the two last mentioned attributes in the system of nature—we must, I presume, either admit the doctrine of the immortality of man, or deny that a Supreme Intelligence presides over the affairs of the universe. For, a Being divested of these attributes, is not entitled to the name of Deity, nor calculated to inspire intelligent minds with adoration and love; but it is reduced to something like *uncontrollable fate*, or mere physical force, impelling the movements of universal nature without a plan, without discrimination, and without intelligence. On the same principle (the *reductio ad absurdum*), we demonstrate the earth's annual revolution round the sun. The motions of the planets, as viewed from the earth, present an inexplicable maze contrary to everything we should expect in a well arranged and orderly system.

These bodies appear sometimes to move backward, sometimes forward, sometimes to remain stationary, and to describe looped curves, so anomalous or confused, that we cannot suppose an Infinite Intelligence the contriver of a system of such inextricable confusion. Hence the astronomer concludes, on good grounds, *that the earth is a moving body*; and no one thoroughly acquainted with the subject ever calls it in question: for when our globe is considered as revolving round the center of the system in concert with the other planetary orbs, all the apparent irregularities in their motions are completely accounted for, and the whole system appears reduced to a beautiful and harmonious order, in accordance with every idea we ought to form of the wisdom and intelligence of its author.

In the same way, the admission of the doctrine of a future state, accounts for the apparent irregularities of the moral world, and affords a key for a solution of all the difficulties that may arise in the mind respecting the equity of the Divine administration in the present state. In opposition to the desponding reflections and gloomy views of the

skeptic, it inspires the virtuous mind with a lively hope, and throws a glorious radiance over the scenes of creation, and over every part of the government of the Almighty. It exhibits the Self-existent and Eternal Mind as an object of ineffable sublimity, grandeur, and loveliness, invested with unerring wisdom, impartial justice, and boundless benevolence, presiding over an endless train of intelligent minds formed after his image, governing them with just and equitable laws, controlling all things by an almighty and unerring hand, and rendering all his dispensations ultimately conducive to the happiness of the moral universe. It presents before us an unbounded scene, in which we may hope to contemplate the scheme of Providence in all its objects and bearings, where the glories of the divine perfections will be illustriously displayed, where the powers of the human mind will be perpetually expanding, and new objects of sublimity and beauty incessantly rising to the view, in boundless perspective, world without end. It dispels the clouds that hang over the present and future destiny of man, and fully accounts for those longing looks into futurity which accompany us at every turn, and those capacious powers of intellect, which cannot be fully exerted in the present life. It presents the most powerful motives to a life of virtue, to the performance of beneficent and heroic actions, to the prosecution of substantial science, and to the diffusion of useful knowledge among all ranks of mankind. It affords the strongest consolation and support, amidst the trials of life, and explains the reasons of those sufferings to which we are here exposed, as being incentives to the exercise of virtue, and as "working out for us a far more exceeding and eternal weight of glory." It affords us ground to hope that the veil which now intercepts our view of the distant regions of creation, will be withdrawn, and that the amazing structure of the universe, in all its sublime proportions and beautiful arrangements, will be more clearly unfolded to our view. It dispels the terrors which naturally surround the messenger of death, and throws a radiance over the mansions of the tomb. It cheers the gloomy vale of death, and transforms it into a passage which leads to a world of perfection and happiness, where moral evil shall be forever abolished, where intellectual light shall beam with effulgence on the enraptured spirit, and where celestial virtue, now so frequently persecuted and contemned, shall be enthroned in undisturbed and eternal empire.

Since, then, it appears that the denial of a future state involves in it so many difficulties, absurd consequences and blasphemous assumptions, and the admission of this doctrine throws a light over the darkness that broods over the moral world, presents a clue to unravel the mazes of the divine dispensations, and solves every difficulty in relation to the present condition of the human race—the pretended philosopher who rejects this important truth must be considered as acting in direct opposition to those principles of reasoning which he uniformly admits in his physical and mathematical investigations, and as determined to resist the force of every evidence which can be adduced in proof of his immortal destination.

Thus I have endeavored, in the preceding pages, to prove and illustrate the immortality of man, from a consideration of the universal belief which this doctrine has obtained among all nations—the desire of immortality implanted in the human breast—the strong desire of knowledge, and the ca-

*pacious intellectual powers* with which man is furnished—the capacity of making *perpetual progress* toward intellectual and moral perfection—the *unlimited range of view* which is opened to the human mind throughout the *immensity of space and duration*—the *moral powers* of action with which man is indued—the *forebodings* and apprehensions of the mind when under the influence of remorse—the disordered state of the *moral world* when contrasted with the systematical order of the material—the *unequal distribution of rewards and punishments*, viewed in connection with the justice of God—the *absurdity* of admitting that *the thinking principle in man will be annihilated*—and the *blasphemous and absurd consequences* which would follow if the idea of a future state of retribution were rejected.

Perhaps there are some of these arguments, *taken singly*, that would be insufficient fully to establish the truth of man's eternal destiny; but when taken in combination with each other, they carry irresistible evidence to the mind of every unbiased inquirer. They all reflect a mutual luster on each other; they hang together in perfect harmony; they are fully consistent with the most amiable and sublime conceptions we can form of the Deity; they are congenial to the sentiments entertained by the wisest and best of men in every age; they are connected with all the improvements and discoveries in the moral and physical worlds; and, like the radii of a circle, they all converge to the same point, and lead directly to the same conclusion. It appears next to impossible, that such a mutual harmony, consistency, and dependence, could exist among a series of propositions that had no foundation in truth; and, therefore, they ought to be considered, when taken conjunctly, as having all the force of a *moral demonstration*. They rest on the same principles and process of reasoning from which we deduce the being of a God; and I see no way of eluding their force, but by erasing from the mind every idea of a Supreme Intelligence. Hence, it has generally, I might say, uniformly been found, that all nations that have acknowledged the existence of a Divine Being, have likewise recognized the idea of a future state of retribution. These two fundamental propositions are so intimately connected, and the latter is so essentially dependent on the former, that they must stand or fall together. And, consequently, we find, that the man who obstinately rejects the doctrine of a future state, either avows himself a downright atheist, or acts precisely in the same way as a person would do, who believes that a Supreme Moral Governor has no existence.

But even the principles of atheism itself, though frequently embraced by vicious characters to allay their fears, are not sufficient to remove all apprehensions in regard to a future existence. For, if the universe be the production merely of an eternal succession of causes and effects, produced by blind necessity impelling the atoms of matter through the voids of immensity—what should hinder, that amidst the infinite combinations arising from perpetual motion, men should be created, destroyed, and again ushered into existence, with the same faculties, reminiscences, perceptions and relations as in their former state of existence? And, although thousands or millions of years should intervene between such transformations, yet such periods might appear as short and imperceptible as the duration which passes while our faculties are absorbed in a sound repose. The idea of infinity, immensity, and an endless succession of changes, renders such a supposition not altogether impossible. But what a dreadful futurity might not the mind be left to picture to itself in such a



case? If the movements of the universe were the productions of chance, directed by no intelligent agency, we should incessantly be haunted with the most dreadful anticipations. We should see the images of death, annihilation, and reproduction advancing before us in the most terrific forms, and should find it impossible to determine on what foundation the hopes and the destiny of intelligences reposed. We should be uncertain whether mankind were doomed to perish irrevocably, or, by the operation of some unknown cause, or accident, to be reproduced, at some future period in duration, and devoted to endless torments. The comparative order and tranquillity which now subsist, or have subsisted for ages past, could afford us no ground of hope that such consequences would not take place: for all the revolutions of time to which we can look back, are but as a moment in the midst of infinite duration, and the whole earth but a point in the immensity of space. So that, during the lapse of infinite ages, changes, revolutions and transformations might be effected, which might overwhelm all the intelligent beings that ever existed, in eternal misery. Hence it appears, that even atheism itself, with all its mass of contradictions and absurdities, cannot entirely shelter its abettors from the terrors of an unknown futurity.

I shall only remark farther, on this part of my subject,—that, although the arguments now adduced in support of the immortality of man were less powerful than they really are, they ought to make a deep impression on the mind of every reflecting person, and determine the line of conduct which he ought to pursue. If they were only probable—if they possessed no greater degree of weight than simply to overbalance the opposite arguments, still, it would be every man's interest to act on the supposition, that a future world has a real existence. For, in the ordinary affairs of human life, and even in the sciences, our opinions and conduct are generally determined by a series of probabilities, and a concurrence of reasons, which supply the want of more conclusive evidence on subjects which are not susceptible of strict demonstration. A merchant, when he purchases a certain commodity, has no demonstrative evidence that the sale of it shall ultimately turn to his advantage; but, from a consideration of its price and quality, of the circumstances of trade, and of his immediate prospects, he determines on the purchase; and, by acting on the ground of similar probabilities, he conducts his affairs, so as to issue in his prosperity and success. A philosopher has no *demonstrative* arguments to support the one-half of the opinions he has formed, in relation to the phenomena of human society, and of the material world. His deductions respecting the causes of the winds, of thunder and lightning, of volcanic eruptions, of the nature of light, sound, electricity, galvanism, and other operations in the system of nature, are grounded on that species of reasoning which is termed *analogical*, and which, at best, amounts to nothing more than a high degree of probability. Notwithstanding, he feels no hesitation in prosecuting his experiments and researches, under the guidance of such reasoning, confident that it will ultimately lead him to the innermost recesses of the temple of truth; for we know, that the most splendid discoveries of modern times, have originated from inquiries and observations, conducted on the ground of analogical reasoning. In like manner, in the important subject under consideration, we ought to be determined in our views and conduct, even by *probabilities*, although the arguments adduced should leave the question

at issue in some measure undetermined. For, if an eternal world has a real existence, we not only embrace an error in rejecting this idea, but, by acting in conformity with our erroneous conceptions, run the risk of exposing ourselves to the most dreadful and appalling consequences. Whereas, if there be no future state, the belief of it, accompanied with a corresponding conduct, can produce no bad effect either upon our own minds or those of others. On the contrary, it would prove a pleasing illusion during our passage, through a world of physical and moral evil, and would revive the downcast spirit, when overwhelmed with the disappointments and sorrows which are unavoidable in our present condition. So that, even in this case, we might adopt the sentiment of an ancient philosopher,\* and say—“If I am wrong in believing that the souls of men are immortal, I please myself in my mistake; nor while I live will I ever choose that this opinion, with which I am so much delighted, should be wrested from me. But if, at death, I am to be annihilated, as some minute philosophers suppose, I am not afraid lest those wise men, when extinct too, should laugh at my error.”

But, if the arguments we have brought forward, amount, not only to bare probability, but to *moral certainty*, or, at least, to something nearly approximating to moral demonstration—if the opposite opinion involves a train of absurdities, if it throws a dismal gloom over the destiny of man, and over the scenes of the universe, and if it robs the Almighty of the most glorious and distinguishing attributes of his nature—no words are sufficient to express the folly and inconsistency of the man, by whatever title he may be distinguished, who is determined to resist conviction, and who resolutely acts, as if the idea of a future world were a mere chimera. To pass through life with indifference and unconcern, to overlook the solemn scenes of the invisible world, and to brave the terrors of the Almighty, which may be displayed in that state—in the face of such powerful arguments as even reason can produce—is not only contrary to every prudential principle of conduct, but the height of infatuation and madness. Such persons must be left to be aroused to consideration, by the awful conviction which will flash upon their minds, when they are transported to that eternal state which they now disregard, and find themselves placed at the bar of an almighty and impartial Judge.

Among the considerations which have been adduced to prove the immortality of man, I have taken no notice of an argument, which is almost exclusively dwelt upon by some writers, namely, that which is founded on the *immateriality* of the human soul. I have declined entering upon any illustration of this topic,—1. Because the proof of the soul's immateriality involves a variety of abstract metaphysical discussions, and requires replies to various objections which have been raised against it, which would tend only to perplex readers endowed with plain common sense. 2. Because the doctrine of the immateriality of the thinking principle, however clearly it may be proved, can add nothing to the weight of the considerations already brought forward; nor, when considered by itself, can it afford any conclusive argument in favor of the soul's immortality. It simply leads us to this conclusion,—that, since the soul is an uncompounded substance, it cannot perish by a decomposition of its parts; and consequently, *may exist*, in a separate

\* Cicero.

state, in the full exercise of its powers, after its corporeal tenement is dissolved. But its immortality cannot necessarily be inferred from its natural capacity of existing in a state of separation from the body; for that being who created it may, if he pleases, reduce it to annihilation, since all the works of God, whether material or immaterial, depend wholly on that power by which they were originally brought into existence. Its immortality depends solely on the will of its Creator, without whose sustaining energy the whole creation would sink into its original nothing. If it could be proved that God will employ his power to annihilate the soul, in vain should we attempt to demonstrate that it is naturally immortal. But whether God *wills* that the soul should be destroyed at death, is a very different question from that which relates to its nature as an immaterial substance. The whole train of argument illustrated in the preceding pages, affords, I presume, satisfactory evidence that the Creator will never annihilate the human soul, but has destined it to remain in the vigorous exercise of its noble faculties to all eternity.

Hence it follows, that it is a matter of trivial importance, when considering the arguments which prove our immortal destiny, whether we view the soul as a *material*, or as an *immaterial* substance. Suppose I were to yield to the skeptic, for a moment, the position, "that the soul is a material substance, and cannot exist but in connection with a material frame," what would he gain by the concession? It would not subtract a single atom from the weight of evidence which has already been brought forward to prove the immortality of man. For, if we can prove that God has willed the immortality of the soul, and, consequently, has determined to interpose his almighty power, in order to support its faculties throughout an eternal existence, in vain shall he have proved that it is not immortal *in its nature*. He who created the human soul and indued it with so many noble faculties, can continue its

existence, through an unlimited extent of duration, in a thousand modes incomprehensible to us. If a material system of organical powers be necessary for the exercise of its energies, he can either clothe it with a fine ethereal vehicle, at the moment its present tenement is dissolved, or connect it, in another region of the universe, with a corporeal frame of more exquisite workmanship, analogous to that which it now animates. For anything we know to the contrary, there may be some fine material system, with which it is essentially connected, and which goes off with it at death, and serves as a medium through which it may hold a direct communication with the visible universe. Even although its consciousness of existence were to be suspended for thousands of years, its Creator can afterward invest it with a new organical frame, suited to the expansive sphere of action to which it is destined; and the intervening period of its repose may be made to appear no longer than the lapse of a few moments. In short, if God has sustained the material universe hitherto, and will, in all probability, continue it forever in existence, so that not a single atom now existing, shall at any future period be annihilated—the same Power and Intelligence can, with equal ease, support the thinking principle in man, whatever may be its nature or substance, and however varied the transformations through which it may pass. If the Creator is both able and willing to perpetuate the existence of the rational spirit through an endless duration, and if his wisdom, benevolence and rectitude require that this object should be accomplished, all difficulties arising from its nature or the mode of its subsistence, must at once vanish. The preceding arguments in support of a future state, are, therefore, equally conclusive, whether we consider the soul as a pure immaterial substance, or as only a peculiar modification of matter; so that the skeptic who adopts the absurd idea of the materiality of mind, cannot, even on this ground invalidate the truth of man's eternal destination.

## CHAPTER II.

### PROOFS OF A FUTURE STATE FROM DIVINE REVELATION.

THE evidences of a future state, which we have endeavored, in the preceding pages, to investigate on the principles of human reason, are amply confirmed and illustrated in the Revelation contained in the Sacred Scriptures. It is one of the distinguishing characteristics of that revelation, that, in every important point, it harmonizes with the deductions of sound reason, and the principles of common sense. This was naturally to be presumed; since God is the author both of the reasoning faculty, and of the declarations contained in the volume of inspiration; and this consideration forms a strong presumptive argument in support of the divine authority of the Scriptures, and should excite us to receive, with cordial veneration and esteem, a revelation which confirms the law of nature, and is congenial to the sentiments of the wisest and the best of mankind in all ages. If any serious inquirer, who had entertained doubts on this subject, has been led to a conviction of the reality of his immortal destiny, by such arguments as the preceding, he will naturally resort to the Sacred Records

for more full information on this important point; and I should have no fear of any one remaining long an enemy of Revelation, when once a powerful conviction of a future state has been deeply impressed on his mind. If a man is fully convinced that he is standing every moment on the verge of an eternal state, he cannot but feel anxious to acquire the most correct information that can be obtained respecting that world which is to constitute his everlasting abode; and if he is altogether careless and insensible in this respect it is quite clear, that he has no thorough conviction of the realities of a life to come.

The Christian Revelation has "brought life and immortality to light," not so much on account of the express assurance it gives of the reality of a future world, but chiefly, as it clearly exhibits the nature and the employments of that state, its endless duration, the ground on which we can expect happiness in it, and the dispositions and virtues which qualify us for relishing its exercises and enjoying its felicities; and particularly, as it opens to our view the glorious scene of a

"*resurrection from the dead,*" and the re-union of soul and body in the mansions of bliss.

In illustrating this topic, it would be quite unnecessary to enter into any lengthened details. When the divine authority of the Scriptures is recognized, a single proposition or assertion, when it is clear and express, is sufficient to determine the reality of any fact, or the truth of any doctrine; and therefore, I shall do little more than bring forward a few passages bearing on the point under consideration, and intersperse some occasional remarks. As some have called in question the position, "that the doctrine of a future state was known to the Jews," I shall, in the first place, bring forward a few passages and considerations to show that the doctrine of immortality was recognized under the Jewish as well as under the Christian dispensations.

As the belief of a future state lies at the very foundation of religion, it is impossible to suppose, that a people whom the Almighty had chosen to be his worshipers, and the depositories of his revealed will, should have remained ignorant of this interesting and fundamental truth, and have had their views confined solely to the fleeting scenes of the present world. "Faith," says Paul, in his Epistle to the Hebrews, "is the confident expectation of things hoped for, and the conviction of things not seen."\* It includes a belief in the existence of God, and of the rewards of a life to come; for, says the same apostle, "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Having stated these principles, he proceeds to show, that the ancient patriarchs were animated in all their services by their conviction of the realities of a future and invisible world. With respect to Abraham he informs us, that "he expected a city which had foundations, whose builder and maker is God." He obtained no such city in the earthly Canaan; and therefore we must necessarily suppose, that his views were directed to mansions of perpetuity beyond the confines of the present world. With respect to Moses, he says, that under all his persecutions and afflictions, "he endured as seeing Him who is invisible; for he had a respect to the recompense of reward." That reward did not consist in temporal grandeur, otherwise, he might have enjoyed it in much more splendor and security in Egypt, as the son of Pharaoh's daughter; nor did it consist in the possession of Canaan, for he was not permitted to enter into that goodly land. It must, therefore, have been the celestial inheritance to which the eye of his faith looked forward, as the object of his joyful anticipation. With regard to all the other patriarchs whose names stand high on the records of the Old-Testament Church, he declares, that "they confessed that they were strangers and pilgrims on earth," that "they declared plainly that they sought a *better country*, that is, an heavenly;" and that those who "were tortured" to induce them to renounce their religion, endured their sufferings with invincible fortitude, "not accepting deliverance" when it was offered them, "*that they might obtain a better resurrection.*"

In accordance with these declarations, the prophets, in many parts of their writings, speak decisively of their expectations of a future life, and of the consolation the prospect of it afforded them, under their sufferings. "As for me," says the Psalmist, "I shall behold thy face in righteousness; I shall be satisfied when I awake with

thy likeness." "My flesh shall rest in hope; for thou wilt not leave my soul in the grave. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures for evermore." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Surely goodness and mercy will follow me all the days of my life, and I shall dwell in the house of the Lord forever." "God will redeem my soul from the grave; for he will receive me." "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Thou wilt guide me with thy counsel, and afterward receive me to glory. My flesh and my heart shall fail; but God is the strength of my heart and *my portion forever.*" Nothing can be no more clear and express than such declarations. If the psalmist had no belief in a future state, and no hopes of enjoying its felicity, after the termination of his earthly pilgrimage, his language is absolutely without meaning. What rational interpretation can be given to the expressions of "dwelling in the house of God forever," after his days on earth are numbered—of "Jehovah being his everlasting portion," after his heart had ceased to beat—and of his being "redeemed from the grave," and put in possession of "fullness of joy," and "everlasting pleasure,"—if his views were confined to the narrow limits of time, and the boundaries of the earthly Canaan? Such expressions would be a species of bombast and hyperbole altogether inconsistent with the dignity and veracity of an inspired writer.

Job, that illustrious example of patience under affliction, consoled his spirit in the midst of adversity by the hopes he entertained of a blessed immortality. "I know," says he, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and, after I awake, though this body shall be destroyed, yet out of my flesh shall I see God." In various other passages of the prophets, not only a future state, but a resurrection from the grave and the solemnities of the day of judgment are plainly intimated. "The dead men shall live, together with my dead body shall they rise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Rejoice, O young man, in thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

One reason, among others, why the doctrine of a future state is not frequently adverted to, and treated in detail, in the writings of the Old Testament, undoubtedly is, that it was a truth so well understood, so generally recognized, and so essential to the very idea of religion, that it would have been superfluous to have dwelt upon it in detail, or to have brought it forward as a new discovery. This doctrine is implied in the phraseology of the Old Testament, in many cases where there is no *direct* reference to a future world, as in such passages as the following: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Exod. iii. 6. Our Saviour has taught us to consider

\* Doddridge's Translation of Heb. xi. 1.

this and similar passages as embodying the doctrine of a future life. "For God is not the God of the dead, but of the living." If the holy patriarchs whose names are here commemorated with so much honor, were reduced to the condition of the clods of the valley, and if their intellectual part were not in existence, Jehovah would never own the high relation of a God to those whom he has finally abandoned, and suffered to sink into non-existence. Consequently, Abraham, Isaac and Jacob were living and intelligent beings, in another state, when this declaration was made to Moses at the burning bush. The phrase, "He was gathered to his people," implies a similar sentiment. In Gen. xxv, it is said, "Abraham gave up the ghost, and was gathered to his people." This expression is not to be viewed as importing that he was buried with his fathers; for the fathers of Abraham were buried several hundreds of miles from the cave of Machpelah, in which Abraham's mortal remains were deposited,—some of them in the land of Chaldea, and some of them in the country of Mesopotamia, which lay at a considerable distance from the land of Canaan. The true meaning must therefore be, that he was "gathered" to the assembly of the righteous, to the blessed society of those congenial spirits, eminent for their piety, who had passed before him into the invisible world. Hence says the Psalmist, "Gather not my soul with sinners."—Hence, says Job, when describing the miseries of the wicked, "The rich man shall lie down" in the grave, "but he shall not be gathered;" and the prophet, when personating the Messiah, declares, "Though Israel be not gathered, yet shall I be glorious in the eyes of Jehovah."

These remarks may suffice to show, that the doctrine of a future state was known, and generally recognized, by the venerable patriarchs and other illustrious characters that flourished under the Jewish dispensation.

That this doctrine is exhibited in the clearest light in the *Christian* Revelation, has never been disputed, by any class of religionists, nor even by infidels themselves. In this revelation, however, the doctrine of immortality is not attempted to be proved by any labored arguments or supernatural evidences, nor is it brought forward as a new discovery. It is evidently taken for granted, and incidentally interwoven through all the discourses of our Saviour and his apostles, as a truth which lies at the foundation of religion, and which never ought for a moment to be called in question. In elucidating this topic, it will be quite sufficient simply to quote a few passages from the New-Testament writers.

Paul, when looking forward to the dissolution of his mortal frame, declares, in his own name, and in the name of all Christians—"Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we aim not at things which are visible, but at those which are invisible; for the things which are visible are temporary, but those which are invisible are eternal. For we know, that, if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." When the time of his departure from the body was at hand, he declared, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me at that day; and not to me only, but to all them that love his appearing." The apostle Peter declares, that believers "are regenerated to

the lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them." "When the chief Shepherd shall appear, we shall receive a crown of glory, which fadeth not away." Our Saviour declares, in reference to his servants, "I give unto them *eternal life*, and they shall never perish." "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And I will come again, and receive you to myself, that where I am there you may be also." And again, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." "Then shall the righteous shine forth as the sun in the kingdom of their Father."

While these and similar passages clearly demonstrate the certainty of an eternal world, and the future happiness of the righteous—the apostles and evangelists are equally explicit in asserting the future misery of the wicked. "The unrighteous shall not inherit the kingdom of God," but "shall go away into everlasting punishment." "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and who obey not the Gospel: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "At the end of the world, the angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire, where shall be weeping and gnashing of teeth." "The fearful and unbelieving, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. There shall in nowise enter into the heavenly Jerusalem anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

The way by which happiness in the future world may be obtained is also clearly exhibited. "Eternal life is the gift of God, through Jesus Christ our Lord." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "This is the record, that God hath given to us eternal life, and this life is in his Son." "The God of all grace hath called us unto his eternal glory by Christ Jesus."—The dispositions of those on whom this happiness will be conferred, and the train of action which prepares us for the enjoyment of eternal bliss, are likewise distinctly described. "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting." "To them who, by patient continuance in well-doing, seek for glory, honor, and immortality, God will recompense eternal life." "The pure in heart shall see God." "He that doeth the will of God abideth forever." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter through the gates into the city."

The nature of the heavenly felicity, and the employments of the future world, are likewise incidentally stated and illustrated. The foundation of happiness in that state is declared to consist in perfect freedom from moral impurity, and in the attainment of moral perfection. "No one who worketh abomination can enter the gates of the New Jerusalem." "Christ Jesus gave himself

for the church, that he might sanctify and cleanse it, and that he might present it to himself a glorious church, holy, and without blemish." The honor which awaits the faithful, in the heavenly world, is designated "a crown of *righteousness*." The inheritance to which they are destined is declared to be "undefiled" with moral pollution; and it is "an inheritance among them that are sanctified." "When Christ, who is our life, shall appear," says the Apostle John, "we shall be like him," adorned with all the beauties of holiness which he displayed on earth as our pattern and exemplar. The employments of that world are represented as consisting in adoration of the Creator of the universe, in the celebration of his praises, in the contemplation of his works, and in those active services, flowing from the purest love, which have a tendency to promote the harmony and felicity of the intelligent creation. "I beheld," said John, when a vision of the future world was presented to his view, "and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, clothed in white robes, crying with a loud voice, Salvation to our God that sitteth upon the throne, and unto the Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, be ascribed to our God forever and ever." That the contemplation of the works of God is one leading part of the exercises of the heavenly inhabitants, appears, from the scene presented to the same apostle, in another vision, where the same celestial choir are represented as falling down before Him that sat on the throne, and saying, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created." Such sublime adorations and ascriptions of praise, are the natural results of their profound investigations of the wonderful works of God. In accordance with the exercises of these holy intelligences, another chorus of the celestial inhabitants is exhibited as singing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints."

The resurrection of the body to an immortal life, is also declared, in the plainest and most decisive language. This is one of the peculiar discoveries of Revelation; for, although the ancient sages of the heathen world generally admitted the immortality of the soul, they seem never to have formed the most distant conception, that the bodies of men, after putrefying in the grave, would ever be reanimated; and hence, when Paul declared this doctrine to the Athenian philosophers, he was pronounced to be a babler. This sublime and consoling truth, however, is put beyond all doubt by our Saviour and his apostles.—"The hour is coming," says Jesus, "when all that are in the graves shall hear the voice of the Son of God, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation." "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." "Why should it be thought a thing incredible that God should raise the dead?" "We look for the Saviour, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the energy by which he is able even to subdue all things to himself." "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the

trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—The nature of this change, and the *qualities* of the resurrection-body, are likewise particularly described by Paul in the fifteenth chapter of the first epistle to the Corinthians. "It is sown," or committed to the grave "in corruption; it is raised in *incorruption*,"—liable no more to decay, disease and death, but immortal as its Creator. "It is raised in *Power*,"—indued with strength and vigor incapable of being weakened or exhausted, and fitted to accompany the mind in its most vigorous activities.—"It is raised in *glory*"—destined to flourish in immortal youth and beauty, and arrayed in a splendor similar to that which appeared on the body of Christ when "his face did shine as the sun, and his raiment became white and glittering."—"It is raised a *spiritual* body"—refined to the highest pitch of which matter is susceptible, capable of the most vigorous exertions and of the swiftest movements, indued with organs of perception of a more exquisite and sublime nature than those with which it is now furnished, and fitted to act as a suitable vehicle for the soul in all its celestial services and sublime investigations.

Such is a brief summary of the disclosures which the Christian Revelation has made respecting the eternal destiny of mankind—a subject of infinite importance to every rational being—a subject of ineffable sublimity and grandeur, which throws into the shade the most important transactions, and the most splendid pageantry of this sublunary scene—a subject which should be interwoven with all our plans, pursuits and social intercourses, and which ought never for a moment to be banished from our thoughts.—I shall, therefore, conclude this department of my subject with a remark or two

#### ON THE PRACTICAL INFLUENCE WHICH THE DOCTRINE OF A FUTURE STATE OUGHT TO HAVE UPON OUR AFFECTIONS AND CONDUCT.

When we look around us on the busy scene of human life, and especially when we contemplate the bustle and pageantry which appear in a populous city, we can scarcely help concluding, that the great majority of human beings that pass in review before us, are acting as if the present world were their everlasting abode, and as if they had no relation to an invisible state of existence. To indulge in sensual gratifications, to acquire power, wealth and fame, to gratify vanity, ambition and pride, to amuse themselves with pictures of fancy, with fantastic exhibitions, theatrical scenes and vain shows, and to endeavor to banish every thought of death and eternity from the mind, appear to be in their view the great and ultimate ends of existence. This is the case, not merely of those who openly avow themselves "men of the world," and call in question the reality of a future existence; but also of thousands who regularly frequent our worshipping assemblies, and profess their belief in the realities of an eternal state. They listen to the doctrines of eternal life, and of future punishment, without attempting to question either their reality or their importance, but as soon as they retire from "the place of the holy," and mingle in the social circle, and the bustle of business, every impression of invisible realities evanishes from their minds, as if it had been merely a dream or a vision of the night. To cultivate the intellectual faculties, to aspire after moral excellence, to devote the active powers to the glory of the

Creator, and the benefit of mankind; to live as strangers and pilgrims upon earth, to consider the glories of this world as a transient scene that will soon pass away, and to keep the eye constantly fixed on the realities of an immortal life—are characteristics of only a comparatively small number of individuals scattered amidst the swarming population around us, who are frequently regarded by their fellows as a mean-spirited and ignoble race of beings. Though death is making daily havoc around them, though their friends and relatives are, year after year, dropping into the grave, though poets and orators, princes and philosophers, statesmen and stage-players, are continually disappearing from the living world; though sickness and disease are raging around and laying their victims of every age prostrate in the dust, and though they frequently walk over the solemn recesses of the burying ground, and tread upon the ashes of “the mighty man, and the man of war, the judge and the ancient, the cunning artificer, and the eloquent orator,”—yet they prosecute the path of dissipation and vanity with as much keenness and resolution, as if everything around them were unchangeable, and as if their present enjoyments were to last forever.

If this representation be founded on fact, we may assuredly conclude, that the great bulk of mankind have no fixed belief of the reality of a future world, and that more than the one half of those who profess an attachment to religion, are as little influenced in their general conduct by this solemn consideration, as if it were a matter of mere fancy, or of “doubtful disputation.” It is somewhat strange, and even paradoxical, that, amidst the never-ceasing changes which are taking place among the living beings around us, men should so seldom look beyond the grave to which they are all advancing, and so seldom make inquiries into the certainty and the nature of that state into which the tide of time has carried all the former generations of mankind. If a young man were made fully assured that at the end of two years, he should obtain the sovereignty of a fertile island in the Indian ocean, where he should enjoy every earthly pleasure his heart could desire,—his soul would naturally bound at the prospect, he would search his maps to ascertain the precise position of his future residence, he would make inquiries respecting it of those travelers who had either visited the spot or passed near its confines; he would ruse with avidity the descriptions which geographers have given of its natural scenery, its soil and climate, its productions and inhabitants; and, before his departure, he would be careful to provide everything that might be requisite for his future enjoyment. If a person, when setting out on a journey which he was obliged to undertake, were informed that his road lay through a dangerous territory, where he should be exposed, on the one hand, to the risk of falling headlong into unfathomable gulfs, and, on the other, to the attacks of merciless savages,—he would walk with caution, he would look around him at every step, and he would welcome with gratitude any friendly guide that would direct his steps to the place of his destination. But, in relation to a future and invisible world, there exist, in the minds of the bulk of mankind, a most unaccountable apathy and indifference; and not only an indifference, but, in many instances, a determined resolution not to listen to anything that may be said respecting it. To broach the subject of immortality, in certain convivial circles, would be considered as approach-

ing to an insult; and the person who had the hardihood to do so, would be regarded as a rude, sanctimonious intruder. How unaccountably foolish and preposterous is such a conduct! especially when we consider that those very persons who seem to be entirely regardless whether they shall sink into the gulf of annihilation, or into the regions of endless perdition, will pass whole days and nights in chagrin and despair for the loss of some employment, for a slight affront, or for some imaginary reflection on their reputation and honor!

Were it necessary to bring forward additional proofs that the greater part of mankind have no belief in a future state, or, which amounts nearly to the same thing, that it has no influence whatever on the general tenor of their thoughts and actions—the prominent features of their conduct afford abundant evidence of this melancholy truth. Would a man, who firmly believes that he is destined to an everlasting state, pass fifty or sixty years of his life without spending one serious thought about that unknown futurity into which he is soon to enter, or making the least inquiry respecting its nature and employments? Would he toil from morning to night, with incessant care, to lay up a few fleeting treasures, and never spend a single hour in considering what preparations are requisite, for an endless existence? Would he spurn at that book which has unveiled the glories and the terrors of eternity, and “brought life and immortality to light?” Would he sneer at the person who is inquiring the way to a blessed immortality, and count him as an enemy when he wished to direct his attention to the concerns of an unseen world? Can that man be supposed to believe that a crown of glory awaits him in the heavens, whose whole soul is absorbed in the pursuits of ambition, and who tramples on every principle of truth and justice, in order to gain possession of a post of opulence and honor? Can those parents believe that in heaven there is “a treasure that fadeth not,” while they teach their children to conclude, that the acquisition of a *fortune*, and the favor of the great, are the grand objects to which they should aspire? Can that old hoary-headed votary of pleasure consider himself as standing on the verge of an eternal world, who still indulges himself in all the fashionable follies and frivolities of the age, and never casts an eye beyond the precincts of the grave? Can that hard-hearted worldling, who shuts his ears at the cry of the poor and needy and who grasps his treasures with eagerness even amidst the agonies of dissolution—believe that “a recompense of reward” awaits the benevolent “at the resurrection of the just?” Can that man be impressed with the solemnities of the eternal world, who, the moment after he has committed the remains of a relative to the grave, violates every humane and friendly feeling, and for the sake of a few paltry pounds or shillings, deprives the widow and the orphan of every earthly enjoyment? Can that courtly sycophant, who is continually hunting after places and pensions, fawning upon his superiors, and whose whole life is a continued course of treachery, adulation and falsehood—believe that “all liars shall have their portion in the lake that burneth with fire and brimstone?” Can that thoughtless debauchee believe that future punishment awaits the workers of iniquity, who runs from one scene of dissipation to another, who wastes his time in folly and extravagance, and whose life is but one continued crime? Or can we even suppose that that clergyman, who is unremittingly aspiring after preferment, who is

mercilessly fleecing his flock, yet neglecting their instruction, and engaged in incessant litigations about some paltry tithes, seriously believes, that the treasures of this world are unworthy to be compared with that "exceeding great and eternal weight of glory which is about to be revealed in the life to come?" Such conduct plainly indicates, whatever professions certain descriptions of these characters may make, that the solemn realities of the eternal world have no more practical influence on their minds than if they regarded them as unsubstantial phantoms, or as idle dreams.

The doctrine of a future state is not a mere speculative proposition, to serve as a subject of metaphysical investigation, or to be admitted merely to complete a system of philosophical or theological belief. It is a truth of the highest *practical importance*, which ought to be interwoven with the whole train of our thoughts and actions. Yet how many are there, even of those who bear the Christian name, who are incessantly engaged in boisterous disputes respecting the nature of *faith*, who have never felt the influence of that faith which is "the confident expectation of things hoped for, and the conviction of things which are not seen," and which realizes to the mind, as if actually present, the glories of the invisible world! If we really believe the doctrine of immortality, it will manifest itself in our thoughts, affections and pursuits. *It will lead us to form a just estimate of the value of all earthly enjoyments.* For, in the light of eternity, all the secular pursuits in which men now engage, appear but as vanity, and all the dazzling objects which fascinate their eyes, as fleeting shadows. A realizing view of an eternal state dissipates the illusion which the eye of sense throws over the pageantry and the splendors of this world, and teaches us that all is transitory and fading, and that our most exquisite earthly enjoyments will ere long be snatched from our embrace. For, not a single mark of our sublunary honors, not a single farthing of our boasted treasures, not a single trace of our splendid possessions, nor a single line of the beauty of our persons, can be carried along with us to the regions beyond the grave. *It will stimulate us to set our affections on things above, and to indulge in heavenly contemplations.* "Where our treasure is, there will our hearts be also." Rising superior to the delights of sense, and to the narrow boundaries of time, we will expatiate at large in those boundless regions which eye hath not seen, and contemplate, in the light of reason and of revelation those scenes of felicity and grandeur, which will burst upon the disembodied spirit, when it has dropped its earthly tabernacle in the dust. Like Seneca, when he contemplated, in imagination, the magnitude and beauty of the orbs of heaven, we will look down, with a noble indifference, on the earth as a scarcely distinguishable atom, and say, "Is it to this little spot that the great designs and vast desires of men are confined? Is it for this there is such disturbance of nations, so much carnage, and so many ruinous wars? O folly of deceived men! to imagine great kingdoms in the compass of an atom, to raise armies to divide a *point* of earth with their swords! It is just as if the *ants* should divide their molehills into provinces, and conceive a field to be several kingdoms, and fiercely contend to enlarge their borders, and celebrate a triumph in gaining a foot of earth, as a new province to their empire." In the light of heaven all sublunary glories fade away, and the mind is refined and ennobled, when, with the eye of faith, it pene-

trates within the veil, and describes the splendors of the heaven of heavens.

Again, if we believe the doctrine of immortality, we will be careful to avoid those sins which would expose us to misery in the future world, and to cultivate those dispositions and virtues which will prepare us for the enjoyment of eternal felicity. Between virtue and vice, sin and holiness, there is an essential and eternal distinction; and this distinction will be fully and visibly displayed in the eternal world. He whose life is a continued scene of vicious indulgence, and who has devoted himself to "work all manner of uncleanness with greediness," becomes, by such habits, "*a vessel of wrath fitted for destruction;*" and, from the very constitution of things, there is no possibility of escaping misery in the future state, if his existence be prolonged. Whereas, he who is devoted to the practice of holiness, who loves his Creator with supreme affection, and his neighbor as himself, who adds to his faith "virtue, knowledge, temperance, patience, brotherly-kindness, and charity," is, by such graces, rendered fit for everlasting communion with the Father of spirits, and for delightful association with all the holy intelligences that people his immense empire. Again, the belief of a future world should excite us to the exercise of *contentment*, and *reconcile our minds to whatever privations or afflictions Providence may allot to us* in the present world. "For the sufferings of the present time are not worthy to be compared with the glory which is to be revealed." If we believe that the whole train of circumstances connected with our present lot, is arranged by Infinite Wisdom and benevolence, everything that befalls us here must have a certain bearing on the future world, and have a tendency to prepare us for engaging in its exercises and for relishing its enjoyments. In short, if we recognize the idea of an immortal life, we will endeavor to acquire clear and comprehensive views of its nature, its pleasures, and its employments. We will not rest satisfied with vague and confused conceptions of celestial bliss; but will endeavor to form as precise and definite ideas on this subject as the circumstances of our sublunary station will permit. We will search the Oracles of Divine Revelation, and the discoveries of science, and endeavor to deduce from both the sublimest conceptions we can form of the glories of that "inheritance which is incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for the faithful."

In a word, if our minds are as deeply impressed with this subject as its importance demands, we shall experience feelings similar to those which affected the mind of Hieronymus when he contemplated the dissolution of the world, and the solemnities of the last judgment.—"Whether I eat or drink, or in whatever other action or employment I am engaged, that solemn voice always seems to sound in my ears; 'Arise ye dead and come to judgment!'—As often as I think of the day of judgment, my heart quakes, and my whole frame trembles. If I am to indulge in any of the pleasures of the present life, I am resolved to do it in such a way, that the solemn realities of the future judgment may never be banished from my recollection."\*

\* Sive comedam, sive bibam, sive aliquid aliud faciam, semper vox illa in auribus meis sonare videtur: Surgite Mortui, et venite ad judicium. Quoties diem judicii cogito, totus corde et corpore contremisco. Si qua enim presentis vite est lætitia, ita agenda est, ut nunquam amaritudo futuri judicii recedat a memoria.

## PART II.

### ON THE CONNECTION OF SCIENCE WITH A FUTURE STATE.

A GREAT outcry has frequently been made, by many of those who wish to be considered as pious persons, about the *vanity of human science*. Certain divines in their writings, and various descriptions of preachers in their pulpit declamations, not unfrequently attempt to embellish their discourses, and to magnify the truths of scripture, by contrasting them with what they are pleased to call "the perishing treasures of scientific knowledge." "The knowledge we derive from the Scriptures," say they, "is able to make us wise unto salvation; all other knowledge is but comparative folly. The knowledge of Christ and him crucified will endure forever; but all human knowledge is transitory, and will perish forever when this world comes to an end. Men weary themselves with diving into human science, while all that results to them is vanity and vexation of spirit. Men may become the greatest philosophers, and have their understandings replenished with every kind of human knowledge, and yet perish forever. What have we to do with the planets and the stars, and whether they be peopled with inhabitants? Our business is to attend to the salvation of our souls."

Now, although some of the above, and similar assertions, when properly modified and explained, may be admitted as true, the greater part of them, along with hundreds of similar expressions, are either ambiguous or false. But, although they were all admitted as strictly true, what effect can the frequent reiteration of such comparisons and contrasts have on the mass of the people to whom they are addressed, who are already too much disinclined to the pursuit of general knowledge—but to make them imagine, that it is useless, and in some cases dangerous, to prosecute any other kind of knowledge than what is derived *directly* from the Scriptures? And what is the knowledge which the great majority of those who attend the public services of religion have acquired of the contents of the sacred oracles? It is too often, I fear, exceedingly vague, confused and superficial; owing, in a great measure, to the want of those habits of mental exertion, which a moderate prosecution of useful science would have induced.

Such declamations as those to which I have now adverted, obviously proceed from a very limited sphere of information and a contracted range of thought. It is rather a melancholy reflection, that any persons, particularly preachers of the gospel, should endeavor to apologize for their own ignorance by endeavoring to undervalue what they acknowledge they never have acquired, and therefore, cannot be supposed to understand and appreciate. For, although several well-informed and judicious ministers of religion, have been led, from the influence of custom, and from copying the expressions of others, to use a phraseology which has a tendency to detract from the utility of scientific knowledge, yet it is generally

the most ignorant, those whose reading and observation have been confined within the narrowest range, who are most forward in their bold and vague declamations on this topic. We never find, in any part of the Sacred Records, such comparisons and contrasts as those to which I allude. The inspired writers never attempt to set the *word* of God in opposition to his *works*, nor attempt to deter men from the study of the wonders of his creation, on the ground that it is of less importance than the study of his word. On the contrary, they take every proper opportunity of directing the attention to the mechanism and order, the magnificence and grandeur of the visible world; and their devotional feelings are kindled into rapture by such contemplations. When the Psalmist had finished his survey of the different departments of nature, as described in the civ. Psalm, he broke out into the following devotional strains: "How manifold are thy works, O Lord! in wisdom hast thou made them all: the earth is full of thy riches, so is the great and wide sea. The glory\* of the Lord shall endure forever, the Lord shall rejoice in all his works. I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being." For the visible works of God display the same essential attributes of Deity, and of his superintending providence, as the revelations of his word; and it is one great design of that word to direct men to a rational and devout contemplation of these works in which his glory is so magnificently displayed. And, therefore, to attempt to magnify the word of God by degrading his works, or to set the one in opposition to the other, is to attempt to set the Deity in opposition to himself, and to prevent mankind from offering a certain portion of that tribute of adoration and thanksgiving which is due to his name.

It is true, indeed, that the mere philosopher has frequently been disposed to contemplate the universe as if it were a self-acting and independent machine. He has sometimes walked through the magnificent scenes of creation, and investigated the laws which govern the motions of the celestial orbs, and the agencies which produce the various phenomena of our sublunary system, without offering up that tribute of thanksgiving and praise which is due to the great First Cause, or feeling those emotions of adoration and reverence which such studies have a tendency to inspire. But it is no less true, that the mere theologian has, likewise, not unfrequently, walked through the field of revelation, studied its doctrines and facts, and moral requisitions, written volumes in support of its heavenly origin, and defended its truths against the cavils of adversaries, without feeling that supreme love to God and affection toward his

\* That is, the display of the Divine perfections in the material world, as the connection of the passage plainly intimates.



neighbor which it is the great object of the Scriptures to produce, and displaying a disposition and conduct directly repugnant to its holy precepts. An argument founded on the impiety of certain pretended philosophers, to dissuade us from the study of the material world, would, therefore, be equally powerful to deter us from the study of divine revelation, when we consider that many who profess to receive its doctrines live in open defiance of its most sacred requisitions. In both cases, such examples merely show, that man is a frail inconsistent being, and too frequently disposed to overlook his Creator, and to wander from the source of happiness.

In a work entitled, "*The Christian Philosopher*," I have endeavored to illustrate this subject at considerable length, and to show, that the investigation of the works of creation, under the guidance of true science, has a tendency to expand our conceptions of the power, wisdom, benevolence, and superintending providence of God, —and that the various sciences and the inventions of art may be rendered subservient in promoting the objects of true religion, and diffusing its influence among the nations.—At present, I shall confine my views, in the few following remarks, to the illustration of the following position—"That science has a relation to a future state."

It is a very vague, and, in many points of view, a false assertion, which has so frequently been reiterated—that, what is generally termed human knowledge, or the sciences, have no connection with an immortal existence, and that they will be of no utility whatever when this world comes to an end.—Truth, of every description, is, from its very nature, eternal and unchangeable; and, consequently, it cannot be supposed a preposterous opinion, that the established principles of several of our sciences will be the basis of reasoning and of action in a future state as well as in the present. That a whole is greater than any of its parts; that the three angles of a triangle are equal to two right angles; that the sides of a plane triangle are to one another, as the sides of the angles opposite to them; these and many similar propositions are equally true in heaven as on earth, and may probably be as useful truths there as in our present abode.

#### OBJECT OF SCIENTIFIC INVESTIGATION.

In order to avoid misconception, and a confusion of thought on this subject, it may not be improper, in the first place, to define and illustrate what is meant by the term *Science*.

Science, in its most general acceptation, denotes *knowledge* of every description; in a more restricted sense, it denotes that species of knowledge which is acquired chiefly by the exercise of the human faculties; and in a still more restricted sense, it denotes that systematic species of knowledge which consists of rule and order,—such as geometry, arithmetic, algebra, natural philosophy, geography, astronomy, chemistry, mineralogy and botany.—In the observations which follow, the term may be taken in any one of these senses; but particularly in the last, which is the most common and appropriate meaning. By means of scientific investigation, the powers of the human mind have been wonderfully strengthened and expanded, and our knowledge of the operations of the Creator extensively enlarged. Science has enabled us to transport ourselves from one continent to another, to steer our course through the pathless ocean, and to survey all the variety of scenery which the terraqueous globe displays; it

has taught us to mount upward to the region of the clouds, and to penetrate into the bowels of the earth, to explore the changes which the earth has undergone since the period of its creation. It has laid open to our view the nature and constitution of the atmosphere, the principles of which it is composed, and its agency in supporting fire and flame, and vegetable and animal life. On the principles which science has established, we have been enabled to ascertain the distances of many of the heavenly bodies, to compute their magnitudes, and to determine the periods of their revolutions; and by means of the instruments it has invented, we have been enabled to take a nearer survey of distant worlds—to contemplate new wonders of creating power in regions of the sky which lie far beyond the utmost stretch of the unassisted eye,—and to explore those invisible regions, where myriads of living beings are concentrated within the compass of a visible point.—In consequence of such discoveries, we have been enabled to acquire more clear and ample conceptions of the amazing energies of omnipotence, of the inscrutable depths of infinite wisdom, of the overruling providence of the Almighty, of the benevolent care he exercises over all his creatures, and of the unlimited extent of those dominions over which he eternally presides.

The *faculties* by which man has been enabled to make the discoveries to which I have alluded, were implanted in his constitution by the hand of his Creator; and the *objects* on which these faculties are exercised, are the works of the Creator, which, the more minutely they are investigated, the more strikingly do they display the glory of his character and perfections. Consequently, it must have been the intention of the Creator that man should employ the powers he has given him in scientific researches; otherwise, he would neither have endowed him with such noble faculties, nor have opened to his view so large a portion of his empire. Scientific investigations, therefore, are to be considered as nothing less than inquiries into the plans and operations of the Eternal, in order to unfold the attributes of his nature, his providential procedure in the government of his creatures, and the laws by which he directs the movements of universal nature. It is true, indeed, that every one who calls himself a philosopher may not keep this end in view in the prosecution of scientific acquirements. He may perhaps be actuated merely by a principle of curiosity, by a love of worldly gain, or by a desire to acquire reputation among the learned by the discoveries he may bring to light, just in the same way as some theologians are actuated in prosecuting the study of the Christian system. But the discoveries which have been made by such persons, are, notwithstanding, real developments of the plans of the Deity, and open to a devout mind a more expansive view of the power, wisdom, and benevolence of Him who is "wonderful in council, and excellent in working." It is our own fault if we do not derive useful instruction from the investigations and discoveries of philosophy; it is owing to our want of intelligence to discriminate between the experiments of men, and the operations of God, and to the want of that reverence, humility, and devotion, which ought to accompany us in all our studies and contemplations of natural Science, therefore, from whatever motives it may be prosecuted, is, in effect, and in reality, *an inquiry after God*: it is the study of angels and other superior intelligences; and we cannot suppose there is a holy being throughout the universe that is not employed, in one mode or another, in scien-

tific research and investigation; unless we can suppose that there are moral intelligences who are insensible to the displays of the divine glory, and altogether indifferent, whether or not they make progress in the knowledge of their Creator.

OBJECTS ON WHICH THE FACULTIES OF CELESTIAL INTELLIGENCES WILL BE EMPLOYED.

Let us now consider the objects on which the faculties of celestial intelligences will be employed in the way of scientific investigation.

The grand scene of universal nature—that august theater on which the Almighty displays, to countless myriads, his glorious perfections—will remain substantially the same as it is at present, after all the changes in reference to our globe shall have taken place; and the clear and expansive view of its economy, its movements, and its peculiar glories, which will then be laid open to their inspection, will exercise the faculties, and form a considerable portion of the felicity of renovated moral agents.

That the general system of nature will remain materially the same, when the present fabric of our globe is dissolved, may be argued, 1. From the immense number and magnitude of the bodies of which it is composed. In every direction to which we can turn our eyes, the universe appears to be replenished with countless orbs of light, diffusing their splendors from regions immeasurably distant. Nearly one hundred millions of these globes are visible through telescopes of the greatest magnifying power; and it is more than probable, that beyond the reach of the finest glasses that art has ever constructed, thousands of millions exist in the unexplored regions of immensity, which the eye of man, while he remains in this lower world, will never be able to descry. All these luminous globes, too, are bodies of immense magnitude; compared with any one of which, the whole earth dwindles into an inconsiderable ball. It is probable that the smallest of them is at least one hundred thousand times larger than the globe on which we live.—2. All these bodies are *immensely distant from the earth*. Although we could wing our course with a swiftness equal to ten thousand miles a-day, it would require more than five millions of years before we could reach the nearest star; and the more distant of these orbs are placed in regions so immensely distant, that the imagination is bewildered and overpowered when it attempts to grasp the immeasurable extent which intervenes between us and them. This circumstance proves, that these bodies are of an immense size and splendor, since they are visible at such distances; and consequently demonstrates, that each of them is destined, in its respective sphere, to accomplish some noble purpose, worthy of the plans of a Being of infinite wisdom and goodness.—3. The whole of this vast assemblage of suns and worlds has *no immediate connection* with the present constitution and arrangement of our globe. There are no celestial bodies that have any immediate connection with the earth, or direct influence upon it, except the sun, the moon, and several of the planets; and therefore, those more distant orbs, to which I allude, cannot be supposed to be involved in the physical evils which the fall of man has introduced into our world; or to have the least connection with any future change or catastrophe that may befall the terraqueous globe. Though this globe, and “all that it inherits,” were dissolved; yea, although the sun himself and his surrounding planets were set in a blaze, and blotted forever out of creation;

the innumerable and vast bodies which replenish the distant regions of the universe, would still exist, and continue to illuminate the voids of creation with undiminished splendor.

EXTENT OF THE GENERAL CONFLAGRATION.

From the considerations now stated, it is evident, that the changes which are predicted to take place at the general conflagration, will not extend beyond the environs of our globe, or at farthest, beyond the limits of the solar system. There is, indeed, no reason to conclude, that they will extend beyond the terraqueous globe itself and its surrounding atmosphere; for since all the revelations of Scripture have a peculiar reference to the inhabitants of this globe, the predicted changes which are to take place in its physical constitution, at the close of the present economy of Providence, must be considered as limited to the same sphere. As the world was formerly destroyed by a deluge of waters, in consequence of the depravity of man, so its destruction by fire will take place, for the same reason, in order that it may be purified from all the effects of the *curse* which was originally pronounced upon the ground for man's sake, and restored to its former order and beauty. But there is not the smallest reason to conclude, either from Scripture or the general constitution of the universe, that this destruction will extend beyond that part of the frame of nature which was subjected to the curse, and is physically connected with the sin of man; and consequently, will be entirely confined to certain changes which will be effected throughout the continents, islands, and oceans, and in the higher and lower regions of the atmosphere.

This appears to be the sense in which the most judicious expositors of Scripture interpret those passages which have a particular reference to this event. Dr. Guise, in his “Paraphrase on the New Testament,” interprets 2 Peter iii. 7, 12, precisely in this sense: “When that final decisive day of the Lord Jesus shall come,—the *aerial heavens*, being all in a flame, shall be destroyed, and the constituent principles of the atmosphere, together with the earth and all things in it, shall be melted down by an intense dissolving heat into a confused chaos, like that out of which they were originally formed.” And in a note on this paraphrase he remarks, “By the *heavens* is meant here the *aerial heavens*. For the heavens and the earth are here spoken of in opposition to those of the old world, which could mean nothing more than the earth and its former atmosphere, the state of which underwent a great alteration by the flood.”—“By the *heavens and the earth*, in such passages as these,” says the learned Dr. Mede, “is to be understood, that part of nature which was subjected to the curse, or that is inhabited by Christ's enemies, and includes in it the earth, water, and air, but not the heavenly bodies, which are not only at a vast distance from it, but it is little more than a point, if compared to them for magnitude.”—Dr. Dwight, when adverting to this subject, expresses the same sentiment: “The phrase *heavens and earth* (says he), in Jewish phraseology, denoted the universe. In the present case, however (2 Peter iii. 10, 12, 13), the words appear to be used with a meaning less extended, where it is declared, that that which is intended by both terms, shall be consumed, dissolved, and pass away. This astonishing event, we are taught shall take place at the final judgment; and we have no hint in the Scriptures, that the judgment will involve any other beings beside angels and men.”

From the preceding considerations, it is obvious, that when the inspired writers use such expressions as these,—“The stars shall fall from heaven,” “the powers of heaven shall be shaken,” and, “the heaven departed as a scroll,” they are to be understood not in a *literal* but in a *figurative* sense, as denoting changes, convulsions, and revolutions in the moral world. And when, in reference to the dissolution of our globe and its appendages, it is said, that “the heavens shall pass away with a mighty noise,” the aerial heaven, or the surrounding atmosphere is to be understood. How this appendage to our world may be dissolved, or pass away *with a mighty noise*, it is not difficult to conceive, now that we have become acquainted with the nature and energies of its constituent parts. One essential part of the atmosphere contains the principle of flame; and if this principle were not counteracted by its connection with another ingredient, or were it let loose to exert its energies without control, instantly one immense flame would envelope the terraqueous globe, which would set on fire the foundations of the mountains, wrap the ocean in a blaze, and dissolve, not only coals, wood, and other combustibles, but the hardest substances in nature. It is more than probable, that when the last catastrophe of our globe arrives, the oxygen and nitrogen, or the two constituent principles of the atmosphere, will be separated by the interposition of Almighty power. And the moment this separation takes place, it is easy to conceive, that a tremendous concussion will ensue, and the most dreadful explosions will resound throughout the whole of the expanse which surrounds the globe, which will stun the assembled world, and shake the earth to its foundations. For, if, in chemical experiments conducted on a small scale, the separation of two gases, or their coming in contact with the principle of flame, is frequently accompanied with a loud and destructive explosion,—it is impossible to form an adequate idea of the loud and tremendous explosions which would ensue *were the whole atmosphere at once dissolved*, and its elementary principles separated from each other and left to exert their native energies. A sound as if creation had burst asunder, and accompanied the next moment with a universal blaze, extending over sea and land, would present a scene of sublimity and terror, which would more than realize all the striking descriptions given in Scripture of this solemn scene.

Again, when in reference to this tremendous event, it is said, that “the earth and the heaven fled away” (Rev. xx. 11), we are not to imagine, that the distant bodies of the universe shall be either annihilated or removed from the spaces they formerly occupied; but that all sublunary nature shall be thrown into confusion and disorder, and that the celestial orbs, during this universal uproar of the elements, will be eclipsed from the view, and appear as if they had fled away. The appearance of the heavens whirling with a confused and rapid motion, at this period, would be produced, were the Almighty (as will probably be the case) suddenly to put a stop to the diurnal rotation of the earth, or to increase the rate of its motion; in which case, the celestial luminaries would appear either to stop in their courses, or to be thrown into rapid and irregular agitations. And the appearance of the heavens in reality receding from the view, would be produced, were the earth to leave its present station among the planets, and to be impelled with a rapid motion toward the distant parts of the solar system, or beyond its boundaries; in which case,

the sun would appear to fly off with a rapid motion to a distant part of space, until he had diminished to the size of a twinkling star, and the moon and the nearest planets would, in a short time, entirely disappear.—Whether these suppositions exactly correspond with the arrangements which Divine Wisdom has made in reference to the general conflagration, I do not take upon me positively to determine. But I have stated them in order to show, that all the descriptions contained in Scripture, of the dissolution of our globe, and of the circumstances connected with it, can be easily accounted for, and may be fully realized, without supposing any change to take place in the universe beyond the limits of the earth and its atmosphere.

To suppose, as some have done, that the whole fabric of creation will be shattered to pieces, that the stars will literally fall from their orbs, and the material universe be blotted out of existence, is a sentiment so absurd and extravagant and so contrary to the general tenor of Scripture, and the character of God, that it is astonishing it should ever have been entertained by any man, calling himself a divine or a Christian preacher.\* I have already had occasion to remark, that there is no example of annihilation, or entire destruction of material substances, to be found in the universe, and that it is to the last degree improbable, that any one particle of matter which now exists will ever be completely destroyed, however numerous the changes that may take place in the universe.† We have no reason to believe, that even those changes to which our world is destined, at the general conflagration, will issue in its entire destruction. The materials of which the earth and its atmosphere are composed, will still continue to exist after its present structure is deranged, and will, in all probability, be employed in the arrangement of a new system, purified from the physical evils which now exist, and which may continue to flourish as a monument of divine power and wisdom, throughout an indefinite lapse of ages.

In accordance with these sentiments, we find the inspired writers asserting the stability and perpetuity of the material universe. In a passage formerly alluded to, the Psalmist, after having contemplated the scenes of the material creation, declares, in reference to these visible manifestations of the divine perfections,—“The glory of the Lord shall endure forever, the Lord shall rejoice in all his works.” And the Apostle Peter, when describing the dissolution of the elementary parts of our globe, intimates, at the same time, the continued existence of the visible fabric of nature. “We look,” says he, “for new heavens and a new earth, wherein dwelleth righteousness.” The same truth is incidentally declared in many

\* As a specimen of the vague and absurd declamations on this subject, which have been published both from the pulpit and the press, the following extract from a modern and elegantly printed volume of sermons may suffice.—“The blast of the seventh trumpet thundering with terrific clangor through the sky, and echoing from world to world, shall fill the universe, and time shall be no more! The six trumpets have already sounded: when the seventh shall blow, a total change shall take place throughout the creation; the vast globe which we now inhabit shall dissolve, and mingle with yon beauteous azure firmament, with sun, and moon, and all the immense luminaries flaming there, *in one undistinguished ruin*; all shall vanish away like a fleeting vapor, a visionary phantom of the night, and *not a single trace of them be found!* Even the last enemy, Death, shall be destroyed, and time itself shall be no more!” &c. &c. When such bombastic rant is thundered in the ears of Christian people, it is no wonder that their ideas on this subject become extremely incorrect, and even extravagantly absurd.

† See Sect. x, page 33.

other portions of Scripture. In the prophecies respecting the Messiah and the duration of his kingdom, it is declared, that "His name shall endure forever, his name shall be continued *as long as the sun*. His seed shall endure forever, and his throne *as the sun before me*;" which expressions evidently imply that the sun will not be blotted out of creation, but continue to hold a station in the universe as long as the Redeemer and his subjects exist. It is also stated, in reference to the same illustrious personage, "His seed will I make to endure forever, and his throne *as the days of heaven*;" which intimates, that the heavens will endure as long as the government of Immanuel. In reference to the stability and perpetuity of the celestial luminaries, it is declared, that "Jehovah *nath prepared his throne in the heavens*." And when the Psalmist calls upon all the beings in the universe to celebrate the praises of the Creator, he says, in reference to the orbs of heaven, "Praise ye him, sun and moon, praise him all ye stars of light—Let them praise the name of the Lord; for he commanded, and they were created. *He hath also established them forever and ever; he hath made a decree which shall not pass*;"\* which expressions evidently imply, that, whatever changes may happen in particular systems, the great body of the celestial orbs, which constitute some of the grandest scenes of the universe, will remain stable and permanent as the throne of the Eternal.—But, not to multiply quotations,—the following declaration of Jehovah by the prophet Jeremiah, is quite decisive on this point. "Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night: The Lord of Hosts is his name. *If these ordinances depart from before me, saith the Lord*, then the seed of Israel also shall cease from being a nation before me forever,"† which words plainly imply, that if these luminaries continue in existence, the accomplishment of the divine promise is secured to all the spiritual seed of Israel; but should they be blotted out of creation, or depart from before Jehovah, the happiness of the "ransomed of the Lord," and their relation to him as the source of their felicity, would be terminated forever. And have not these luminaries continued in their stations, since the prediction was announced, during a period of more than two thousand years? And do they not still shine with undiminished luster? Yes, and they will still continue to display the glory of their Creator, while countless ages are rolling on. Hence it is declared, with respect to the "saints of the Most High," "They that be teachers of wisdom shall shine as the brightness of the firmament, and they that turn many to righteousness, *as the stars forever and ever*."

In short, when we consider the boundless extent of the starry firmament, the scenes of grandeur it displays, the new luminaries, which, in the course of ages, appear to be gradually augmenting its splendor, and the countless myriads of exalted intelligences which doubtless people its expansive regions—when we consider that it constitutes the principal portion of the empire of the Eternal, the most astonishing scene of his operations, and the most striking display of his omnipotence and wisdom,—it would be one of the most extravagant notions that can possibly be entertained, and inconsistent with every rational and Scriptural idea we can form of the goodness and intelligence of the Deity, to suppose, that

these vast dominions of his, in which his perfections shine with a splendor so ineffable, will ever be suffered to fall to pieces, or to sink into non-existence. With almost equal reason might we suppose, that the Creator himself would cease to exist; and infinite space be left as a boundless blank without matter and intelligence.

If the considerations now adduced be admitted to have any force, and if the position I have endeavored to establish, cannot be overthrown, either on Scriptural or rational grounds—many of our sermons and poems which profess to give a description of the scenes of the "*Last day*," must be considered as containing a species of bombast which has a tendency to bewilder the mind, and to produce distorted views of the perfections of the Creator, and of the wise arrangements he has established in the system of the universe. A celebrated poet, when expatiating on this subject, in order to give effect to his descriptions, breaks out into the following extravagant exclamations, when alluding to the starry firmament:

"How far from east to west? The lab'ring eye  
Can scarce the distant azure bounds descry—  
So vast, this world's a grain; yet myriads grace  
With golden pomp the throng'd ethereal space.  
How great, how firm, how sacred all appears!  
How worthy an immortal round of years!  
*Yet all must drop, as autumn's sickliest grain,  
And earth and firmament be sought in vain.*  
Time shall be slain, all nature be destroy'd,  
*Nor leave an atom in the mighty void.*  
One universal ruin spreads abroad,  
Nothing is safe beneath the throne of God."

Again,

"The flakes aspire, and make the heavens their prey;  
The sun, the moon, the stars, all melt away;  
All, all is lost, no monument, no sign,  
Where once so proudly blaz'd the gay machine," &c.

If such descriptions were to be literally realized, *a resurrection from the dead would be an absolute impossibility*—the universe would be reduced to an immense blank—and the visible glories of the Creator, by which alone his perfections are recognized by finite intelligences, would be eclipsed in the darkness of eternal night. Poetical scraps of this description, are, however, frequently reiterated by flaming orators, in order to give effect to their turgid declamations, while they have no other tendency than to lead their hearers into a maze of error and extravagancy, to prevent them from thinking soberly and rationally on the scenes predicted in Scripture, and to excite the sneer of philosophical infidels.

The only passage of Scripture which, at first view, seems to militate against the position I have endeavored to establish, is that contained in Psalm cii. 25, 26. "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands: they shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same," &c. Some commentators, as Mr. Pierce and others, suppose, that by "the earth and heavens," in this passage, are to be understood, *governments, or civil and ecclesiastical states*, as these words, in their figurative sense, sometimes denote. But this does not appear to be the sense in which they are here used. Taken in their literal sense, they may refer to the same objects and events alluded to by the Apostle Peter, in his Second Epistle, chap. iii. 7, 10, formerly explained; namely, to the dissolution of the earth and the *aerial heavens*, at the close of time. But, supposing that the words were taken in their most extensive sense, as denoting *the whole fabric of the material universe*, it would not in the least invalidate the

\* See Psalm lxxii. 17; lxxxix. 36, &c.; ciii. 19; cxlviii. 3—7.

† Jeremiah xxxi. 35, 36.

proposition I am now supporting. The main design of the passage is to assert the eternity and immutability of God, in opposition to the mutable nature of created beings. All material things are liable to change; but *change* does not imply *destruction* or *annihilation*. When it is said, "the righteous *perish* and no man layeth it to heart;" and "they that are far from God shall *perish*," it is not to be understood, that either the one or the other shall be blotted out of existence. So, when it is said that the heavens and the earth shall *perish*, a change or revolution is implied, but not an entire destruction. It is farther said, "As a vesture they shall be folded up," &c. This appears to be spoken in allusion to the custom which obtains in the Eastern nations, among the grandees, of frequently changing their garments as a mark of respect; and seems to import, the *ease* and *celerity* with which the Divine Being can accomplish important changes in the universe. He can accomplish the revolutions of worlds and of systems with an ease similar to that of a prince changing his apparel, or laying aside his vestments. But his changing any particular system from its original state, implies only his opening a new scene, and varying the course of his dispensations in relation to a certain order of his creatures. Nor does the passage under consideration lead us to conclude, that the changes alluded to shall all take place throughout the whole universe *at the same period*, but they may be considered as happening at different periods throughout the lapse of infinite duration, according to the designs which his wisdom has determined to accomplish.

That all material objects are subject to decomposition and changes, we have abundance of evidence in every department of nature. With respect to the earth on which we tread, we perceive the soil in the higher grounds gradually washed down by the action of winds and rains, and carried by the rivers to the bed of the ocean. Banks are accumulating at the mouths of rivers, and reefs in the midst of the seas, which are the terror of mariners and obstructious to navigation. In every pit and quarry, and on the face of every crag and broken precipice, we perceive the marks of disorder, and the effects of former changes and convulsions of nature; while around the bases of volcanic mountains, we behold cities buried under a mass of solid lava, orchards and vineyards laid waste, and fertile fields transformed into a scene of barrenness and desolation. Observation likewise demonstrates, that even the luminaries of heaven are not exempted from revolutions and changes. The law of gravitation, which extends its influence through all the celestial orbs, has a tendency, in the course of ages, to draw together all the spacious globes in the universe, and to condense them into one solid mass; and, were it not for the counteracting and sustaining hand of God, this effect, at some distant period in duration, would inevitably take place, and creation be reduced to one vast and frightful ruin. Many of the stars are ascertained to be subjected to periodical changes, varying their luster, and appearing and disappearing at certain intervals; while others, which formerly shone with superior brilliancy, have gradually disappeared, and their place in the heavens is no longer to be found. Other stars, unknown to the ancients and to preceding observers, have made their appearance in modern times; and various nebulous spots, in the distant regions of space, appear to be increasing both in luster and extent. These, and many other similar facts, indicate changes and revolutions as great, and even much greater than

those which are predicted to befall the earth when its atmosphere shall be dissolved, its "elements melt with fervent heat," and a new world rise out of its ruins. It is probable, that, in the lapse of infinite duration, all the systems which now exist, some at one period and some at another, will undergo changes and transformations which will astonish the intelligent creation, and open new and sublimer scenes of divine operation to an admiring universe. But such changes will be altogether different from annihilation or utter destruction—altogether different from the ideas embodied in the language of poets, when they tell us that "not one atom shall be left in the mighty void," and that "earth and firmament will be sought in vain." Those stars which appeared, the one in 1572, and the other in 1604, which shone with a brightness superior to Venus, and afterward disappeared, we have no reason to believe, are blotted out of creation. They may either have been changed, from flaming suns, to opaque globes like the planets, and may still be existing in the same region of space; or they may have been carried forward with a rapid motion, to a region of the universe altogether beyond the utmost limits of our vision, or some other transformation, beyond the reach of human conception, may have been effected. For the annihilation of matter appears to form no part of the plan of the Creator's arrangements; at least, we have no proof of it, in any one instance, and the very idea of it seems to imply an inconsistency, which is repugnant to what we already know of the divine character and operations.

Such changes, then, so far from diminishing the visible glory of the universe, will present to the view of the intelligent creation a *greater variety of sublime scenery* than if all things "continued as they were from the beginning of the creation," and will exhibit the attributes of the Almighty in all their varied aspects and diversified modes of operation. While they demonstrate the mutable nature of created beings, and the immutability of the Creator, they will enliven the scenes of the universe, and excite the admiration and praises of countless multitudes of enraptured intelligences.

From the considerations now stated, it will follow, that the various relations which now subsist among the great bodies which compose the universe, will not be materially altered by any changes or revolutions which may take place in our terrestrial sphere: nor will the general aspect of creation be sensibly altered by any changes that may occasionally happen among the celestial luminaries. Whatever may be the nature of such changes, or however important they may be to the inhabitants of the systems in which they happen, they bear no sensible proportion to the whole fabric of the universe. Though stars have, at different periods, disappeared from the visible concave of the firmament, and have, doubtless, undergone amazing revolutions, yet the general appearance of the heavens in all ages has been nearly the same, and will probably continue so for an indefinite lapse of ages yet to come. Although our earth were just now transported to a point of space a hundred thousand millions of miles beyond the sphere we presently occupy, the general aspect and the relative positions of the starry orbs, and the figures of the different constellations, would appear, on the whole, the same as they now do when we lift our eyes to the nocturnal sky. The constellations of *Orion* and *Charles's Wain*, for example, would present the same shape, the same number of stars, and the same relations to neighboring constellations, when viewed from a region

1,000,000,000,000\* of miles distant from the earth, as they now do from the sphere in which we are placed.†—Extension, magnitude, relative position, attraction, gravitation, central forces, rectilinear and circular motions, and other properties and relations of matter, will still subsist in the universe, after we are transported to another state and to a different region;—and, consequently the *sciences* founded on the various combinations of these properties and of the laws which govern them, will be cultivated by intelligent beings, and carried forward to that measure of perfection which they cannot attain in the present state; unless we suppose, what is evidently absurd and contrary to Scripture, that our knowledge *will be more limited* in the future, than in the present world.

For example, the laws which direct the motions of falling bodies, the appearances produced by bodies in the heavens moving with different degrees of velocity, the apparent motions of the sun and of the starry heavens, and the general principles of geography and astronomy, on the planet Jupiter, or any other similar globe, with the exception of a few local modifications, are materially the same as on the surface of the earth;—which is evident from the consideration of his spheroidal figure, his diurnal and annual motions, and from the consideration that gravitation is regulated by the same general laws on that body, and on similar globes, as on the surface of the earth or the moon.—The laws of *vision*, and the nature and properties of *light* and *colors*, are essentially the same throughout all that portion of the universe which lies within the sphere of our observation; and we have no reason to believe, that the general laws of the universe will be unhinged for the sake of man, or on account of any changes that happen in his present abode, or in reference to his future destination. For, to use the words of a late eminent Scottish philosopher, “The light by which the fixed stars are seen, is the same with that by which we behold the sun and his attending planets. It moves with the same velocity, as we observe by comparing the aberrations of the fixed stars with the eclipses of Jupiter’s satellites. It is refracted and reflected by the same laws. It consists of the same colors. No opinion, therefore, can be formed of the solar light which must not also be adopted with respect to the light of the fixed stars. The medium of vision must be acted on in the same manner by both, whether we suppose it the undulations of an ether, or the emission of matter from the luminous body.”—From these facts we may conclude, that the general and fundamental principles of the science of *Optics* are recognized and acted upon in the remotest regions which the telescope has explored, and from a portion of that knowledge which is possessed by the intelligences which occupy those distant provinces of the Creator’s empire—always, however, making proper allowances for those local varieties and modifications, which must produce an infinite di-

versity of scenery throughout the universe, although the same general laws operate throughout the whole.

What has been now stated in reference to light, gravitation, and other affections of matter, might be extended to various other properties, and to the sciences which have been founded upon them; such as, the pressure and motions of fluids, the properties of gaseous bodies, the phenomena of electricity and magnetism, and all those affinities, decompositions and changes, which are the objects of *chemical* research. For, in a *material* fabric, in whatever portion of space it may be placed, there must, from the very nature of things, be a diversity of objects for the investigation of the naturalist, the chemist, and the philosopher, in which the wisdom and goodness of the Deity will always be displayed. Every system of matter, wherever existing, in infinite space, has a determinate size and figure; it is composed of an infinite number of atoms, variously modified and arranged; it has certain diversities of surface and internal arrangement; it is insensible to certain motions; it stands in certain relations to surrounding bodies, and it is destined to accomplish some wise designs corresponding to the eternal plan of the infinite Creator. There is no portion of organized matter now existing, or which may hereafter exist, but which must be considered in these and similar points of view. Now the object of every rational intelligence, whether designated by the appellations of philosopher, astronomer or chemist, when contemplating any material system, is, or ought to be, to trace the various properties and arrangements which exist in that system, in order to perceive the intelligence, wisdom and benevolence that appear in its construction, and thus to acquire a more correct and comprehensive view of the plans and perfections of his Creator. But such contemplations necessarily suppose, the cultivation of those sciences which will enable him to make such investigations with spirit and effect, without which he would be unable to trace either the qualities and relations of material objects, or to perceive the admirable designs of the all-wise Creator in the works which his almighty power has produced.

#### SCIENCES WHICH WILL BE CULTIVATED IN A FUTURE STATE.

In order to illustrate this subject a little farther, I shall offer a few brief remarks on some of those sciences which will be recognized and prosecuted in a futuro world.

#### ARITHMETIC.

*Arithmetic*, or the knowledge of numbers, and their various powers and combinations, is a science which must be understood in a greater or less degree by all-intelligent beings wherever existing; without some knowledge of which, no extensive progress could be made in the study of the works of God, and in forming just conceptions of the immense number and variety of beings which exist within the limits of his empire. By the application of the science of numbers the bulk of the earth has been ascertained; the distances and magnitudes of many of the heavenly bodies have been computed; the proportion which one part of the universe bears to another has been determined; the inconceivable minuteness of the particles of effluvia, of animals, and of the atoms of light, has been brought within the limits of our contemplation; and we have been enabled to form some

\* That is, a *thousand billions*; a billion being equal to ten hundred thousand millions.

† This will appear quite evident to any one who considers the immense distance of the stars from the earth and from one another. We know, by experience, that a change of place equal to 100 millions of miles, or the diameter of the earth’s annual orbit, produces no sensible difference in the appearance of the starry heavens, and it is certain that if this distance were multiplied by ten hundred thousand, the case would be nearly the same. The nearest star is, at least, 20 billions of miles distant, and remoter stars several thousands of billions; and therefore, the relative positions of bodies so widely dispersed from each other, would not be sensibly altered by a change of place equal in extent to a thousand billions of miles.

faint conceptions of the amazing velocities with which the celestial orbs are carried forward in their courses. The universe presents to our view an assemblage of objects, relations, and movements calculated to draw forth into exercise all the knowledge of numbers we can possibly acquire. We are presented with magnitudes so stupendous, and with spaces and distances so vast, that the mind is obliged to summon up all its powers of calculation, and all its knowledge of proportions, progressions and equations, and to add one known magnitude to another, in a long mental process, before it can approximate to anything like a well defined idea of such sublime and expansive objects; and, after all its mental efforts, computations and comparisons, it is frequently under the necessity of resting satisfied with ideas which are vague, inaccurate, and obscure. With regard to the *multiplicity* and *variety* of the objects which creation contains, our present knowledge of the powers of numbers is altogether inadequate to convey to the mind anything approaching to a distinct and comprehensive conception. The *number* of systems in the heavens which lie within the range of our telescopes, is reckoned to be at least a hundred millions (100,000,000). In the regions of infinite space, beyond the boundaries of all these, it is not improbable, that ten thousand times ten thousand millions of other systems are running their ample rounds. With each of these systems, it is probable, that at least a hundred worlds are connected.\* Every one of these worlds and systems, we have reason to believe, differs from another, in its size, splendor, and internal arrangements, in the peculiar beauties and sublimities with which it is adorned, and in the organization and capacities of the beings with which it is furnished. The immense multitude of rational beings and other existences with which creation is replenished, is an idea which completely overpowers the human faculties, and is beyond the power of our arithmetical notation to express. Even the multiplicity of objects in *one* world or system, is beyond our distinct conception. How very feeble and imperfect conceptions have we attained of the immensity of radiations of light incessantly emitted from the sun and falling upon our globe, and of the innumerable crossings and recrossings of these rays from every object around, in order to produce vision to every beholder! of the incalculable myriads of invisible animalculæ which swim in the waters and fly in the air, and pervade every department of nature; of the particles of vapor which float in the atmosphere, and of the drops of water contained in the caverns of the ocean! of the many millions of individuals belonging to every species of vegetables, of which 50,000 different species have already been discovered, and of the number of trees, shrubs, flowers and plants of every description which have flourished since the creation! of the countless myriads of the lower animals, and of the human species, which have been brought into existence since the commencement of time, and of those which are yet to appear in regular succession until time shall be no more! of the immense variety of movements, adjustments and adaptations connected with the structure of an animal body, of which fourteen thousand may be reckoned as belonging to the system of bones and muscles comprised in the human frame, beside a distinct variety of as numerous adaptations in each of the 60,000 different species of animals

which are already known to exist! of the countless globules contained in the eyes of the numerous tribes of beetles, flies, butterflies, and other insects, of which 27,000 have been counted in a single eye! And, if the multiplicity of objects in one world overwhelms our powers of conception and computation, how much more the number and variety of beings and operations connected with the economy of millions of worlds! No finite intelligence, without a profound knowledge of numbers in all their various combinations, can form even a rude conception of the diversified scenes of the universe; and yet, without some faint conception at least, of such objects, the perfections of the Creator, and the glories of his kingdom cannot be appreciated.

It is evident, therefore, that superior intelligences, such as angels, and redeemed men in a future state, must have their attention directed to the science of numbers, unless we suppose, what is contrary to Scripture, that their knowledge and capacities of intellect will be more limited than ours are in the present state. They may not stand in need of the aids of anything similar to slates, pencils or numerical characters to direct them in their computations, or to give permanency to the results of their arithmetical processes. The various steps of their calculations may be carried forward with inconceivable rapidity, by a mental process which will lead to unerring certainty; but the same general principles on which we proceed in our notations and calculations, must, from the nature of things, be recognized in all their numerical processes and sublime investigations.

The Scriptures occasionally give us some intimations of objects and scenes calculated to exercise the numerical powers of the heavenly inhabitants. When Daniel beheld the vision of the "Ancient of Days" sitting on his throne, a numerous retinue of glorious beings appeared in his train to augment the grandeur of the scene. "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." We are told in the sixty-eighth Psalm, that "the chariots of God are twenty thousand, even many thousands of angels!" and in the Epistle to the Hebrews, we read of "an innumerable company of angels." The apostle John, when narrating his visions of the celestial world, tells us, that he "beheld and heard the voice of many angels round about the throne, and the number of them was ten times ten thousand, and thousands of thousands." And again, "After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds, and people, and tongues—and all the angels stood round about the throne, and fell on their faces and worshiped God." These expressions are the strongest which the inspired writers make use of in order to express a countless multitude of objects; and they lead us to conclude, that, in the heavenly world, vast assemblages of intelligent beings will be occasionally presented to the view; and consequently, a countless variety of scenes, objects and circumstances connected with their persons, stations and employments. And, therefore, if celestial beings were not familiarized with numerical calculations and proportions, such scenes, instead of being contemplated with intelligence and rational admiration, would confound the intellect, and produce an effect similar to that which is felt by a savage when he beholds, for the first time, some of the splendid scenes of civilized life.

It is owing, in a great measure, to ignorance of the powers of numbers, and the mode of applying

\* With the solar system to which we belong, there are connected more than a hundred globes of different sizes, if we take into account the planets both *primary* and *secondary*, and likewise the *comets*.

them, that we find it impossible to convey any distinct ideas of the velocities, distances, and magnitudes of the heavenly bodies to the illiterate ranks of mankind. We are told by travelers, that there are some untutored tribes whose knowledge of numbers is so limited, that they cannot count beyond a *hundred*, and that there are others whose notation is limited to *twenty*, or the number of fingers and toes on their hands and feet. While such ignorance of numbers exists, it is quite evident, that such persons are entirely unqualified for surveying, with an eye of intelligence, the grand and *diversified* operations of the Creator, and for appreciating their number and magnificence. Even the most cultivated minds, from an imperfect knowledge of this subject, find it difficult to form distinct conceptions of the plans of the Creator, and of the various relations which subsist in the universe. After familiarizing our minds to the classification and arrangement of numbers, we can form a tolerable notion of a *thousand*, or even of a *hundred thousand*; but it is questionable, whether we have any distinct and well-defined idea of a *million*, or ten hundred thousand. And if our conceptions of such a number be imperfect, how exceedingly vague must be our ideas of a *thousand millions*, of *billions*, *trillions*, and *quartillions*, when used to express the number or distances of the heavenly bodies?—It is evident, then, that beings of a superior order, or in a higher state of existence, must have a more profound and comprehensive knowledge of numbers than man: in consequence of which they are enabled to survey the universe with more intelligence, and to form more distinct and ample conceptions of the designs and operations of infinite wisdom and omnipotence.

#### MATHEMATICS.

*Mathematics*, including geometry, trigonometry, conic sections, and other branches, is another department of science which will be recognized by superior beings in a future state. It is the science of *Quantity*, and treats of magnitude, or local extension, as lines, surfaces, solids, &c. The demonstrated truths of this science are eternal and unchangeable, and are applicable to the circumstances of all worlds, wherever they may exist, and in every period of duration, so long as the material fabric of the universe remains. Guided by the truths which this science unfolds and demonstrates, we have been enabled to determine the figure and dimensions of the earth, to direct our course from one continent to another across the pathless deep, to ascertain the distance and magnitude of the sun and planets, and the laws which the Almighty has ordained for preserving their order and directing them in their movements; and have been led to form more correct ideas of the immense distances and the vast extent of the starry heavens. It was owing to his profound knowledge of the truths of this science that the illustrious Sir Isaac Newton determined the properties and the composition of light, the causes of the alternate movements of the ocean, and the mechanism of the planetary system; and expanded our views of the grandeur of the universe and the perfections of its Almighty Contriver.

Some of the truths of this science may appear, to a superficial thinker, as extremely trivial, and almost unworthy of regard. The properties of a *triangle*, such as, “that the square of the hypotenuse of a right-angled triangle, is equal to the squares of the other two sides”—“that the three angles of a triangle are equal to two right angles”

—and, “that the sides of a plane triangle are to one another as the sines of the angles opposite to them”—may appear to some minds as more curious than useful, and scarcely deserving the least attention. Yet these truths, when applied to the relations of the universe, and traced to all their legitimate consequences, have led to the most important and sublime results. On the ground of such truths we have ascertained, that the moon is 240,000 miles distant from the earth, that the sun is thirteen hundred thousand times larger than our globe, that the planet Herschel is removed to the distance of eighteen hundred millions of miles, and that the nearest star is at least two hundred thousand times farther from us than the sun. When the length of any one side of a triangle is known, however large that triangle may be, and the quantity of its angles determined, the length of the other sides can easily be found: we know the extent of the earth’s diameter; we can ascertain under what angle that diameter appears at the moon, and from these *data* we can, by an easy calculation, determine the length of any of the other two sides of this triangle, which gives the distance of the moon.

We have every reason to conclude, that angels and other superior intelligences proceed on the same general principles in estimating the distances and magnitudes of the great bodies of the universe. They may not, indeed, require to resort to the same tedious calculations, nor to the same instruments and geometrical schemes which we are obliged to use. Without such aids, *they* may arrive at the proper results with unerring precision, and their computations may be performed almost in the twinkling of an eye; and while *we* are obliged to confine our calculations to lines and triangles of only a few thousands or millions of miles in extent, *they* may be enabled to form triangles of inconceivable extent, on *base lines* of several thousands of trillions of miles in length. We are informed, in the book of Daniel, that “the angel Gabriel, being commanded to fly swiftly from the celestial regions, reached the prophet about the time of the evening sacrifice.” This fact implies, not only that angelic beings are indued with powers of rapid motion, but that they are intimately acquainted with the directions, distances, and positions of the bodies which compose the material universe. This heavenly messenger, having been previously stationed far beyond the limits of our planetary system, had to shape his course in that direction, to discriminate the orbit of the earth from the orbits of the other planets, and the particular part of its orbit in which it was then moving; and having arrived at the confines of our atmosphere, he required to discriminate the particular region in which Daniel resided, and to direct his flight to the house in which he was offering up his devotions. Now, since angels are neither omniscient nor omnipresent, as they are limited beings, possessed of *rational* faculties, and as it is probable are invested with bodies, or fine material vehicles,\*—they must be guided in such excursions by their reasoning powers, and the faculty of rapid motion with which they are indued. Such excursions imply the recognition of certain mathematical principles, and I have already had occasion to notice, that these principles are applicable throughout every part of the universe, and must be recognized, more or less, by all intelligent beings.

The Creator himself has laid the foundation of the mathematical sciences. His works

\* The Author will afterward have an opportunity of illustrating this position, in Part III, of this work.



consist of globes and spheroids of all different dimensions, and of immense concentric rings revolving with a rapid motion. These globes are carried round different centers, some of them in circles, some in ellipses, and others in long eccentric curves. Being impelled in their courses by different degrees of velocity, their real motions cannot be traced, nor the beautiful simplicity and harmony of the different systems made apparent, without the application of mathematical investigations. To an observer untutored in this science, many of the celestial motions would appear to display inextricable confusion, and lead him to conclude, that the Framer of the universe was deficient in wisdom and intelligent design.—The principles of mathematics are also exhibited in the numerous and diversified figures into which diamonds, crystals, salts, and other bodies, are formed; in the hexagonal cells of bees, wasps and hornets, in the *polygons* and *parallel lines* which enter into the construction of a spider's web, and in many other objects in nature.—Now, since God has exhibited the elements of this science before us in his works; since he has induced us with rational faculties to appreciate and apply these elements to useful investigations; and since his wisdom and intelligence, and the beauty and order of his works, cannot be fully understood without such investigations,—it is evident, that he must have intended, that men should be occasionally exercised in such studies; in order to perceive the depths of his wisdom, and the admirable simplicity and harmony of his diversified operations. And as the applications of this science are extremely limited in the present world, its more extensive applications, like those of many other branches of knowledge, must be considered as reserved for the life to come.—To suppose, therefore, that such studies will be abandoned, and such knowledge obliterated in a future state, would be to suppose, that the works of God will not be contemplated in that state, and that redeemed men in the heavenly world will lose a part of their rational faculties, and remain inferior in their acquirements to the inhabitants of the earth, even in their present imperfect and degraded condition.

#### ASTRONOMY.

*Astronomy* is another science which will occupy the attention of pure intelligences in the future world. The object of this science is, to determine the distances and magnitudes of the heavenly bodies, the form of the orbits they describe, the laws by which their motions are directed, and the nature and destination of the various luminous and opaque globes of which the universe appears to be composed. It is the most noble and sublime of all the sciences, and presents to our view the most astonishing and magnificent objects,—whether we consider their immense magnitude, the splendor of their appearance, the vast spaces which surround them, the magnificent apparatus with which some of them are encompassed, the rapidity of their motions, or the display they afford of the omnipotent energy and intelligence of the Creator. In consequence of the cultivation of this science, our views of the extent of creation, and of the sublime scenery it unfolds, are expanded far beyond what former ages could have conceived. From the discoveries of astronomy it appears, that our earth is but as a point in the immensity of the universe—that there are worlds a thousand times larger, enlightened by the same sun which “rules our day”—that the sun himself is an immense luminous world, whose circumference would inclose

more than twelve hundred thousand globes as large as ours—that the earth and its inhabitants are carried forward through the regions of space, at the rate of a thousand miles every minute—that motions exist in the great bodies of the universe, the force and rapidity of which astonish and overpower the imagination—and that beyond the sphere of the sun and planets, creation is replenished with millions of luminous globes, scattered over immense regions to which the human mind can assign no boundaries.

These objects present an immense field for the contemplation of every class of moral intelligences, and a bright mirror in which they will behold the reflection of the divine attributes. Of this vast universe, how small a portion has yet been unveiled to our view! With respect to the bodies which compose our planetary system, we know only a few general facts and relations. In regard to the fixed stars, we have acquired little more than a few rude conceptions of their immense distance and magnitudes. In relation to the *comets*, we only know that they move in long eccentric orbits, that they are impelled in their courses with immense velocity, and appear and disappear in uncertain periods of time. Of the numerous systems into which the stars are arranged, of the motions peculiar to each system, of the relations which these motions have to the whole universe as one vast machine, of the nature and arrangement of the numerous nebulae which are scattered throughout the distant regions of space; of the worlds which are connected with the starry orbs; of the various orders of beings which people them; of the changes and revolutions which are taking place in different parts of the universe, of the new creations which are starting into existence, of the number of *opaque* globes which may exist in every region of space, of the distance to which the material world extends, and of the various dispensations of the Almighty toward the diversified orders of intelligences which people his vast empire—we remain in almost profound ignorance, and must continue in this ignorance, so long as we are chained down to this obscure corner of creation.—There will, therefore, be *ample scope* in the future world for further researches into this subject, and for enlarging our knowledge of those glorious scenes which are at present so far removed beyond the limits of natural vision, and the sphere of human investigation.

*The heavens constitute the principal part of the divine empire*—compared with which, our earth is but as an atom, and “all nations are as nothing, and are accounted to Jehovah as less than nothing and vanity.” Vast as this world may appear to the frail beings that inhabit it, it probably ranks among the smallest globes in the universe; but although it were twenty thousand times more spacious than it is, it would be only as a grain of sand when compared with the immensity of creation, and all the events that have passed over its inhabitants as only a few of those *ephemeral* transactions which crowd the annals of eternity. It is throughout the boundless regions of the firmament that God is chiefly seen, and his glory contemplated by unnumbered intelligences. It is there that the moral grandeur of his dispensations, and the magnificence of his works are displayed in all their variety and luster to countless orders of his rational offspring, over which he will continue eternally to preside. Hence the numerous allusions to “the heavens,” by the inspired writers, when the majesty of God and the glory of his dominions are intended to be illustrated. “All the gods of the nations are idols; but Jehovah *made the hea-*

vens." "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." "By his Spirit he hath garnished the heavens." "The heavens declare the glory of Jehovah." "When, I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained—what is man, that thou art mindful of him? or the son of man, that thou visitest him?" "The heavens, even the heaven of heavens, cannot contain thee." "By the word of Jehovah were the heavens made, and all the host of them by the spirit of his mouth." "The heavens shall declare his righteousness." "Our God is in the heavens, he hath done whatsoever he hath pleased." "The heavens shall declare thy wonders, O Lord!" "I lift up mine eyes to thee, O thou that dwellest in the heavens." "Thus saith God the Lord, he that created the heavens and stretched them out." "The heavens for high are unsearchable." "As the heaven is high above the earth, so great is his mercy toward them that fear him." He is "the God of heaven,—he rideth on the heaven of heavens which he founded of old; heaven is his throne, and the earth his footstool."—When the folly of idolaters is exposed, when the coming of Messiah is announced, and when motives are presented to invigorate the faith and hope of the saints, Jehovah is represented as that omnipotent Being who "meteth out the heavens with a span, who spreadeth them out as a curtain, and bringeth forth their hosts by the greatness of his might." "Thus saith God the Lord, he that created the heavens and stretched them out—I will give thee for a covenant of the people, for a light of the Gentiles."\* "Thus saith the Lord that created the heavens—I said not to the seed of Jacob, seek ye me in vain," &c.† These, and hundreds of similar passages, evidently imply, that we ought to contemplate the attributes of God chiefly in relation to the display which is given of them in the firmament of his power—that the heavens are by far the most extensive portion of his dominions—and that the power and intelligence displayed in the formation and arrangement of the hosts of heaven, lay a sure foundation for the hope and joy, and the future prospects of the people of God.

In order to form just conceptions of the beauty and grandeur of the heavens, and of the intelligence of Him who arranged their numerous hosts, some of the fundamental facts and principles of astronomy require to be understood and recognized. The order of the bodies which compose the solar system, or other systems which exist in the universe—the form of their orbits, their proportional distances and periods of revolution—their magnitudes, rotations, velocities, and the various phenomena which are observed on their surfaces—the arrangement and positions of the different clusters of stars—of the stellar and planetary *nebulae*, of double, triple, and variable stars, and many other general facts, require to be known before the mind can receive farther information respecting the structure of the universe. It may be also necessary, even in a higher state of existence, to be acquainted with those contrivances or artificial helps by which very distant objects may be brought near to view. We know by experience, in our present state, that by means of telescopes, millions of stars, which the unassisted eye cannot discern, are brought within the sphere of our observation, and numerous other splendid objects, which, without the aid of these instruments, would have been altogether concealed from our view. The organs of vision, indeed, of the redeemed inhabitants of our globe, after the resur-

rection, there is every reason to believe, will be capable of taking in a much more extensive range of view than at present. They may be endowed with qualities which will enable them to penetrate into the depths of space far beyond the reach of our most powerful telescopes, and to perceive with distinctness, objects at the distance of many billions of miles. Still, however, they may require artificial aids to their natural organs, in order to enable them to contemplate objects at still greater distances. And although such helps to natural vision, analogous to our telescopes, may be conceived as incomparably superior to ours, yet the same general principles must be recognized in their construction. For, as has been already noticed, the light which emanates from the most distant stars consists of the same colors, and is refracted and reflected by the same laws, as the light which is emitted from the sun, and which illuminates our terrestrial abode; and, consequently, must operate on the organs of sentient beings, in those remote regions, in a manner similar to its effects on the eyes of man.

It is highly probable, that, in the future world, a considerable portion of our knowledge respecting the distant provinces of the divine empire, will be communicated by superior beings who have visited the different systems dispersed through the universe, and have acquired information respecting their history, and their physical and moral scenery. We learn from Scripture, that there are intelligences who can wing their way, in a short period of time, from one world to another. Such beings, in the course of a thousand centuries, must have made many extensive tours through the regions of creation, and acquired a comprehensive knowledge of the most striking scenes which the universe displays. And, since they have occasionally mingled in the society of men, and communicated intelligence from heaven to earth, it is reasonable to believe, that they will have more frequent intercourse with redeemed men in a future state, and communicate the discoveries they have made respecting the economy and grandeur of God's universal empire. But, at the same time, it ought carefully to be observed, that such communications would neither be fully understood nor appreciated, unless the mind had a previous acquaintance with the leading facts, and the grand outlines of astronomical science. To enter into the spirit of those sublime details which angels or archangels might communicate respecting other systems and worlds, the mind *must be prepared* by a knowledge of those principles which have already been ascertained, and of those discoveries which have already been made in relation to the system of the universe. Suppose a group of the native tribes of New Holland or Van Dieman's Land, were assembled for the purpose of listening to a detail of the principal discoveries which modern astronomers have made in the heavens—it would be impossible to convey to their minds a clear conception even of the prominent and leading facts of this science, from the want of those general ideas which are previously necessary in order to the right understanding of such communications. Such would be the case of men in a future state, in regard to the communications of angelic messengers from distant worlds, were their minds not imbued with a certain portion of astronomical knowledge. They might stare, and wonder at some of the facts detailed; but their ideas would be vague and confused, and they would be unable to form clear and comprehensive conceptions of the various circumstances connected with the

\* Isai. xlv. 5. 6.

† Isai. xlv. 18, 19.

scenes described, in all their bearings, aspects, and relations, and of the indications they afford of exquisite skill and intelligent design.

As the objects which astronomy explores are unlimited in their range, they will afford an *inexhaustible* subject of study and contemplation to superior beings, and to mankind when placed in a higher sphere of existence. Astronomical science, as having for its object to investigate and explore the facts and relations peculiar to all the great bodies in the universe, can never be exhausted; unless we suppose that finite minds will be able, at some future period in duration, to survey and to comprehend all the plans and operations of the infinite Creator. But this is evidently impossible; for "who can by searching find out God? Who can find out the Almighty to perfection?" After millions of centuries have run their rounds, new scenes of grandeur will be still bursting on the astonished mind, new regions of creation, and new displays of divine power and wisdom will still remain to be explored, and, consequently, the science of astronomy will never arrive at absolute perfection, but will be in a progressive course of improvement through all the revolutions of eternity. In the prosecution of such investigations, and in the contemplation of such objects as this science presents, the grand aim of celestial intelligences will be, to increase in the knowledge and the love of God; and, in proportion as their views of the glories of his empire are enlarged, in a similar proportion will their conceptions of his boundless attributes be expanded, and their praises and adorations ascend in sublimer strains to Him who sits upon the throne of the universe, who alone is "worthy to receive glory, honor, and power," from every order of his creatures.

Since, then, it appears, that astronomy is conversant about objects the most wonderful and sublime—since these objects tend to amplify our conceptions of the divine attributes—since a clear and distinct knowledge of these objects cannot be attained without the acquisition of a certain portion of astronomical science—since the heavens constitute the principal part of God's universal empire—since our present views of the magnificence of this empire are so obscure and circumscribed—since even the information that may be communicated on this subject, by other intelligences, could not be fully understood without some acquaintance with the principles of this science—and since the boundless scenes it unfolds present an inexhaustible subject of contemplation, and afford motives to stimulate all holy beings to incessant adoration—it would be absurd to suppose that renovated men, in a superior state of existence, will remain in ignorance of this subject, or that the study of it will ever be discontinued while eternity endures.

#### NATURAL PHILOSOPHY.

*Natural Philosophy* is another subject which will doubtless engage the attention of regenerated men in a future state.

The object of this science is to describe the phenomena of the material world, to explain their causes, to investigate the laws by which the Almighty directs the operations of nature, and to trace the exquisite skill and benevolent design which are displayed in the economy of the universe. It embraces investigations into the several powers and properties, qualities and attributes, motions and appearances, causes and effects, of all the bodies with which we are surrounded, and

which are obvious to our senses,—such as light, heat, colors, air, water, sounds, echoes; the electrical and magnetical fluids; hail, rain, snow, dew, thunder, lightning, the rainbow, parhelia, win's, luminous and fiery meteors, the Aurora Boreals, and similar objects in the system of nature.

From the discoveries of experimental philosophers, we have been made acquainted with a variety of striking facts and agencies in the system of the universe, which display the amazing energies of the Creator, and which tend to excite our admiration of the depths of his wisdom and intelligence. We learn that the *light* emitted from the sun and other luminous bodies moves with a velocity equal to 200,000 miles in a *second* of time—that every ray of white light is composed of all the colors in nature, blended in certain proportions—that the immense variety of shades of colors which adorns the different landscapes of the earth, is not in the objects themselves, but in the light that falls upon them—and that thousands of millions of rays are incessantly flying off from all visible objects, crossing and recrossing each other in an infinity of directions, and yet conveying to every eye that is open to receive them, a distinct picture of the objects whence they proceed. We learn that the atmosphere which surrounds us presses our bodies with a weight equal to thirty thousand pounds, that it contains the principles of fire and flame—that, in one combination, it would raise our animal spirits to the highest pitch of ecstasy, and in another, cause our immediate destruction—that it is capable of being compressed into 40,000 times less space than it naturally occupies—and that the production of sound, the lives of animals, and the growth of vegetables, depend upon its various and unceasing agencies. We learn that a certain fluid pervades all nature, which is capable of giving a *shock* to the animal frame, which shock may be communicated in an instant to a thousand individuals—that this fluid moves with inconceivable rapidity—that it can be drawn from the clouds in the form of a stream of fire—that it melts iron wire, increases the evaporation of fluids, destroys the polarity of the magnetic needle, and occasionally displays its energies among the clouds in the form of fire-balls, lambent flames, and forked lightnings. We learn that the bodies of birds, fishes, quadrupeds, and insects, in relation to their eyes, feet, wings, fins, and other members, are formed with admirable skill, so as to be exactly adapted to their various necessities and modes of existence, and that they consist of an infinite number of contrivances and adaptations in order to accomplish the purpose intended—and that the beaver, the bee, the ant, and other insects, construct their habitations, and perform their operations with all the skill and precision of the nicest mathematical science. The bee, in particular, works, as if it knew the highest branches of mathematics, which required the genius of Newton to discover.—In short, the whole of nature presents a scene of wonders, which, when seriously contemplated, is calculated to expand the intellectual powers, to refine the affectious, and to excite admiration of the attributes of God, and the plan of his providence.

Natural Philosophy may, therefore, be considered as a branch both of the religion of nature, and of the religion of revelation. It removes, in part, the veil which is spread over the mysterious operations of nature, and discloses to our view the wonders which lie concealed from the sottish multitude, "who regard not the works of the Lord, nor consider the operations of his hands."

It enables us to perceive the footsteps of the Almighty both in his majestic movements and in his most minute designs; for there is not a step we can take in the temple of nature, under the guidance of an enlightened philosophy, in which we do not behold traces of inscrutable wisdom and design, and of a benevolence which extends its kind regards to every rank of sensitive and intelligent existence. It shows us the beauty and goodness of the divine administration; and demonstrates, that the communication of happiness is the final cause of all the admirable arrangements which pervade the material system. It teaches us, that the several operations of nature are carried on by means uncontrollable by human power, and far transcending finite skill to plan or to execute. It discovers those laws by which the sovereign of the universe governs his vast dominions, and maintains them in undecaying beauty and splendor, throughout all ages. It thus enables us to consecrate the universe into one grand temple, and, from the contemplation of every object it presents, to elevate our minds, and to raise our voices in grateful praises to Him "who created all things, and for whose pleasure they are and were created."

In the future world there will be *abundant scope* for the prosecution of this subject to an indefinite extent. With respect to the state of separate spirits, after their departure from this world, the employments in which they engage, and the connection in which they stand to the material system, we can form no distinct conception, and must remain in ignorance until the period arrive when we shall be actually ushered into that mysterious scene of existence. But, we are assured, that, after the resurrection, a *material* world will be prepared for the habitation of the just, in which their connection with the visible universe will doubtless, be far more extensive than it is at present; and wherever a material system exists, it affords scope for physical investigations, and for the application of the principles of Natural Philosophy. This now world will be prepared and arranged by divine wisdom; and consequently, will exhibit scenes of beauty and grandeur, of exquisite contrivance and benevolent design. For, if the world we now inhabit, amidst all the deformities and physical derangements which sin has introduced, displays so many beautiful arrangements and marks of intelligence and skill, much more may we conclude, that the world in which "righteousness shall dwell," will abound in everything that can charm the eye, the ear, or the imagination, and illustrate the manifold wisdom of God; and of course will present a boundless field for the most sublime investigations of science. This world, in many of its arrangements, will doubtless present a variety of objects and scenes altogether different from those we now behold, even although the same physical laws which govern our terrestrial system should still continue in operation. The inflection, refraction and reflection of light will be directed by the same general laws, and will produce effects analogous to those we now perceive in the scene around us; but the mediums through which it passes, and the various objects by which it is refracted and reflected, and many other modifications to which it may be subjected, may produce a variety of astonishing effects, surpassing everything we now behold, and exhibit scenes of beauty and magnificence of which we can, at present, form no distinct conception. The science of optics, in unfolding to us the nature of light, and the various properties of prisms, mirrors, and lenses, has en-

abled us to exhibit a variety of beautiful and surprising effects, and to perceive traces of infinite intelligence in relation to this element, beyond what former ages could have believed. And, therefore, we have reason to conclude, that, in the hand of Omnipotence, when arranging other worlds, the element of light is capable of being modified in a thousand forms of which we are now ignorant, so as to produce the most glorious and transporting effects. There will probably be no such phenomena as thunder, lightning, and fiery meteors in the world to which I allude, but the electrical fluid, which is the principal agent in producing these appearances, and which pervades every part of nature, may operate in that world in a different manner, and, instead of producing effects that are terrific and appalling, may be an agent for creating scenes which will inspire the soul with admiration and delight. Some of the mechanical, pneumatical, and hydrostatical principles which enter into the construction of mills, wheel-carriages, forcing-pumps, and steam-engines, may not be applied to the same purposes in the future world; but they may be applicable to a variety of other unknown purposes corresponding to the nature of that world, and the character and employments of its inhabitants.

In such cases as those now alluded to, and in thousands of others, there will be ample scope for the application of all the principles of natural science; and thousands of facts and principles, to us unknown, will doubtless be brought to light by the superior sagacity of the heavenly inhabitants. To maintain the contrary, would be, in effect, to suppose, that the inhabitants of heaven are endowed with powers of intellect *inferior* to those of the inhabitants of the earth,—that their knowledge is less extensive than ours,—that they make no progress in moral and intellectual attainments,—and that they have no desire to explore "the works of the Lord, and to consider the operations of his hands."

What has been now stated in relation to Natural Philosophy, will equally apply to the science of *Chemistry*. This science has for its object to ascertain the first principles of all bodies, their various properties and combinations, their mode of operation, and the effects they produce in the economy of nature. Its discoveries have not only unfolded many of the admirable processes which are going forward in the animal, vegetable, and mineral kingdoms, but have opened to our view many striking displays of the wisdom and goodness of God, in producing, by the most simple means, the most astonishing and benevolent effects. The principles of this science must, therefore, be applicable, *wherever matter exists*, under whatever shape or modification it may present itself; and as all the worlds throughout the universe are composed of *matter* compounded into various forms, they must afford an ample range for the investigations and researches of chemical science.

#### ANATOMY AND PHYSIOLOGY.

*Anatomy and Physiology* are subjects which we may reasonably conclude, will occasionally occupy the attention of the inhabitants of heaven. The object of these sciences is, to investigate the general structure and economy of the animal frame, and especially the parts and functions of the human body. The system of organization connected with the human frame is the most admirable piece of mechanism which the mind can contemplate—whether we consider the immense

number and variety of its parts—the numerous functions they perform—the rapid movements which are incessantly going forward throughout every part of this system—the amazing force exerted by the heart and muscles—the processes of digestion and respiration—the system of veins and arteries—the articulation of the bones—the structure and course of the lymphatics—the ramifications of the nerves—the circulation of the blood—the wonderful changes, dissolutions and combinations continually going on—the chemical apparatus adapted for effecting these purposes—the organs of sense by which an intercourse is maintained with the external world—or, the harmonious correspondence of all its parts and functions with the agencies of the surrounding elements. From the researches of physiologists we learn, that there are in the human body, two hundred and forty-five bones variously articulated, each of them having above forty distinct scopes or intentions; and four hundred and forty-six muscles of various figures and magnitudes, connected with the bones, for producing the numerous movements of the animal frame—that more than a hundred of these muscles are employed every time we breathe—that there are thousands of veins and arteries distributed throughout every part of this wonderful system—that the whole mass of blood rushes with immense velocity, through these vessels, and through the heart, fourteen times every hour—that respiration is nothing else than a species of *combustion*, in which the oxygen of the atmosphere is absorbed by the blood, and diffuses heat and vigor throughout the system—that the lungs are composed of an infinite number of membranous cells or vesicles variously figured, and full of air, communicating on all sides with one another, and that their number amounts to at least 1,700,000,000—that there are above three hundred thousand millions of pores in the glands of the skin which covers the body of a middle-sized man, through which the sweat and insensible perspiration are continually issuing—that thousands of lacteal and lymphatic tubes are absorbing and conveying nutriment to the blood—that the heart, in the center of the system, is exerting an immense muscular force, and giving ninety-six thousand strokes every twenty-four hours;—and that all this complicated system of mechanism, and hundreds of other functions of which we are ignorant, must be in constant action, in order to preserve us in existence, and secure our enjoyment.

This subject frequently engaged the attention of the pious Psalmist. With an eye of intelligence and devotion, he surveyed the curious organization of the human frame, from the rude embryo in the womb to the full development of all its functions;—and, struck with the wisdom and goodness displayed in its formation, he raised his thoughts to God in grateful adoration. “I will praise thee,” he exclaims, “for I am fearfully and wonderfully made; marvelous are thy works! How precious are thy wonderful contrivances in relation to me, O God! How great is the sum of them! If I should count them, they are more in number than the sand.” This body, however, wonderful as its structure is, is liable to decay, and must soon be dissolved in the grave. But we are assured that a period is approaching, when, “all that are in their graves shall hear the voice of the Son of God, and shall come forth;” when this mortal frame “shall put on *immortality*,” and when that which was sown in corruption “shall be raised in *glory*.” If the human body, even in its present state of degradation, excited the pious

admiration of the Psalmist, much more will it appear worthy of our highest admiration, when it emerges from darkness and corruption to participate in the glories of an *immortal* life. Its faculties will then be invigorated, its tendency to dissolution destroyed, every principle of disease annihilated, and everything that is loathsome and deformed forever prevented. Being “fashioned like unto Christ’s glorious body,” its beauty will be exquisite, its symmetry perfect, its aspect bright and refulgent, and its motions vigorous and nimble. Its sensitive organs will be refined and improved, and the sphere of their operation extended. Its auditory organs will be tuned to receive the most delightful sensations from the harmonies of celestial music, and its visual powers rendered capable of perceiving the minutest objects, and penetrating into the most distant regions. New senses and faculties of perception, and new powers of motion, fitted to transport it with rapidity from one portion of space to another, will, in all probability, be superadded to the powers with which it is now invested. And, surely, the contrivances and adaptations which must enter into the structure of such an organical frame, cannot be less curious and exquisite, nor display less wisdom and intelligence than those which we now perceive in our mortal bodies. On the contrary, we must necessarily suppose thousands of the most delicate contrivances and compensations, different from everything we can now conceive, to be essentially requisite in the construction of an organized body intended for perpetual activity, and destined to an *IMMORTAL* duration.—To investigate and to contemplate the contrivances of divine wisdom, by which the elements of disease and death are forever prevented from entering into this renovated frame, and by which it will be preserved in undecaying youth and vigor throughout the lapse of innumerable ages, we must necessarily conclude, will form a part of the studies of renovated man in the future world;—nor can we help thinking, that the knowledge of the wonders of the human frame we now acquire, may be a preparatory qualification, for enabling us to form an enlightened and comprehensive conception of the powers, qualities, and peculiar organization, of the bodies of the saints after the period of the resurrection.

#### HISTORY.

Another branch of study in which the saints in heaven will engage, is *History*. History contains a record of past facts and events; and makes us acquainted with transactions which happened hundreds or thousands of years before we were brought into existence. When viewed in its proper light, it may be considered as nothing else than a detail of the operations of Divine Providence in relation to the moral intelligences of this world. It illustrates the character of the human race, and the deep and universal depravity in which they are involved; and displays the rectitude of the character of God, and the equity of his moral administration.

History, therefore, will form a prominent object of study among the celestial inhabitants, as furnishing those materials which will illustrate the ways of Providence and display the wisdom and righteousness of Jehovah in his government of the world. At present we can contemplate only a few scattered fragments of the history of mankind. Of the history of some nations we are altogether ignorant; and of the history of others we have only a few unconnected details, blended

with fabulous narrations and extravagant fictions. Of no nation whatever have we an *entire* history composed of authentic materials; and consequently, we perceive only some broken and detached links in the chain of the divine dispensations, and are unable to survey the *whole* of God's procedure toward our race, in one unbroken series, from the creation to the present time. We know nothing decisively respecting the *period* during which man remained in a state of innocence, nor of the particular transactions and events that happened previous to his fall. And how little do we know of the state of mankind, of the events which befell them, and of the civil and religious arrangements which existed during the period of sixteen hundred years which intervened between the creation and the deluge, though the world was then more fertile and populous than it has ever since been? How little do we know of the state of mankind immediately previous to the flood, of the scenes of consternation and terror which must have been displayed over all the earth, when the fountains of the great deep were broken up, and the cataracts of heaven opened, and of the dreadful concussion of the elements of nature, when the solid strata of the earth were rent asunder, when the foundations of the mountains were overturned, and the whole surface of the globe transformed into one boundless ocean? How little do we know of the circumstances which attended the gradual rise of idolatry, and of the origin of the great empires into which the world has been divided? How little do we know even of the history of the Jewish nation, posterior to the period of the Babylonish captivity? Whither were the ten tribes of Israel scattered among the nations, what events have befallen them and in what countries are they now to be found? Of the history of all the nations in the world (the Jews only excepted) from the time of the deluge to the days of Hezekiah, a period of nearly two thousand years, we remain in profound ignorance. And yet, during that long period, God had not forsaken the earth; his dispensations toward his rational offspring were still going forward, empires were rising and declining, one generation passing away, and another generation coming, and thousands of millions of mankind ushered into the eternal world.—Those chasms in the history of mankind, which hide from our view the greater portion of God's moral dispensations, will doubtless, be filled up in the eternal state, so that we shall be enabled to take a full and comprehensive view of the whole of the divine procedure, in all its connections and bearings toward every nation upon earth.

But the history of *man* is not the only topic in this department of knowledge, that will occupy the attention of the inhabitants of heaven. The history of *angels*—of their faculties, intercourses, and employments—of their modes of communication with each other—of their different embassies to distant worlds—of the transactions which have taken place in their society—and of the revolutions through which they may have passed—the history of *apostate* angels—the cause of their fall and the circumstances with which it was attended—the plans they have been pursuing since that period, and the means by which they have endeavored to accomplish their infernal devices—will doubtless form a portion of the history of divine dispensations, which “the saints in light” will be permitted to contemplate. Over this part of the divine economy a veil of darkness is spread, which, we have reason to believe, will be withdrawn, when that which is perfect is come, and, “when we shall know even as also we are known.”

It is also probable, that the leading facts in relation to the history of other worlds will be disclosed to their view. The history of the different planets in the solar system, and of those which are connected with other systems in the universe—the periods of their creation, the character of their inhabitants, the changes through which they have passed, the peculiar dispensations of Providence toward them, and many other particulars, may be gradually laid open to the “redeemed from among men,” for enlarging their views of the divine government. By means of such communications they will acquire a clearer and more distinct conception of the moral character and attributes of God, of the rectitude of his administrations, and of “his manifold wisdom” in the various modes by which he governs the different provinces of his vast empire. Under the impressions which such views will produce, they will rejoice in the divine government, and join with rapture in the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and marvelous are thy works, Lord God Almighty! *Just and true are thy ways, thou King of saints!*”

Thus I have briefly stated, in the preceding pages, some of those branches of science which will be recognized by the righteous in a future state. Several other departments of scientific knowledge might have been specified; but my intention simply was, to present to the view of the reader, a few specimens as illustrations of my general position, “that science must be considered as having a relation to a future world.” If it be admitted that any one science will be cultivated in heaven, it will follow, that the greater part, if not the whole, of those sciences which bring to light the treasures of useful knowledge, will likewise be prosecuted by superior intelligences. For all the useful sciences have an intimate connection with each other; so that an acquaintance with one department of knowledge is essentially requisite to a clear and comprehensive view of another. Astronomy supposes a knowledge of arithmetic, geometry, trigonometry, conic sections, and other parts of mathematics; experimental philosophy supposes a previous acquaintance with natural history and physiology, and is intimately connected with chemistry, mineralogy and botany; and anatomy and physiology suppose a knowledge of the leading principles of hydrostatics, pneumatics, and optics. The principles of one science run into another, and reflect a mutual luster on each other, so that all the sciences, when properly conducted, and viewed in their true light, have but one object in view, namely, to ascertain the facts existing in the universe, their connections and relations, the laws by which they are governed, and the illustrations they afford of the power, wisdom and benevolence of the Creator.

In order to elucidate this topic a little farther, the following brief remarks may be stated.—It is admitted, by every believer in Revelation,\* that, at the close of the present arrangements respecting our world, “All that are in their graves shall be raised to life;”—and that, however different the constitution of these new-modeled bodies may be from their present state of organization, they will still be *material* vehicles, furnished with organs of sensation as the medium of perception to the immaterial spirit. In what manner the disembodied spirit views material objects and relations, and applies the knowledge of them which it acq red

\* The followers of Baron Swedenborg only excepted.

while united to an organical structure, we can have no conception whatever, until we be actually ushered into the separate state; and therefore, the observations already made, or which may yet be thrown out on this subject, are not intended to apply to the intermediate state of the spirits of good men. That state, whatever may be the *modus* of perception and enjoyment in it, is a state of imperfection, and, in some respects, an *unnatural* state, if we suppose that the spirit is not connected with any material vehicle.—Now, if it be admitted, that the spirits of the just, at the general resurrection, are to be reunited to *material* organical structures, it must also be admitted, that those structures must have some material *substratum* on which to rest, or, in other words, a material world or habitation in which they may reside. This last position is also as evident, from the declarations of Scripture, as the first. For, while we are informed that the elementary parts of our globe shall be dissolved, we are at the same time assured, that “*new heavens and a new earth*” shall be prepared, “*wherein the righteous shall dwell*;”—that is, a world purified from physical and moral evil, and fitted to the renovated faculties of the redeemed, will be prepared in some part of the universe, for the residence of the just.

In reference to the *locality*, and the circumstances of our future destination, there appear to be only four or five suppositions that can be formed. Either, 1. The world we now inhabit will be new-modeled, after the general conflagration, and furnished as a proper place of residence for its renovated inhabitants;—or, 2. Some of the globes now existing in other regions of space, to which the holy inhabitants of our world will be transported, may be allotted as the more permanent habitation of the just;—or, 3. Some new globe or world will be immediately created, adapted to the circumstances of redeemed men, and adorned with scenery fitted to call forth into exercise their renovated powers;—or, 4. The redeemed inhabitants of heaven may be permitted to transport themselves from one region or world to another, and be furnished with faculties and vehicles for this purpose;—or, 5. After remaining for a certain lapse of ages in that particular world to which they shall be introduced immediately after the resurrection, they may be transported to another region of the universe, to contemplate a new scene of creating power and intelligence, and afterward pass, at distant intervals, through a successive series of transportations, in order to obtain more ample prospects of the riches and glory of God’s universal Kingdom.

In all these cases, whatever supposition we may adopt as most probable, the general laws which now govern the universe, and the general relations of the great bodies in the universe to each other will remain, on the whole, unchanged; unless we adopt the unreasonable and extravagant supposition, that the whole frame of Jehovah’s empire will be unhinged and overturned, for the sake of our world, which, when compared with the whole system of nature, is but an undistinguishable atom amidst the immensity of God’s works. With equal reason might we suppose, that the conduct of the inhabitants of a planet which revolves around the star *Sirius*, or the catastrophe which may have befallen the planets *Ceres*, *Pallas*, *Juno*, and *Vesta*, must necessarily involve in them the destruction of the terraqueous globe.

Let us suppose, for a moment, that the globe we now inhabit, with its surrounding atmosphere, shall be cleared from the physical evils which

now exist, and undergo a new arrangement to render it fit for being the abode of holy intelligences in a future state. On this supposition, would not the *general relation of things* in the universe remain materially the same as the present? The wide expanse of the firmament, and all the orbs it contains, would present the same general arrangement and relation to each other which they now do. Supposing this new-modeled world to be of a spherical or spheroidal figure—which appears to be the general form of all the great bodies in the universe with which we are acquainted—there would then exist certain properties and relations between circles cutting each other at right angles, or in any other direction; or, in other words, between an equator and poles, parallels and meridians, &c. as at present. The direction of its motion, the inclination of its axis, the component parts of its surface and atmosphere, and other circumstances, might be changed, which would produce an immense variety of phenomena, different from what now takes place; but the same general principles of geography, astronomy, arithmetic, geometry, chemistry and mechanics, which apply to all the various relations of material objects wherever existing, would also be applicable in the present case; and, consequently, such sciences would be recognized and cultivated, and the principles on which they are built, reasoned and acted upon, though in a more perfect manner than at present, in this new world and new order of things. Such sciences, therefore, as flow from the natural and necessary relations of material objects, and which tend to direct us in our conceptions of the wisdom and power of the great Architect of nature, must be known and cultivated in a future world, where rational spirits are united to an organical structure, and related to a material system; and consequently, if the elementary and fundamental principles of such sciences be not acquired now, they will remain to be acquired hereafter.

The remarks now stated, with a few modifications, will apply to any of the other suppositions which may be made in reference to the place and circumstances of our future destination.—Even although the relations of external objects and their various properties, in the future world, were altogether different from those which obtain in the present state of things, still, it would be useful and highly gratifying to the mind, to be enabled to compare the one with the other, and to perceive how the divine wisdom is displayed in every mode and variety of existence. No possible mode of material existence, however, can be conceived to exist, to which some of the elementary principles of scientific knowledge do not apply.

There are, indeed, several arts and sciences which more immediately respect the present world, and our relations in it, which cannot be supposed to be subjects of investigation in a future state of happy existence. The study of *languages*—which forms a prominent object of attention with many of those who declaim on the vanity of human science—the study of medicine as a practical art; the study of civil and municipal law; the study of political economy, heraldry and fortification; the arts of war, farriery, falconry, hunting and fishing; the arts of the manufacturer, clothier, dyer, &c.—in short, all those arts and sciences which have their foundation in the moral depravity of our nature, will, of course, pass away, as exercises which were peculiar to the deranged state of our terrestrial habitation, and the degraded condition of its inhabitants; and

which, therefore, can have no place in a scene of moral perfection. But the principles of the mathematics, and the axioms on which they are built, the truths of natural philosophy, astronomy, geography, mechanics, and similar sciences, will be recognized, and form the basis of reasoning and of action, so long as we are sentient beings, and have a relation to the material system of the universe. Many truths, indeed, which now require much study, and long and intricate trains of reasoning before they can be acquired, may be perceived by simple intuition, or, at least, be more easily and rapidly apprehended than at present. If a genius like that of Sir Isaac Newton, could perceive at a glance, the truth of Euclid's propositions in geometry, without attending to every part of the process requisite for ordinary minds, we may reasonably conclude, that, in a world where the physical and moral obstructions to intellectual energy are removed, every science, and every relation subsisting among corporeal and intellectual beings, will be more clearly, rapidly, and comprehensively perceived and understood.

Many striking instances have occasionally occurred, of the capacity and vigor of the human mind, even amidst the obscurities, and the obstructions to mental activity which exist in the present state of things. The illustrious *Pascal*, no less celebrated for his piety than for his intellectual acquirements, when under the age of twelve years, and while immersed in the study of languages, without books, and without an instructor, discovered and demonstrated most of the propositions in the first book of Euclid, before he knew that such a book was in existence—to the astonishment of every mathematician; so that, at that early age, he was an inventor of geometrical science. He afterward made some experiments and discoveries on the nature of sound, and on the weight of the air, and demonstrated the pressure of the atmosphere: and, at the age of sixteen, composed a treatise on *Conic Sections*, which in the judgment of men of the greatest abilities, was viewed as an astonishing effort of the human mind. At nineteen years of age, he invented an arithmetical machine by which calculations are made, not only without the help of a pen, but even without a person's knowing a single rule in arithmetic; and by the age of twenty-four, he had acquired a proficiency in almost every branch of human knowledge, when his mind became entirely absorbed in the exercises of religion.—The celebrated *Grotius*, at the age of thirteen, only a year after his arrival at the university of Leyden, maintained public theses in mathematics, philosophy and law, with universal applause. At the age of fourteen, he ventured to form literary plans which required an amazing extent of knowledge; and he executed them in such perfection, that the literary world was struck with astonishment. At this early age he published an edition of *Martianus Capella*, and acquitted himself of the task in a manner which would have done honor to the greatest scholars of the age. At the age of seventeen he entered on the profession of an advocate, and pleaded his first cause at Delf, with the greatest reputation, have previously made an extraordinary progress in the knowledge of the sciences.—The *Admirable Crichton*, who received his education at Perth and St. Andrews, by the time he had reached his twentieth year, was master of ten languages, and had gone through the whole circle of the sciences as they were then understood. At Paris he one day engaged in a disputation, which lasted nine hours, in the presence of three thousand auditors, against four

doctors of the church and fifty masters, on every subject they could propose, and having silenced all his antagonists, he came off amidst the loudest acclamations, though he had spent no time in previous preparation for the contest.—*Gassendi*, a celebrated philosopher of France, at the age of four, declaimed little sermons of his own composition; at the age of seven, spent whole nights in observing the motions of the heavenly bodies, of which he acquired a considerable knowledge; at sixteen, he was appointed professor of rhetoric at Digne, and at the age of nineteen, he was elected professor of philosophy in the university of Aix. His vast knowledge of philosophy and mathematics was ornamented by a sincere attachment to the Christian religion, and a life formed upon its principles and precepts.—*Jeremiah Horrox*, a name celebrated in the annals of astronomy, before he attained the age of seventeen, had acquired, solely by his own industry, and the help of a few Latin authors, a most extensive and accurate knowledge of astronomy, and of the branches of mathematical learning connected with it. He composed astronomical tables for himself, and corrected the errors of the most celebrated astronomers of his time. He calculated a transit of the planet Venus across the sun's disc, and was the first of mortals who beheld this singular phenomenon, which is now considered of so much importance in astronomical science. Sir Isaac Newton, the fame of whose genius has extended over the whole civilized world, made his great discoveries in geometry and fluxions, and laid the foundation of his two celebrated works, his "*Principia*" and "*Optics*," by the time he was twenty-four years of age; and yet these works contain so many abstract, profound and sublime truths, that only the first rate mathematicians are qualified to understand and appreciate them. In learning mathematics, he did not study the geometry of Euclid, who seemed to him too plain and simple, and unworthy of taking up his time. He understood him almost before he read him; and a cast of his eye upon the contents of his theorems, was sufficient to make him master of their demonstrations.—Amidst all the sublime investigations of physical and mathematical science in which he engaged, and amidst the variety of books he had constantly before him, the *Bible* was that which he studied with the greatest application; and his meekness and *modesty* were no less admirable than the variety and extent of his intellectual acquirements.—*J. Philip Barratier*, who died at Halle in 1740, in the twentieth year of his age, was endowed with extraordinary powers of memory and comprehension of mind. At the age of five, he understood the Greek, Latin, German and French languages; at the age of nine he could translate any part of the Hebrew Scriptures into Latin, and could repeat the whole Hebrew Psalter; and before he had completed his tenth year, he drew up a Hebrew lexicon of uncommon and difficult words, to which he added many curious critical remarks. In his thirteenth year he published, in two volumes octavo, a translation from the Hebrew of Rabbi Benjamin's "Travels in Europe, Asia and Africa," with historical and critical notes and dissertations; the whole of which he completed in four months. In the midst of these studies, he prosecuted philosophical and mathematical pursuits, and in his fourteenth year invented a method of discovering the longitude at sea, which exhibited the strongest marks of superior abilities. In one winter he read twenty great folios, with all the attention of a vast comprehensive mind.



Such rapid progress in intellectual acquisitions strikingly evinces the vigor and comprehension of the human faculties; and if such varied and extensive acquisitions in knowledge can be attained, even amidst the frailties and physical impediments of this mortal state, it is easy to conceive, with what energy and rapidity the most sublime investigations may be prosecuted in the future world, when the spirit is connected with an incorruptible body, fitted to accompany it in all its movements; and when every moral obstruction which now impedes its activity shall be completely removed. The flights of the loftiest genius that ever appeared on earth, when compared with the rapid movements and comprehensive views of the heavenly inhabitants, may be no more than as the flutterings of a microscopic insect, to the sublime flights of the soaring eagle. When endowed with new and vigorous senses, and full scope is afforded for exerting all the energies of their renovated faculties, they may be enabled to trace out the hidden springs of nature's operations, to pursue the courses of the heavenly bodies, in their most distant and rapid career, and to survey the whole chain of moral dispensations in reference not only to the human race, but to the inhabitants of numerous worlds.

I shall conclude this part of my subject with an observation or two, which may tend to illustrate and corroborate the preceding remarks.

In the first place, it may be remarked, that our knowledge in the future world, will not be diminished, but increased to an indefinite extent. This is expressly declared in the Sacred Records. "Now we see through a glass darkly, but then face to face. Now we know in part, but then shall we know, even as also we are known," 1 Cor. xiii. 12. This passage intimates, not only that our knowledge in a future state shall be enlarged, but that it shall be increased to an extent to which we can, at present, affix no limits. And if our intellectual views shall be immensely expanded in the realms of light, we may rest assured that all those branches of useful science which assist us in exploring the operations of the Almighty, will not only be cultivated, but carried to the highest pitch of perfection. For the faculties we now possess will not only remain in action, but will be strengthened and invigorated; and the range of objects on which they will be employed will be indefinitely extended. To suppose otherwise, would be to suppose man to be deprived of his intellectual powers, and of the faculty of reasoning, as soon as he entered the confines of the eternal world.\* When we enter that world we carry with us the moral and intellectual faculties, of which we are now conscious, and along with them, all those ideas and all that knowledge which we acquired in the present state. To imagine that our present faculties will be essentially changed, and the ideas we have hitherto acquired totally lost, would be nearly the same as to suppose that, on entering the invisible state, men will be transformed into a new order of beings, or be altogether annihilated. And, if our

present knowledge shall not be destroyed at death, it must form the ground-work of all the future improvements we may make, and of all the discoveries that may be unfolded to our view in the eternal state.

Again, the superior intellectual views which some individuals shall possess beyond others, will constitute the principal distinction between redeemed men in the heavenly state. The principal preparation for heaven will consist in renewed dispositions of mind—in the full exercise of love to God, and love to all subordinate holy intelligences, and in all the diversified ramifications of action into which these grand principles necessarily diverge. When arrived at that happy world the saints will feel themselves to be all equal,—as they were once "children of disobedience even as others," as they were all redeemed "by the precious blood of Christ," as they were renewed by the influence of the Spirit of grace,—as they stand in the relation of brethren in Christ, and "sons and daughters of the Lord God Almighty," as they are the companions of angels, and kings and priests to the God and Father of all. Without the exercise of holy dispositions, heaven could not exist, although its inhabitants had reached the highest pitch of intellectual improvement;—and all who shall ultimately be admitted into that happy state, will feel that they are eternally indebted for the privileges and the felicity they enjoy, to "Him that sits upon the throne, and to the Lamb who was slain, and redeemed them to God by his blood." But, notwithstanding, there will be a considerable difference, at least in the first instance, in regard to the *expansion of their intellectual views*. In this point of view, it is impossible to suppose that they can be all equal. Suppose a Negro slave, who had been recently converted to Christianity, and a profound Christian philosopher, to enter the eternal world at the same time, is it reasonable to believe, that there would be no difference in the amplitude of their intellectual views? They would both feel themselves delivered from sin and sorrow, they would be filled with admiration and wonder at the new scenes which opened to their view, and would be inspired with the most lively emotions of humility and reverence; but if each of them carried along with him that portion of knowledge which he acquired in the present life, there behooved to be a considerable difference in the comprehension of their views and the range of their intellectual faculties; unless we suppose that a change amounting to a miracle was effected in the mind of the Negro, whose mental views were previously circumscribed within the narrowest limits. And, to suppose such a miracle wrought in every individual case, would not only be contrary to everything we know of the general plan of the divine procedure, but would destroy almost every motive that should now induce us to make progress "in the knowledge of our Lord and Saviour Jesus Christ," and in our views of the works and dispensations of the Almighty. In the course of ages, indeed, the Negro may equal the philosopher in the extent of his intellectual acquisitions; but, in the first instance, both Scripture\* and reason declare, that a difference must exist, unless the laws which govern the intellectual world be entirely subverted. Can we suppose, for a moment, that an ignorant profligate, who has been brought to repentance, and to "the knowledge of the truth," only a few hours before his entrance into the world of spirits, shall, at the moment he

\* An old Welsh minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not always been so satisfactorily answered—"John Evans, do you think we shall be known to each other in heaven?" Without hesitation he replied,—“To be sure we shall,—do you think we shall be *greater fools* there, than we are here.”—If the reader keep in mind that our knowledge in heaven will be *increased*, and not diminished; or, in other words, that we shall not be *greater fools* there than we are here," he will be at no loss to appreciate all that I have hitherto stated on this subject.

\* See Dan. xii. 3. 1 Cor. xv. 41, 42. Matt. xxv. 14, &c.

has arrived in the world of bliss, acquire those enlarged conceptions of divine truth, which an Owen, a Watts, a Doddridge, or a Dwight, attained at the same stage of their existence? or that a Hottentot, who had been brought to the knowledge of Christianity only during the last month of his life, shall enter into heaven with the expansive views of a Newton or a Boyle? Such a supposition would involve a reflection on the *wisdom* of the divine administration, and would lead us to conclude, that all the labor bestowed by the illustrious characters now alluded to, in order to improve in the knowledge of divine subjects, was quite unnecessary, and even somewhat approaching to egregious trifling.

Not only will the views of the saints in heaven be different in point of expansion and extent, but their love to God, and the virtues and graces which flow from this principle, will be diminished or increased, or, at least, somewhat modified by the narrowness or expansion of their intellectual views. If it be admitted, that the more we know of God, the more ardently shall we love him,—it will follow, that, in proportion as we acquire a comprehensive and enlightened view of the operations of God in the works of creation, in the scheme of providence, and in the plan of redemption, in a similar proportion will our love and adoration of his excellencies be ardent and expansive. In this point of view, “the saints in light” will make improvement in holiness throughout all the ages of eternity, though, at every stage of their existence, they will enjoy pure and unmingled bliss. Every science they cultivate, and every stage to which they advance in intellectual improvement, will enable them to discover new glories in the divine character, which will raise their affections to God still higher, and render their conformity to his moral image more complete.

It has frequently been a subject of discussion among theologians, “Whether there shall be degrees of glory in heaven.” This question may be easily settled, if there be any weight in the remarks and considerations now stated. In so far as there is a difference in the vigor and expansion of the intellectual powers, and in the amplitude of objects they are enabled to embrace, in so far may there be said to be “degrees of glory:” and a superiority, in this respect, may be considered as the natural reward which accompanies the diligent improvement of our time and faculties upon earth, though such a distinction can never be supposed to produce any disposition approaching to envy, as so frequently happens in the present state. On the contrary, it may be supposed to produce a holy emulation to improve every faculty, to cultivate every branch of celestial science, and to increase in the knowledge of God. In corroboration of these views, we are told in Scripture, that the reward bestowed on those servants to whom talents were intrusted, was in proportion to the improvement they had made; and that, at the close of time, the saints will present an appearance analogous to that of the spangled firmament; for “as one star differeth from another star in glory, so also is the resurrection from the dead.” And no reason of this difference is intimated by the prophet Daniel, “They that excel in wisdom shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”

If the remarks now stated have any solid foundation, it will follow, that what is generally termed *human science*, ought not to be indiscriminately considered as having a relation merely to the present world. Such an idea would tend to damp

our ardor in the prosecution of scientific knowledge, and immensely to lessen its value. He who prosecutes science as a subject of speculation merely in reference to the contracted span of human life, acts from very mean and narrow views, and may be considered, in some points of view, as little superior to the avaricious man whose mind is completely absorbed in the acquisition of the perishing treasures of this world. The Christian philosopher, who traces the perfections and the agency of God in every object of his investigation, ought to consider his present pursuits as the commencement of a course of improvement which will have no termination—as introductory to the employments and the pleasures of a higher state of existence—and as affording him a more advantageous outset into that better world than happens to those who are destitute of his enlarged views. For the more we know at present of the wonders of infinite power, wisdom, and goodness, in the material works of the Almighty, it is obvious, that the better prepared we shall be for more enlarged contemplations of them at a future period, and the greater pleasure shall we feel in beholding those objects and operations, which are now hid in obscurity, unveiled to view.

In throwing out the preceding reflections, I am far from pretending to determine the particular arrangements which the Almighty has formed in relation to our future destination, or the particular circumstances which may exist in other worlds. These things lie altogether beyond the range of our investigation, and must, therefore, remain inscrutable in our present state. But there are certain general principles or relations which necessarily flow from the nature of things, which must be considered as included within any particular arrangements which may be formed; and, it is such general principles only to which I refer.—Nor should it be considered as presumption, to endeavor to ascertain these general principles or necessary relations of things. The Creator evidently intended we should know them; since he has exhibited such an immense variety of his works before us, and has bestowed upon us faculties adequate to explore their magnitude and arrangement, to investigate the laws which direct their motions, and to perceive their connection and dependency, and some of the grand designs for which they were intended.

To everything that has just now been stated in relation to the prosecution of science in the celestial world, I am aware it will be objected by some, that such knowledge, if it be requisite in a future state, will be acquired by immediate intuition, or communicated in a direct manner by the Creator himself.—For such an assumption, however, though frequently reiterated, there is no foundation in any passage of Scripture when rationally interpreted; and it is repugnant to the clearest dictates of reason. It is contrary to every regular mode with which we are acquainted, by which rational beings are conducted to knowledge and happiness; it would imply a continued miracle—it would supersede the use of the intellectual faculty—and it would ultimately detract from the felicity of intelligent agents. For, a great part of the happiness of finite intelligences arises from the gradual evolution of truth, in consequence of the exercise of their rational powers. Were all our knowledge in a future state to be acquired by immediate intuition, or by direct supernatural communications from the Deity, our rational faculties would, in many respects, be bestowed in vain. It appears to be one of the main

designs for which these faculties were bestowed, that we might be directed in the prosecution of knowledge, and led to deduce, from the scenes of the visible universe, those conclusions which will gradually expand our views of the plans and perfections of its Almighty Author. Adam, when in a state of innocence (and his condition in that state, as a moral agent was precisely similar to the state of good men in a future world, except his liability to fall), was not acquainted, in the first instance, with every object in the world in which he was placed, and their various relations to each other. He could not know, for example, the peculiar scenery of nature which existed on the side of the globe opposite to that on which he was placed. He must have exercised his senses, his locomotive faculties, and his reasoning powers, and made observations and experimental researches of various kinds, before he became thoroughly acquainted with the structure, the order and beauty of his terrestrial habitation.—For to suppose man, in any state, a mere passive subject of intellectual and external impressions, would be, to reduce him to something like a mere machine; and would imply a subversion of all the established laws which regulate the operations of matter and intellect throughout the universe.

We know, likewise, that truth is gradually developed even to superior intelligences. The manifold wisdom of God in reference to the church, and the plans of his grace in relation to the Gentile world, were, in some measure, veiled to the angels, until the facts of the death and resurrection of Christ, and the preaching and miracles of

the Apostles were exhibited to their view;\* and hence they are represented as “desiring to look into,” or prying with avidity into the mysteries of redemption; which evidently implies, the active exertion of their powers of reason and intelligence, and their gradual advancement in the knowledge of the purposes and plans of the Almighty. And, if beings far superior to man in intellectual capacity, acquire their knowledge in a *gradual* manner, by reflection on the divine dispensations, and the exercise of their mental powers, it is unreasonable to suppose, that man, even in a higher sphere of existence, will acquire all his knowledge at once, or without the exertion of those intellectual energies with which he is endowed.

In short, were the saints in heaven to acquire all their knowledge as soon as they entered on that scene of happiness, we must suppose them endowed with capacities, not only superior to the most exalted seraphim, but even approximating to the infinite comprehension of the Deity himself. For the range of investigation presented to intelligent beings is boundless, extending to all the objects and moral dispensations of God, throughout the immensity of his empire. And could we suppose finite minds capable of embracing the whole of this range of objects at one comprehensive grasp, their mental energy would soon be destroyed, and their felicity terminate; for they could look forward to no farther expansion of their views, nor to a succession of a new range of objects and operations through all the future ages of eternity.

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\* Ephes. iii. 5—11.

## PART III.

### ON THE AIDS WHICH THE DISCOVERIES OF SCIENCE AFFORD, FOR ENABLING US TO FORM A CONCEPTION OF THE PERPETUAL IMPROVEMENT OF THE CELESTIAL INHABITANTS IN KNOWLEDGE AND FELICITY.

ON the subject of a future world, and the exercises and enjoyments of its inhabitants, many foolish and inaccurate conceptions have prevailed, even in the Christian world. We are assured, that the foundation of the felicity to be enjoyed in that world, rests on the absence of every evil, and the attainment of moral perfection—that the principle of depravity must be destroyed, and the affections purified and refined, before we can enjoy “the inheritance of the saints in light.” These are principles which are clearly exhibited in the Scriptures, which are accordant to the dictates of sound reason, and which are generally recognized by the various sections of the religious world. But the greater part of Christians rest contented with the most vague and incorrect ideas of the felicity of heaven, and talk and write about it in so loose and figurative a manner, as can convey no rational nor definite conception of the sublime contemplations and employments of celestial intelligences. Instead of eliciting, from the metaphorical language of Scripture, the *ideas* intended to be conveyed, they endeavor to expand and ramify the figures employed by the sacred writers still farther, heaping metaphor, upon metaphor, and epithet upon epithet, and blending a number of discordant ideas, until the image or picture presented to the mind assumes the semblance of a splendid chaotic mass, or of a dazzling but undefined

meteor. The term *Glory*, and its kindred epithets, have been reiterated a thousand times in descriptions of the heavenly state;—the redeemed have been represented as assembled in one vast crowd above the visible concave of the sky, adorned with “starry crowns,” drinking at “crystal fountains,” and making “the vault of heaven ring” with their loud acclamations. The Redeemer himself has been exhibited as suspended like a statue in the heavens above this immense crowd, crowned with diadems, and encircled with a resplendent splendor, while the assembly of the heavenly inhabitants were *incessantly* gazing on this object, like a crowd of spectators gazing at the motion of an air balloon or of a splendid meteor. Such representations are repugnant to the *ideas* intended to be conveyed by the metaphorical language of Inspiration, when stripped of its drapery. They can convey nothing but a meager and distorted conception of the employments of the celestial state, and tend only to bewilder the imagination, and to “darken counsel by words without knowledge.”

Hence it has happened, that certain infidel scoffers have been led to conclude, that the Christian Heaven is not an object to be desired; and have frequently declared, that “they could feel no pleasure in being suspended forever in an ethereal region, and perpetually singing psalms and hymns

to the Eternal"—an idea of heaven which is too frequently conveyed, by the vague and distorted descriptions which have been given of the exercises and entertainments of the future world.

There is an intimate connection between the word and the works of God: they reflect a mutual luster on each other; and the discoveries made in the latter, are calculated to expand our conceptions and to direct our views, of the revelations contained in the former. Without taking into account the sublime manifestations of the Deity, exhibited in his visible creation, our ideas of celestial bliss must be very vague and confused, and our hopes of full and *perpetual* enjoyment in the future state, extremely feeble and languid. From the very constitution of the human mind, it appears, that in order to enjoy uninterrupted happiness, without satiety or disgust, it is requisite that *new* objects and new trains of thought be continually opening to view. A perpetual recurrence of the same objects and perceptions, however sublime in themselves, and however interesting and delightful they may have been felt at one period, cannot afford uninterrupted gratification to minds endowed with capacious powers, and capable of ranging through the depths of immensity. But all the objects in this sublunary world and its environs, and all the events recorded in sacred and profane history, are not sufficient to occupy the expansive minds of renovated intelligences for a million of ages, much less throughout an endless duration of existence. A series of objects and of moral dispensations, more extensive than those immediately connected with the globe we inhabit, must, therefore, be supposed to engage the attention of "the spirits of just men made perfect," during the revolutions of eternal ages; in order that their faculties may be gratified and expanded—that new views of the divine character may be unfolded—and that in the contemplation of his perfections, they may enjoy a perpetuity of bliss.

It has been, indeed, asserted by some, that "the mysteries of redemption will be sufficient to afford scope for the delightful investigation of the saints to all eternity." It is readily admitted, that contemplations of the divine perfections, as displayed in human redemption, and of the stupendous facts which relate to that economy, will blend themselves with all the other exercises of redeemed intelligences. While their intellectual faculties are taking the most extensive range through the dominions of Him who sits upon the throne of universal nature, they will never forget that love "which brought them from darkness to light," and from the depths of misery to the splendors of eternal day. Their grateful and triumphant praises will ascend to the Father of glory, and to the Lamb who was slain, *forever and ever*. But, at the same time, the range of objects comprised within the scheme of redemption, in its reference to human beings, cannot be supposed, without the aid of other objects of contemplation, to afford full and uninterrupted scope to the faculties of the saints in heaven, throughout an unlimited duration.—This will appear, if we endeavor to analyze some of the objects presented to our view in the economy of redemption.

In the first place, it may be noticed, that a veil of mystery surrounds several parts of the plan of redemption. "God manifested in the flesh," the intimate union of the eternal self-existent Deity with "the man Christ Jesus,"—is a mystery impenetrable to finite minds. But the eternity, the omnipresence, and the omniscience of the Deity, are equally mysterious for they are equally

incomprehensible, and must forever remain incomprehensible to all limited intelligences. It is equally incomprehensible, that a sensitive being should exist, furnished with all the organs and functions requisite for animal life, and yet of a size ten thousand times less than a mite. These are facts which must be admitted on the evidence of sense and of reason, but they lie altogether beyond the sphere of our comprehension.—Now, an object which involves a mystery cannot be supposed to exercise and entertain the mind through eternity, considered simply as *incomprehensible*, without being associated with other objects which lie within the range of finite comprehension; otherwise, reflections on the eternity and omnipresence of God, considered purely as abstractions of the mind, might gratify the intellectual faculties, in the future world, in as high a degree as anything that is mysterious in the scheme of redemption. But it is quite evident, that perpetual reflection on infinite space and eternal duration, abstractly considered, cannot produce a very high degree of mental enjoyment, unless when considered in their relation to objects more definite and comprehensible. Such contemplations, however, will, doubtless, be mingled with all the other views and investigations of the saints in the heavenly world. In proportion as they advance through myriads of ages in the course of unlimited duration, and in proportion to the enlarged views they will acquire, of the distances and magnitudes of the numerous bodies which diversify the regions of the universe, their ideas of infinite space, and of eternal duration, will be greatly expanded. For we can acquire ideas of the extent of space, only by comparing the distances and bulks of material objects with one another,—and of duration by the trains of thought derived from sensible objects, which pass through our minds, and, from the periodical revolutions of material objects around us.—The same things may be affirmed in relation to all that is mysterious in the economy of human redemption; and, if what has been now said be admitted, it will follow that such mysteries, considered merely as incomprehensible realities, could not afford a rapturous train of thought to entertain the mind throughout the ages of eternity. It is definite and tangible objects, and not abstract mysteries, that constitute the proper subject of contemplation to a rational mind. For although we were to ponder on what is incomprehensible, such as the eternity of God, for millions of years, we should be as far from comprehending it, or acquiring any new ideas respecting it, at the end of such a period, as at the present moment.

In the next place, redemption may be considered in reference to the important *facts* connected with it, in which point of view, chiefly, it becomes a tangible object for the exercise of the moral and intellectual powers of man. These facts relate either to the "man Christ Jesus, the Mediator between God and Man," or to the saints whose redemption he procured. The general facts which relate to Christ, while he sojourned in our world, are recorded in the New Testament by the Evangelists. These comprehend his miraculous conception, and the circumstances which attended his birth; his private residence in Nazareth; his journeys as a public teacher through the land of Judea; his miracles, sufferings, crucifixion, resurrection, and ascension to heaven. There is doubtless a variety of interesting facts, beside those recorded in the Gospels, with which it would be highly gratifying to become acquainted: such as the manner in which he spent his life, from the

period of the first dawnings of reason, to the time of his commencing his public administrations—the various trains of thought that passed through his mind—the mental and corporeal exercises in which he engaged—the social intercourses in which he mingled—the topics of conversation he suggested—the amusements (if any) in which he indulged—the pious exercises and sublime contemplations in which he engaged, when retired from the haunts and the society of men;—and particularly those grand and important transactions in which he has been employed, since that moment when a cloud interposed between his glorified body, and the eyes of his disciples, after his ascent from Mount Olivet—What regions of the material universe he passed through in his triumphant ascent—what intelligence of his achievements he conveyed to other worlds—what portion of the immensity of space, or what globe or material fabric is the scene of his more immediate residence—what are the external splendors and peculiarities of that glorious world—what intercourse he has with the spirits of just men made perfect; with Enoch and Elijah, who are already furnished with bodies, and with other orders of celestial intelligences—what scenes and movements will take place in that world, when he is about to return to our terrestrial sphere, to summon all the tribes of men to the general judgment? The facts in relation to these, and similar circumstances, still remain to be disclosed, and the future details which may be given of such interesting particulars, cannot fail to be highly gratifying to every one of the “redeemed from among men.” But still, it must be admitted, that although the details respecting each of the facts to which I allude, were to occupy the period of a thousand years, the subject would soon be exhausted, if other events and circumstances, and another train of divine dispensations were not at the same time presented to view; and the future periods of eternal duration would be destitute of that *variety* and *novelty* of prospect which are requisite to secure perpetual enjoyment.

The other class of facts relates to the redeemed themselves, and comprehends those diversified circumstances, in the course of providence, by means of which they were brought to the knowledge of salvation, and conducted through the scenes of mortality to the enjoyment of endless felicity. These will, no doubt, afford topics of interesting discourse, to diversify and enliven the exercises of the saints in heaven. But the remark now made in reference to the other facts alluded to above, is equally applicable here. The series of divine dispensations toward every individual, though different in a few subordinate particulars, partakes of the same character, and wears the same general aspect. But although the dispensations of Providence toward every one of the redeemed were as different from another as it is possible to conceive, and although a hundred years were devoted to the details furnished by every saint, eternity would not be exhausted by such themes alone.

Again it has been frequently asserted, that the saints in heaven will enjoy perpetual rapture in continually gazing on the glorified humanity of Christ Jesus. The descriptions sometimes given of this circumstance, convey the idea of a vast concourse of spectators gazing upon a resplendent figure placed upon an eminence in the midst of them,—which, surely, must convey a very imperfect and distorted idea of the sublime employments of the saints in light. The august splendors of the “man Christ Jesus,” the exalted station

he holds in the upper world, the occasional intercourse which all his saints will hold with him, the lectures on the plans and operations of Deity with which he may entertain them—the splendid scenes to which he may guide them—and many other circumstances—will excite the most rapturous admiration of Him who is “the brightness of the Father’s glory.”—But, since the glorified body of Christ is a *material substance*, and, consequently, limited to a certain portion of space, it cannot be supposed to be at all times within the view of every inhabitant of heaven; and although it were, the material splendors of that body, however august and astonishing, cannot be supposed to afford new and varied gratification, throughout an endless succession of duration. He will be chiefly recognized as the *Head* of the redeemed family of man, “in whom are hid all the treasures of wisdom and knowledge,” who will gradually reveal the secret counsels of God, and direct his saints to those displays of divine glory which will enlighten and entertain their mental powers. This seems to be intimated in such representations as the following,—“The Lamb that is in the midst of the throne shall feed them, and shall lead them to living fountains of water.” By directing their attention to those objects in which they may behold the most august displays of divine perfection, and teaching them in what points of view they ought to be contemplated, and what conclusions they ought to deduce from them, “he will feed” the minds of his people with divine knowledge, and “lead them” to those sublime and transporting trains of thought, which will fill them with “joy unspeakable and full of glory.”

Thus it appears, that neither the mysteries, nor the leading facts connected with the plan of redemption, when considered merely in relation to human beings—can be supposed to be the principal subjects of contemplation in the heavenly state, nor sufficient to produce those diversified gratifications which are requisite to insure perpetual enjoyment to the expanded intellects of redeemed men in the future world—though such contemplations will undoubtedly be intermingled with all the other intellectual surveys of the saints in glory.

I now proceed to the principal object in view, namely, to inquire, what other objects will employ the attention of good men in the world to come, and what light the material works of God, which have been unfolded to our view, tend to throw upon this subject.

The foundation of the happiness of heavenly intelligences being laid in the destruction of every principle of moral evil,—in the enjoyment of moral perfection—and in the removal of every physical impediment to the exercise of their intellectual powers—they will be fitted for the most profound investigations, and for the most enlarged contemplations. And one of their chief employments, of course, will be, to investigate, contemplate, and admire the glory of the divine perfections. Hence it is declared in Scripture as one of the privileges of the saints in light, that “*they shall see God as he is*”—that “they shall see his face”—and that “they shall behold his glory,”—which expressions, and others of similar import, plainly intimate, that they shall enjoy a clearer vision of the divine glory than in the present state. But how is this vision to be obtained? The Deity, being a spiritual uncomposed substance, having no visible form, nor sensible quantities, “inhabiting eternity,” and filling immensity with his presence—his essential glory cannot form an ob-

ject for the *direct contemplation* of any finite intelligence. His *glory*, or, in other words, the grandeur of his perfections, can be traced only in the external manifestation which he gives of himself in the material creation which his power has brought into existence—in the various orders of intelligences with which he has peopled it—and in his moral dispensations toward all worlds and beings which now exist, or may hereafter exist, throughout his boundless empire.

It is in this point of view, that our knowledge of the material universe assists our conceptions of the scenes of a future state, and throws a refulgent light on the employments, and the uninterrupted pleasures of the redeemed in heaven. By the discoveries of modern science, in the distant regions of space, we are fully assured, that the attributes of the Deity have not been exercised solely in the construction of our sublunary sphere, and of the aerial heavens with which it is encompassed, nor his providential regards confined to the transactions of the frail beings that dwell upon its surface, but extend to the remotest spaces of the universe. We know, that far beyond the limits of our terrestrial abode, the Almighty has displayed his omnipotence in framing worlds which, in magnitude, and in splendor of accompaniments, far surpass this globe on which we dwell. The eleven planetary bodies which, in common with the earth, revolve about the sun, contain a mass of matter two thousand five hundred times greater, and an extent of surface sufficient to support an assemblage of inhabitants three hundred times more numerous than in the world which we inhabit. The divine *wisdom* is also displayed in reference to these vast globes,—in directing their motions, so as to produce a *diversity of seasons*, and a regular succession of *day and night*—in surrounding some of them with *moons*, and with luminous rings of a magnificent size, to adorn their nocturnal heavens, and to reflect a mild radiance in the absence of the sun—in encompassing them with *atmospheres*, and diversifying their surface with *mountains and plains*. These and other arrangements, which indicate special contrivance and design, show, that those bodies are destined by the Creator to be the abodes of intellectual beings, who partake of his bounty, and offer to him a tribute of adoration and praise.

Although no other objects were presented to our view, except those to which I now allude, and which are contained within the limits of our system, yet even here—within this small province of the Kingdom of Jehovah—a grand and diversified scene is displayed for the future contemplation of heavenly intelligences. But it is a fact which cannot be disputed, that the sun and all his attendant planets form but a small speck in the map of the universe. How great soever this earth, with its vast continents and mighty oceans, may appear to our eye,—how stupendous soever the great globe of Jupiter, which would contain within its bowels a thousand worlds as large as ours—and overwhelming as the conception is that the sun is more than a thousand times larger than both,—yet, were they this moment detached from their spheres, and blotted out of existence, there are worlds within the range of the Almighty's empire where such an awful catastrophe would be altogether unknown. Nay, were the whole cubical space occupied by the solar system—a space 3,600,000,000 miles in diameter—to be formed into a solid globe, containing 24,000,000,000,000,000,000,000,000 cubical miles, and overspread with a brilliancy superior to that of the sun, to continue during the space of a thousand years in

this splendid state, and then to be extinguished and annihilated—there are beings, who reside in spaces within the range of our telescopes, to whom its creation and destruction would be equally unknown: and to an eye which could take in the whole compass of nature, it might be altogether unheeded, or, at most, be regarded as the appearance and disappearance of a lucid point in an obscure corner of the universe—just as the detachment of a drop of water from the ocean, or a grain of sand from the sea shore is unheeded by a common observer.

At immeasurable distances from our earth and system immense assemblages of shining orbs display their radiance. The amazing extent of that space which intervenes between our habitation and these resplendent globes, proves their immense magnitude, and that they shine not with borrowed but with native splendor. From what we know of the wisdom and intelligence of the divine Being, we may safely conclude, that he has created nothing in vain; and consequently, that these enormous globes of light were not dispersed through the universe, merely as so many splendid tapers to illuminate the voids of infinite space. To admit, for a moment, such a supposition, would be inconsistent with the marks of intelligence and design which are displayed in all the other scenes of nature which lie within the sphere of our investigation. It would represent the Almighty as amusing himself with splendid toys,—an idea altogether incompatible with the adorable Majesty of heaven, and which would tend to lessen our reverence of his character, as the only wise God.—If every part of nature in our sublunary system is destined to some particular use in reference to sentient beings—if even the muddy waters of a stagnant pool are replenished with myriads of inhabitants, should we for a moment doubt, that so many thousands of magnificent globes have a relation to the accommodation and happiness of intelligent beings; since in every part of the material system which lies open to our minute inspection, it appears, that matter exists solely for the purpose of sentient and intelligent creatures. As the Creator is consistent in all his plans and operations, it is beyond dispute, that those great globes which are suspended throughout the vast spaces of the universe are destined to some noble purposes worthy of the infinite power, wisdom, and intelligence, which produced them. And what may these purposes be? Since most of these bodies are of a size equal, if not superior, to our sun, and shine by their own native light, we are led by analogy to conclude, that they are destined to subserve a similar purpose in the system of nature—to pour a flood of radiance on surrounding worlds, and to regulate their motions by their attractive influence. So that each of these luminaries may be considered, not merely as a world, but as the center of thirty, sixty, or a hundred worlds, among which they distribute light, and heat, and comfort.\*

If, now, we attend to the *vast number* of those stupendous globes, we shall perceive what an ex-

\* The Author will have an opportunity of illustrating this subject, in minute detail, in a work entitled, *The scenery of the heavens displayed*, with the view of proving and illustrating the doctrine of a *plurality of worlds*; in which the positions here assumed will be shown to have the force of a moral demonstration, on the same general principles by which we prove the being of a God, and the immortality of man. In this work, all the known facts in relation to *descriptive astronomy*, and the structure of the heavens, will be particularly detailed, and accompanied with original remarks and moral and religious reflections, so as to form a comprehensive compend of popular astronomy.

tensive field of sublime investigation lies open to all the holy intelligences that exist in creation. When we lift our eyes to the nocturnal sky, we behold several hundreds of these majestic orbs, arranged in a kind of magnificent confusion, glimmering from afar on this obscure corner of the universe. But the number of stars, visible to the vulgar eye, is extremely small, compared with the number which has been described by means of optical instruments. In a small portion of the sky, not larger than the apparent breadth of the moon, a greater number of stars has been discovered than the naked eye can discern throughout the whole vault of heaven. In proportion as the magnifying powers of the telescope are increased, in a similar proportion do the stars increase upon our view. They seem ranged behind one another in boundless perspective, as far as the assisted eye can reach, leaving us no room to doubt, that, were the powers of our telescopes increased a thousand times more than they now are, millions beyond millions, in addition to what we now behold, would start up before the astonished sight. Sir William Herschel informs us, that, when viewing a certain portion of the *Milky Way*, in the course of seven minutes, more than fifty thousand stars passed across the field of his telescope;—and it has been calculated, that within the range of such an instrument, applied to all the different portions of the firmament, more than *eighty millions* of stars would be rendered visible.

Here, then, within the limits of that circle which human vision has explored, the mind perceives, not merely eighty millions of worlds, but, at least *thirty* times that number; for every star, considered as a sun, may be conceived to be surrounded by at least thirty planetary globes;\* so that the *visible system* of the universe may be stated, at the lowest computation, as comprehending within its vast circumference, 2,400,000,000 of worlds! This celestial scene presents an idea so august and overwhelming, that the mind is confounded, and shrinks back at the attempt of forming any definite conception of a multitude and a magnitude so far beyond the limits of its ordinary excursions. If we can form no adequate idea of the magnitude, the variety, and economy of *one* world, how can we form a just conception of *thousands*? If a *single million* of objects of any description presents an image too vast and complex to be taken in at one grasp, how shall we ever attempt to comprehend an object so vast as two thousand four hundred millions of worlds! None but that Eternal Mind which counts the number of the stars, which called them from nothing into existence, and arranged them in the respective stations they occupy, and whose eyes run to and fro through the unlimited extent of creation—can form a clear and comprehensive conception of the number, the order, and the economy of this vast portion of the system of nature.

But here, even the very feebleness and obscurity of our conceptions tend to throw a radiance on the subject we are attempting to illustrate. The magnitude and incomprehensibility of the object, show us, how many diversified views of the divine glory remain to be displayed; what an infinite variety of sublime scenes may be afforded for the mind to expatiate upon; and what rapturous trains of thought, ever various, and ever new,

may succeed each other without interruption, throughout an unlimited duration.

Let us now endeavor to analyze some of the objects presented to our mental sight, in this vast assemblage of systems and worlds, which lie within the sphere of human vision.

The first idea that suggests itself, is, that they are all *material structures*—in the formation of which, infinite wisdom and goodness have been employed; and consequently, they must exhibit scenes of sublimity and of exquisite contrivance worthy of the contemplation of every rational being. If this earth, which is an abode of apostate men, and a scene of moral depravity, and which, here and there, has the appearance of being the ruins of a former world;—presents the variegated prospect of lofty mountains, romantic dells, and fertile plains; meandering rivers, transparent lakes, and spacious oceans; verdant landscapes, adorned with fruits and flowers, and a rich variety of the finest colors, and a thousand other beauties and sublimities that are strewed over the face of nature—how grand and magnificent a scenery may we suppose, must be presented to the view, in those worlds where moral evil has never entered to derange the harmony of the Creator's works—where love to the Supreme, and to one another, fires the bosoms of all their inhabitants, and produces a rapturous exultation, and an incessant adoration of the Source of happiness! In such worlds, we may justly conceive, that the sensitive enjoyments, and the objects of beauty and grandeur which are displayed to their view, as far exceed the scenery and enjoyments of this world, as their moral and intellectual qualities excel those of the sons of men.

In the next place, it is highly reasonable to believe, that *an infinite diversity of scenery exists* throughout all the worlds which compose the universe; that no one of all the millions of systems to which I have now adverted, exactly resembles another in its construction, motions, order, and decorations. There appear, indeed, to be certain laws and phenomena which are common to all the systems which exist within the limits of human vision. It is highly probable that the laws of gravitation extend their influence through every region of space occupied by material substances; and, it is beyond a doubt, that the phenomena of vision, and the laws by which light is reflected and refracted, exist in the remotest regions which the telescope has explored. For the light which radiates from the most distant stars (as formerly stated) is found to be of the same nature, to move with the same velocity, to be refracted by the same laws, and to exhibit the same colors as the light which proceeds from the sun, and is reflected from surrounding objects. The medium of vision must, therefore, be acted upon, and the organs of sight perform their functions, in those distant regions, in the same manner as takes place in the system of which we form a part, or, at least, in a manner somewhat analogous to it. And this circumstance shows, that the Creator evidently intended we should form some faint ideas, at least, of the general procedure of nature in distant worlds, in order to direct our conceptions of the sublime scenery of the universe, even while we remain in this obscure corner of creation. But, although the visible systems of the universe appear to be connected by certain general principles and laws which operate throughout the whole, yet the indefinite modifications which these laws may receive in each particular system, may produce an almost infinite diversity of phenomena in different worlds, so that no one department of the

\* The solar system consists of eleven primary and eighteen secondary planets; in all twenty-nine, beside more than a hundred comets; and it is probable that several planetary bodies exist within the limits of our system which have not yet been discovered. Other systems may probably contain a more numerous retinue of worlds, and perhaps of a larger size than those belonging to the system of the sun.

material universe may resemble another. Nor is it difficult to conceive how such a diversity of scenery may be produced. With regard to the terraqueous globe,—were its axis to be shifted, so as to point to a different quarter of the heavens, or were the angle which it forms with the ecliptic to be greater or less than it now is, the general appearance of the firmament would be changed, the apparent motions of the sun and stars, the days and nights, the seasons of the year, and an immense variety of phenomena in the earth and heavens would assume a very different aspect from what they now wear. Were the component parts of the atmosphere materially altered, were its refractive power much increased, or were a greater portion of *caloric* or of *electricity* introduced into its constitution, the objects which diversify the landscape of the earth, and the luminaries of heaven, would assume such a variety of new and uncommon appearances, as would warrant the application of the Scripture expression, “a new heaven and a new earth.” It is, therefore, easy to conceive, that, when infinite power and wisdom are exerted for this purpose, every globe in the universe, with its appendages, may be constructed and arranged in such a manner as to present a variety of beauties and sublimities peculiar to itself.

That the Creator has actually produced this effect, is rendered in the highest degree probable, from the infinite variety presented to our view in those departments of nature which lie open to our particular investigation. In the *animal kingdom* we find more than a hundred thousand different species of living creatures, and about the same variety in the productions of *vegetable* nature; the *mineral* kingdom presents to us an immense variety of earths, stones, rocks, metals, fossils, gems, and precious stones, which are strewn in rich profusion along the surface, and throughout the interior parts of the globe. Of the individuals which compose every distinct species of animated beings, there is no one which bears an exact resemblance to another. Although the eight hundred millions of men that now people the globe, and all the other millions that have existed since the world began, were to be compared, no two individuals would be found to present exactly the same aspect in every point of view in which they might be contemplated. In like manner, no two horses, cows, dogs, lions, elephants, or other terrestrial animals will be found bearing a perfect resemblance. The same observation will apply to the scenery of lakes, rivers, grottos, and mountains, and to all the diversified landscapes which the surface of the earth and waters presents to the traveler, and the student of nature.

If, from the earth, we direct our views to the other bodies which compose our planetary system, we shall find a similar diversity, so far as our observations extend. From the surface of one of the planets, the sun will appear seven times *larger*, and from the surface of another, three hundred and sixty times *smaller* than he does to us. One of those bodies is destitute of a moon; but from its ruddy aspect, either its surface or its atmosphere appears to be endowed with a phosphorescent quality, to supply it with light in the absence of the sun. Another is surrounded by *four* resplendent moons, much larger than ours; a third is supplied with *six*, and a fourth, with seven moons, and two magnificent rings to reflect the light of the sun, and diversify the scenery of its sky. One of these globes revolves round its axis in *ten*, and another in *twenty-three hours* and a half. One of them revolves round the sun, in eighty-

eight, another in two hundred and twenty-four days; a third in twelve years, a fourth in thirty, and a fifth in eighty-two years. From all which, and many other circumstances that have been observed, an admirable *variety* of phenomena is produced, of which each planetary globe has its own peculiarity. Even our moon, which is among the smallest of the celestial bodies, which is the nearest to us, and which accompanies the earth during its revolution round the sun, exhibits a curious variety of aspect, different from what is found on the terraqueous globe. The altitude of its mountains, the depths of its vales, the conical form of its insulated rocks, the circular ridges of hills which encompass its plains, and the celestial phenomena which are displayed in its firmament—present a scenery which though in some points resembling our own, is yet remarkably different, on the whole, from the general aspect of nature in our terrestrial habitation.

If, therefore, the Author of nature act on the same general principles, in other systems, as he has done in ours—which there is every reason to believe, when we consider his infinite wisdom and intelligence—we may rest assured, that every one of the two thousand four hundred millions of worlds which are comprehended within the range of human vision, has a magnificence and glory peculiar to itself, by which it is distinguished from all the surrounding provinces of Jehovah's empire. In this view, we may consider the language of the Apostle Paul as expressing not only an *apparent*, but a *real* fact. “There is one glory of the sun, and another glory of the moon, and another glory of the stars; *for one star differeth from another star in glory.*” To suppose that the Almighty has exhausted his omnipotent energies, and exhibited all the manifestations of his glory which his perfections can produce, in one system, or even in one million of systems, would be to set limits to the resources of his wisdom and intelligence, which are infinite and incomprehensible. Hence we find the sacred writers, when contemplating the numerous objects which creation exhibits, breaking out into such exclamations as these, “*How manifold, O Jehovah, are thy works!* In *wisdom* hast thou made them all.”

In the next place,—Beside the magnificence and variety of the material structures which exist throughout the universe, *the organized and intelligent beings with which they are peopled*, present a vast field of delightful contemplation. On this general topic, the following ideas may be taken into consideration:—

1. *The gradations of intellect* or the various orders of intelligences which may people the universal system. That there is a vast diversity in the scale of intellectual existence, may be proved by considerations similar to those which I have already stated. Among sentient beings, in this world, we find a regular gradation of intellect, from the muscle, through all the orders of the aquatic and insect tribes, until we arrive at the dog, the monkey, the beaver and the elephant, and last of all, to *man*, who stands at the top of the intellectual scale, as the lord of this lower world. We perceive, too, in the individuals which compose the human species, a wonderful diversity in their powers and capacities of intellect, arising partly from their original constitution of mind, partly from the conformation of their corporeal organs, and partly from the degree of cultivation they have received. But it would be highly unreasonable to admit, that the most accomplished genius that ever adorned our race, was placed at



the summit of intellectual perfection. On the other hand, we have reason to believe, that man, with all his noble powers, stands nearly at the bottom of the scale of the intelligent creation. For a being much inferior to man, in the powers of abstraction, conception, and reasoning, could scarcely be denominated a rational creature, or supposed capable of being qualified for the high destination to which man is appointed. As to the number of species which diversify the ranks of superior intellectual natures, and the degrees of perfection which distinguish their different orders, we have no *data*, afforded by the contemplation of the visible universe, sufficient to enable us to form a definite conception. The intellectual faculties, even of finite beings, may be carried to so high a pitch of perfection, as to baffle all our conceptions and powers of description.—The following description in the words of a celebrated Swiss naturalist, may perhaps convey some faint idea of the powers of some of the highest order of intelligences:—

“To convey one’s self from one place to another with a swiftness equal or superior to that of light; to preserve one’s self by the mere force of nature, and without the assistance of any other created being; to be absolutely exempted from every kind of change; to be endowed with the most exquisite and extensive senses; to have distinct perceptions of all the attributes of matter, and of all its modifications; to discover effects in their causes; to raise one’s self by a most rapid flight to the most general principles; to see in the twinkling of an eye these principles;—to have at the same time, without confusion, an almost infinite number of ideas; to see the past as distinctly as the present, and to penetrate into the remotest futurity; to be able to exercise all these faculties without weariness: these are the various outlines from which we may draw a portrait of the perfections of superior natures.”\*

A being possessed of faculties such as these, is raised as far above the limited powers of man, as man is raised above the insect tribes. The Scriptures assure us, that beings, approximating, in their powers and perfections, to those now stated, actually exist, and perform important offices under the government of the Almighty. The perfections of the angelic tribes, as represented in Scripture, are incomparably superior to those of men. They are represented as possessed of powers capable of enabling them to wing their flight with amazing rapidity from world to world. For the angel Gabriel, being commanded to fly swiftly, while the prophet Daniel was engaged in supplication, approached to him, before he had made an end of presenting his requests. During the few minutes employed in uttering his prayer, this angelic messenger descended from the celestial regions to the country of Babylonia. This was a rapidity of motion surpassing the comprehension of the most vigorous imagination, and far exceeding even the amazing velocity of light.—They have power over the objects of inanimate nature; for one of them “rolled away the stone from the door of the sepulchre,” at the time of Christ’s resurrection. They are intimately acquainted with the springs of life, and the avenues by which they may be interrupted;

for an angel slew, in one night, 185,000 of the Assyrian army.—They are perfectly acquainted with all the relations which subsist among mankind, and can distinguish the age and character of every individual throughout all the families of the earth. For one of these powerful beings recognized all the first-born in the land of Egypt, distinguished the Egyptians from the children of Israel, and exerted his powers in their destruction. And as they are “ministering spirits to the heirs of salvation,” they must have a clear perception of the persons and characters of those who are the objects of the Divine favor, and to whom they are occasionally sent on embassies of mercy.—They are endowed with great physical powers and energies; hence they are said “*to excel in strength*,” and the phrase, “a *strong* angel,” and “a *mighty* angel,” which are sometimes applied to them, are expressive of the same perfection. Hence they are represented, in the book of the Revelation, as “holding the four winds of heaven,” as executing the judgments of God upon the proud despisers of his government, as “throwing mountains into the sea,” and binding the prince of darkness with chains, and “casting him into the bottomless pit.”

They are endowed with unfading and immortal youth, and experience no decay in the vigor of their powers. For the angels who appeared to Mary at the tomb of our Saviour appeared as *young men*, though they were then more than four thousand years old. During the long succession of ages that had passed since their creation, their vigor and animation had suffered no diminution, nor decay,—they are possessed of *vast powers of intelligence*. Hence they are exhibited in the book of Revelation, as being “*full of eyes*,” that is, endowed with “all sense, all intellect, all consciousness; turning their attention every way; beholding at once all things within the reach of their understandings; and discerning them with the utmost clearness of conception.” The various other qualities now stated, necessarily suppose a vast comprehension of intellect; and the place of their residence, and the offices in which they have been employed, have afforded full scope to their superior powers. They dwell in a world where *truth* reigns triumphant, where moral evil has never entered, where substantial knowledge irradiates the mind of every inhabitant, where the mysteries which involve the character of the Eternal are continually disclosing, and where the plans of his providence are rapidly unfolded. They have ranged through the innumerable regions of the heavens, and visited distant worlds, for thousands of years; they have beheld the unceasing variety, and the endless multitude of the works of creation and providence, and are, doubtless, enabled to compare systems of worlds, with more accuracy and comprehension than we are capable of surveying villages, cities and provinces. Thus, their original powers and capacities have been expanded, and their vigor and activity strengthened, and, consequently, in the progress of duration, their acquisitions of wisdom and knowledge must indefinitely surpass everything that the mind of man can conceive.—We have likewise certain intimations, that, among these celestial beings, there are *gradations of nature and of office*; since there are among them, “seraphim and cherubim, archangels, thrones, dominions, principalities and powers,” which designations are evidently expressive of their respective endowments, of the stations they occupy, and of the employments for which they are qualified.

\* This writer, in addition to these, states the following properties:—“To be invested with a power capable of displacing the heavenly bodies, or of changing the course of nature, and to be possessed of a power and skill capable of organizing matter, of forming a plant, an animal, a world.”—But I can scarcely think that such perfections are competent to any being but the Supreme.

Hence it appears, that, although we know but little in the meantime of the nature of that diversity of intellect which prevails among the higher orders of created beings—the intimations given in the sacred volume, and the general analogy of nature, lead us to form the most exalted ideas of that amazing progression and variety which reign throughout the intellectual universe.

2. Not only is there a gradation of intellect among superior beings, but it is highly probable, that a similar gradation or variety obtains, in the form, the organization, and the movements of their corporeal vehicles.

The human form, especially in the vigor of youth, is the most beautiful and symmetrical of all the forms of organized beings with which we are acquainted; and, in these respects, may probably bear some analogy to the organical structures of other intelligences. But, in other worlds, there may exist an indefinite variety, as to the general form of the body or vehicle with which their inhabitants are invested, the size, the number, and quality of their organs, the functions they perform, the splendor and beauty of their aspect, and particularly, in the number and perfection of their senses. Though there are more than a hundred thousand species of sensitive beings, which traverse the earth, the waters, and the air, yet they all exhibit a marked difference in their corporeal forms and organization. Quadrupeds exhibit a very different structure from fishes, and birds from reptiles; and every distinct species of quadrupeds, birds, fishes, and insects, differs from another in its conformation and functions. It is highly probable, that a similar variety exists, in regard to the corporeal vehicles of superior intelligences—accommodated to the regions in which they respectively reside, the functions they have to perform, and the employments in which they are engaged; and this we find to be actually the case, so far as our information extends. When any of the angelic tribes were sent on embassies to our world, we find, that, though they generally appeared in a shape somewhat resembling a beautiful human form, yet, in every instance, there appeared a marked difference between them and human beings. The angel who appeared at the tomb of our Saviour, exhibited a bright and resplendent form: "His countenance was like the brightness of lightning, and his raiment as white as snow," glittering with an extraordinary luster beyond what mortal eyes could bear. The angel who delivered Peter from the prison to which he had been confined by the tyranny of Herod, was arrayed in such splendor, that a glorious light shone through the whole apartment where the apostle was bound, dark and gloomy as it was. That these beings have organs of speech, capable of forming articulate sounds and of joining in musical strains, appears from the words they uttered on these and other occasions, and from the song they sung in the plains of Bethlehem, when they announced the birth of the Saviour. They appear to possess the property of rendering themselves *invisible* at pleasure; for the angel that appeared to Zacharias in the sanctuary of the temple, was invisible to the surrounding multitudes without, both at the time of his entrance into, and his exit from, the "holy place."\*

\* To what is stated in this paragraph respecting angels, it will doubtless be objected, "that these intelligences are *pure spirits*, and assume corporeal forms only on particular occasions." This is an opinion almost universally prevalent; but it is a mere assumption, destitute of any rational or scriptural argument to substantiate its truth. There is no passage in Scripture, with which I am acquainted, that

In particular, there is every reason to conclude, that there is a wonderful variety in the number, and acuteness of their organs of sensation. We find a considerable variety, in these respects, among the sensitive beings which inhabit our globe. Some animals appear to have only *one* sense, as the *muscle*, and the *zoophytes*; many have but *two* senses; some have *three*; and man, the most perfect animal, has only *five*. These senses, too, in different species, differ very considerably, in point of vigor and acuteness. The dog has a keener scent, the stag a quicker perception of sounds, and the eagle and the lynx more acute visual organs than mankind. The same diversity is observable in the form and the number of sensitive organs. In man, the ear is short and erect,

makes such an assertion. The passage in Psalm iv. 4, "Who maketh his angels spirits, and his ministers a flaming fire," has frequently been quoted for this purpose, but it has no reference to any opinion that may be formed on this point; as the passage should be rendered, "Who maketh the winds his messengers, and a flaming fire his ministers." Even although the passage were taken as it stands in our translation, and considered as referring to the angels, it would not prove, that they are pure immaterial substances; for, while they are designated *spirits*, which is equally applicable to *men* as well as to angels—they are also said to be "a flaming fire," which is a *material* substance. This passage seems to have no particular reference to either opinion; but, if considered as expressing the attributes of angels, its meaning plainly is,—that they are endowed with *wonderful activity*—that they move with the swiftness of the winds, and operate with the force and energy of flaming fire;—or, in other words, that He, in whose service they are, and who directs their movements, employs them "with the strength of winds, and the rapidity of lightning."

In every instance in which angels have been sent on embassies to mankind, they have displayed *sensible* qualities. They exhibited a *definite form* somewhat analogous to that of man, and *color and splendor*, which were perceptible by the organs of vision—they emitted *sounds* which struck the organ of hearing—they produced the harmonies of *music*, and sung sublime sentiments which were uttered in articulate words, that were distinctly heard and recognized by the persons to whom they were sent, Luke ii. 14,—and they exerted their power over the sense of *feeling*; for the angel who appeared to Peter in the prison, "smote him on the side, and raised him up." In these instances, angels manifested themselves to men, through the medium of three principal senses by which we recognize the properties of material objects; and why, then, should we consider them as purely immaterial substances, having no connection with the visible universe? We have no knowledge of angels but from revelation; and all the descriptions it gives of these beings leaves us to conclude, that they are connected with the world of matter, as well as with the world of mind, and are furnished with organical vehicles, composed of some refined material substance suitable to their nature and employments.

When Christ shall appear the second time, we are told that he is to come, not only in the glory of his Father, but also in "the glory of his holy angels," who will minister to him and increase the splendor of his appearance. Now, the *glory* which the angels will display, must be *visible*, and, consequently, *material*; otherwise it could not be contemplated by the assembled inhabitants of our world, and could present no glory or luster to their view. An assemblage of purely spiritual beings, however numerous and however exalted in point of intelligence, would be a mere inanity, in a scene intended to exhibit a *visible* display of the divine supremacy and grandeur.—The vehicles or bodies of angels are doubtless of a much finer mold than the bodies of men; but, although they were at all times invisible through such organs of vision as we possess, it would form no proof that they were destitute of such corporeal frames. The air we breathe is a *material* substance, yet it is *invisible*; and there are substances whose rarity is more than ten times greater than that of the air of our atmosphere. Hydrogen gas is more than twelve times lighter than common atmospheric air. If, therefore, an organized body were formed of a material substance similar to air, or to hydrogen gas, it would in general be invisible; but, in certain circumstances, might reflect the rays of light, and become visible, as certain of the lighter gaseous bodies are found to do. This is, in some measure, exemplified in the case of *animalcula*, whose bodies are imperceptible to the naked eye, and yet, are regularly organized material substances, endowed with all the functions requisite to life, motion, and enjoyment.

and scarcely susceptible of motion; in the horse and the ass, it is long and flexible; and in the mole, it consists simply of a hole which perforates the skull. In man there are *two* eyes; in the scorpion and spider, *eight*; and in a fly, more than *five thousand*.

That superior beings, connected with other worlds, have additional senses to those which we possess, is highly probable, especially when we consider the general analogy of nature, and the gradations which exist among organized beings in our world. It forms no reason why we should deny that such senses exist, because we can form no distinct conceptions of any senses beside those which we possess. If we had been deprived of the senses of *sight* and *hearing*, and left to derive all our information merely through the medium of feeling, tasting and smelling, we could have had no more conception of articulate language, of musical harmony and melody, of the beauties of the earth, and of the glories of the sky, than a muscle, a vegetable, or a stone. To limit the number of senses which intelligent organized beings may possess to the five which have been bestowed upon man, would be to set bounds to the infinite wisdom and skill of the Creator, who, in all his works, has displayed an endless variety in the manner of accomplishing his designs. While, in the terrestrial sphere in which we move, our views are limited to the *external* aspects of plants and animals—organized beings, in other spheres, may have the faculty of penetrating into their *internal* (and to us, invisible) movements—of tracing an animal from its embryo state, through all its gradations and evolutions, until it arrive at maturity—of perceiving, at a glance, and, as it were, through a transparent medium, the interior structure of an animal, the complicated movements of its curious machinery, the minute and diversified ramifications of its vessels, and the mode in which its several functions are performed—of discerning the fine and delicate machinery which enters into the construction, and produces the various motions of a microscopic animalculum, and the curious vessels, and the circulation of juices which exist in the body of a plant—of tracing the secret processes which are going on in the mineral kingdom, and the operation of chemical affinities among the minute particles of matter, which produce the diversified phenomena of the universe. And, in fine, those senses which the inhabitants of other worlds enjoy in common with us, may be possessed by them in a state of greater acuteness and perfection. While our visual organs can perceive objects distinctly, only within the limits of a few yards or miles around us, *their* organs may be so modified and adjusted, as to enable them to perceive objects with the same distinctness, at the distance of a hundred miles—or even to descry the scenery of distant worlds. If our powers of vision had been confined within the range to which a worm or a mite is circumscribed, we could have formed no conception of the amplitude of our present range of view; and it is by no means improbable, that organized beings exist, whose extent of vision as far exceeds ours, as ours exceeds that of the smallest insect and that they may be able to perceive the diversified landscapes which exist in other worlds, and the movements of their inhabitants, as distinctly as we perceive the objects on the opposite side of a river, or of a narrow arm of the sea.

After Stephen had delivered his defense before the Sanhedrim, we are told “he looked up steadfastly into heaven, and saw the glory of God, and

Jesus standing at the right hand of God; and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.” Some have supposed that the eyes of Stephen, on this occasion were so modified or strengthened, that he was enabled to penetrate into that particular region where the glorified body of Christ more immediately resides. But whether this opinion be tenable or not, certain it is, that angels are endowed with senses or faculties which enable them to take a minute survey of the solar system, and of the greater part of our globe, even when at a vast distance from our terrestrial sphere; otherwise, they could not distinguish the particular position of our earth in its annual course around the sun, in their descent from more distant regions, nor direct their course to that particular country, city, or village, whither they are sent on any special embassy.

What has been now said in reference to the organs of vision, is equally applicable to the organs of *hearing*, and to several of the other senses; and since faculties or senses, such as those I have now supposed, would tend to unvail more extensively the wonderful operations of the Almighty, and to excite incessant admiration of his wisdom and beneficence, it is reasonable to believe that he has bestowed them on various orders of his creatures for this purpose—and that man may be endowed with similar senses, when he arrives at moral perfection, and is placed in a higher sphere of existence.

Beside the topics to which I have now adverted, namely, the gradation of intellect, and the diversity of corporeal organization—a still more ample and interesting field of contemplation will be opened in the history of the *numerous worlds dispersed throughout the universe*,—including the grand and delightful, or the awful and disastrous events which have taken place in the several regions of intellectual existence.

The particulars under this head which may be supposed to gratify the enlightened curiosity of holy intelligences, are such as the following:—the *different periods* in duration at which the various habitable globes emerged from nothing into existence—the *changes and previous arrangements* through which they passed before they were replenished with inhabitants—the distinguishing *characteristic features* of every species of intellectual beings—their *modes of existence*, of improvement, and of social intercourse—the solemn *forms of worship* and adoration that prevail among them—the *laws of social and of moral order* peculiar to each province of the divine empire\*—the *progress*

\* There are certain general laws which are common to all the orders of intellectual beings throughout the universe. The two principles which form the basis of our *moral law* are of this nature:—“Thou shalt love the Lord thy God with all thine heart, and with all thine understanding,” and “thou shalt love thy neighbor as thyself.” For we cannot suppose the Deity, in consistency with the sanctity and rectitude of his nature, to *reverse these laws*, in relation to any class of intelligences, or to exempt them from an obligation to obey them; and, therefore, they may be considered as the two grand moral principles which direct the affections and conduct of all holy beings throughout the immensity of God’s empire, and which unite them to one another, and to their common Creator. But, in subordination to these principles or laws, there may be a variety of special moral laws, adapted to the peculiar economy, circumstances, and relations which exist in each distinct world. As we have certain special laws, in our moral code, such as the *fifth and seventh* precepts of the Decalogue, which, in all probability, do not apply to the inhabitants of some other worlds, so they may have various specific regulations or laws, which cannot apply to us in our present state. The reader will find a particular illustration of the two fundamental laws to which I have now adverted, and of their application to the inhabitants of all worlds, in a work which I lately published, entitled, “*The Philosophy of Religion; or, an Illustration of the Moral Laws of the Universe.*”

they have made in knowledge, and the discoveries they have brought to light, respecting the works and the ways of God—the *peculiar manifestations* of himself which the Divine being may have made to them, “at sundry times and in divers manners”—the most remarkable *civil, and moral events* which have happened since the period of their creation—the *visible emblems of the Divine Presence* and glory which are displayed before them—the information they have obtained respecting the *transactions and the moral government of other worlds*—the various stages of improvement through which they are appointed to pass—the different regions of the universe to which they may be transported, and the final destination to which they are appointed.

In particular, the facts connected with their *moral history*, in so far as they may be unfolded, will form an interesting subject of discourse and of contemplation. It is highly probable, when we consider the general benignity of the Divine Nature, and the numerous evidences of it which appear throughout the whole kingdom of animated nature—that the inhabitants of the greatest portion of the universal system, have retained the moral rectitude in which they were created, and are, consequently, in a state of perfect happiness. But, since we know, from painful experience, that *one world* has swerved from its allegiance to the Creator, and been plunged into the depths of physical and moral evil, it is not at all improbable, that the inhabitants of several other worlds have been permitted to fall into a similar calamity,—for this purpose among others—that the importance of moral order might be demonstrated, that the awful consequences of a violation of the eternal laws of heaven might be clearly manifested, and that a field might be laid open for the display of the rectitude and *mercy* of God as the moral Governor of the universe. In reference to such cases (if any exist) the points of inquiry would naturally be—What is the ultimate destination of those beings who, in other regions of creation, have acted the part of rebellious man? Has their Creator interposed for their deliverance in a manner analogous to that in which he has accomplished the redemption of mankind? If so, wherein do such schemes of mercy differ, and wherein do they agree with the plan of salvation by Jesus Christ? What scenes of moral evil have been displayed, and how have the moral disorders in those worlds been overruled and counteracted by the providential dispensations of the Almighty? Here, a thousand questions would crowd upon the mind, a variety of emotions of opposite kinds would be excited, and a most interesting field of investigation would be laid open to the contemplation of the redeemed inhabitants of such a world as ours. And, it is easy to conceive, with what kindred emotions and sympathetic feelings, and with what transporting gratulations, the renovated inhabitants of such worlds would recognize each other, should they ever be brought into contact, and permitted to mingle their ascriptions of praise to the Creator and Redeemer of worlds.

Even in those worlds where the inhabitants have retained their primeval innocence, there may be an almost infinite variety in the divine dispensations, both in a moral, and intellectual point of view.—As finite intelligences, from their very nature, are *progressive* beings, and, therefore, cannot be supposed to acquire all the treasures of wisdom and knowledge, and to comprehend all the multifarious displays of divine perfection, during the first stages of their existence—there may be an admirable diversity of modes, corresponding to

their peculiar circumstances and stages of improvement, by which the Creator may gradually unfold to them the glory of his nature, and enable them to take a more extensive survey of the magnitude and order of his dominions. Some may be only emerging from the first principles of science, like Adam soon after his creation, and may have arrived but a few degrees beyond the sphere of knowledge which bounds the view of man; others may have arrived at a point where they can take a more expansive survey of the order, economy, and relations of material and intellectual existences,—while others after having contemplated, for ages, a wide extent of creation, in *one* district of the empire of God, may be transported to a new and a distant province of the universe, to contemplate the perfections of Deity in another point of view, and to investigate and admire a new scene of wonders.—If every individual of the human race, from his birth to his death, passes through a train of providences peculiar to himself, it appears at least highly probable, reasoning from the analogies to which we have already adverted, and to form the variety that everywhere appears in the natural and moral world, that the divine dispensations toward every distinct class of intelligent beings, have some striking peculiarities, which do not exactly coincide with those of any other.

That some portion, at least, of the natural and moral history of other worlds will be laid open to the inspection of redeemed men in the future world, may be argued from this consideration,—that such views will tend to *unfold the moral character of the Deity*, and to display more fully his intelligence, wisdom, and rectitude, in the diversified modes of his administration, as the Governor of the universe. We have reason to believe that the material creation exists solely for the sake of sentient and intelligent beings; and that it has been arranged into distinct departments, and peopled with various ranks of intellectual natures, chiefly for the purpose of giving a display of the moral attributes of God, and of demonstrating the indispensable necessity and the eternal obligation of the moral laws he has enacted, in order to secure the happiness of the whole intelligent system. And, if so we may reasonably conclude, that a certain portion of the divine dispensations toward other classes of the intelligent creation, will ultimately be displayed to our view.—This position may likewise be argued from the fact that other intelligences have been made acquainted with the affairs of our world, and the tenor of the dispensations of God toward our race. The angelic tribes have been frequently sent on embassies to our terrestrial sphere. On such occasions they have indicated an intimate acquaintance with the most interesting transactions which have taken place among us; and we are informed, that they still “desire to pry into” the scheme of redemption, and “to learn” from the divine dispensations toward the church “the manifold wisdom of God.”\* Some notices of the history, the employments, and the destination, of these celestial beings, have likewise been conveyed to us. We know that they hold an elevated station in the kingdom of Providence; that they are possessed of great power and wisdom, of wonderful activity, of superior intellectual faculties, and of consummate holiness and rectitude of nature; that they are employed on certain occasions as ambassadors from God to man, in executing his judgments upon the wicked, and ministering to the heirs of salvation; and that a certain number of them fell from the high

\* See Ephes. iii. 10. 1 Peter. i. 12.

station in which they were originally placed, and plunged themselves into a state of sin and perdition. We have therefore reason to believe, that it is one part of the plan of the government of God to disclose the history of one species of intellectual beings to another, in such portions, and at such seasons, as may seem most proper to Infinite Wisdom, and best suited to the state and character, and the gradual improvement of his intelligent offspring.

In conformity to what has been now advanced, we find the saints in heaven represented as uttering a song of praise to God, in consequence of the survey they had taken of his moral administration, and of the admiration it excited. "They sing the song of Moses, and the song of the Lamb, saying, *Just and true are thy ways, thou King of saints.*" And, in proportion as the dispensations of Providence, toward other worlds are unfolded, in the same proportion will their views of Jehovah's "eternal righteousness" be expanded, and a new note of admiration and rapture added to their song of praise.—The knowledge of the saints in heaven is represented as being very accurate and comprehensive. Hence it is declared, that, in that state of perfection, "they shall know, even as also they are known." This expression certainly denotes a very high degree of knowledge respecting the works and the ways of God; and, therefore, most commentators explain it as consisting in such an intuitive and comprehensive knowledge "as shall bear some fair resemblance to that of the Divine Being, which penetrates to the very center of every object, and sees through the soul, and all things, as at one single glance;" or, at least, that "their knowledge of heavenly objects shall be as certain, immediate and familiar, as any of their immediate friends and acquaintances now have of them."\* And, if such interpretations be admitted, this knowledge must include a minute and comprehensive view of the dispensations of the Creator toward other worlds, and other orders of moral and intelligent agents.

In regard to the *manner* in which information respecting the structure, the inhabitants, and the history of other worlds may be communicated, our limited knowledge affords no certain *data* on which to ground a definite opinion. We may, however, reasonably suppose, that an intercourse and correspondence will be occasionally opened up, by means of celestial beings endowed with faculties of rapid motion, who may communicate particular details of the intelligence they acquire in the regions they are accustomed to visit. Such correspondence has already partially taken place in our world, by means of those beings termed, in Scripture, "the angels," or "the messengers of Jehovah;" and, it is highly probable, had man continued in his state of original integrity, that such angelic embassies would have been much more frequent than they have ever been; and we might have been made acquainted, in this way, with some outlines of the physical and moral scenery of other worlds, particularly of those which belong to our own system—of which we must now be contented to remain in ignorance; and must have recourse to the aids of reason, and science, and observation, in order to trace some very general outlines of their physical economy. This is, doubtless, one deplorable effect, among others, of the apostasy of man—that intelligences endowed with moral perfection can no longer hold familiar intercourse with the race of Adam, but in so far as they are employed by their Creator in

communicating occasional messages, which have a respect merely to their moral renovation.\*—We may likewise, with some degree of probability suppose, that every distinct order of holy intelligences, after having resided for a certain number of ages, in one region of the universe, may be conveyed to another province of creation, to investigate the new scenes of wisdom and omnipotence there unfolded,—and so on, in a continued series of transportations, throughout the ages of eternity. We know that man is destined to undergo such a change of locality; and although sin has made the passage from one world to another, assume a gloomy and alarming aspect, it may nevertheless be an example (though in a different manner), of those removals which take place with respect to other beings, from one province of creation to another. Nor have we any reason to believe, that the locality in which we shall be placed after the general resurrection, will form our permanent and everlasting abode; otherwise, we should be eternally chained down, as we are at present, to a small corner of creation.

In regard to the redeemed inhabitants of our world, there is every reason to believe, that the Redeemer himself, he, "in whom dwell all the treasures of wisdom and knowledge," will be one grand medium through which information will be communicated respecting the distant glories of Jehovah's empire. This seems to be directly intimated, though in metaphorical language, in the following passage from the book of Revelation: "The Lamb who is in the midst of the throne shall feed them, and shall lead them to fountains of living water." Knowledge is the food of the mind; and in this sense the term is frequently applied in the Scriptures:—"I will give them pastors (saith God) after mine own heart, who shall feed them with knowledge and understanding." "Feed the church of God," says the apostle Peter; that is, instruct them in the knowledge of the truths of religion. Therefore, by imparting to his saints a knowledge of the plans and operations of God, and information respecting the magnificence of his works in the regions around, "the Lamb in the midst of the throne will feed them," by gratifying their intellectual powers, and their desires after knowledge; and the noble and transporting trains of thought which such discoveries will inspire (and which may be aptly compared to the effect produced by "fountains of living water" on a parched traveler), will arrest all the faculties of their souls, and fill them "with joy unspeakable and full of glory."

Perhaps, it may not be beyond the bounds of probability to suppose, that, at certain seasons, during a grand convocation of the redeemed with Jesus their exalted head president among them—that glorious personage may impart to them knowledge of the most exalted kind, direct their views to some bright manifestations of Deity, and deliver most interesting lectures on the works and the ways of God. This would be quite accordant with his office as the "Mediator between God and man," and to his character as the "Messenger of Jehovah," and the "Revealer" of the divine dispensations.

Pointing to some distant world (which, even to the acute visual organs of heavenly beings, may appear only as a small lucid speck in their

\* See Doddridge's and Gnyse's paraphrase on 1 Cor. xiii. 12.

\* It is probable that the celestial beings who have occasionally held a communication with our race, are not all of the same species, or inhabit the same regions: since they are distinguished in Scripture by different names, as Seraphim, Cherubim, Thrones, Dominions, Angels, Archangels, &c.

sky), we may suppose him giving such a descent as the following:—"That world presents a very different aspect from what yours once did, owing, chiefly to the moral purity and perfection of its inhabitants. *There*, the most grand and variegated objects adorn their celestial canopy; and the scenes around their habitations are intermingled with everything that is beautiful to the eye, and gratifying to the senses and the imagination. Neither scorching heats, nor piercing colds, nor raging storms, ever disturb the tranquillity of those happy mansions. The fine ethereal fluid which they breathe produces a perpetual flow of pleasing emotions, and sharpens and invigorates their intellectual powers for every investigation. The peculiar refractive and reflective powers possessed by the atmospheric fluid which surrounds them, produce a variety of grand and beautiful effects, sometimes exhibiting aerial landscapes, and scenes emblematical of moral harmony and perfection,—sometimes a magnificent display of the riches and most variegated coloring, and sometimes reflecting the images of the celestial orbs in various aspects and degrees of magnitude. Their vegetable kingdom is enriched with a variety of productions unknown in your former world, diversified with thousands of different forms, shades, colors, and perfumes, which shed a delicious fragrance all around. The inferior sentient beings are likewise different, and exhibit such ingenious, mild, and affectionate dispositions, as contribute, in no inconsiderable degree, to the pleasure and entertainment of the more intelligent order of the inhabitants. The organs of vision of these intelligences are so acute, that they are enabled to perceive, as through a transparent medium, the various chemical and mechanical processes that are incessantly going on in the numberless ramifications of the vegetable tribes, and in the more curious and complicated structure of animal bodies; for the Creator has ordained, as one part of their mental enjoyments, that they shall be furnished with the means of tracing the mode of his operations, and the designs they are intended to accomplish in the different departments of nature.

"They are likewise extensively acquainted with moral science—with the moral relations of intelligent beings to their Creator, and to one another, and with the outlines of the history of several other worlds; for the leading facts in the history of your world, respecting the fall of man, its dismal consequences, and your subsequent redemption and renovation, have been communicated to them, for the purpose of enlarging their views of God's moral dispensations, and illustrating the rectitude and benevolence of his government.—In their intercourse and associations, no discordant voice is ever heard, no symptom of disaffection ever appears, no boisterous passions ever disturb their tranquillity; but all is harmony and order, peace and love. Their progress in the knowledge of God, and of his works, is rapid and sure, for they see clearly the first principles of all reasoning and science; and, without once making a false step, or deducing an erroneous conclusion, they trace them with rapidity and certainty, to all their legitimate consequences. Their acquaintance with natural and moral facts is extensive and minute. For the most sacred regard is attached to truth, which was never once violated in that happy society; and, therefore, every discovery, every new doctrine and fact which is brought to light by any individual, is regarded by all others as an established truth which is never called in question, and which serves to direct and facilitate

all their other researches. Unlike the exaggerations and falsehoods which were once propagated by lying travelers and skeptical philosophers, in your former world, which tended to bewilder the anxious inquirer, and to obscure the radiance of truth; in yonder world truth is regarded as a most sacred and invaluable treasure, as the basis of the happiness of the moral universe, and the foundation on which rests the throne of the Eternal; and, therefore, being never violated by any individual, every testimony and assertion is received with unhesitating confidence. By a rapid mode of communication which has been established, their intercourses with each other are frequent and delightful, and the discoveries which are made of the operations of infinite wisdom and benevolence, are quickly circulated through all the intelligent ranks of that abode of felicity and love. Beings from other worlds occasionally visit them, and convey interesting intelligence, and affectionate congratulations from the regions whence they came; and a glorious symbol of the divine Majesty was lately displayed in their firmament, from which was announced, in majestic but mild and transporting language—the approbation of their Creator, and his purpose of translating them, as a reward of their obedience, to another region of his empire, to behold new displays of his beneficence and power.

"This is a specimen of the moral order and happiness which prevail among the greater part of those worlds which shine from afar in yonder firmament, but which are distinguished by a variety of peculiar circumstances, which shall be unfolded on another occasion."

Directing their view to another distant orb, which appears like a dim ruddy speck in an obscure quarter of the firmament, he may thus proceed:—"That, too, is a world on a different scale, and in a different condition. It is a thousand times larger than the globe you once inhabited, and was originally arrayed with all that magnificence and beauty which characterize the works of the Creator. During a considerable period its inhabitants retained their allegiance to their Maker, and their affection for each other. But certain individuals, whom a principle of pride and ambition had led to desire stations of pre-eminence, having dared to violate some of the fundamental laws of their Creator,—the moral turpitude which this disposition and conduct produced, gradually spread from one rank to another, until the whole mass of its inhabitants was completely contaminated, and plunged into a gulf of misery. To such a dreadful length has this depravity proceeded, that even the external aspect of that world, which was once fair as Eden, has assumed the appearance of a gloomy waste, and a barren wilderness. The rivers have been turned out of their course, by these infatuated beings, that they might overflow and change into a marsh the once fertile plains. The earth has been dug into immense pits and chasms, and the vegetable tribes have been torn from their roots and stripped of their verdure, in order to deface the primeval beauty of creation. By these, and other horrible devastations, the ethereal fluid in which they breathed, which formerly diffused a delightful fragrance, has now become the receptacle of noisome exhalations, which nauseate and irritate every species of sensitive existence. Its brilliancy has thereby become obscured, so that their sun appears lowering through its dense vapors, like a dusky ball; and their nocturnal sky, which once presented a splendid assemblage of shining orbs, is now covered with blackness, and darkness,

and tempest, through which no celestial orb ever transmits the least glimmering ray. For the almighty Contriver of all worlds has so arranged, proportioned, and adjusted every circumstance in the constitution of nature, that the smallest derangement, by malevolent beings, of the order he has established, is always productive of disastrous effects.

“Instead of being animated with love to their Creator, and to one another, which is the first duty of all intelligent creatures, they hate their Maker, and curse him on account of the existence he has given them; and they hate each other, with a perfect hatred. There exists among them no peace, justice, sympathy, friendship, or confidence. Every one beholds and recognizes another with the countenance of a fiend, and is ever intent upon annoying him to the utmost of his power. And, were it not that their bodies are constructed on an *immortal* principle, so that no power less than infinite can completely destroy them,—their ferocious passions would, long ere now, have effected the utter extermination of every individual in that populous but miserable world. Their bodies, which were once fair and glorious, are now covered with every mark of vileness and deformity. They have no delight in contemplating the glories of their Creator’s workmanship, for they have defaced every beauty which creation displayed, when it came fresh and fair from the hand of its Maker; and the intelligence and wisdom they formerly possessed, are now obliterated, and changed into ignorance and folly.

“At the commencement of this affecting scene of depravity, a messenger was dispatched by their Almighty Sovereign to warn them of their danger, and to urge them to reformation; but, as they had not then felt the full effects of that wretchedness into which they were plunging—after a few temporary pangs of remorse, ‘they returned every one to his evil ways.’ Holy intelligences, from other worlds, have occasionally been sent, to contemplate the gloomy aspect, and the sad desolations of this wretched world; in order that they might bring back intelligence to the worlds with which they are more immediately connected, of the dismal effects produced by the violation of those eternal laws of rectitude which the Governor of the universe has ordained. The Creator has, for many ages, permitted those physical and moral disorders to exist—not because he delights in the misery of any of his creatures, but because he has a regard to the ultimate happiness of the whole intelligent system. He leaves them, in the meantime, ‘to eat of the fruit of their own ways,’ that they may feel the full effects of their apostasy and wickedness. He has permitted them to proceed thus far in their rebellion and depravity, in order that surrounding worlds may be fully apprized of the dismal effects that must inevitably ensue on every infringement of moral order. This desolated world and its wretched inhabitants are doomed to remain in their present deplorable state, for ages yet to come, until an extensive and indelible impression be made on the inhabitants of every province of God’s empire, of their eternal obligation to conform to these laws and principles of moral order which his infinite wisdom has established for the regulation of the intelligent universe; and also, that those miserable beings themselves may be aroused to consideration, led to humble themselves in his presence, and made to feel some emotions of contrition for their impiety and ingratitude. When these ends are accomplished, a bright effulgence

shall suddenly illumine the darkness of their night, their atmosphere shall be cleared of its vapors, and the glorious orbs of heaven shall once more burst upon their view; the astonished inhabitants shall lift up their eyes with amazement at the wondrous and unlooked-for spectacle, and a divine messenger, arrayed in splendid majesty, shall proclaim, ‘Peace from heaven—Good-will from Jehovah to this guilty world.’ In both hemispheres of this globe, shall the joyful message be proclaimed. This sudden and unexpected announcement will arrest the attention of every inhabitant, and rekindle in his breast those sparks of gratitude, which had been so long extinguished. To prove the sincerity of this annunciation, the ‘Power of the Highest’ will be interposed to purify the atmosphere, to restore the desolations which had been produced, and to renew the face of nature. A series of moral instructions will commence, and be carried on with vigor, until all be fully convinced of the folly and impiety of their conduct. Order will be gradually re-established; affectionate intercourses will commence; an indelible impression of their ingratitude and wickedness, and of the justice and benevolence of God, will be forever fixed in their minds, which will secure them, at all future periods, from a similar apostasy; and peace, truth, and happiness shall finally reign triumphant.”

On such topics as these, may we suppose our Redeemer, in the character of Mediator, occasionally to expatiate, with irresistible eloquence, when presiding in the assemblies of his redeemed; and the emotions produced by such communications, will doubtless excite them to join in unison in celebrating the divine character and administration, in such strains as these:—“Hallelujah! the Lord God omnipotent reigneth. True and righteous are his judgments. Salvation, and glory, and honor, and power, unto the Lord our God. Thou art worthy to receive glory, honor, and power; for thou hast created all things, and for thy pleasure they are and were created.”\*

Thus I have endeavored to show, that even that portion of the universe which lies within the reach of our assisted vision, comprehends within its capacious sphere, at least two thousand four hundred millions of worlds—that each of these worlds, being constructed by infinite wisdom, must exhibit, even in its external aspect, a scene worthy of the contemplation of every rational

\* I hope none of my readers will consider the supposition of the Redeemer occasionally delivering lectures on divine subjects to an assembly of his saints, as either improbable, extravagant, or romantic. Since writing the above, I find, that the pious and philosophic *Dr. T. Watts* entertained a similar opinion. In his sermon, “On the happiness of separate spirits,” when describing the employments of the upper world, he thus expresses his sentiments on this topic:—“Perhaps you will suppose there is no such service as hearing sermons, that there is no attendance upon the word of God there. But are we sure there are no such entertainments? Are there no lectures of divine wisdom and grace given to the younger spirits there, by spirits of a more exalted station? Or, may not our Lord Jesus Christ himself be the everlasting Teacher of his church? May he not at solemn seasons, summon all heaven to hear him publish some new and surprising discoveries which have never yet been made known to the ages of nature or of grace, and are reserved to entertain the attention, and to exalt the pleasure of spirits advanced to glory? Must we learn all by the mere contemplation of Christ’s person? Does he never make use of speech to the instruction and joy of saints above?—Or, it may be, that our blessed Lord (even as he is man) has some noble and unknown way of communicating a long discourse, or a long train of ideas and discoveries to millions of blessed spirits at once, without the formalities of voice and language, and at some peculiar seasons he may thus instruct and delight his saints in heaven.”

being—that it is highly probable, from ascertained facts, from analogy, and from revelation, that each of these worlds has a peculiarity of scenery, and of appendages, which distinguish it from every other—that there is a gradation of intellect, and beings of different orders among the inhabitants of these worlds—that it is probable their corporeal forms and their organs of sensation are likewise wonderfully diversified—and that the natural and moral history of each presents scenes and transactions different from those which are found in any other world. So that when the mind endeavors to grasp the immense number of worlds, here presented to our mental view, and considers the variety of aspect in which each of them requires to be contemplated—there appears, to such limited intellects as ours, no prospect of a termination to the survey of a scene so extensive and overwhelming; but, on the contrary, a rational presumption, that one scene of glory will be followed by another, in perpetual succession, while ages roll away.

If it would require, even to beings endowed with mental powers superior to those of man, several hundreds of years, to survey the diversified landscapes which our globe displays, to investigate the numerous chemical processes going on in the animal, the vegetable, and the mineral kingdoms, throughout the surface of the earth, the recesses of the ocean, and the subterraneous regions, and to trace the history of every tribe of its inhabitants during a period of six thousand years,—if it would require thousands of years to explore the planetary system, which presents a field of inquiry two thousand times more extensive—how many hundreds of thousands of millions of years would be requisite to study and investigate the visible universe in all that variety of aspect to which I have now adverted!—To explore the diversified structure and arrangements of the bodies which compose the solar system, and the moral events which have taken place among its inhabitants, would require a long series of ages. The system of bodies connected with the planet Saturn, would, of itself, require several hundreds of years of study and research, in order to acquire a *general* view of its physical, moral, and intellectual aspects and relations. Here we have presented to view,—1. A globe of vast dimensions capable of containing a population of sentient and intelligent beings more than a hundred times greater than that of the earth. 2. Two immense rings, the one of them containing, on both its sides an area of *eight thousand millions* of square miles, and the other an area of *twenty thousand millions* of miles, and sufficient to contain a population, *one hundred and forty times* larger than that of our globe, although they were as thinly peopled as the earth is at present. 3. Seven satellites, or moons, each of which is undoubtedly as large as the globe on which we live, and some of them, probably, of much greater dimensions. The magnificent and astonishing scenery displayed in this planet, so very different from anything that is beheld in our terrestrial sphere—the stupendous luminous arches which stretch across its firmament, like pillars of cloud by day and pillars of fire by night—the diversified shadows they occasionally cast on the surrounding landscape—the appearance and disappearance of its moons, their eclipses, and diversified aspects in respect to each other, and to the inhabitants of the planet itself,—the novel scenes which would appear in the animal, vegetable, and mineral kingdoms—the customs, manners, and employments of the inhabitants—the series of

events which have happened among them and the tenor of the divine dispensations in relation to their past history and their future destination—these, and a thousand other particulars, of which we can form no distinct conception—could not fail to afford a sublime and delightful gratification to a rational intelligence for a series of ages.

It is probable, too, that even within the boundaries of our solar system, important physical and moral revolutions have happened since its creation, beside those which have agitated the world in which we dwell. On the surface of the planet Jupiter, changes are occasionally taking place, visible at the remote distance at which we are placed. The diversity of appearance that has been observed in the substances termed its *belts*, in whatever they may consist, or from whatever cause this diversity may originate,—indicates change as great, as if the whole mass of clouds which overhang Europe, and the northern parts of Asia and America, were to be completely swept away, and suspended in dense strata over the Pacific and the Indian oceans,—or as if the waters of the Atlantic ocean were to overflow the continent of America, and leave its deepest caverns exposed to view.—There were lately discovered, between the orbits of Mars and Jupiter, four small planetary bodies; and, on grounds which are highly probable, astronomers have concluded, that they once formed a larger body which moved in the same region, and which had burst asunder by some immense eruptive force proceeding from its central parts. This probable circumstance, together with a variety of singular phenomena exhibited by these planets, naturally lead us to conclude, that some important moral revolutions had taken place, in relation to the beings with which it was peopled; and suggest to the mind a variety of sublime and interesting reflections which may hereafter be disclosed.—The planet Mars, in several respects, bears a striking resemblance to our earth. Its rotation round its axis is accomplished in nearly the same time as the earth, namely, in 24 hours and 40 minutes. The inclination of its axis to the plane of its orbit is 28 degrees and 42 minutes, that of the earth being 23 degrees 28 minutes. Consequently, it experiences a diversity of seasons, and different lengths of days and nights, as we do in our sublunary sphere. Hence Sir William Herschel informs us, that he observed a luminous zone about the poles of this planet, which is subject to periodical changes, and is of opinion, that this phenomenon is produced by the reflection of the sun's light upon its polar regions, and that the variation in the magnitude and appearance of this zone is owing to the melting of these masses of polar ice. Its atmosphere is likewise found to be very dense and obscure; which is the cause of that *ruddy* appearance which this orb uniformly exhibits. These circumstances indicate a striking similarity, in its *physical* constitution, to that of the earth. Whether the *moral* state of its inhabitants bears any resemblance to the present condition of mankind, is a question which naturally suggests itself, and which may possibly be solved in the future state to which we are destined. Frost and snow, the accumulation and melting of vast masses of polar ice, long nights, and wintry storms, scenes of darkness and desolation, stormy clouds, and a dense hazy atmosphere surcharged with wintry exhalations, do not appear to be the characteristics of a world where perfect happiness is enjoyed. The sun, which is the center of our system, and which enlightens surrounding worlds



with his beams, is five hundred times larger than all the planets and moons taken together. And, since we perceive frequent changes taking place in his surface and luminous atmosphere, there is doubtless a variety of astonishing processes and transformations going on, both in the exterior and interior parts of this immense luminary, on a scale of magnitude and grandeur, which it would be highly gratifying to behold and investigate, and which would raise to the highest pitch, our conceptions of the magnificence and glory of Him 'who dwells in light unapproachable.'

If, then, the planetary system, which occupies no larger a portion of space than one of the smallest stars that twinkle in our sky, would afford such a vast multiplicity of objects for the contemplation of intelligent beings, during a lapse of ages,—what an immense assemblage of august objects and astonishing events is presented before us in the physical arrangements, and the moral history of the myriads of systems and worlds to which I have alluded, and what an immense duration would be requisite for finite minds to survey the wondrous scene! This consideration suggests an idea of duration, which to limited intellects such as ours, seems to approximate to the idea of eternity itself. Even although it could be shown, that creation extended no farther than the utmost bounds which the ingenuity of man has enabled him to penetrate,—still, the vast assemblage of glorious objects contained within the range of our assisted vision, shows what an infinite variety of mental gratification the Creator may bestow on his intelligent offspring; and we are assured, that "no good thing will he withhold from them that walk uprightly."

But, would it be reasonable to admit, that the dominions of the universal Sovereign terminate at the boundaries of human vision? Can we believe, that puny man, who occupies so diminutive a speck among the works of God, has penetrated to the utmost limits of the empire of Him who fills the immensity of space with his presence? As soon might we suppose, that a snail could penetrate to the utmost extremity of the ocean, and, with one glance, survey its deepest caverns; or, that a microscopic animalcula, which is confined to a drop of water, in the crevice of a small stone, could explore at one comprehensive view, the regions of Europe, Asia, Africa, and America. Shall we consider the *visible* system of nature,—magnificent and extensive as it is,—a palace sufficient for the habitation of the Deity? No: this would be, to circumscribe the Almighty within the limits of our imperfect vision, and within the sphere of our comprehension. "Behold, the heavens, and the heaven of heavens, cannot contain him!" This declaration implies, that, beyond all that the inhabitants of this world can explore in the visible firmament, there is a "*heaven of heavens*"—a region which contains unnumbered firmaments, as glorious and extensive as that which we behold,—throughout the vast extent of which, the Deity is eternally and essentially present. With regard to all that is visible by the unassisted eye, or by the telescope, in the vault of heaven, we may say with the poet:—

"Vast concave! ample dome! wast thou design'd  
A meet apartment for the Deity?  
Not so: that thought alone thy state impairs,  
Thy lofty sinks, and shallows thy profound,  
And straitens thy diffusive; dwarfs the whole,  
And makes an universe an *orrery*."

Beyond the wide circumference of that sphere  
hich terminates the view of mortals, a boundless

region exists, which no human eye can penetrate, and which no finite intelligence can explore. To suppose that the infinitely extended region which surrounds all that is visible in creation, is a mere void, would be as unreasonable, as to have affirmed, prior to the invention of the telescope, that no stars existed beyond those which are visible to the naked eye. When we consider the limited faculties of man, and the infinite attributes of the Eternal Mind, we have the highest reason to conclude, that it is but a very small portion of the works of God which has been disclosed to our view. "Could you soar beyond the moon (says a well known writer), and pass through all the planetary choir; could you wing your way to the highest apparent star, and take your stand on one of those loftiest pinnacles of heaven, you would there see other skies expanded, another sun distributing his beams by day, other stars that gild the alternate night, and other, perhaps nobler systems established in unknown profusion through the boundless dimensions of space. Nor would the dominion of the universal Sovereign terminate *there*. Even at the end of this vast tour, you would find yourself advanced no farther than the suburbs of creation,—arrived only at the frontiers of the great Jehovah's kingdom."

It is highly probable, that, were all the two thousand four hundred millions of worlds to which we have adverted, with all the eighty millions of suns around which they revolve, to be suddenly extinguished and annihilated, it would not cause so great a blank in creation, to an eye that could take in the whole immensity of nature, as the extinction of the *pleiades*, or seven stars, would cause in our visible firmament. The range of material existence may, indeed, have certain limits assigned to it; but such limits can be perceived only by that *Eye* which beholds, at one glance, the whole of infinite space. To the view of every *finite* mind, it must also appear boundless and incomprehensible. Were it possible that we could ever arrive at the outskirts of creation, after having surveyed all that exists in the material universe, we might be said, in some measure, to comprehend the Creator himself; having perceived the utmost limits to which his power and intelligence have been extended. For, although we admit, that the perfections of the Creator are *infinite*; yet we have no tangible measure of these perfections, but what appears in the immense variety and extent of material and intellectual existence. And we may hence conclude, that the highest order of created intellects, after spending myriads of ages in their research, will never come to a period in their investigations of the works and the ways of God.

Even although we could conceive certain limits to the material universe, and that, after the lapse of millions of ages, a holy intelligence had finished his excursions, and made the tour of the universal system which now exists,—yet, who can set bounds to the active energies of the Eternal Mind, or say, that new systems of creation, different from all that have hitherto been constructed, shall not be perpetually emerging into existence? By the time a finite being had explored every object which now exists, and acquired a knowledge of all the moral and physical revolutions which have happened among the worlds which, at present, diversify the voids of space—a new region of infinite space might be replenished with new orders of material and intellectual existence: and, were he to return to the point from which he at first set out, after numerous ages had elapsed, he would, doubtless, behold new changes and revolutions in

many provinces of the Creator's dominions—new heavens and new earths—and new species of sentient and intellectual beings, different from all those he at first contemplated.

That such is the plan of the Creator's operations, is not a mere conjecture or surmise, but is warranted from observations which have been made on the phenomena of the celestial bodies. New stars have, at different periods, appeared in the heavens; which are plain indications of the continued exertion of creating power. Some planets have burst asunder into different fragments, and stars which had shone for ages have disappeared, and their existence, in their former state, cannot now be traced.\* Such facts evidently show, that some important revolutions have taken place in relation to the bodies which have thus been withdrawn from our view. Having for ages run their destined course, either their constitution has undergone an essential change, or they have been removed to another region of immensity, to subserve other purposes in the magnificent arrangements of the Sovereign Intelligence. The observations made by Sir William Herschel on the *nebulous* appearances in the heavens, and on the changes and modifications which they undergo, lead to the conclusion, that new systems are gradually forming in the distant regions of the universe. And, if the creating energy of the Omnipotent is at present in constant operation, and has been so for ages past, who shall dare to affirm, that it shall ever cease its exertion through all the ages of eternity?

Here, then, we have presented to our contemplation, an assemblage of material and intellectual existence, to which the human mind can affix no boundaries,—which is continually increasing, and still an infinity of space remaining for perpetual accessions, during the lapse of endless ages,—an assemblage of beings, which, in point of number, of magnitude, and of extent, seems to correspond with a boundless duration. So that, we have no reason to doubt, that “the saints in light” will be perpetually acquiring new discoveries of the divine glory, new prospects into the immensity of God's operations, new views of the rectitude and grandeur of his moral government, new accessions to their felicity, and new and transporting trains of thought, without the least interruption, as long as eternity endures.

#### THRONE OF GOD.

There is just one idea more that may be suggested, in addition to the several views exhibited above, in order to raise to a higher pitch of sublimity, our views of the grandeur of the Divine Being, and of the magnificence of his works.

The Scriptures frequently refer to a particular place, circumstance, or manifestation, termed *the throne of God*; as in the following passages:—“Heaven is my throne, and the earth is my footstool.” “The Lord hath prepared his throne in the heavens.” “A glorious high throne, from the beginning, is the place of thy sanctuary.” “Therefore are they before the throne of God, and serve him day and night in his temple.” “Blessing, and honor, and glory, and power, be unto Him that sits upon the throne.”—These, and similar expressions and representations, must be consid-

ered, either as merely metaphorical, or as referring to some particular region of the universe, where the Divine glory is reflected, in some peculiarly magnificent manner, from material objects; and where the manifestations of the Divine character are most illustriously displayed. If there be a reference to the splendor and magnitude of a particular portion of creation, there is an astronomical idea, which may help us to form some conception of this “glorious high throne,” which is the peculiar residence of the Eternal. It is now considered by astronomers, as highly probable, if not certain,—from late observations, from the nature of gravitation, and other circumstances, that all the systems of the universe revolve round one common center,—and that this center may bear as great a proportion, in point of magnitude, to the universal assemblage of systems as the sun does to his surrounding planets. And, since our sun is five hundred times larger than the earth, and all the other planets and their satellites taken together,—on the same scale, such a central body would be five hundred times larger than all the systems and worlds in the universe. Here, then, may be a vast universe of itself—an example of material creation, exceeding all the rest in magnitude and splendor, and in which are blended the glories of every other system. If this is in reality the case, it may, with the most emphatic propriety, be termed, **THE THRONE OF GOD.**

This is the most sublime and magnificent idea that can possibly enter into the mind of man. We feel oppressed and overwhelmed in endeavoring to form even a faint representation of it. But, however much it may overpower our feeble conceptions, we ought not to revolt at the idea of so glorious an extension of the works of God; since nothing less magnificent seems suitable to a being of infinite perfections.—This grand central body may be considered as the *Capital* of the universe. From this glorious center, embassies may be occasionally dispatched to all surrounding worlds, in every region of space. Here, too, deputations from all the different provinces of creation, may occasionally assemble, and the inhabitants of different worlds mingle with each other, and learn the grand outlines of those physical operations and moral transactions, which have taken place in their respective spheres. Here, may be exhibited to the view of unnumbered multitudes, objects of sublimity and glory, which are nowhere else to be found within the wide extent of creation. Here, intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue, may form the principal part of the population of this magnificent region. Here, the glorified body of the Redeemer may have taken its principal station, as “the head of all principalities and powers:” and here likewise, Enoch and Elijah may reside, in the meantime, in order to learn the history of the magnificent plans and operations of Deity, that they may be enabled to communicate intelligence respecting them to their brethren of the race of Adam, when they shall again mingle with them in the world allotted for their abode, after the general resurrection. Here, the grandeur of the Deity, the glory of his physical and moral perfections, and the immensity of his empire, may strike the mind with more bright effulgence, and excite more elevated emotions of admiration and rapture, than in any other province of universal nature. In fine, this vast and splendid central universe may constitute that august mansion referred to in Scripture, under the designation of the **THIRD HEAVENS**—

\* Stars which are marked in ancient catalogues, are not now to be found, and others are now visible which were not known to the ancients. Some have gradually increased in brilliancy. Some that were formerly *variable*, now shine with a steady luster, while others have been constantly diminishing in brightness.

THE THRONE OF THE ETERNAL—the HEAVEN OF HEAVENS—THE HIGH AND HOLY PLACE—and THE LIGHT THAT IS INACCESSIBLE AND FULL OF GLORY.\*

Perhaps some whose minds are not accustomed to such bold excursions through the regions of material existence, may be apt to consider the grand idea which has now been suggested, and many of the preceding details as too improbable and extravagant to claim our serious attention. In reply to such an insinuation, let it be considered, in the *first place*, that nothing has been stated but what corresponds to the whole analogy of nature, and to several sublime intimations contained in the system of divine Revelation. It is a fact, which, in the present day, cannot be denied by any one acquainted with the subject, that the material universe, as far as our eye and our glasses can carry us, consists of a countless multitude of vast bodies, which completely baffle our feeble powers in attempting to form any adequate conception of them. This amazing fact, placed within the evidence of our senses, shows us, that it is impossible for the human mind to form too extravagant ideas of the universe, or to conceive its structure to be more glorious and magnificent than it really is.†

\* Within the limits of the last 150 years, it has been found, that the principal fixed stars have a certain apparent motion, which is nearly uniform and regular, and is quite perceptible in the course of thirty or forty years. The star *Arcturus*, for example, has been observed to move three minutes and three seconds in the course of seventy-eight years. Most of the stars have moved toward the south. The stars in the northern quarter of the heavens seem to widen their relative positions, while those in the southern appear to contract their distances. These motions seem evidently to indicate, that the earth, and all the other bodies of the solar system, are moving in a direction from the stars, in the southern part of the sky, toward those in the northern. Dr. Herschel thinks, that a comparison of the changes now alluded to, indicates a motion of our sun with his attending planets toward the constellation *Hercules*. This progressive movement which our system makes in absolute space is justly supposed to be a portion of that curve, which the sun describes around the center of that *nebula* to which he belongs; and, that all the other stars belonging to the same *nebula*, describe similar curves. And since the universe appears to be composed of thousands of *nebulae*, or starry systems, detached from each other, it is reasonable to conclude, that all the starry systems of the universe revolve round one common center, whose bulk and attractive influence are proportionable to the size and the number of the bodies which perform their revolutions around it. We know, that the law of gravitation extends its influence from the sun to the planet *Herschel*, at the distance of eighteen hundred millions of miles, and to the remotest parts of the orbits of the comets, which stretch far beyond this limit; and there is the strongest reason to believe, that it forms a connecting bond between all the bodies of the universe, however distant from each other. This being admitted,—the motion of the different systems now alluded to, and the immensity of the central body, from which motion of every kind originates, to produce the order and harmony of the universe,—appear to be necessary, in order to preserve the balance of the universal system, and to prevent the numerous globes in the universe from gradually approaching each other, in the course of ages, and becoming one universal wreck.—We are mechanically connected with the most distant stars visible through our telescopes, by means of *light*, which radiates from those distant luminaries, mingles with the solar rays, penetrates our atmosphere, and affects our optic nerves with the sensation of colors, similar to those produced by the rays of the sun. And we have equal reason to conclude, that we are likewise mechanically connected with these bodies by the law of gravitation. So that the idea thrown out above, however grand and overwhelming to our feeble powers, is not a mere conjecture, but is founded on observation, and on the general analogies of the universe.

† In descending to the minute parts of nature, we obtain ocular demonstration of facts which overpower our faculties, and which would be altogether incredible, were they not placed within the evidence of the senses. In a drop of water, in which certain vegetable substances have been infused, millions of living creatures have been seen, and, in some instances where the animalcula are transparent, their eyes, and the peristaltic motion of their bowels have been

Again, nothing short of such sublime and magnificent conceptions seems at all suitable to the idea of a *Being of infinite perfection and of eternal duration*. If we admit, that the divine Being is *infinite*, pervading the immensity of space with his presence, why should we be reluctant to admit the idea, that his *almighty energy is exerted* throughout the boundless regions of space? for it is just such a conclusion as the notion of an infinite intelligence should naturally lead us to deduce. Whether does it appear to correspond more with the notion of an infinite Being, to believe, that his creative power has been confined to this small globe of earth, and a few sparkling studs fixed in the canopy of the sky, or to admit, on the ground of observation and analogy, that he has launched into existence millions of worlds—that all the millions of systems within the reach of our vision, are but as a particle of vapor to the ocean, when compared with the myriads which exist in the unexplored regions of immensity—that the whole of this vast assemblage of suns and worlds revolves around the grand center of the universe—and that this center where the throne of God is placed, is superior to all the other provinces of creation in magnitude, beauty, and magnificence? Who would dare to *prove* that such conceptions are erroneous, or impossible, or unworthy of that *Being* who sits on the throne of the universe? To attempt such a proof would be nothing less than to set bounds to Omnipotence—to prescribe limits to the operations of him “whose ways are past finding out.”

“Can man conceive beyond what God can do?”

Nothing but quite impossible is hard.  
He summons into being with like ease  
A whole creation and a single grain.  
Speaks he the word? a thousand worlds are born!  
A thousand worlds? There's space for millions more,  
And in what space can his great Fiat fail?  
Condemn me not, cold critic! but indulge  
The warm imagination; why condemn?  
Why not indulge such thoughts as swell our hearts  
With fuller admiration of that Power  
Which gives our hearts with such high thoughts to  
swell?  
Why not indulge in his augmented praise?  
Darts not his glory a still brighter ray,  
The less is left to chaos, and the realms  
Of hideous night?”

These views and reasonings are fully corroborated by the sublime descriptions of Deity contained in the Holy Scriptures.—“Canst thou by searching find out God? canst thou find out the Almighty to perfection?” “He is the high and lofty One who inhabiteth eternity”—“He is glorious in power”—“He dwells in light unapproachable and full of glory”—“Great is our Lord and of great power, his greatness is unsearchable; his understanding is infinite”—“Can anything be too hard for Jehovah?” “The everlasting God the Lord, the Creator of the ends of the earth, fainteth not, neither is weary, there is no searching of his understanding”—“He doeth great things, past finding out, and wonders without number.” “He meteth out the heavens with a span, and comprehendeth the dust of the earth in a measure.” “By the word of the Lord were the heavens made, and all the host of them by the Spirit of his mouth.” “He spake, and it was done;—He commanded, and it stood fast.” “He stretched

perceived. The minuteness of the blood-vessel, and other parts of the structure of such creatures, is as wonderful, and as incomprehensible, on the one hand, as the magnitude and immensity of the universe are on the other,—demonstrating, that, in the works of the Creator, there is an infinity on either hand, which limited intellects will never be able fully to comprehend.

forth the heavens alone, and bringeth forth their hosts by number." "Lo, these are *parts* of his ways, but how little a portion is heard of him; and the thunder of his power who can understand? Behold the heaven, and the heaven of heavens cannot contain him!" "The heavens declare the glory of God, and the firmament showeth forth his handy-work." "Thine, O Lord! is the greatness, and the glory, and the majesty, for all in heaven and earth is thine, and thou art exalted above all." "Behold the heaven and the heaven of heavens is the Lord's." "Jehovah hath prepared his throne in the heavens, and his kingdom ruleth over all." "I will speak of thy glorious honor of thy majesty, and of thy wondrous works." "Blessed be thy glorious name who art exalted above all blessing and praise." "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, thou preservest them all, and the host of heaven worshippeth thee." "Who can utter the mighty acts of the Lord? who can show forth *all* his praise?" "Touching the Almighty, we cannot find him out." "He is excellent in power, and his glory is above the earth and heavens."

Such sublime descriptions of the Divine Being, which are interspersed throughout various parts of Revelation, lead us to form the most august conceptions of his creative energy, and plainly indicate, that it is impossible for the highest created intellect to form a more magnificent idea of his designs and operations than what in reality exists.

In short, though some of the preceding views may not precisely correspond to the facts which shall ultimately be found to exist in the universe,—they ought, nevertheless, to be entertained and rendered familiar to the mind, since they open a sublime and interesting train of thinking; and since they cannot go beyond the magnificence of Jehovah's kingdom, nor be very different from what actually exists in the universe. They form a kind of sensible *substratum* of thought for the mind to fix upon, when it attempts to frame the loftiest conceptions of the object of our adoration.—It may be laid down as a principle which ought never to be overlooked in Theology,—that, *our conceptions of the grandeur of God are precisely, or, at least, nearly commensurate with our conceptions of the grandeur and extent of his operations throughout the universe.* We all admit, that the Deity is infinite, both in respect of space and of duration. But, an infinity of empty space, and an infinity of duration, abstractly considered, convey no precise or tangible ideas to the mind, to guide it in forming distinct conceptions of the Deity or of any other beings. It is only when the immensity of space is considered as diversified with an immense variety and multiplicity of objects, and when eternal duration is contemplated as connected with a constant succession of glorious scenes and transactions, that the soul of man can expand its views and elevate its conceptions of the incomprehensible Jehovah.

If these sentiments be admitted, it will follow, that the man whose ideas are confined within the limits of a few hundred miles, or even within the range of the globe we inhabit, must have his views of Deity confined within nearly the same sphere. For we have no sensible measures of the attributes of God, but those which are derived from the number and extent of his actual operations. When we attempt to think of Him, without the assistance of his visible works, our thoughts instantly run into confusion, and sink into inanity. And, since we find that the material works of God are so "great above all measure," so widely

extended, and so magnificent in the scale of their operation, it is of the utmost importance, in a religious point of view, that the mind accustom itself to range at large through the wide extent of creation—to trace, by analogy, from what is known, the probable magnitude, arrangement, and grandeur of what is removed beyond the limits of our vision—to add magnitude to magnitude, system to system, and motion to motion, until our thoughts are overwhelmed with the mighty idea. And, though we may occasionally frame some erroneous or inadequate notions, when forming our conceptions of certain subordinate particulars, yet, we need not fear, that in point of number, magnitude, and variety, our conceptions can ever go beyond the realities which exist within the range of universal nature, unless we suppose, that "man can conceive *beyond* what God can do." Such trains of thought will tend to expand and elevate the mind, and give it a sublime turn of thinking; and will naturally produce an ardent desire of beholding a brighter display of the magnificence of the Creator in the eternal world.

From what has been now detailed respecting the numerous and august objects that may be presented to the contemplation of celestial intelligences, we may conclude, that the chief subjects of study in the heavenly world will be *History* and *Philosophy*. Under the department of history may be comprehended all the details which will be exhibited to them respecting the origin, progress and consummation of the redemption of man, and the information they may receive respecting the natural and moral scenery, and the prominent providential occurrences and arrangements of other worlds.

As it is evident, that matter exists chiefly for the sake of sensitive and intelligent beings, so, it is highly probable, if not demonstratively certain, that the peopling of worlds with rational creatures is intended chiefly to display the *moral character* of the Creator in his providential dispensations, and in the whole series of his moral administration toward the numerous worlds and orders of creatures which exist throughout his dominions. All his other perfections, particularly his power and intelligence, appear to be exerted in subserviency to this grand object, and to the distribution of happiness throughout the universe. In so far, then, as the facts respecting his moral government, in other worlds, are made known to the redeemed in heaven, in so far will their views of his moral attributes, and of the principles of his administration in the universe, be enlarged and expanded. In the disclosures which, in the course of ages, may be made on this subject, displays of the *eternal righteousness* of Jehovah, of his *retributive justice*, of his "tender mercy," and of his *boundless benevolence*, may be exhibited, which will astonish and enrapture the mind more highly than even the magnificence and grandeur of his physical operations, and fill it with admiration of the amiable and adorable excellencies of the Sovereign Ruler of the universe. If we account it a pleasant study to investigate the habits and economy of some of the insect tribes;—if we should reckon it highly gratifying to learn the history of all the events which have befallen every nation and tribe of mankind since the world began, particularly those which relate to our first parents in paradise, and after their expulsion from it,—to the antediluvians, to the ten tribes of Israel, to the Christians in the first centuries, to the Waldenses, to the Assyrians, Babylonians, and American Indians,—how delightful and gratifying must it be to learn the history of angels, principalities

and powers, and to become acquainted with the leading transactions which have occurred among beings of a higher order and of different species, dispersed among ten thousands of worlds! Great and marvelous as the history of our world, and of human redemption appears, it may be far surpassed by the events which eternity will unfold. "The day is coming" (to use the words of a celebrated modern writer\*), "when the whole of this wondrous history shall be looked back upon by the eye of remembrance, and be regarded as one incident in the extended annals of creation, and with all the illustration, and all the glory it has thrown on the character of the Deity, will it be seen as a single step in the evolution of his designs; and as long as the time may appear, from the first act of our redemption to its final accomplishment, and close and exclusive as we may think the attentions of God upon it, it will be found that it has left him room enough for all his concerns, and that on the high scale of eternity, it is but one of those passing and ephemeral transactions, which crowd the history of a never-ending administration."

Under the department of *Philosophy* may be included all those magnificent displays which will be exhibited of the extent, the magnitude, the motions, the mechanism, the scenery, the inhabitants, and the general constitution of other systems, and the general arrangement and order of the universal system comprehended under the government of the Almighty. On these topics, with all their subordinate and infinitely diversified ramifications, the minds of redeemed intelligences from this world will find ample scope for the exercise of all their powers, and will derive from their investigations of them perpetual and uninterrupted enjoyment, throughout an endless existence.

That the subjects of contemplation now stated, will, in reality, form the chief employments of renovated men and other intellectual beings, in a future state, may also be proved from the representations given in the word of God of the present exercises of these intelligences. In the book of Revelation, the angels, under the figure of "living creatures full of eyes," and the "elders," or representatives of the church of the redeemed, are represented as falling down before the throne of the Eternal, saying, "Thou art worthy, O Lord, to receive glory, honor, and power, for thou hast created all things, and for thy pleasure they are and were created." Here, the material works of God are represented as the *foundation* or *reason* of the thanksgiving and adorations of the heavenly host; and the language evidently implies, that these works are the subject of their contemplation—that they have beheld a bright display of divine perfection in their structure and arrangement—that they are enraptured with the enlarged views of the divine glory which these works exhibit—and that their hearts, full of gratitude and admiration, are ever ready to burst forth in ascriptions of "glory, honor, and power to him" who called the vast assemblage of created beings into existence.—In another scene, exhibited in the same book, the saints who had come out of great tribulation, and had gotten the victory over all enemies, are represented with the harps of God in their hands, celebrating the divine praises in this triumphant song, "Great and marvelous are thy works, Lord God Almighty—just and true are thy ways, thou King of saints."—The first part of this song may be considered as the result of their contemplations of the magnificent fabric of the universe, and the omnipotent energies which its movements display;

and the last part of it as the result of their study and investigation of the moral government of God in his providential arrangements toward men and angels, and toward all the worlds whose moral economy may be opened to their view. For the words of the song plainly imply, that they have acquired such an expansive view of the works of God as constrains them to declare, that they are "great and marvelous;" and that they have attained such an intimate knowledge of the divine dispensations toward the intelligent universe, as enables them to perceive that all the ways of the King of heaven are "righteous and true."

From the preceding details we may also learn, what will form one constituent part of the misery of the wicked in the future world. As one part of the happiness of the righteous will consist in "seeing God as he is," that is, in beholding the divine glory as displayed in the physical and moral economy of the universe,—so, it will, in all probability, form one bitter ingredient in the future lot of the unrighteous, that they shall be deprived of the transporting view of the Creator's glory, as displayed in the magnificent arrangements he has made in the system of nature. Confined to one dreary corner of the universe, surrounded by a dense atmosphere, or a congeries of sable clouds, they will be cut off from all intercourse with the regions of moral perfection, and prevented from contemplating the sublime scenery of the Creator's empire. This idea is corroborated by the declarations of Scripture, where they are represented "as banished from the new Jerusalem," "thrust out into outer darkness," and reserved for "the blackness of darkness for ages of ages." And, nothing can be more tormenting to minds endowed with capacious powers, than the thought of being forever deprived of the opportunity of exercising them on the glorious objects which they know to exist, but which they can never contemplate, and about which they never expect to hear any transporting information.

If it be one end of future punishment to make wicked men sensible of their folly and ingratitude, and of the mercy and favors they have abused, it is probable, that, in that future world or region to which they shall be confined, everything will be so arranged, as to bring to their recollection, the comforts they had abused, and the divine goodness they had despised, and to make them feel sensations opposite to those which were produced by the benevolent arrangements which exist in the present state.—For example, in the present economy of nature, every one of our senses, every part of our bodily structure, every movement of which our animal frame is susceptible, and the influence which the sun, the atmosphere, and other parts of nature, produce on our structure and feelings, have a direct tendency to communicate pleasing sensations. But, in that world, every agency of this kind may be reversed, as to the effect it may produce upon percipient beings. Our sense of *touch* is at present accompanied with a thousand modifications of feelings which are accompanied with pleasure; but *there*, everything that comes in contact with the organs of feeling may produce the most *painful* sensations. *Here*, the variety of colors which adorn the face of nature, delights the eye and the imagination,—*there*, the most gloomy and haggard objects may at all times produce a dismal and alarming aspect over every part of the surrounding scene. *Here*, the most enchanting *music* frequently cheers, and enraptures the human heart, *there*, nothing is heard but the dismal sounds "weeping, and wailing, and gnashing of teeth." Ungrateful for the manifold blessings they received

\* Dr. Chalmers.

in this world from the bountiful Giver of all good, the inhabitants of that dreary region will behold their sin in their punishment, in being deprived of everything which can administer to their sensitive enjoyment.

With regard to their *moral state*, similar effects will be produced. *Here*, they hated the society of the righteous, and loved to mingle with evil doers in their follies and their crimes; *there* they will be forever banished from the company of the wise and the benevolent, and will feel the bitter effects of being perpetually chained to the society of those malignant associates who will be their everlasting tormentors. *Here* they delighted to give full scope to their depraved appetites and passions; *there*, they will feel the bitter and horrible effects of the full operation of such lusts and passions, when unrestrained by the dictates of reason, and the authority of the divine law. If, to these sources of sorrow and bitter deprivations, be added the consideration, that, in such minds, the principles of malice, envy, hatred, revenge, and every other element of evil, which pervaded their souls while in this life, will rage without control, we may form such a conception of future misery as will warrant all the metaphorical descriptions of it which are given in Divine Revelation, without supposing any further interposition of the Deity, in the direct infliction of punishment. While he leaves them simply to "*eat of the fruit of their own ways, and to be filled with their own devices,*" their punishment must be dreadful, and far surpassing every species of misery connected with the present state of the moral world.

On the other hand, a consideration of the infinitely diversified sources of bliss to which our attention has been directed, has a powerful tendency to impress the minds of the saints with a lively perception of the *unbounded* nature of divine benignity, and of "the love of God which is in Christ Jesus our Lord." It is chiefly in connection with such expansive views of the attributes and the government of the Deity, that the love of God toward the redeemed appears "boundless," and "passing comprehension;" for it introduces them into a scene which is not only commensurate with infinite duration, but is boundless in its prospects of knowledge, of felicity, and of glory. And, therefore, amidst all the other employments of the heavenly state, they will never forget their obligation to that unmerited grace and mercy which rescued their souls from destruction, but will mingle with all their sublime investigations,—ascriptions of "blessing, and honor, and glory, and power, to Him that sits upon the throne, and to the Lamb, forever and ever."

The substance of what has been detailed in this department of my subject may be now briefly stated in the following summary:

The redeemed in heaven will enjoy perpetual and uninterrupted felicity—the foundation of this felicity will be laid in their complete freedom from sin, and their attainment of moral perfection—their renovated faculties will be employed in contemplating the divine glory—the divine glory consists in the manifestation of the divine perfections—the sensible display of these perfections will be given (and can only be given), in the works of creation, in the intelligences which people the material world, their orders, gradations, history, and present state—in the variety of scenery which the abodes of intelligence exhibit—in the economy and moral order which prevail among them,—and in the various dispensations of Divine Providence in reference to all worlds and orders of beings.

With regard to the happiness of heaven, the Scriptures convey to us, in general propositions, certain intimations of its nature, qualities, and objects, and of the qualifications which are requisite in order to its enjoyment. The discoveries which science has made in the visible creation form so many illustrations of the scriptural declarations on this subject; and it is undoubtedly our duty to direct our trains of thought, and to expand our conceptions of the felicities of the future world, by every illustrative circumstance which can be traced in the scene of nature which the Almighty has presented to our view. For the word and the works of God must always harmonize, and reflect a mutual luster on each other. What we find to be actually existing within the visible scene of the universe, can never contradict any of the statements of Revelation; but, on the contrary, must tend to elucidate some one or other of its interesting communications. And since we find, in our survey of the system of nature, an assemblage of astonishing objects which tend to raise our conceptions of the Supreme Being, and of the sublime and diversified nature of future felicity,—it becomes us to prosecute those trains of thought which the analogies of Nature and of Revelation suggest, in order to enlarge the capacities of our minds, to exalt our ideas of celestial bliss, and to prepare us for more expansive and sublime contemplations, in that world where the physical and moral obstructions which now impede our progress, and obscure our intellectual views, shall be completely and forever removed.

From the whole of what we have stated on this department of our subject, we may learn *the value of the human soul, and the importance which ought to be attached to our immortal destination.* What a shadow does human life appear when contrasted with the scenes of futurity! What a small point in duration do the revolutions of time present when compared with a boundless eternity! What a limited scene does this world, with all its glories, exhibit, when set in competition with the extent, and the splendors of that empire which stretches out into immensity, and shall endure forever! And is man to be transported to other regions of the universe, to mingle with the inhabitants of other worlds, and to exist throughout an endless duration? What a noble principle does the human mind appear, when we consider it as qualified to prosecute so many diversified trains of thought, to engage in so sublime investigations, to attain the summit of moral perfection, and to expatiate at large, through the unlimited dominions of the Almighty, while eternal ages are rolling on! How important, then, ought everything to be considered which is connected with the scene of our eternal destination! If these truths be admitted, reason and common sense declare, that a more interesting and *momentous* subject cannot possibly occupy the mind of man. It is so profoundly interesting, and connected with so many awful and glorious consequences, that we must be utterly dead to every noble and refined feeling, if we be altogether indifferent about it.

If there were only a bare *probability* for the opinion, that man is immortal, and that the scenes to which I have alluded might possibly be realized, it ought to stimulate the most anxious inquiries, and awaken all the powers and energies of our souls. For it is both our duty and our highest interest to obtain light and satisfaction, on a point on which our present comfort and our ultimate happiness must depend. But, if the light of nature, and the dictates of revelation both conspire to *demonstrate* the eternal

destiny of mankind, nothing can exceed the folly and the infatuation of those who trifle with their everlasting interests, and even try every scheme, and prosecute every trivial object, that may have a tendency to turn aside their thoughts from this important subject. Yet, how often do we find, in the conduct of the various classes of mankind, the merest trifles set in competition with the scenes of happiness or of misery that lie beyond the grave. The groveling pleasures derived from hounding and horse-racing, balls, masquerades, and theatrical amusements; the acquisition of a few paltry pounds or shillings, the rattling of dice, or the shuffling of a pack of cards, will absorb the minds of thousands who profess to be rational beings, while they refuse to spend *one serious hour* in reflecting on the fate of their immortal spirits, when their bodies shall have dropped into the tomb. Nay, such is the indifference, and even *antipathy* with which this subject is treated by certain classes of society, that it is considered as unfashionable, and in certain cases, would be regarded as a species of insult, to introduce, in conversation, a sentiment or a reflection on the eternal destiny of man. "The carelessness which they betray in a matter which involves their existence, their eternity, their all (says an energetic French writer) awakes my indignation, rather than my pity. It is astonishing. It is horrifying. It is monstrous. I speak not this from the pious zeal of a blind devotion. On the contrary, I affirm, that self-love, that self-interest, that the simplest light of reason, should inspire these sentiments; and, in fact, for this we need but the perceptions of ordinary men.—It requires but little elevation of soul to discover, that here there is no substantial delight; that our pleasures are but vanity, that the ills of life are innumerable; and that, after all, death, which threatens us every moment, must, in a few years, perhaps in a few days, place us in the eternal condition of happiness, or misery, or nothingness."

It is, therefore, the imperative duty of every man who makes any pretensions to prudence and

rationality, to endeavor to have his mind impressed with a conviction of the reality of a future and invisible world, to consider its importance, and to contemplate, in the light of reason and of revelation, the grand and solemn scenes which it displays. While the least doubt hovers upon his mind in relation to this subject, he should give himself no rest until it be dispelled. He should explore every avenue where light and information may be obtained; he should prosecute his researches with the same earnestness and avidity as the miser digs for hidden treasures; and above all things, he should study, with deep attention and humility, the revelation contained in the Holy Scriptures, with earnest prayer to God for light and direction. And if such inquiries be conducted with reverence, with a devotional and contrite spirit, and with perseverance, every doubt and difficulty that may have formerly brooded over his mind will gradually vanish, as the shades of night before the orient sun. "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures—then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. In all thy ways acknowledge him, and he shall direct thy paths. Then shall thy light break forth in obscurity, and thy darkness shall be as the noon-day."

In fine, if we are thoroughly convinced of our relation to an eternal world, it will be our constant endeavor to cultivate those heavenly dispositions and virtues, and to prosecute that course of action which will prepare us for the enjoyments of the heavenly state. "For without holiness no man can see the Lord," and we are assured that "no unclean thing can enter the gates of the New Jerusalem," and that neither "thieves, nor extortioners, nor the covetous, nor the effeminate, nor drunkards, nor revilers, nor idolaters shall inherit the Kingdom of God."

## PART IV.

### ON THE MORAL QUALIFICATIONS REQUISITE TO THE ENJOYMENTS OF THE FELICITY OF THE FUTURE WORLD.

THERE is scarcely an individual who admits the doctrine of the immortality of man, who does not indulge a certain degree of hope, that he shall be admitted into a happier world, when his spirit wings its way from this earthly scene. Even the man of the world, the profligate and the debauchee, notwithstanding their consciousness of guilt, and of the opposition of their affections to the Divine Law, and the duties of the Christian life, are frequently found buoying themselves up, in the midst of their unhallowed courses, with the vain expectation, that an All-Merciful Creator will not suffer them ultimately to sink into perdition, but will pity their weakness and follies, and receive them, when they die, into the joys of heaven. Such hopes arise from ignorance of the divine character, and of that in which true happiness consists, and from fallacious views of the exercises of a future state and the nature of its enjoyments. For, in order to enjoy happiness in any state, or in any region of the universe, the mind must be imbued with a relish for the society, the contemplations,

and the employments peculiar to that region or state, and feel an ardent desire to participate in its enjoyments.

What pleasure would a miser, whose mind is wholly absorbed in the acquisition of riches, feel in a world where neither gold nor silver, nor any other object of avarice is to be found? What entertainment would a man whose chief enjoyment consists in hounding, horse-racing, routs, and masquerades, derive in a scene where such amusements are forever abolished? Could it be supposed that those who now find their highest intellectual pleasures in Novels and Romances, and in listening to tales of scandal, would experience any high degree of enjoyment in a world where there is nothing but substantial realities, and where the inhabitants are united in bonds of the purest affection?—or, that those whose minds never rise beyond the pleasures of gambling, card-playing, and gossiping chit-chat, would feel any relish for the refined enjoyments, the sublime contemplations, and the enraptured praises of the heavenly inhab-

itants? All the arrangements of the celestial state, behooved to be changed and overturned, and angels, archangels, and redeemed men, banished from its abodes, before such characters could find entertainments agreeable to their former habits and desires. Although they were admitted into the mansions of bliss, they would be miserably disappointed; and would feel themselves in a situation similar to that of a rude savage or a Russian boor, were he to be introduced into an assembly of princes and nobles. They would perceive nothing congenial to their former pursuits; they would feel an inward reluctance to the pure and holy exercises of the place, and they would anxiously desire to fly away to regions and to companions more adapted to their groveling views and affections. For, it is the decree of Heaven—a decree founded on the moral laws which govern the intelligent universe, and which, like the law of the Medes and Persians, cannot be changed,—that “*Without holiness no man can see the Lord,*” and that “*no impure person that worketh abomination, or maketh a lie, can enter within the gates of the Heavenly Jerusalem.*”

The foundation of felicity in the future state, is substantially the same as that which forms the basis of happiness in the present world. However elevated the station in which an individual may be placed, however much wealth he may possess, and however splendid his rank and equipage, he can enjoy no *substantial* felicity, while he remains the slave of groveling appetites and affections, and while pride and envy, ambition and revenge, exercise a sovereign control over his mind. While destitute of supreme love to God, and benevolent affections toward man, and of the Christian virtues which flow from these fundamental principles of moral action, the mind must remain a stranger to true happiness, and to all those expansive views, and delightful feelings, which raise the soul above the pleasures of sense, and the trivial vexations and disappointments of the present life.

These positions could be demonstrated, were it necessary, by numerous facts connected with the moral scenery of human society. Whence proceeds that *ennui*, which is felt in the fashionable world, in the absence of balls, parties, operas, and theatrical entertainments? Whence arise those domestic broils, those family feuds and contentions, which are so common in the higher, as well as in the lower ranks of life, and which imbitter every enjoyment? Whence does it happen, that, in order to obtain gratification, and to render existence tolerable, so many thousands of rational beings condescend to indulge in the most childish, foolish, and brutal diversions? Even in the most polished circles of society, many who pride themselves on their superiority to the vulgar throng, are found deriving their chief gratification, not only in scattering destruction among the brutal and the feathered tribes, but in mingling among the motley rabble of a *cockpit*, and in witnessing a couple of *boxers* encountering like furious fiends, and covering each other with wounds and gore. Whence arise the torments that are felt from wounded pride and disappointed ambition? and how does it happen that social parties cannot enjoy themselves for a couple of hours, without resorting to cards and dice, gambling and gossiping, and the circulation of tales of scandal? How is it to be accounted for, that suicide is so frequently committed by persons in the higher circles, who are surrounded with luxuries and splendor; and that murmuring, discontentment, and ingratitude, mark the dispositions and conduct of the lower ranks of society? All these effects pro-

ceed from the absence of Christian principles and dispositions, and from the narrow range of objects to which the intellectual powers are confined. The man who is actuated by Christian views and affections, looks down with indifference and contempt, on the degrading pursuits to which I have alluded; his soul aspires after objects more congenial to his rational and immortal nature; and in the pursuit of these, and the exercise of the virtues which religion inculcates, he enjoys a refined pleasure which the smiles of the world cannot produce, and which its frowns cannot destroy.

As in the present life there are certain mental endowments necessary for securing substantial happiness, so, there are certain *moral* qualifications *indispensably* requisite in order to prepare us for relishing the entertainments and the employments of the life to come. The foundation of future felicity must be laid in “*repentance toward God, and faith toward our Lord Jesus Christ.*” We must be convinced of our sin and depravity as descendants of the first Adam, of the demerit of our offenses, of the spotless purity and eternal rectitude of that Being whom we have offended, and of the danger to which we are exposed as the violators of his law. We must receive, with humility and gratitude, the salvation exhibited in the Gospel, and “*behold,*” with the eye of faith, “*the Lamb of God who taketh away the sins of the world.*” We must depend on the aid of the Spirit of God to enable us to counteract the evil propensities of our nature, to renew our souls after the divine image, and to inspire us with ardent desires to abound in all those “*fruits of righteousness which are to the praise and glory of God.*” We must “*add to our faith, fortitude and resolution, and to fortitude, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness and charity.* For, if these things be in us and abound, they will permit us to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ;—and so an entrance shall be abundantly administered unto us into the everlasting kingdom of our Lord and Saviour.”\*

The foundation of Religion being thus laid in the exercise of such Christian graces, the following dispositions and virtues, among many others, will be cherished and cultivated, and will form substantial qualifications for enabling us to participate in “*the inheritance of the saints in light.*”

1. Supreme love to God, the original source of happiness. This is the first duty of every rational creature, and the most sublime affection that can pervade the human mind. It glows in the breasts of angels and archangels, of cherubim and seraphim, yea, there is not an inhabitant of any world in the universe who has retained his primitive integrity, in whose heart it does not reign triumphant. It unites all holy intelligences to their Creator and to one another; and consequently, it must qualify us for holding a delightful intercourse with such beings, wherever they exist, and in whatever region of the universe our future residence may be appointed. It enlivens the adorations of the angelic tribes, when they exclaim, “*Thou art worthy, O Lord, to receive glory, and honor, and thanksgiving, and power.*” It animates them in all their celestial services; it inspires them with a noble ardor in executing the commands of their Sovereign, and it qualifies its possessor, to whatever world he may belong, for co-operating with them, in carrying forward that scheme of universal benevolence, toward the ac-

\* 2 Peter i. 5, 6, 7, 8, 11. Doddridge's Translation.



complishment of which all the arrangements of the Creator ultimately tend.

This holy affection is congenial to every view we can take of the character and operations of the Deity, and its obligation is deduced from the clearest principles of *Reason*, as well as from the dictates of *Revelation*. It is founded on every attribute of the Divinity, and on every part of his physical and moral administration. His omnipotence is every moment exerted in supporting the frame of the universe, in bringing about the alternate succession of day and night, summer and winter, seed-time and harvest, and in directing the operation of the elements of nature, in such a way as to contribute to the happiness of man. His wisdom and intelligence are displayed in proportionating and arranging every object in the system of nature, in such a manner, that everything is preserved in order and harmony, and in organizing the bodies of men and other creatures, so as to prevent pain, and to produce a combination of pleasurable sensations. His goodness extends over all his works, and is displayed toward every rank of sensitive and intelligent existence. It appears in the splendors of the sun, in the radiance of the moon, in the glories of the starry firmament, in the beautiful assemblage of colors which diversify the face of Nature, in the plants and flowers, which adorn the fields, in the gentle zephyrs, in the rains and dews that fertilize the soil, in the provision made for the sustenance of the innumerable beings that inhabit the air, the waters, and the earth, and "in filling the hearts of men with food and gladness." His mercy and forbearance are exercised toward all men, even to the most profligate and abandoned, in supporting them in existence and loading them with his benefits, even when they are engaged in acts of rebellion against him. For he commandeth his sun to arise on the *evil* as well as on the good, and sendeth rain both on the just and on the *unjust*. He displays his long-suffering, for many years, toward the thoughtless prodigal, and the violators of his law, to demonstrate, that "he desires not that any should perish, but that all should come to repentance."

A Being possessed of such attributes, and incessantly displaying such beneficence throughout creation, demands the highest affection and veneration of all his intelligent offspring; so that it is the dictate of enlightened reason as well as of revelation, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength." For, it is from him as the original source of felicity, that all our sensitive and intellectual enjoyments proceed, and on him we depend for all the blessings that shall accompany us in every future stage of our existence. Love to God, is therefore, the most reasonable and amiable affection that can glow in the human heart, and the spring of every virtuous action, and of every pleasing and rapturous emotion. If we are possessed of this divine principle, we shall delight in his worship, and bow with reverence at his footstool; we shall feel complacency in his character and administration; we shall contemplate with *admiration*, the incomprehensible knowledge, the omnipotent power, and the boundless beneficence displayed in the mighty movements of creation and providence; we shall feel the most lively emotions of gratitude for the numerous blessings he bestows; we shall be resigned to his will under every providential arrangement, and we shall long for that happy world where the glories of his nature, and the "kindness of his love" shall be more illustriously displayed. But the man who

is destitute of this amiable affection, is incapable of those sublime and rapturous emotions which animate the minds of celestial intelligences, and altogether unqualified for mingling in their society. He is a rebel against the divine government, a nuisance in the universe of God, the slave of groveling appetites and passions, and consequently, unfit for participating in the exercises and enjoyments of the saints in glory.

2. *Love to mankind* is another affection which is indispensably requisite to qualify us for participating in the joys of heaven. This distinguishing characteristic of the saints naturally and necessarily flows from love to the Supreme Being. "For (says the apostle John) every one that loveth him who begat, loveth them also who are begotten of him. If God loved us we ought also to love one another. If a man say, I love God, and hateth his brother, he is a liar; for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen." As the spring flows from the fountain and partakes of its qualities, and as the shadow always accompanies the substance, and is produced by it, so love to man uniformly accompanies the love of God, and is produced by the powerful influence which this governing principle exerts over the mind.

This affection is accordant with the dictates of reason, and congenial to the best feelings of the human heart. When we consider that our fellow-men derived their origin from the same almighty Being who brought us into existence—that they are endowed with the same physical functions as ourselves, and the same moral and intellectual powers,—that they relish the same pleasures and enjoyments, possess the same feelings, and are subjected to the same wants and afflictions—that they are involved in the same general depravity, and liable to the same temptations and disasters—that they are journeying along with us to the tomb, and that our dust must soon mingle with theirs—when we consider the numerous relations in which we stand to our brethren around us, and to all the inhabitants of the globe—our dependence upon all ranks and descriptions of men, and upon almost every nation under heaven for our sensitive and intellectual enjoyments,—and that thousands of them are traversing sea and land, and exposing themselves to innumerable dangers, in order to supply us with the comforts and the luxuries of life—when we consider, that they are all destined to an immortal existence, and shall survive the dissolution of this globe, and bear a part in the solemn scenes which shall open to view when time shall be no more—in short, when we consider, that the Great Father of all, without respect of persons, makes the same vital air to give play to their lungs, the same water to cleanse and refresh them, the same rains and dews to fructify their fields, the same sun to enlighten their day, and the same moon to cheer the darkness of their night—we must be convinced, that love to our brethren of mankind is the law of the Creator, and the most rational and amiable affection that can animate the human heart in relation to subordinate intelligences. He who is destitute of this affection is a pest in society, a rebel and a nuisance in the kingdom of God, and, of course, unqualified for the enjoyment of celestial bliss. "For he who hateth his brother, is a *murderer*; and we know that no murderer hath eternal life abiding in him."\*

But, our love is not to be confined to our brethren

\* 1 John iii. 15.

ren of the race of Adam. It must take a loftier flight, and comprehend within its expansive grasp, all the holy intelligences in the universe, in so far as their nature and qualities have been made known to us. We must love the angelic tribes. They are beings who stand near the summit of the scale of intellectual existence; they are endowed with faculties superior to man; they dwell in the glorious presence of God, and are employed as his ministers in superintending the affairs of his government. They are possessed of wonderful activity, invested with powers of rapid motion, and flourish in immortal youth. They are adorned with consummate holiness and rectitude, and with peculiar loveliness of character. Pride and vanity, envy and malice, wrath and revenge, never rankle in their breasts. They never indulge in impiety, never insult the Redeemer, nor bring a railing accusation against their brethren. They glow with an intense and immortal flame of love to their Creator; they are incessantly employed in acts of benevolence; they occasionally descend to our world on embassies of mercy, and are ministering spirits to the heirs of salvation. On all these accounts they demand our esteem, our approbation, and our affectionate regard. And, although they are at present placed beyond the reach of our beneficence, and we have no opportunity of expressing our benevolent wishes, yet we may afterward be joined to their society, and co-operate with them in their labors of love.

The indispensable necessity of love to mankind, and to every class of holy intelligences, as a preparation for heaven, will appear, when we consider, that we shall mingle in their society, and hold intimate fellowship with them in the eternal world. For the inhabitants of our world who are admitted into heaven, are represented in Scripture, as joining "the general assembly and church of the first-born, the spirits of just men made perfect and the innumerable company of angels;" and hence they are exhibited, in the book of Revelation, as joining with one heart and one mind in contemplating the divine operations, and in celebrating the praises of their common Lord. In the society of that blessed world, love pervades every bosom, it reigns forever triumphant; and therefore, every exercise and intercourse is conducted with affection, harmony, and peace. Among the other evils which shall be banished from the New Jerusalem, it is declared in the book of Revelation, that "there shall be no more *crying*," or, as the words should be rendered, "there shall be no more *clamor, broils, or contentions*," arising from the operation of malignant principles. No jarring affection is ever felt, no malevolent wish is ever uttered, and no discordant voice is ever heard, among all the myriads of those exalted intelligences. Kindness and benignity, expansive benevolence, condescension and humility, are the characteristics of all the inhabitants of heaven. Without these qualities the celestial world would become a scene of eternal confusion, and happiness would be banished from its abodes. If, therefore, we would be qualified to associate with those glorious beings and to participate in their enjoyments, we must cultivate the same virtues, and be animated by similar dispositions, otherwise, we could experience no delight in the society of angels, and of "the spirits of the just made perfect." Were an individual whose heart is full of rancor and envy, who delights in broils and contentions, and in the exercise of revenge, to be admitted into that society, he would find no associates actuated by congenial feelings, he would disturb the

harmony of the celestial choir, and would be instantly expelled, with every mark of indignation and horror, from those blessed abodes. "For what fellowship hath righteousness with unrighteousness? what communion hath light with darkness? and what concord hath Christ with Belial?" By a law which pervades the whole moral universe wherever it extends, which can never be rescinded, and which, like the law of gravitation in the material world, connects all the individuals of which it is composed in one harmonious system; such characters must, of necessity, be forever excluded from the mansions of the blessed. On the other hand, the man whose heart glows with love to his Creator, and with expansive affection to mankind, and toward all holy beings, is secured of eternal happiness, as the necessary result of the possession of such divine principles; and must enjoy felicity, while such principles remain in exercise, during all the future periods of his existence, and in every region of the universe to which he may be transported.

3. *Humility* is another essential qualification for enjoying the felicity of the future world. There is nothing that appears more prominent in the character of the bulk of mankind, than *pride*, which displays itself in a thousand different modes in the intercourses of society. It is uniformly accompanied with haughtiness of demeanor, self-conceit, obstinacy, arrogance, and a whole train of malignant passions and affections. It is the pest of general society, the source of domestic broils and contentions, and the greatest curse that can fall on a christian church, when it insinuates itself into the minds of those who "love to have the pre-eminence." It is a source of torment to its possessor, and to all around him; and of all the malignant passions which rankle in the human breast, it is the most inconsistent with the present character and condition of man. It is peculiar to fallen and depraved intelligences, for it is certain, from the very constitution of the moral system, that no emotions of pride or haughtiness are ever felt in the breasts of angels, or any other holy beings; because such affections are incompatible with the principle of love to God and to our fellow-creatures.

In opposition to this principle, which predominates in the minds of fallen man, and apostate angels,—*humility* is a distinguishing characteristic of the sons of God, whether on earth or in heaven. Hence, we are told that "God resisteth the proud, but giveth grace to the humble"—that even "a proud look is an abomination in his sight," while he beholds with complacency "the humble and the contrite spirit." Hence, we are exhorted "to clothe ourselves with humility;" and "to forbear one another in all lowliness and meekness of mind, and to esteem others better than ourselves." Humility consists in a just sense of our character and condition, both as dependent beings and as apostate creatures, accompanied with a corresponding train of dispositions and affections. However much this disposition has been disrelished by Hume and other infidels, who consider it as both vicious and contemptible,—when viewed in its true light, it appears congenial to the best feelings of our nature, and to the plainest deductions of reason.—When we consider our condition as *creatures*, dependent every moment on a Superior Being "for life, and breath, and all things," when we reflect on the curious organization of our corporeal frame, the thousands of veins, arteries, muscles, bones, lacteals, and lymphatics, which are interwoven through its constitution; the incessant pulsation of the heart in the center of the system, and the

numerous other functions and movements over which we have no control,—when we reflect on our character as guilty and depraved creatures, in the presence of Him “who is of purer eyes than to behold iniquity;” and on the numerous diseases, pains, sorrows, and physical evils from the war of the elements, to which we are subjected,—when we consider, that, ere long, our bodies must crumble into dust, and become the prey of noisome reptiles;—when we reflect on the *low station in which we are placed in the scale of intelligent existence*—that we are only like so many atoms, or microscopic animalculæ when contrasted with the innumerable myriads of bright intelligences that people the empire of God—and that the globe on which we dwell is but as “the drop of a bucket,” when compared with the millions of more resplendent worlds that roll through the vast spaces of creation;—and, in short, when we consider the grandeur of that Omnipotent Being, whose presence pervades every region of immensity, and in whose sight “all the inhabitants of the world, are as grasshoppers, and are counted to him as less than nothing and vanity,” there is no disposition that appears more conformable to the character and condition of man, than “*lowliness of mind,*” and none more unreasonable and inconsistent with the rank and circumstances in which he is placed, than pride, haughtiness and arrogance.

This amiable disposition forms a peculiar trait in the character of angels and other pure intelligences. It is poor, puny, sinful man, alone, who dares to be proud and arrogant. It is that rebellious worm of the dust *alone* (if we except the angels of darkness), that looks down with supercilious contempt on his fellow-creatures, and attempts to exalt himself above the throne of God. No such affections are ever felt in the breast of superior beings who have kept their first estate. In proportion to the enlarged capacity of their minds; in proportion to the expansive views they have acquired of the dominions of Jehovah, in proportion to the elevated conceptions they have attained of the character and attributes of their Creator, in a similar proportion are their minds inspired with *humility*, reverence and lowly adoration. Having taken an extensive survey of the operations of Omnipotence, having winged their way to numerous worlds, and beheld scenes of wisdom and benevolence, which the eye of man hath not yet seen, nor his imagination conceived, and having contemplated displays of intelligence and power, which are beyond the reach even of their own superior faculties to comprehend—they see themselves as finite and imperfect creatures, and even as it were *fools*,\* in the presence of Him whose glory is ineffable and whose ways are past finding out.—Hence, they are represented as “covering their faces with their wings,” in the presence of their Sovereign;† and, in the Book of Revelation, they are exhibited as “casting their crowns before the throne, and saying, thou art worthy, O Lord, to receive glory, and honor, and power.”‡ What a striking contrast does such a scene present to the haughty airs, and the arrogant conduct of the proud beings that dwell on this terrestrial ball, who are at the same time immersed in ignorance and folly, immorality and crime!

In their intercourses with the inhabitants of our world, and the offices they perform as ministering spirits to the heirs of salvation, the same

In the book of Job, Eliphaz, when describing the perfections of the Almighty, declares, that “the heavens are not clean in his sight,” and that even “his angels he chargeth with *folly*.” Job iv. 13; xv. 15.

† Isaiah vi. 2.

‡ Rev. iv. 10, 11.

humble and condescending demeanor is displayed. One of the highest order of these celestial messengers—“Gabriel, who stands in the presence of God,”—winged his flight from his heavenly mansion to our wretched world, and, directing his course to one of the most despicable villages of Galilee, entered into the hovel of a poor virgin, and delivered a message of joy, with the most affectionate and condescending congratulations. Another of these benevolent beings entered the dungeon in which Peter was bound with chains, knocked off his fetters, addressed him in the language of kindness, and delivered him from the hands of his furious persecutors. When Paul was tossing in a storm, on the billows of the Adriatic, a forlorn exile from his native land, and a poor despised prisoner, on whom the grandees of this world look down with contempt,—another of these angelic beings, “stood by him,” during the darkness of the night and the war of the elements, and consoled his mind with the assurance of the divine favor and protection. Lazarus was a poor despised individual, in abject poverty and distress, and dependent on charity for his subsistence. He lay at the gate of a rich man, without friends or attendants, desiring to be fed with the crumbs that fell from his table. His body was covered with boils and ulcers, which were exposed without covering to the open air; for the “dogs came and licked his sores.” What nobleman or grandee would have condescended to make a companion of a fellow-creature in such loathsome and abject circumstances? Who, even of the common people, would have received such a person into their houses, or desired his friendship? Who would have accounted to an honor, when he died, to attend his funeral? Celestial beings, however, view the circumstances, and the characters of men in a very different light, from that in which they appear to “the children of pride.” Poor and despised as Lazarus was, a choir of angels descended from their mansions of glory, attended him on his dying couch, and wafted his disembodied spirit to the realms of bliss.

Since, then, it appears, that angelic beings, notwithstanding their exalted stations, and the superior glories of their character, are “clothed with humility,”—it must form a distinguishing trait in our moral characters, if we expect to be admitted into their society in the world to come. For how could we enter into harmonious fellowship with these pure intelligences, if we were actuated with dispositions diametrically opposite to theirs, and what happiness would result from such an association, were it possible to be effected? A proud man, were he admitted into heaven, could feel no permanent enjoyment. The external glory of the place might dazzle his eyes for a little, but he would feel no relish for the society and the employments of that world. The peculiar honor conferred on patriarchs, prophets, and apostles, and the noble army of martyrs, and the exalted stations of the cherubim and seraphim, would excite his envy and ambition, and, ere long, he would attempt to sow the seeds of discord, and to introduce anarchy and confusion among the *hosts of heaven*. So that the passion of pride, when cherished in the soul as the governing principle of action, is utterly incompatible with our admission into the regions of harmony and love.

Let me ask the man in whose heart pride and haughtiness predominate, if he really imagines that he can be a candidate for a glorious and immortal existence? Does he not at once perceive the inconsistency of such a thought with the dictates of reason, and the nature of future felicity?—Of

what has he any reason to be proud? Is he proud of his *birth*? of his *ancestors*? of his *wealth*? of his *station*? of his *beauty*? of his personal *accomplishments*? of his *gallantry*? of his *debaucheries*? of his military *proWess*? or of the *thousands of human beings he has slain in battle*? Is he proud of his skill in music, in dancing, in fencing, in fox-hunting, and in gambling? of his knowledge in languages, in literature, in arts and sciences? Or is he proud that he is subjected to the asthma, the gravel, the dropsy, and the gout, that his funeral will be attended by a train of mourners, and that a monument of marble will be erected to his memory, when his carcass is putrefying with the reptiles of the dust? Suppose he were admitted into the celestial mansions—which of all these topics would he choose for the theme of his conversation, and the ground of his boasting? Would he attempt to entertain the cherubim and the seraphim, by telling them how many rude chieftains he was descended from, how many ancient families he was connected with, and how many acres of land he possessed as a patrimony in that wretched world which is soon to be wrapt in flames? Would he tell them of his expertness as a marksman, of his dexterity as a horse-racer, of hisadroitness as a boxer, of his skill in manœvering an army, of the villages he has burned, of the towns he had pillaged, or of the thousands he had butchered in storming a city?—He would be overwhelmed with shouts of indignation, and instantly hissed from their abodes.—Would he boast of his skill in languages and antiquities, or of his knowledge in arts and sciences? What a poor *ignoramus* (if I may use the expression), would he appear in the presence of Gabriel, the angel of God, who has so frequently winged his way, in a few hours, from heaven to earth, and surveyed the regions of unnumbered worlds! Would a poor worm of the earth, whose view is confined within a few miles around it, boast of its knowledge in the presence of beings endowed with such capacious powers, and who have ranged over so vast a portion of the universe of God? And, if he has nothing else to boast of, why is he proud? What a pitiful figure he would make among the *intelligent* and adoring hosts of heaven! While such a disposition, therefore, predominates in the mind, its possessor can enjoy no substantial felicity either in this life or in the life to come.

On the other hand, the man, who, like his Redeemer, is “meek and lowly in heart,” has “the witness in himself,” that he has obtained the approbation of his God, that he is assimilated to angelic beings in his temper and affections, that he has the principle of eternal life implanted in his soul, and that he is in some measure qualified for joining in the exercises, and enjoying the felicity of the heavenly state. “For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, —with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

4. *Active beneficence*, with all its accompanying virtues, is another characteristic of the man who is training for the heavenly inheritance. Wherever the principle of love to God and man, and the grace of humility are in exercise, they will uniformly lead the individual who is under their influence to “abound in the fruits of righteousness,” and to use every active endeavor to promote the comfort and happiness of mankind. He will endeavor, as far as his power and influence extend, to relieve the wants of the poor, the father-

less and the widow, to soothe the diseonsolate, to comfort the afflicted, to shelter the houseless and benighted traveler, to instruct the ignorant, and to meliorate the moral and physical condition of every rank of society. He will patronize every scheme which has for its object to remove the evils which exist in the social state—to increase the comforts of mankind—to improve the soil—to facilitate human labor—to clear away nuisances from the habitations of men—to promote order, cleanliness, and domestic enjoyment—to train the minds of the young to knowledge and virtue—to introduce improvement in the mechanical arts, and to diffuse useful science among all ranks. Above all things he will endeavor, in so far as his station and opportunities permit, to promote the spiritual improvement and the *eternal happiness* of mankind, and will study to render all his other exertions subservient to the attainment of this most interesting and momentous object. In contributing to the accomplishment of this end, he will give his countenance and support to every institution, and to every rational scheme which is calculated to promote the knowledge of the scriptures of truth, throughout our own country, and in other lands, and to make known “the salvation of God” over all the earth.—In such benevolent exertions he will persevere, even in the face of every species of opposition, obloquy, and reproach, through the whole course of his existence in this world, until death transport him to a nobler sphere of action and enjoyment.

The necessity of acquiring habits of active beneficence, in order to our preparation for the felicity of the future world, will appear, if we consider, that heaven is a *social state*, and that a considerable portion of its happiness will consist in the mutual interchange of benevolent affections and beneficent actions. There will, indeed, be no poor and distressed objects to be relieved and comforted, no sorrows to be alleviated, and no physical nor moral evils to be counteracted; for, in the New Jerusalem there “shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things shall have passed away, and God shall wipe away all tears from their eyes.” But its inhabitants will be forever employed in acts of beneficence toward each other, corresponding to their dignified stations, and the circumstances in which they are placed. This is evident from the very nature of *Love*, which pervades the hearts of the whole of that “multitude which no man can number.” Love can be manifested only by its *effects*, or by those external acts of kindness and benignity which tend to communicate happiness to others; and, there can be no doubt, that in a thousand ways incomprehensible to us, the inhabitants of the upper world will be the means of diffusing ecstatic delight through the bosoms of surrounding intelligences, which will form a part of that joy which is “unspeakable and full of glory.” The sympathetic feelings they will express for each other, both in respect to their former and their present condition, the interest they will take in listening to each other’s history, the scenes of felicity to which they will conduct each other, the noble and enrapturing subjects of conversation with which they will entertain one another, the objects of beauty and sublimity to which they will direct each other’s attention, the lectures on divine subjects, which the more capacious and exalted spirits among them may deliver to their younger brethren of “the church of the first-born,” and the intelligence from distant worlds which the seraphim may communicate, on return-

ing from their embassies of love to other regions—may form a part of those beneficent services, into which every inhabitant of that world will engage with peculiar pleasure. To communicate happiness in every possible mode, to make surrounding associates exult with joy, and to stimulate them to celebrate the praises of the “Giver of all Good,” will be their unceasing desire and their everlasting delight.

We have every reason to believe, that a vast system of universal Benevolence is going on throughout the universe of God, and that it is the grand object of his moral government to distribute happiness among unnumbered worlds. In prosecuting this object, he employs created intelligences, as his ministers in accomplishing his designs, and for communicating enjoyment to each other. With respect to the angels, we are informed by Paul, that “they are all *ministering spirits*, sent forth to minister to them who shall be heirs of salvation.” Hence we learn from sacred history, that they delivered Peter from the fury of Herod and the Jewish rulers,—Daniel from the ravenous lions—Lot from the destruction of Sodom, and Jacob from the hands of Esau; that they strengthened and refreshed Elijah in the wilderness, comforted Daniel when covered with sackcloth and ashes, directed Joseph and Mary in their journey to Egypt, and Cornelius to Peter, to receive the knowledge of salvation; that they communicated “good tidings of great joy” to Zacharias the father of John the Baptist, to the Virgin Mary, and to the shepherds in the plains of Bethlehem, and consoled the hearts of the disconsolate disciples, by proclaiming the resurrection of their Lord and Master;—and we have reason to conclude, that such ministrations are appointed to be continued throughout all the periods of time.

It is not improbable that the spirits of just men made perfect are likewise occasionally employed in similar services. When the vision of the New Jerusalem was exhibited to John by a celestial messenger, he “fell down to worship before the feet of the messenger, who showed him these things.” But the messenger forbade him, saying, —“See thou do it not; for *I am thy fellow-servant, and of thy brethren the prophets*, and of them that keep (or are interested in) the sayings of this book.” These words would naturally lead us to conclude, that this messenger was a departed saint, since he designates himself a *brother*, a *prophet*, and a *fellow-servant*. Perhaps it was the spirit of Moses, of David, of Isaiah, of Jeremiah, or of Daniel, who would account it an honor to be employed in such a service by their exalted Lord. But whether or not such a supposition may be admitted, certain it is, that the saints will hereafter be employed in active beneficent services, in concert with other holy beings, so long as their existence endures. For they are constituted “Kings and Priests to the God and Father of our Lord Jesus Christ,” and are “workers together with God,” in carrying forward the plans of his government.

Since, then, it appears, that the inhabitants of heaven are incessantly employed in acts of beneficence, the habit of beneficence which is acquired in this world, along with its accompanying virtues, may be considered as a preparation and a qualification for that more extensive sphere of moral action into which the saints shall be introduced, when they wing their way from this earthly ball to the regions above. And, consequently, those who never engage in “works of faith and labors of love,” and who are governed by a principle of *selfishness* in the general tenor

of their conduct, must be considered as unqualified for taking a part in the benevolent employments of the celestial world.\*

Let us now consider for a little, the happiness which must flow from an association with intelligent beings animated with the sublime principles and holy dispositions to which I have now adverted.

In the present world, one of the principal sources of misery, arises from the malevolent dispositions, and immoral conduct of its inhabitants. Pride, ambition, malignant passions, falsehood, deceit, envy, and revenge, which exercise a sovereign sway over the hearts of the majority of mankind—have produced more misery and devastation among the human race, than the hurricane and the tempest, the earthquake and the volcano, and all the other concussions of the elements of nature. The lust of *ambition* has covered kingdoms with sackcloth and ashes, leveled cities with the ground, turned villages into heaps of smoking ruins, transformed fertile fields into a wilderness, polluted the earth with human gore, slaughtered thousands and millions of human beings, and filled the once cheerful abodes of domestic life, with the sounds of weeping, lamentation, and woe. *Injustice* and violence have robbed society of its rights and privileges, and the widow and fatherless of their dearest enjoyments. Superstition and revenge have immolated their millions of victims, banished peace from the world, and subverted the order of society. The violation of truth in contracts, affirmations, and promises, has involved nations in destruction, undermined the foundations of public prosperity, blasted the good name and the comfort of families, perplexed and agitated the minds of thousands and millions, and thrown contempt on the revelations of heaven, and the discoveries of science. Malice, envy, hatred, and similar affections, have stirred up strifes and contentions, which have invaded the peace of individuals, families, and societies, and imbittered all their enjoyments. It is scarcely too much to affirm that more than nine-tenths of all the evils, perplexities, and sorrows, which are the lot of suffering humanity, are owing to the wide and extensive operation of such diabolical principles and passions.

What a happiness, then, must it be, to mingle in a society where such malignant affections shall never more shed their baleful influence, and where love, peace, and harmony, mutual esteem, brotherly-kindness and charity, are forever triumphant! To depart from a world where selfishness and malignity, strife and dissensions, wars and devastations so generally prevail, and to enter upon a scene of enjoyment where the smiles of benevolence beam from the countenances of unnumbered glorious intelligences, must raise in the soul the most ecstatic rapture, and be the groundwork of all those other “pleasures which are at God’s right hand for evermore.”—Even in this world, amidst the physical evils which now exist, what a scene of felicity would be produced, were all the illustrious philanthropic characters now living, or which have adorned our race in the ages that are past, to be collected into one society, and to associate exclusively, without annoy-

\* This subject might have been illustrated at greater length; but as the author has already had occasion to enter into a minute discussion of the principles of moral action, and their relation to the inhabitants of all worlds, in his work on “The Philosophy of Religion,”—he refers his readers to that treatise, for a more ample elucidation of the several topics, to which he has briefly adverted in the preceding pages—particularly to Chap. I, throughout; Chap. II, Sections 3, 4, 5, 6, 8, and the *General Conclusions*.

ance from "the world that lieth in wickedness!" Let us suppose a vast society composed of such characters as Moses, Elijah, Jeremiah, Daniel, Paul, James, and John, the Evangelists, men who accounted it their highest honor to glorify God, and to promote the salvation of mankind,—such philanthropists as Howard, Clarkson, Venning, and Sharpe, who displayed the most benignant affections, and spent their mortal existence in unwearied efforts to meliorate the condition of the prisoner, and relieve the distresses of the wretched in every land—to deliver the captive from his oppressors—to unloose the shackles of slavery—to pour light and vital air into the noisome dungeon, and to diffuse blessings among mankind wherever they were found;—such profound philosophers as Locke, Newton, and Boyle, whose capacious intellects seemed to embrace the worlds both of matter and of mind, and who joined to their mental accomplishments, modesty, humility, equanimity of temper, and general benevolence;—such amiable divines as Watts, Doddridge, Bates, Hervey, Edwards, Lardner, and Dwight, whose hearts burned with zeal to promote the glory of their Divine Master, and to advance the present and everlasting interest of their fellow-men. To associate perpetually with such characters, even with the imperfections and infirmities which cleaved to them in this sublunary region, would form something approaching to a paradise on earth.

But, let us suppose such characters divested of every moral and mental imperfection, endowed with every holy principle and virtue that can adorn a created intelligence, and with capacious intellectual powers in vigorous and incessant exercise, dwelling in a world where every natural evil is removed, where scenes of glory meet the eye at every step, and where boundless prospects stretch before the view of the enraptured mind. Let us farther suppose, intelligences invested with faculties far more energetic and sublime—who have ranged through the immensity of creation, who have mingled with the inhabitants of ten thousand worlds, who have learned the history of the divine dispensations in relation to them all, and who are inspired with every amiable and benignant feeling, and with humility, love and condescension;—let us suppose ambassadors of this description, from numerous worlds, occasionally joining this celestial society, and "rehearsing the mighty acts of Jehovah," as displayed in the regions from whence they came,—let us suppose, "the man Christ Jesus" president among them, in the effulgence of his glory, and unfolding his peerless excellencies to every eye,—let us suppose these glorious beings engaged in conversations, contemplations, investigations, thanksgivings, adorations, and beneficent services, corresponding to the magnificence of the region in which they reside, and to the dignity of their natures—and we have a faint picture of the social enjoyments of the celestial world. This is the society of heaven, the general assembly of the church triumphant, for which we must now be inspired with a divine relish and for which we must now be prepared in the temper and disposition of our minds, if we expect to be hereafter admitted into that "house not made with hands which is eternal in the heavens."

O blessed and glorious society! Where no contentions ever arise, where no malignant spirit interrupts the universal harmony, where no malevolent affection is ever displayed, where no provocation disturbs the serenity of the mind, where not one revengeful thought arises against the most depraved inhabitant of the universe, where a single

falsehood is never uttered, where folly, impertinence and error never intrude, where no frown sits lowering on the countenance, and no cloud ever intercepts the sunshine of benevolence!—where "Holiness to the Lord" is inscribed on every heart, where every member is knit to another by the indissoluble bonds of affection and esteem, where a friendship is commenced which shall never be dissolved, where love glows in every bosom, and benignity beams from every countenance, where moral excellence is displayed in its most sublime, and diversified, and transporting forms, where a "multitude which no man can number, from all nations, and kindreds, and people, and tongues," join in unison with angels, and archangels, principalities and powers, in swelling the song of salvation to Him that sits upon the throne, and to the Lamb that was slain, forever and ever!—ye glorious hosts of heaven, who minister to the heirs of salvation on earth! Ye redeemed inhabitants from our world, "who came out of great tribulation, and are now before the throne of God, and serve him day and night in his temple!" we long to join your blessed society. You dwell amidst scenes of magnificence and the splendors of eternal day;—you are forever secure from sin and sorrow, and every evil annoyance;—your joys are uninterrupted, ever increasing, and ever new;—your prospects are boundless as the universe, and your duration permanent as the throne of the Eternal!—We dwell "in houses of clay whose foundation is in the dust:"—we sojourn in "a land of pits and snares," and within "the region of the shadow of death:" we walk amidst scenes of sorrow and suffering, surrounded by "the tents of strife," and exposed to the malice of "lying lips and deceitful tongues!" From our earthly prison, to which we are now chained as "prisoners of hope," we lift up our eyes to your happy mansions, with longing desires, and exclaim, "O that we had the wings of a seraph, that we might fly away to your blissful seats and be at rest!" We long to join "the general assembly and church of the first born, which are written in heaven—the spirits of just men made perfect—the innumerable company of angels—Jesus the Mediator of the new covenant, and God the Judge of all."

May the Father of all mercies, who hath begotten us to the lively hope of an incorruptible inheritance, grant that we may persevere in the Christian course, be kept from falling, be "guarded by his almighty power, through faith unto salvation," and that in due time, "an entrance may be abundantly administered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ." To whom be glory forever and ever. Amen.

From this subject to which our attention has now been directed, we may learn, what will constitute one bitter ingredient in the punishment that awaits the wicked in the future world. As the principle of love, which pervades the minds of the inhabitants of heaven, with the diversified ramifications into which it diverges, forms the groundwork of all the other enjoyments of the celestial world,—so the principle of malignity which predominates in the hearts of the wicked, will be the source of the greater part of that misery they are doomed to suffer in the eternal state.—"We cannot form a more dreadful picture of future punishment than by conceiving the principles of falsehood, deceit, and malignity, and the passions of pride, hatred, malice, and revenge, raging with uncontrolled and perpetual violence. We need represent to ourselves nothing more horrible in

the place of punishment, than by supposing the Almighty simply permitting wicked men to give full scope to their malevolent dispositions; leaving them 'to eat of the fruit of their own ways, and to be filled with their own devices.' The effects produced by the uncontrolled operation of such principles and passions, would be such as may be fitly represented by the emblems of the 'worm that never dies,' of 'devouring fire,' and of their necessary concomitants, 'weeping and wailing and gnashing of teeth.'\*\*

In order to illustrate this sentiment, and to impress it more deeply upon the mind of the reader, I shall select two or three facts in relation to certain characters whose names stand conspicuous in the annals of history.

Every reader of history is acquainted with the character and actions of *Antiochus Epiphanes*, whose name stands so high on the rolls of impiety and crime. Having besieged the city of Jerusalem, he took it by storm, and during the three days it was abandoned to the fury of the soldiers, he caused forty thousand† men to be inhumanly butchered: he exercised every species of cruelty upon the citizens, and unmercifully put to death all those who fell into his hands, and whom he considered as his enemies. He dispatched Apollonius at the head of 22,000 men, with orders to plunder *all the cities of Judea*, to murder all the men, and sell the women and children for slaves. He accordingly came with his army, and to outward appearance, with a peaceable intention; neither was he suspected by the Jews, as he was superintendent of the tribute in Palestine. He kept himself inactive until the next Sabbath, when they were all in a profound quiet, and then, on a sudden, began the work of slaughter. He sent a portion of his men to the temple and synagogues, with orders to cut to pieces all who were found in these places of resort; while the rest going through the streets of the city, massacred all who came in their way. He next ordered the city to be plundered and set on fire, pulled down all their stately buildings, and carried away captive ten thousand of those who had escaped the slaughter. Not yet satisfied with the blood of the Jews, Antiochus resolved either totally to abolish their religion, or to destroy their whole race. He issued a decree that all nations within his dominions should forsake their old religion and gods, and worship those of the king, under the most severe penalties. He dedicated the temple at Jerusalem to Jupiter Olympus, and set up his own statue on the altar of burnt-offering; and all who refused to come and worship this idol were either massacred or put to some cruel tortures, until they either complied or expired under the hands of the executioners. He put to death Eleazar, one of the most illustrious of the Jews, a venerable old man, ninety years of age, and a doctor of the law, "whose life had been one continued series of spotless innocence," and his execution was accompanied with the most cruel torments. He seized the *seven brothers* commonly called the *Maccabees*, along with their mother, and caused them to be scourged in a most inhuman manner, in order to compel them to swallow swine's flesh, which their law forbade, and when they refused, he was so exasperated that he ordered brazen pans and cauldrons to be heated; and, when they were red, he caused the tongue of the eldest to be cut off—had the skin torn from his head, and the extremities of his hands and feet cut off,

before his mother and his brethren. After being mutilated, he was brought close to the fire, and fried in the pan. The second brother was then taken, and, after the hair of his head, with the skin, was torn away, he was tortured in the same manner as his elder brother; and in like manner were the other five brethren put to death,—the last of whom, who was the youngest, he caused to be tortured more grievously than the rest. Last of all the mother also suffered death.\*

Hearing, some time afterward, that the Jews had revolted, he assembled all his troops, which formed a mighty army, and determined to destroy the whole Jewish nation, and to settle other people in their country. He commanded Lysias, one of his generals, to extirpate their root and branch, so as not to leave one Hebrew in the country. When in Persia advice was brought him of the defeat of Lysias, and that the Jews had retaken the temple, thrown down the altars and idols which he had set up, and re-established their ancient worship. At this news his fury rose to madness. In the violence of his rage, he set out with all possible expedition, like an infernal fiend, venting nothing but menaces on his march, and breathing only final ruin and destruction to every inhabitant of Judea, and to all that appertained to them. He commanded his coachman to drive with the utmost speed, that no time might be lost for fully satiating his vengeance, threatening at the same time, with horrid imprecations, to make Jerusalem the burying-place of the whole Jewish nation, and not to leave one single inhabitant within its confines. But the Almighty, against whose providence he was raging, interposed, and stopped him in his wild career. "He was seized," says Rollin, "with incredible pains in his bowels, and the most excessive pangs of the colic." Still, his pride and fury were not abated: he suffered himself to be hurried away by the wild transport of his rage, and breathing nothing but vengeance against the land of Judea and its inhabitants, he gave orders to proceed with still greater celerity in his journey. But as his horses were running forward impetuously, he fell from his chariot, and bruised every part of his body in so dreadful a manner, that he suffered inexpressible torments; and soon after finished an impious life by a miserable death.

The Turks, in their wars with neighboring states, both in former and present times, have been proverbial for the malvolence they have displayed, and the cruelties they have exercised toward their enemies. The following is only one instance out of a thousand which might be produced, of the desperate length to which human beings will proceed in treachery and in the infliction of torment, when under the influence of a principle of malignity.

In the war with Turkey and the states of Venice, about the year 1571, the Venetians were besieged by the Turks in the city of Famagosta, in the island of Cyprus. Through famine and want of ammunition, the Venetian garrison was compelled to enter upon terms of capitulation. A treaty was accordingly set on foot, and hostages exchanged. The following terms were agreed to by both parties:—That the officers and soldiers should march out with all the honors of war, drums beating, colors flying, five pieces of cannon, all their baggage, and be conveyed in safety to Ca-dia, under an escort of three Turkish gallies; and that the inhabitants should re-

\* Philosophy of Religion, pp. 42—44.

† Rollin states the number at 80,000.

\* The details of these shocking cruelties may be seen in Rollin's Ancient History, vol. 7.

main in the free use of their religion, untouched in their property, and in full possession of their freedom. Next day *Bragadino*, the Venetian commander, went to pay his compliments to *Mustapha*, the Turkish general, attended by some of his chief officers. At first they met with a civil reception, *Mustapha* ordering a seat to be placed for *Bragadino* on his own right hand.

They soon entered into discourse about the prisoners, and *Mustapha* taxing *Bragadino* with some violences committed by the garrison during the suspension granted for settling a capitulation, *Bragadino*, with a generous disdain, denied the charge. Upon which *Mustapha*, rising up in a fury, ordered him to be bound hand and foot, and the others to be massacred before his face, without regard to hospitality, their bravery, the treaty subsisting, or their being unarmed.

*Bragadino* was reserved for a more cruel treatment: after being insulted with the most vilifying and opprobrious language; after undergoing the most excruciating tortures; after having his ears, nose, and lips slit, his neck was stretched upon a block, and trampled upon by the dastardly *Mustapha*, who asked him where was now that *Christ* whom he worshiped, and why he did not deliver him out of his hands? At the same time the soldiers on board the fleet were despoiled of everything, and lashed to the oars. This day's work being finished, *Mustapha* entered the city, where he gave immediate orders, that *Tiepolo*, a person of high rank and authority, should be hanged upon a gibbet. A few days after, before *Bragadino* had recovered from the wounds he had received, he was carried in derision to all the breaches made in the walls, loaded with buckets filled with earth and mortar, and ordered to kiss the ground as often as he passed by *Mustapha*, a spectacle that raised pangs of pity in the callous hearts of the meanest Turkish soldiers, but could not move compassion in the obdurate breast of *Mustapha*. Afterward, the brave *Bragadino* was cooped up in a cage, and ignominiously hung to a sail-yard in one of the galleys, where his intrepid soldiers were chained to the oars. This sight rendered them almost furious: they exclaimed against the baseness, the treachery of *Mustapha*; they called aloud for revenge, and desired to be set at liberty, that they might, even without arms, rescue their brave general, and inflict the deserved punishment upon their mean, dastardly, and cowardly foes. Their request was answered with cruel lashes; *Bragadino* was taken down; conducted to the market-place, amidst the din of trumpets, drums, and other warlike instruments, where *he was flayed alive*, and a period put to his glorious life. His skin was hung, by way of trophy, to the sail-yard of a galley sent round all the coasts to insult the Venetians. His head, with those of *Andrea Bragadino*, his brother, *Lodovico Martinenga*, and the brave *Quirino*, were sent as presents to *Sclim* the Turkish Emperor.\*

Could an infernal fiend have devised more excruciating tortures, or have acted with greater baseness and malignity than this treacherous and cruel monster? What a horrible thing would it be to be subjected to the caprice and under the control of such a proud and vindictive spirit every day, only for a year, much more for hundreds and thousands of years! A group of such spirits giving vent to their malevolent passions without control, are sufficient to produce a degree of misery among surrounding intelligences, surpass-

sing everything that the human mind, in the present state, can possibly conceive.

When the Norman barons and chevaliers, under *William the Conqueror*, had obtained possession of England, they displayed the most cruel and malignant dispositions toward the native inhabitants. They afflicted and harassed them in every state, forcing them to work at the building of their castles; and when the castles were finished, they placed on them a garrison of wicked and diabolical men. They seized all whom they thought to possess anything—men and women—by day and night; they carried them off; imprisoned them; and, to obtain from them gold or silver, inflicted on them tortures such as no martyrs ever underwent. Some they suspended by their feet, with their heads hanging in smoke; others were hung by the thumb, with fire under their feet. They pressed the heads of some by a leathern thong, so as to break the bones, and crush the brain; others were thrown into ditches full of snakes, toads, and other reptiles; others were put in the *chambre à crucit*. This was the name given in the Norman tongue to a sort of chest, short, strait, and shallow, lined with sharp stones, into which the sufferer was crammed to the dislocation of his limbs.—In most of the castles was a horrible and frightful engine used for putting to the torture. This was a bundle of chains so heavy that two or three men could hardly lift them. The unfortunate person upon whom they were laid, was kept on his feet by an iron collar fixed in a post, and could neither sit, nor lie, nor sleep. They made many thousands die of hunger. They laid tribute upon tribute on the towns and villages. When the towns-people had no longer anything to give, they plundered and burned the town. You might have traveled a whole day without finding one soul in the towns, or in the country one cultivated field. The poor died of hunger, and they who had formerly possessed something, now begged their bread from door to door. Never were more griefs and woes poured upon any land;—may the Pagans, in their invasions, caused fewer than the men of whom I now speak. They spared neither the church-yards, nor the churches; they took all that could be taken, and then set fire to the church. To till the ground had been as vain as to till the sand on the seashore.\*

What scenes of wretchedness do such proud and malignant demons produce even in the present world! Can such spirits be supposed qualified for joining the general assembly and church of the first-born, and for taking a part in the beneficent operations of heaven? If they exist at all in a future world, they must exist in misery; and so long as such diabolical passions continue to rage, they must produce "lamentation and woe" among all the associates with which they are surrounded.—Even within the confines of mortality, the man who is under the despotic sway of pride, ambition, and similar malevolent passions, imbitters every enjoyment he might otherwise possess, produces pain in the minds of others, and experiences in his own soul pangs similar in kind to those which are felt in the place of punishment. I shall illustrate this position by the spirit and temper displayed by two illustrious individuals who have lately departed to the invisible state;—the one renowned in the political, the other in the literary world.

The first character to which I allude is that of *Napoleon Buonaparte*. This extraordinary man,

\* See "Modern Universal History," vol. 27, pp. 405, 406.

\* Thierry's "History of the Norman Conquest," 3 vols., 1825.



who for nearly twenty years dazzled the whole Eastern hemisphere, like a blazing meteor, appears to have been actuated by the most extravagant and restless *ambition*. Though he exercised many cruelties in the midst of his career, as at Jaffa and other places, yet delight in deeds of atrocity formed no part of his ruling passion, and were only occasionally resorted to, in order to accomplish his ambitious projects. The agitated state of mind into which he was thrown by his love of conquest, and the daring enterprises in which he embarked, is strikingly depicted by M. Segur, in his "History of Napoleon's Expedition to Russia." When at Vitepsk, on his way to Moscow, M. Segur says—"He at first hardly appeared bold enough to confess to himself a project of such great temerity—[the marching against Moscow]. But by degrees he assumed courage to look it in the face. He then began to deliberate, and the state of great irresolution which tormented his mind, affected his whole frame. He was observed to wander about his apartments, as if pursued by some dangerous temptation: nothing could rivet his attention; he every moment began, quitted, and resumed his labor; he walked about without any object; inquired the hour, and looked at his watch;—completely absorbed, he stopped, hummed a tune with an absent air, and again began walking about. In the midst of his perplexity, he occasionally addressed the persons whom he met with such half sentences as 'Well ---What shall we do!—Shall we stay where we are, or advance?—How is it possible to stop short in the midst of so glorious a career?' He did not wait for their reply, but still kept wandering about, as if he was looking for something, or somebody, to terminate his indecision.—At length, quite overwhelmed with the weight of such an important consideration, and oppressed with so great an uncertainty, he would throw himself on one of the beds which he had caused to be laid on the floor of his apartments. His frame, exhausted by the heat and the struggles of his mind, could only bear a covering of the slightest texture. It was in that state that he passed a portion of his day at Vitepsk."

The same restless agitations seemed to have accompanied him at every step in this daring expedition. "At Borodino," says the same writer, "his anxiety was so great as to prevent him from sleeping. He kept calling incessantly to know the hour, inquiring if any noise was heard, and sending persons to ascertain if the enemy was still before him.—Tranquillized for a few moments, anxiety of an opposite description again seized him. He became frightened at the destitute state of the soldiers, &c. He sent for Bessières, that one of his marshals in whom he had the greatest confidence:—he called him back several times, and repeated his pressing questions, &c. Dreading that his orders had not been obeyed, he got up once more, and questioned the grenadiers on guard at the entrance of his tent, if they had received their provisions. Satisfied with the answer, he went in, and soon fell into a doze. Shortly after he called once more. His aid-de-camp found him now supporting his head with both his hands; he seemed, by what was overheard, to be meditating on the *vanities of glory*.—*What is war? A trade of barbarians, the whole art of which consists in being the strongest on a given point.*" He then complained of the fickleness of fortune, which he now began to experience. He again tried to take some rest. But the marches he had just made with the army, the fatigues of the preceding days and nights, so

many cares, and his intense and anxious expectations, had worn him out. An irritating fever, a dry cough, and excessive thirst consumed him. During the remainder of the night he made vain attempts to quench the burning thirst that consumed him."

What man that ever enjoyed the pleasures of tranquillity, would envy such a state of mind as that which has now been described, although the individual were surrounded with every earthly glory? Such mad ambition as that which raged in the breast of this singular personage, must be a perpetual torment to its possessor, in whatever region of the universe he exists, and must produce baleful effects on every one within the sphere of its influence.—The coolness with which such characters calculate on the destruction of human life, and the miseries which their lawless passions produce on their fellow-creatures, appears in the following extract.

"He asked Rapp, if he thought we should gain the victory? 'No doubt,' was the reply, 'but it will be sanguinary.' 'I know it,' resumed Napoleon, 'but I have 80,000 men; I shall lose 20,000; I shall enter Moscow with 60,000 the stragglers will then rejoin us, and afterward the battalions on the march; and we shall be stronger than we were before the battle.'"

The other personage to whom I allude is Lord Byron.

The following sketches of his character are taken from "Recollections of the life of Lord Byron, from the year 1808 to the year 1818. Taken from authentic documents, &c. by R. C. Dallas, Esq."

"He reduced his palate," says Mr. Dallas, "to a diet the most simple and abstemious—but the passions of his heart were too mighty; nor did it ever enter his mind to overcome them. Resentment, anger, and hatred, held full sway over him; and his greatest gratification at that time, was in overcharging his pen with gall, which flowed in every direction, against individuals, his country, the world, the universe, creation, and the Creator.—Misanthropy, disgust of life, leading to skepticism and impiety, prevailed in his heart, and embittered his existence. Unaccustomed to female society, he at once dreaded and abhorred it. As for domestic happiness he had no idea of it. 'A large family,' he said, 'appeared like opposite ingredients, mixed *per force* in the same salad, and I never relished the composition.' He was so completely disgusted with his relations, especially the female part of them, that he completely avoided them. 'I consider,' said he, 'collateral ties as the work of prejudice, and not the bond of the heart, which must choose for itself unshackled.'—In correspondence with such dispositions and sentiments, 'he talked of his relation to the Earl of Carlisle with indignation.' Having received from him a frigid letter, 'he determined to lash his relation with all the gall he could throw into satire.'—He declaimed against the ties of consanguinity, and abjured even the society of his sister, from which he entirely withdrew himself, until after the publication of 'Childe Harold,' when at length he yielded to my persuasions, and made advances to a friendly correspondence."

Here we have a picture of an individual in whom "resentment, anger, and hatred," reigned without control: who could vent his rage even against the Creator, and the universe he had formed, who hated his fellow-creatures, and even his own existence; who spurned at the ties of relationship, and "abjured even the society of his sister." What horrible mischiefs and miseries would a character

of this description produce, were such malevolent passions to rage with unbounded violence, without being checked by those restraints, which human laws impose in the present state!

I shall state only another example of this description, taken from Captain Cochrane's "Travels in Russia."—On arriving at the Prussian frontiers, says the captain, "My passport demanded, myself interrogated by a set of whiskered ruffians, obliged to move from one guard to another, the object of sarcasm and official tyranny, I wanted no inducement, fatigued as I was, to proceed on my journey, but even this was not permitted me. A large public room, full of military rubbish, and two long benches serving as chairs, to an equally long table, were the place and furniture allotted me. I asked the landlord for supper; he laughed at me; and to my demand of a bed, *grinningly* pointed to the floor, and refused me even a portion of the straw which had been brought in for the soldiers. Of all the demons that ever existed, or have been imagined in human shape, I thought the landlord of the inn the blackest. The figure of Gil Peres, occurred to me, but it sunk in comparison with the wretch then before me for ill-nature, malignity, and personal hideousness. His face half covered with a black beard, and large bristly whiskers, his stature below the common, his head sunk between his shoulders to make room for the protuberance of his back; his eyes buried in the ragged locks of his lank grisly hair;—added to this a club foot, and a voice which, on every attempt to speak, was like the shrieking of a screech-owl,—and you have some faint idea of this mockery of a man."—Here, we have presented to view a human being, who, in the malignity of his mind, and in the conformation of his body, bears a certain resemblance to those wretched beings in whose breasts benevolence never glows, and in whose dwellings nothing is seen but the most haggard and deformed objects, and nothing heard but horrid imprecations, and the sounds of war.

Let us now suppose, for a moment, a vast assemblage of beings of the description to which I have adverted, collected in a dark and dreary region. Let us suppose many thousands of millions of such characters as *Nero*, who set fire to Rome, that he might amuse himself with the wailings and lamentations which this calamity inspired, and insulted Heaven by offering thanksgivings to the gods, after murdering his wife and his mother,—*Tiberius*, who delighted in torturing his subjects, and massacring them in the most tormenting and cruel manner,—*Caligula*, celebrated in the annals of folly, cruelty, and impiety, who murdered many of his subjects with his own hand, and caused thousands who were guilty of no crimes to be cruelly butchered,—*Antiochus Epiphanes*, who butchered forty thousand of the inhabitants of Jerusalem in cold blood, and rushed forward, like an infernal demon, with the intention of destroying every inhabitant of Judea,—*Hamilcar*, who threw all the prisoners that came into his hand, to be devoured by wild beasts,—*Asdrubal*, who put out the eyes of all the Roman captives he had taken during two years, cut off their noses, fingers, legs, and arms, tore their skin to pieces with iron rakes and harrows, and threw them headlong from the top of his battlements,—*Jenghiz Khan*, who caused seventy chiefs to be thrown into as many caldrons of boiling water, and took pleasure in beholding his army beheading a hundred thousand prisoners at once,—*Tamerlane*, who displayed his sportive cruelty in pounding three or four thousand people in large mortars, or building them among bricks and mor-

tar into a wall,—*Mustapha*, who treacherously murdered the Venetian officers, after having entered into a treaty with them, and who beheld with delight the noble-minded Bragadino, whom he had cruelly tortured, flayed alive,—*Buonaparte*, whose mad ambition sacrificed so many millions of human beings, and Lord Byron,\* in whose breast "resentment, anger, and hatred," raged with violence, and who made his gall flow out "against individuals, his country, the world, the universe, creation, and the Creator;"—let us suppose such characters associated together in a world where no pleasing objects meet the eye or cheer the heart and imagination; and let us likewise suppose, that the malignant principles and boisterous passions which reigned in their minds during the present state, still continue to rage with uncontrolled and perpetual violence against all surrounding associates; it is evident, that, in such a case, a scene of misery would be produced, beyond the power of the human mind either to conceive or to describe. If so dreadful effects have been produced, by such diabolical passions, even in the present world, where Providence "sets restraining bounds to the wrath of man," and where benignant dispositions are blended with the evil principles which so generally prevail, what must be the effects where *pure malignity*, without any mixture of benevolent feelings, reigns *universally*, is perpetually tormenting its objects, is ever increasing in its fury, and is never controlled by physical obstructions or by moral considerations! This is the society of hell: this is the essence of future misery: this is "the worm that never dies, and the fire that is never quenched;" and the natural effects produced by it is universal anguish and despair,—"weeping, and wailing, and gnashing of teeth."—If such be the end of the ungodly, and the malignant despiser of God's law, and the riches of his mercy as manifested in Christ Jesus,—how careful should we be to counteract every evil propensity and passion, and how fervently ought we to join in the prayer of the Psalmist, and in the resolution of Jacob: "Gather not my soul with sinners, nor my life with bloody men." "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united!"

Let none imagine, because I have selected some of the more atrocious characters recorded in history, as illustrations of the effects of depravity—that only such are "vessels of wrath, fitted for destruction." The principle of malevolence is substantially the same in every heart where it is predominant, however much it may be varnished over by hypocrisy, dissimulation, and the various forms of politeness which prevail in the world; and it requires only a certain stimulus to excite it to action, and full scope to exert its energies, in order to produce the most horrible and extensive effects. Several of the atrocious characters to which I have alluded, appeared, in the commencement of their career, to be possessed of a certain portion of benevolence, and of other amiable qualities. Nero, in the beginning of his reign, showed several marks of the greatest kindness and

\* The Author trusts that none of his readers will for a moment suppose, that, in bringing forward the above-mentioned characters as examples of malignity, he presumes to decide on their eternal destiny. His object merely is to show, that such malignant principles and passions as they displayed in the general tenor of their conduct, *if resolutely persisted in*, necessarily led to misery. With regard to Buonaparte and Lord Byron, he is disposed to indulge a hope, that their malevolent dispositions were in some measure counteracted, before they passed into the eternal world. The grounds of his hope, on this point, are stated in the Appendix.

condescension, affability, complaisance, and popularity. When he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "*Would to Heaven I could not write!*"—Caligula began his reign with every promising appearance of becoming the real father of his people. Tiberius at first concealed his thoughts under the mask of an impenetrable dissimulation. He governed with moderation, and even appeared to excel in modesty. But afterward, when these individuals became intoxicated with power, and had thrown aside all considerations of morality and decorum, the latent principles of malignity burst forth in all their violence, until they became a scourge and an execration to mankind. So will it happen with those who now harbor malicious and vindictive passions, under a cloak of dissimulation and fashionable politeness, when they enter the invisible world under the dominion of such affections. When the restraints of society, of common decorum, and of human laws, are completely removed; when they have lost all hopes of the divine mercy; when they find themselves surrounded by none but malignant associates, and when they feel the effects of their infernal malice and revenge—those passions, which sometimes lie dormant in this life, will be roused into action, and rage with ungovernable fury against every one around, against themselves, "against the universe, and against the Creator."

Nor let it be imagined, that God will interpose at the hour of death, and, by an exertion of his power and benevolence, destroy the principles of sin, and prepare such characters for the joys of heaven. Such an interference, in every individual case, would imply a continued miracle, and would be inconsistent with the established order of the divine government; as it would supersede the use of all those instructions, admonitions, and moral preparations which God hath appointed for rendering his people "*meet for the inheritance of the saints in light;*" and would prevent the moral renovation of the world, which is now gradu-

ally effecting by the exertions of those who are "renewed in the spirit of their minds." It is true, indeed, that the mercy of God is infinite, and that so long as there is life, there is hope;—so that the most abandoned sinner has no reason to despair, while he remains within the confines of the present state. But, as for those who pass from time into eternity, evidently under the power of revengeful and depraved passions, we have but slender grounds on which to hope that they shall ever afterward be prepared for the felicity of heaven.

From the whole of what I have stated in this department of my subject, it is evident, that there are *two different states* in the future world, or, in other words, *a heaven and a hell*; a state of happiness, and a state of misery. If human beings are to exist at all in another region of creation, and throughout an unlimited duration, it is necessary that there be a separation effected, on the ground of their leading dispositions and characters. The nature of things, the moral constitution of the universe, and the happiness of the intelligent creation, as well as the decree of the Creator, require, that such an arrangement should take place. For it is altogether incompatible with the laws of moral order, that pride, hatred, malignity, and revenge, should dwell in the same abode with humility, benevolence, friendship, and love; or, that beings, actuated by principles and affections diametrically opposite to each other, could engage with harmony in the same employments, and relish the same pleasures. Were such an incongruous association permitted, the moral universe would soon become a scene of universal anarchy, and happiness be banished from all worlds. So that the two states of immortality revealed in Scripture, are equally accordant with the dictates of reason, and with the declaration of our Saviour, who has solemnly assured us, that "the wicked shall depart into everlasting punishment, and the righteous into life eternal."

## APPENDIX.

THE following facts and documents, in relation to Lord Byron, lead us to indulge the hope, that, prior to his dissolution, he was actuated by sentiments and dispositions, different from those which are stated at page 96.

The lady of Mr. John Shepherd of Frome, having died some time ago, leaving among her papers, a prayer which her husband believed to have been composed on behalf of the noble poet, Mr. Shepherd addressed it to his Lordship, which called forth the reply which is here subjoined.

*Frome, Somerset, Nov. 21st, 1821.*

*To the Right Honorable Lord Byron, Pisa.*

MY LORD,—More than two years since, a lovely and beloved wife was taken from me, by lingering disease, after a very short union. She possessed unvarying gentleness and fortitude, and a piety so retiring, as rarely to disclose itself in words, but so influential, as to produce uniform benevolence of conduct. In the last hour of life, after a farewell look on a lately born and only infant, for whom she had evinced inexpressible affection, her last whispers were, "God's happiness! God's happiness!" Since the second anniversary of her

decease, I have read some papers which no one had seen during her life, and which contained her most secret thoughts. I am induced to communicate to your Lordship a passage from these papers, which, there is no doubt, refers to yourself; as I have more than once heard the writer mention your agility on the rocks at Hastings:—

"O my God, I take encouragement from the assurance of thy word, to pray to Thee in behalf of one for whom I have lately been much interested. May the person to whom I allude (and who is now, we fear, as much distinguished for his neglect of Thee, as for the transcendent talents Thou hast bestowed on him), be awakened to a sense of his own danger, and led to seek that peace of mind in a proper sense of religion, which he has found this world's enjoyments unable to procure. Do thou grant that his future example may be productive of far more extensive benefit, than his past conduct and writings have been of evil; and may the Sun of Righteousness, which, we trust, will, at some future period, arise upon him, be bright in proportion to the darkness of those clouds which guilt has raised, and soothing in proportion to the keenness of that agony which the punish-

ment of his vices has inflicted on him! May the hope, that the sincerity of my own efforts for the attainment of holiness, and the approval of my own love to the great Author of religion, will render this prayer, and every other for the welfare of mankind, more efficacious—cheer me in the path of duty; but let me not forget, that, while we are permitted to animate ourselves to exertion, by every innocent motive, these are but the lesser streams which may serve to increase the current, but which, deprived of the grand fountain of good (a deep conviction of inborn sin, and firm belief in the efficacy of Christ's death, for the salvation of those who trust in him, and really seek to serve him), would soon dry up, and leave us as barren of every virtue as before.—*Hastings, July 31st, 1814.*"

There is nothing, my Lord, in this extract, which, in a literary sense, can at all interest you; but it may, perhaps, appear to you worthy of reflection, how deep and expansive a concern for the happiness of others, a Christian faith can awaken in the midst of youth and prosperity.—Here is nothing poetical, and splendid, as in the expostulatory homage of M. Delamartine; but here is the *sublime*, my Lord; for this intercession was offered on your account, to the supreme Source of happiness. It sprang from a faith more confirmed than that of the French poet, and from a charity, which, in combination with faith, showed its power unimpaired amidst the languors and pains of approaching dissolution. I will hope that a prayer, which, I am sure, was deeply sincere, may not be always unavailing.

It would add nothing, my Lord, to the fame with which your genius has surrounded you, for an unknown and obscure individual to express his admiration of it. I had rather be numbered with those who wish and pray, that "wisdom from above," and "peace" and "joy," may enter such a mind.

THE ANSWER.

*Pisa, Dec. 3th, 1821.*

SIR,—I have received your letter. I need not say that the extract which it contains has affected me, because it would imply a want of all feeling to have read it with indifference. Though I am not quite sure that it was intended by the writer for me, yet the date, the place where it was written, with some other circumstances, which you mention, render the allusion probable. But, for whomsoever it was meant, I have read it with all the pleasure which can arise from so melancholy a topic. I say, *pleasure*, because your brief and simple picture of the life and demeanor of the excellent person whom I trust that you will again meet, cannot be contemplated without the admiration due to her virtues, and her pure and unpretending piety. Her last moments were particularly striking; and I do not know, that in the course of reading the story of mankind, and still less in my observations upon the existing portion, I ever met with anything so unostentatiously beautiful. Indisputably, the firm believers in the gospel have a great advantage over all others—for this simple reason, that if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since (at the worst of them) "out of nothing, nothing can arise," not even sorrow. But a man's creed does not depend upon *himself*; *who* can say, *I will* believe this, that, or the other? and least of all that which

he least can comprehend! I have, however, observed, that those who have begun with extreme faith, have in the end greatly narrowed it, as Chillingworth, Clark (who ended as an Arian), and some others; while on the other hand, nothing is more common, than for the early skeptic to end in a firm belief, like Maupertuis and Henry Kirke White. But my business is to acknowledge your letter, and not to make a dissertation. I am obliged to you for your good wishes, and more obliged by the extract from the papers of the beloved object whose qualities you have so well described in a few words. I can assure you, that all the fame which ever cheated humanity into higher notions of its own importance, would never weigh on my mind against the pure and pious interest which a virtuous being may be pleased to take in my welfare. In this point of view, I would not exchange the prayer of the deceased in my behalf, for the united glory of Homer, Cæsar, and Napoleon, could such be accumulated upon a living head. Do me the justice to suppose, that "video meliora proboque," however the "deteriora sequor" may have been applied to my conduct. I have the honor to be your obliged and obedient servant,

BYRON.

P. S. I do not know that I am addressing a clergyman; but I presume that you will not be affronted by the mistake (if it is one) on the address of this letter. One who has so well explained, and deeply felt, the doctrines of religion, will excuse the error which led me to believe him its minister.

This letter, every one will admit, exhibits Lord Byron in a much more amiable point of view than the traits of his character sketched by Mr. Dallas, prior to the year 1818. The following account of his death-bed sentiments is extracted from "Last days of Lord Byron."

A very few days before his Lordship's death, Mr. Parry relates:—"It was seven o'clock in the evening when I saw him, and then I took a chair, at his request, and sat down by his bed-side, and remained until ten o'clock. He sat up in his bed, and was then calm and collected. He talked with me on a variety of subjects, connected with himself and his family. He spoke of death also with great composure, and though he did not believe his end was so very near, there was something about him so serious and so firm, so resigned and composed, so different from anything I had ever before seen in him, that my mind misgave, and at times foreboded his speedy dissolution. 'Parry,' he said, when I first went to him, 'I have much wished to see you to-day. I have had most strange feelings, but my head is now better. I have no gloomy thoughts, and no idea but I shall recover. I am perfectly collected—I am sure I am in my senses—but a melancholy will creep over me at times.' The mention of the subject brought the melancholy topics back, and a few exclamations showed what occupied Lord Byron's mind when he was left in silence and solitude. 'My wife! my Ada! my country! the situation of this place—my removal impossible, and perhaps death—all combine to make me sad. I am convinced of the happiness of domestic life. No man on earth respects a virtuous woman more than I do; and the prospect of retirement in England, with my wife and Ada, gives me an idea of happiness I have never experienced before. Retirement will be everything to me, for heretofore to me life has been like the ocean in a storm. You have no conception of the unaccountable thoughts which come

into my mind when the fever attacks me.—Eternity and space are before me, but on this subject, thank God, I am happy and at ease. The thought of living eternally, of again reviving, is a great pleasure. Christianity is the purest and most liberal religion in the world, but the numerous teachers who are continually worrying mankind with their denunciations and their doctrines, are the greatest enemies of religion. I have read with more attention than half of them the Book of Christianity, and I admire the liberal and truly charitable principles which Christ has laid down. There are questions connected with this subject which none but Almighty God can solve. Time and space who can conceive? None but God—on him I rely.”

Who knows but the prayer of the amiable young lady, inserted above, was the mean of leading his Lordship to indulge such sentiments, and of ultimately securing his eternal happiness! “The effectual fervent prayer of a righteous man availeth much.” This consideration should not only excite us to offer up intercessions in behalf of particular individuals, but also to use every prudent and delicate mean—by conversation, epistolary correspondence, or otherwise, to rouse the attention of those, especially in the higher circles of life, who appear unconcerned about “the things which relate to their everlasting peace.”

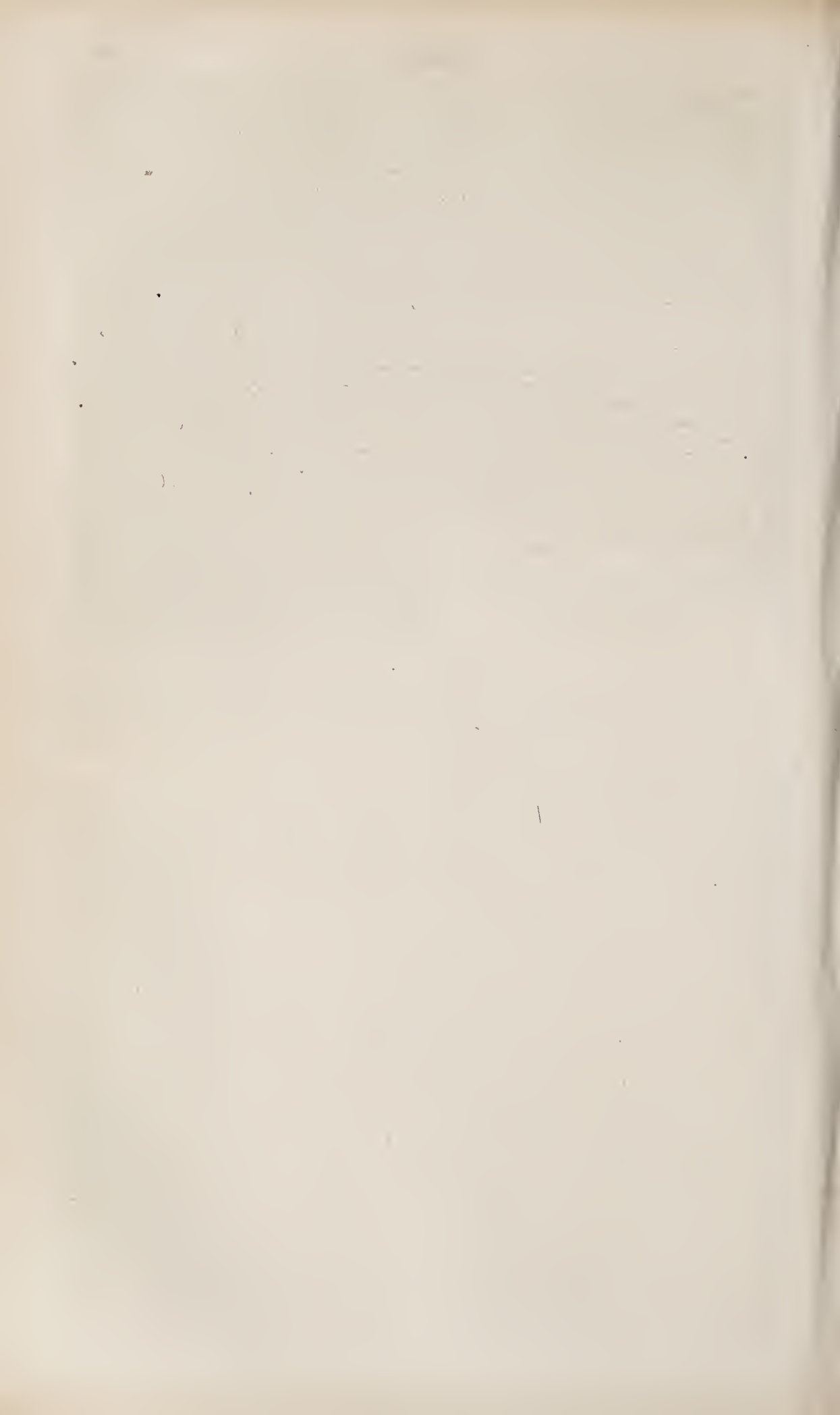
The following lines, written by Lord Byron, are said to have been found in his Bible:—

“Within this awful volume lies  
The mystery of mysteries.

Oh! happiest they of human race,  
To whom our God has given grace,  
To hear, to read, to fear, to pray,  
To lift the latch, and force the way;  
But better had they ne'er been born,  
Who read to doubt, or read to scorn.”

With regard to *Buonaparte*, we have nothing so satisfactory as in the case of Byron, that might lead us to conclude that his moral and religious sentiments were changed for the better. In his solitude at St. Helena, however, it appears that the subject of religion occasionally occupied his attention. The following anecdote, extracted from Las Casas' Journal, will show the opinion which he entertained of the morality of the New Testament:—

In a conversation on the subject of religion, which he had with his friends at St. Helena, he said, among many other things, “How is it possible that conviction can find its way to our hearts, when we hear the absurd language, and witness the acts of iniquity of the greatest number of those whose business it is to preach to us? I am surrounded with priests who preach incessantly that their reign is not of this world, and yet they lay hands upon everything they can get. The Pope is the head of that religion from heaven, and he thinks only of this world, &c. The Emperor ended the conversation by desiring my son to bring him the New Testament, and taking it from the beginning, he read as far as the conclusion of the speech of Jesus on the mountain. *He expressed himself struck with the highest admiration at the purity, the sublimity, the beauty of the morality it contained, and we all experienced the same feeling.*”



THE

PHILOSOPHY OF RELIGION;

OR,

AN ILLUSTRATION

OF THE

MORAL LAWS OF THE UNIVERSE.





## P R E F A C E.

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To delineate the moral bearings of the Christian Revelation,—to display the reasonableness and the excellence of its precepts, and the physical and rational grounds on which they rest,—and to exhibit a few prominent features in the moral aspect of the world,—were some of the principal objects which the author had in view in the composition of the following work. He is not aware that a similar train of thought has been prosecuted, to the same extent, by any preceding writer; and is therefore disposed to indulge the hope that it may prove both entertaining and instructive to the general reader, and to the intelligent Christian.

It may not be improper to remind the reader that the author's object simply is to *illustrate* the topics he has selected as the subject of this volume. As he has taken his fundamental principles from the system of revelation, he was under no necessity, as most ethical writers are, to enter into any labored metaphysical discussions on the *foundation* of morality, and the motives from which moral actions should proceed.—The truth of revelation is, of course, taken for granted; and all who acknowledge its divine authority, will readily admit the principles which form the basis of the system here illustrated. But, although it formed no particular part of the author's plan to illustrate the *evidences* of the Christian revelation, he trusts that the view which is here given of the benignant tendency of its moral requisitions, will form a powerful presumptive argument in support of its celestial origin.

The Christian reader may also be reminded, that it is only the *philosophy* of religion which the author has attempted to illustrate. It formed no part of his plan to enter into any particular discussion, on the *doctrines* of revelation, or on those topics which have so frequently been the subject of controversy in the Christian church. It is not to support the tenets of Calvinism, Arminianism, Baxterianism, Arianism, or any other *ism* which distinguishes the various denominations of the religious world, that these illustrations are presented to public view; but to elucidate an object which it appears to be the grand design of revelation to accomplish, and in the promotion of which every section of the Christian church is equally interested, and to which they would do well to "take heed."—In his illustration of this subject, the author has kept his eye solely on the two revelations which the Almighty has given to mankind,—THE SYSTEM OF NATURE, and the SACRED RECORDS *just as they stand*,—without any regard to the theories of philosophers, the opinions of commentators, or the systems of theologians. He is disposed to view the revelations of the Bible rather as a series of important *facts*, from which moral instructions are to be deduced, than as a system of metaphysical opinions for the exercise of the intellect.

On the leading topics which have divided the Christian world, the author has formed his own opinion, and has adopted those which he has judged, on the whole, to be most correct; but it is of no importance to the reader what these opinions are, or of what system of speculative theology he is inclined, on the whole, to support. He sets very little value upon purely speculative opinions, except in so far as they tend to promote the grand moral objects of Christianity; and while he assumes the inalienable right of thinking for himself on the subject of religion, he is disposed to allow the same privilege to others. He believes, on the authority of Scripture, that "God is the Creator of heaven and earth;"—that "he is righteous in all his ways, and holy in all his works;"—that "he is good to all, and that his tender mercies

are over all his works;”—that “he so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life;”—that “Christ died for our sins, that he was buried, and that he rose again from the dead according to the Scriptures;”—that “he is the propitiation for our sins, and that he ever lives to make intercession;”—together with all the other facts and doctrines with which these are essentially connected. But he views the recognition of such doctrines and facts not as the *end* of religion, but only as the *means* by which the great moral objects of Christianity are to be promoted and accomplished.

In illustrating the moral state of the world, the author is sorry that he was obliged to compress his details within so narrow limits. Few readers, however, will appreciate the labor and research he was under the necessity of bestowing, in order to select and arrange the facts which he has detailed. He has occasionally had to condense a long history or narrative, and even a whole volume, into the compass of two or three pages; and to search through more than twenty volumes, in order to find materials to fill a couple of pages. With the same degree of research (excepting the mechanical labor of transcription), he might have filled several volumes with similar illustrations; and he is convinced that a work of this description, judiciously executed, would prove highly instructive, as well as entertaining, not only to the Christian world, but to readers of every description.

Various topics, connected with the philosophy of religion still remain to be illustrated. These shall form the subject of discussion in a future volume, should the present work be received with general approbation.

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# THE PHILOSOPHY OF RELIGION.

## INTRODUCTION.

THE objects of human knowledge may be reduced to two classes—the relations of *matter* and the relations of *mind*; or, in other words, the *material* and the *intellectual* universe. Of these two departments of science, the intellectual universe is, in many respects, the most interesting and important. For, in so far as our knowledge and researches extend, it appears highly probable, if not absolutely certain, that the material universe exists solely for the sake of sentient and intelligent beings—in order to afford a sensible manifestation of the attributes of the great First Cause, and to serve as a vehicle of thought and a medium of enjoyment to subordinate intelligences. So intimately related, however, are these two objects of human investigation, that a knowledge of the one cannot be obtained but through the medium of the other. The operations of mind cannot be carried on without the intervention of external objects; for if the material universe had never existed, we could never have prosecuted a train of thought,\* and the beauties and sublimities of external nature can be perceived only by thinking beings, without the existence of which, the material universe would remain like a mighty blank, and might be said to have been created in vain.—Hence it appears, that, previous to our inquiries into the nature and relations of mind, it is necessary, in the first place, to study the phenomena of the material world, and the external actions of all those percipient beings with which it is peopled; for the knowledge of the facts we acquire in relation to these objects must form the groundwork of all our investigations.

We are surrounded, on every hand, with minds of various descriptions, which evince the faculties of which they are possessed, by the various senses and active powers with which they are furnished. These minds are of various gradations, in point of intellectual capacity and acumen, from man downward through all the animated tribes which traverse the regions of earth, air, and sea. We have the strongest reason to believe, that the distant regions of the material

world are also replenished with intellectual beings, of various orders, in which there may be a *gradation* upward, in the scale of intellect above that of a man, as diversified as that which we perceive in the descending scale, from man downward to the immaterial principle which animates a muscle, a snail, or a microscopic animalcula.—When we consider the variety of original forms and of intellectual capacities which abounds in our terrestrial system, and that there is an infinite gap in the scale of being between the human mind and the Supreme Intelligence, it appears quite conformable to the magnificent harmony of the universe, and to the wisdom and benevolence of its Almighty Author, to suppose, that there are beings within the range of his dominions as far superior to man in the comprehension and extent of mental and corporeal powers, as man is, in these respects, superior to the most despicable insect; and that these beings, in point of number, may exceed all human calculation and comprehension. This idea is corroborated by several intimations contained in the records of revelation, where we have presented to our view a class of intelligences endowed with physical energies, powers of rapid motion, and a grasp of intellect, incomparably superior to those which are possessed by any of the beings which belong to our sublunary system.

To contemplate the various orders of intelligences which people the material universe, and the relations which subsist among them—the arrangements of the different worlds to which they respectively belong—the corporeal vehicles by which they hold a correspondence with the material system—the relation in which they stand to other worlds and beings, from which they are separated by the voils of space—and the excursions they occasionally make to different regions of that vast empire of which they form a part—to trace the superior intellectual faculties and the sensitive organs with which they are endowed—the profound investigations they have made into the economy of the universe—the trains of thought which they pursue, and the magnificent objects on which their faculties are employed—the emotions with which they view the scenes and transactions of such a world as ours—the means by which they have been carried forward in the career of moral and intellectual improvement—the history of their transactions since the period at which they were brought into existence—the peculiar dispensations of the Creator, and the revolutions that may have taken place among them—the progressions they have made from one stage of improvement to another—the views they have acquired of the perfections and the plans of their Almighty Sovereign—the transporting emotions of delight which pervade all their faculties—and the sublime adorations they offer up to the Fountain of all their felicity—would constitute a source of the most exquisite gratification to every

\* The whole train of ideas which passes through our minds on any subject may be considered as the images of external objects variously modified and combined. These images we receive through the medium of our senses, by which we hold a communication with the material world.—All our ideas of God, and of the objects of religion, are derived from the same source. The illustrations of the attributes of the Deity, and of his moral administration, contained in Scripture, are derived from the external scenes of creation, and from the relations of human society; consequently, had the material world never existed, we could have formed no conceptions of the divine perfections similar to those which we now entertain, nor have prosecuted a train of thought on any other subject; for the material universe is the basis of all the knowledge we have hitherto acquired, or can acquire, respecting ourselves, our Creator or other intelligences.—Any person who is disposed to call in question this position must be prepared to point out, distinctly and specifically, those ideas or trains of thought which are now derived through the medium of the external senses, and from the objects on which they are exercised.

holy, intelligent, and inquiring mind. But, since we are at present confined to a small corner of the universe of God, and surrounded by immeasurable voids of space, which intervene between our habitation and the celestial worlds, through which no human power can enable us to penetrate, we must remain ignorant of the nature and economy of those intellectual beings, until our souls take their flight from these "tabernacles of clay," to join their kindred spirits in the invisible world. While we remain in our sublunary mansion, our investigations into the world of mind must, therefore, of necessity, be confined to the nature and attributes of the Uncreated Spirit, and to the faculties of our own minds and those of the sensitive beings with which we are surrounded.—These faculties, as they constitute the instruments by which all our knowledge, both human and divine, is acquired, have employed the attention of philosophers in every age, and have been the theme of many subtle and ingenious speculations; and they, doubtless, form an interesting subject of investigation to the student of intellectual science.

But, of all the views we can take of the world of mind, the *moral relations* of intelligent beings, and the laws founded on these relations, are topics by far the most interesting and important. This subject may be treated in a more definite and tangible manner than the theories which have been formed respecting the nature and operations of the intellectual powers. Illustrations level to every capacity, and which come home to every one's bosom, may be derived both from reason and experience, from the annals of history, and the records of revelation. It is not involved in the same difficulties and obscurity which have perplexed the philosophy of the intellect; and there are certain principles which may be traced in relation to this subject, which apply to all the rational intelligences that God has formed, however diversified in respect of the regions of the universe which they occupy, and in the extent of their intellectual powers. Above all, this subject is more intimately connected with the present and future happiness of man than any other which comes within the range of human investigation; and therefore, forms a prominent and legitimate branch of what may be termed "The Philosophy of Religion."

That the moral relations of intelligent minds, and the temper and conduct corresponding with these relations, are essentially connected with the happiness of every rational agent, might be made to appear from a variety of cases, in which the reversing of certain moral laws or principles would inevitably lead to disorder and misery. I shall content myself with stating the following illustration:—We dwell in an obscure corner of God's empire; but the light of modern science has shown us, that worlds, a thousand times larger than ours, and adorned with more refulgent splendors, exist within the range of that system of which we form a part. It has also unfolded to our view other systems dispersed throughout the voids of space, at immeasurable distances, and in such vast profusion, that our minds are unable to grasp their number and their magnitude. Reason and revelation lead us to conclude, that all these worlds and systems are adorned with displays of divine wisdom, and peopled with myriads of rational inhabitants. The human mind, after it has received notices of such stupendous scenes, naturally longs for a nearer and more intimate inspection of the grandeur and economy of those distant provinces of the Creator's em-

pire; and is apt to imagine, that it would never weary, but would feel unmingled enjoyment, while it winged its flight from one magnificent scene of creation to another. But although an inhabitant of our world were divested of the quality of gravitation, endowed with powers of rapid motion adequate to carry him along "to the suburbs of creation," and permitted by his Creator to survey all the wonders of the universe if a principle of love and kindly affection toward fellow-intelligences did not animate his mind, if rage and revenge, pride and ambition, hatred and envy, were incessantly rankling in his breast, he could feel no transporting emotions, nor taste the sweets of true enjoyment. The vast universe, through which he roamed, would be transformed into a *spacious hell*; its beauties and sublimities could not prevent misery from taking possession of his soul; and, at every stage of his excursion, he could not fail to meet with the indications of his Creator's frown. For there appears, from reason and experience, as well as from the dictates of revelation, an absolute impossibility of enjoying happiness so long as malevolent affections retain their ascendancy in the heart of a moral intelligence, in whatever region of universal nature his residence may be found.

Hence we may learn, that the highest attainments in science to which any one can arrive, though they may expand the range of his intellectual views, will not ensure to their possessor substantial and unmingled enjoyment, while his heart is devoid of benevolent affections, and while he is subjected to the influence of degrading and immoral passions. If it be possible that any one now exists in the literary world, who has devoted his life to the sublimest investigations of science, and has taken the most extensive views of the arrangements of the material world, and yet who remains doubtful as to the existence of a Supreme Intelligence, and of an eternal state of destination; who is elated with pride at the splendor of his scientific acquirements; who treats his equals with a spirit of arrogance; who looks down with a haughty and sullen scowl on the inferior ranks of his fellow-men; who is haughty, overbearing, and revengeful in his general deportment, and who is altogether indifferent as to the moral principles he displays,—I would envy neither his happiness nor his intellectual attainments. He can enjoy none of those delightful emotions which flow from the exercise of Christian benevolence, nor any of those consolations which the good man feels amidst the various ills of life; and, beyond the short span of mortal existence, he can look forward to no brighter displays of the grandeur of the material and intellectual universe, but to an eternal deprivation of his powers of intelligence in the shades of annihilation.

It must, therefore, be a matter deeply interesting to every intelligent agent, to acquire correct notions of the fundamental principles of moral action, and to form those habits which will fit him for the enjoyment of true felicity, to whatever region of the universe he may afterward be transported.—In the illustration of this subject, I shall pursue a train of thought which I am not aware has been prosecuted by any previous writers on the subject of morality, and shall endeavor to confirm and illustrate the views which may be exhibited, by an appeal to the discoveries of revelation.

We have an abundance of ponderous volumes on the subject of moral philosophy; but the different theories which have been proposed and discussed, and the metaphysical mode in which the

subject has been generally treated, have seldom led to any beneficial practical results. To attempt to treat the subject of morals without a reference to divine revelation, as most of our eel-ebred moral writers have done, seems to be little short of egregious trifling. It cannot serve the purpose of an *experiment*, to ascertain how far the unassisted faculties of man can go in acquiring a knowledge of the foundation and the rules of moral action; for the prominent principles of Christian morality are so interwoven into the opinions, intercourses, and practices of modern civilized society, and so familiar to the mind of every man who has been educated in a Christian land, that it is impossible to eradicate the idea of them from the mind, when it attempts to trace the duty of man solely on the principles of reason. When the true principles of morality are once communicated through the medium of revelation, reason can demonstrate their utility, and their conformity to the character of God, to the order of the universe, and to the relations which subsist among intelligent agents. But we are by no means in a situation to determine whether they could ever have been discovered by the investigations and efforts of the unassisted powers of the human mind. The only persons who could fairly try such an experiment were the Greeks and Romans, and other civilized nations, in ancient times, to whom the light of revelation was not imparted. And what was the result of all their researches on this most important of all subjects? What were the practical effects of all the fine-spun theories and subtle speculations which originated in the schools of ancient philosophy, under the tuition of Plato and Socrates, of Aristotle and Zeno? The result is recorded in the annals of history, and in the writings of the apostles. "They became vain in their imaginations, and their foolish hearts were darkened. They were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, malignity; they were back-biters, haters of God, spiteful, proud, inventors of evil things, disobedient to parents, without natural affection, implacable, and unmerciful."—Their general conduct was characterized by pride, lasciviousness, and revenge; they indulged in the commission of unnatural crimes; they were actuated by restless ambition, and they gloried in covering the earth with devastation and carnage.

It is true, indeed, that some of the sects of philosophers propounded several maxims and moral precepts, the propriety of which cannot be questioned; but none of them could agree respecting either the foundation of virtue, or the ultimate object toward which it should be directed, or that in which the chief happiness of man consists; and hence it happened, that the precepts delivered by the teachers of philosophy had little influence on their own conduct, and far less on that of the unthinking multitude. Where do we find, in any of the philosophical schools of Greece and Rome, a recommendation of such precepts as these, "Love your enemies; do good to them who hate you; and pray for them who spitefully use you and persecute you?" In opposition to such divine injunctions, we can trace, in the maxims and conduct of the ancient sages, a principle of pride insinuating itself into the train of their most virtuous actions. It has been reckoned by some a wise and a witty answer which one of the philosophers returned to his friend, who had advised him to revenge an injury he had suffered; "What, (says he) if an ass kicks me, must I needs kick

him again?" Some may be disposed to consider such a reply as indicating a manly spirit, and true greatness of soul; but it carries in it a proud and supercilious contempt of human nature, and a haughtiness of mind, which are altogether inconsistent with the mild and benevolent precepts of Him, who, in the midst of his severest sufferings from men, exclaimed, "Father, forgive them, for they know not what they do."

It appears somewhat preposterous to waste our time, and the energies of our minds, in labored metaphysical disquisitions, to ascertain the foundations of virtue, and the motives from which it is to be pursued; whether it consists in *utility*, in the *fitness of things*, or in the regulations of states and political associations, and whether it is to be prosecuted from a principle of self-love or of benevolence, when every useful question that can be started on this subject may be immediately solved by a direct application to the revelations of heaven, and an infallible rule derived for the direction of our conduct in all the circumstances and relations in which we may be placed. Even although the moral philosopher were to reject the Bible, *as a revelation from God*, it would form no reason why its annunciations should be altogether overlooked or rejected. As an impartial investigator of the history of man, of the moral constitution of the human mind, and of the circumstances of our present condition, he is bound to take into view every fact and every circumstance which may have a bearing on the important question which he undertakes to decide. Now, it is a *fact*, that such a book as the Bible actually exists—that, amidst the wreck of thousands of volumes which the stream of time has carried into oblivion, it has survived for several thousands of years—that its announcements have directed the opinions and the conduct of myriads of mankind—that many of the most illustrious characters that have adorned our race have submitted to its dictates, and governed their tempers and their actions by its moral precepts—that those who have been governed by its maxims have been distinguished by uprightness of conduct, and been most earnest and successful in promoting the happiness of mankind—that this book declares, that a moral revulsion has taken place in the constitution of man since he was placed upon this globe—and that the whole train of its moral precepts proceeds on the ground of his being considered as a depraved intelligence. These are facts which even the infidel philosopher must admit; and, instead of throwing them into the shade, or keeping them entirely out of view, he is bound, as an unbiased inquirer, to take them all into account in his researches into the moral economy of the human race. In particular, he is bound to inquire into the probability of the alleged fact of the depravity of man, and to consider, whether the general train of human actions, the leading facts of history in reference to all ages and nations, and the destructive effects of several operations in the system of nature, have not a tendency to corroborate this important point. For the fact, that man is a fallen intelligence, must materially modify every system of ethics that takes it into account. Should this fact be entirely overlooked, and yet ultimately be found to rest on a solid foundation, then, all the speculations and theories of those moralists who profess to be guided solely by the dictates of unassisted reason, may prove to be nothing more than the reveries of a vain imagination, and to be built on "the baseless fabric of a vision."

## CHAPTER I.

### ON THE MORAL RELATIONS OF INTELLIGENT BEINGS TO THEIR CREATOR

#### SECTION I.

##### ON THE PRIMARY OR MOST GENERAL IDEA OF MORALITY.

I CONCEIVE, that the first or most general idea of morality is, ORDER—or, that harmonious disposition and arrangement of intelligent beings, which is founded on the nature of things, and which tends to produce the greatest sum of happiness.

*Physical Order*, or the order of the material universe, is that by which every part is made to harmonize to the other part, and all individually to the whole collectively. Thus, the adaptation of light to the eye, and of the eye to light; the adaptation of the structure of the ear and of the lungs to the constitution of the atmosphere, and its various undulations; the adaptation of the waters, the vegetable productions of the field, the minerals in the bowels of the earth, the colors produced by the solar rays, and all the other parts and agencies of external nature, to the wants and the happiness of sentient beings; the adaptation of day and night to the labor and rest appointed for man; and the regularity of the motions of the planetary bodies in their circuits round the sun—constitute the *physical* order, or harmony of the visible world; and it is this which constitutes its principal beauty, and which evinces the wisdom of its Almighty Author.

*Moral Order* is the harmony of intelligent beings in respect to one another, and to their Creator, and is founded upon those relations in which they respectively stand to each other.—Thus, reverence, adoration, and gratitude, from creatures, correspond or harmonize with the idea of a self-existent, omnipotent, and benevolent Being, on whom they depend, and from whom they derive every enjoyment,—and love, and good will, and a desire to promote each other's happiness, harmonize with the idea of intelligences of the same species mingling together in social intercourses. For, it will at once be admitted, that affections directly opposite to these, and universally prevalent, would tend to destroy the moral harmony of the intelligent universe, and to introduce anarchy and confusion, and consequently *misery*, among all the rational inhabitants of the material world.

The following brief illustration, by way of contrast, may, perhaps, have a tendency more particularly to impress the mind with the idea of order intended to be conveyed in the above stated definitions.

Suppose the principle which unites the planetary globes in one harmonious system, to be dissolved, and the planets to run lawlessly through the sky—suppose the planet Jupiter to forsake his orbit, and in his course to the distant regions of space, to impinge against the planet Saturn, and to convulse the solid crust of that globe from its surface to its center, to disarrange the order of its satellites, to shatter its rings into pieces, and to carry the fragments of them along with him in

his lawless career,—suppose the sun to attract his nearest planets to his surface with a force that would shake them to their centers, and dissolve their present constitution,—suppose the moon to fly from her orbit, and rush toward the planet Venus,—the earth to be divested of its atmosphere, the foundations of its mountains to be overturned, and to be hurled into the plains, and into the ocean; its seas and rivers to forsake their ancient channels, and to overflow the land, and its human inhabitants swept promiscuously along with the inferior animals into dens and caves, and crevices of the earth, and into the bottom of the ocean:—in such a scene, we should have presented to our view a specimen of physical confusion and disorder; and it would form an impressive emblem of the state of rational beings, whose moral order is completely subverted.

Again, suppose the rational inhabitants of our globe to be universally set against each other, in order to accomplish their misery and destruction—suppose the child rising in opposition to his parents, the wife plotting the destruction of her husband, the brother insnaring his sister, and decoying her to ruin,—teachers of all descriptions inculcating the arts of deception, of revenge, and of destruction, and representing every principle and fact as contrary to what it really is—falsehoods of every description industriously forged and circulated as facts through every rank of society—rulers setting themselves in opposition to the populace, and plotting their destruction, while they are at the same time actuated by a principle of pride, of envy, and malice against each other—the populace setting themselves in opposition to their rulers, exterminating them from the earth, subverting every principle of law and order, gratifying, without control, every principle of revenge, avarice, lasciviousness and sensual indulgence, and enjoying a diabolical satisfaction in contemplating the scenes of misery they have created:—in short, every one beholding in his neighbor the malevolence of a fiend armed with instruments of destruction, and devising schemes to secure his misery and ruin. Suppose the lower animals, impelled by revenge, to rise up in indignation against man, and to swell the horrors of this general anarchy—suppose the superior orders of intelligences to mingle in this scene of confusion, to excite their high physical and intellectual powers in adding fuel to these malevolent principles and operations, and in attempting to drag other intelligences of a still higher order from their seats of bliss—suppose all these intelligences actuated by an implacable hatred of their Creator, combined to deface the beauties of the material creation, and then to engage in a war of universal extermination throughout the whole intelligent system in every region of the universe: such a state of things, if it could exist in the universe, would form a perfect contrast to *moral order*; it would present a scene in which existence could not be desirable to any intelligent mind, and in which happiness could not possibly be enjoyed by any rational



being, but by Him who is eternally happy independently of his creatures. Moral order, then, is completely opposed to such a state of things as has now been represented; it consists in every being holding its proper station in the universe, acting according to the nature of that station, and using its powers and faculties for the purposes for which they were originally intended; and the grand object intended to be accomplished by this order, is, the happiness of the whole,—without which misery would reign uncontrolled throughout all the ranks of intelligent existence.

This state of the moral world is most frequently designated in scripture by the term *holiness*. Of the ideas included under this term, and several of its kindred epithets, very vague and imperfect conceptions are frequently entertained. Its leading or generic idea, from what has been now stated, will evidently appear to be, *a conformity to order*, founded on the relations of intelligent beings to each other; or, in other words, it consists in a complete conformity to the law of God (which is founded on those relations), including both the *action* and the *principle* from which it flows. In reference to created beings, holiness may, therefore, be defined to be *a conformity to the moral order of the universe*,—and, in relation to the Creator, it is *that perfection of his nature, which leads him to promote the moral order and happiness of intelligent beings, and to counteract everything which stands in opposition to this object*.

That the leading ideas and definitions now stated are correct, will, perhaps, more distinctly appear in the course of the following discussions and illustrations; but should any one be disposed to call in question the statements now given in reference to the primary idea of morality, his difference of opinion on this point will not materially affect the leading train of sentiment prosecuted in the further elucidation of this subject.

## SECTION II.

### ON THE FUNDAMENTAL PRINCIPLES OF MORALITY.

THE leading idea of morality or holiness, as now stated, resolves itself into the two following principles—*love to God the Creator, and love to fellow intelligences*. These are the two grand springs on which the whole moral machine of the universe depends. All the diversified actions by which happiness is diffused among intelligent agents, are only so many ramifications of these two simple and sublime principles, which connect all holy beings throughout the wide empire of God, in one harmonious union. This we are not left to infer merely from the nature of things, but have the authority of the supreme Legislator, as our warrant for placing these principles as the foundation of all moral virtue among every class of moral agents. For thus saith our Saviour, "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY MIND, AND WITH ALL THY STRENGTH. *This is the first and great commandment* The second is like unto it: THOU SHALT LOVE THY NEIGHBOR AS THYSELF. *On these two principles hang all the law and the prophets.*"

These principles, now that they are communicated, and sanctioned by divine authority, appear quite accordant to the dictates of enlightened reason, and calculated to promote the happiness of the intelligent creation; yet we never find that

the moral systems of pagan philosophers, in any country, were built on this foundation, or that they assumed them as indispensable axioms to guide them in their speculations on the subject of ethics.

In elucidating this topic, I shall endeavor to show the reasonableness and the utility of these principles of moral action, from a consideration of the nature of God, and the relations in which intelligent beings stand to him as the source of their existence and felicity—from the nature of subordinate intelligences, and the relations in which they stand to one another—from the misery which must inevitably follow, where such principles are violated or reversed—from the happiness that would necessarily flow from their full operation—and, lastly, that they apply to the circumstances of all created intelligences wherever existing, throughout the boundless universe—I have used the plural term *principles*, to express the foundation of moral action, because our Saviour has arranged them under two distinct heads, in the passage just now quoted; but strictly speaking, there is but *one* principle, namely, *Love*, which divides itself, as it were, into two great streams, one directing its course toward the supreme Source of all felicity, and the other toward all the subordinate intelligences He has created.

#### First Principle—LOVE TO GOD.

Love, considered in reference to the Supreme Being, may be viewed as dividing itself into a variety of streams or kindred emotions, all flowing from one source. The most prominent of these emotions are the following—*Admiration*, which consists in a delightful emotion, arising from a contemplation of the wonderful works of God, and of the wisdom and goodness which they unfold—*Reverence*, which is nearly allied to admiration, is a solemn emotion, mingled with awe and delight, excited in the mind, when it contemplates the perfections, and the grand operations of the Eternal Mind—*Gratitude*, which consists in affection to the Supreme Being, on account of the various benefits he has conferred upon us—*Humility*, which consists in a just sense of our own character and condition, especially when we compare ourselves with the purity and perfection of the divine character. To these emotions may be added *Complacency* and delight in the character and operations of God—*Adoration* of his excellencies, and an unlimited *Dependence* upon him in reference to our present concerns, and to our future destination. I have stated these different modifications of the first principle of morality, because, in the following illustrations, they may all occasionally be taken into account, when an allusion is made to the affections, which the character and operations of the Divine Being have a tendency to excite.

Love is that noble affection which is excited by amiable objects; and therefore, in order to its being rational, permanent, and delightful, it must be founded on the perception of certain amiable qualities or attributes connected with its object. In order to demonstrate the reasonableness of this affection in reference to God, it is only requisite to consider his character and perfections, and the relation in which he stands to us as the Author of our existence and enjoyments. But, as a comprehensive view of this subject would require volumes for its illustration, I shall confine myself to the illustration of only two or three lineaments of the divine character.

## SECTION III.

## ON THE OMNIPOTENCE OF GOD.

WE naturally venerate and admire a character in which physical energy is combined with high intellectual powers, when these powers are uniformly exerted in the counteraction of vice and misery, and in the promotion of happiness. On this ground, the *Omnipotence* of God is calculated to affect the mind with that particular modification of love, which is designated by the term *Reverence*. Were it possible that any human being could construct a machine, by means of which, in combination with his own physical powers, he could transport himself and his treasures from one region of the globe to another, at the rate of 200 miles in an hour, and were he, at the same time, to devote his treasures, and his moral and intellectual energies to the improvement and melioration of the various tribes of mankind in every clime through which he passed, such an object could not fail of exciting in our minds a sentiment of admiration and reverence. Were one of the highest orders of created intelligences to descend from his celestial mansion, and to display himself to our view in all the bright radiance of his native heaven—were he to take his station over the regions of Thibet or Hindostan, and, after having excited the attention of a wondering populace, were he to detach the huge masses of the Himalaya mountains from their foundations, and toss them into the depths of the Indian Ocean, and, in the course of a few hours, transform the barren wastes of that dreary region into a scene of beauty and luxuriant vegetation, and cause splendid cities to arise, where formerly nothing was presented to the view but a bleak and frightful wilderness—at such a display of physical power, combined with benevolent design, we could not withhold a feeling of awe, and a sentiment of reverence, almost approaching to religious adoration.

If, then, the contemplation of physical and mental energies, with which even created beings may possibly be invested, would excite our admiration and reverence, what powerful emotions of this description must the energies of the Uncreated Mind be calculated to produce, when they are contemplated by the eye of enlightened reason, and in the light of divine revelation! When this huge globe on which we dwell existed in the state of a shapeless and unformed mass; when land, and water, and air, were blended in wild confusion, and chaos and darkness extended their dominion over all its gloomy regions, at His command “light sprung out of darkness, and order out of confusion;” the mountains reared their projecting summits, the valleys were depressed, the caverns of the ocean were hollowed out, and the waters retired to the places which He had appointed for them. The fields were clothed with luxuriant verdure; Eden appeared in all its beauty; the inferior tribes of animated existence took possession of the air, the waters, and the earth, and man was formed in the image of his Maker, to complete this wondrous scene. At this period, too, the earth received such a powerful impulse from the hand of its Creator, as has carried it along through the voids of space, with all its furniture and inhabitants, in the most rapid career, for six thousand years; having already moved through a space of 3,480,000,000 miles, and will still continue its unremitting course for thousands of years to come, until the “mystery of Providence be finished.”

Would we be struck with admiration and as-

tonishment, at beholding a superior created intelligence tossing a mountain into the sea? What strong emotions of reverence and awe, then, ought to pervade our minds, when we behold the Almighty every moment producing effects infinitely more powerful and astonishing! What would be our astonishment, were we to behold, from a distance, a globe as large as the earth tossed from the hand of Omnipotence, and flying at the rate of a thousand miles every minute! Yet this is nothing more than what is every day produced by the unceasing energies of that Power which first called us into existence. That impulse which was first given to the earth at its creation is still continued, by which it is carried round every day from west to east, along with its vast population, and at the same time impelled forward through the regions of space at the rate of sixty-eight thousand miles in an hour. Nor is this among the most wonderful effects of divine power: it is only one comparatively small specimen of that omnipotent energy which resides in the Eternal Mind. When we lift our eyes toward the sky, we behold bodies a thousand times larger than this world of ours, impelled with similar velocities through the mighty expanse of the universe. We behold the planetary globes wheeling their rapid courses around the sun, with unremitting velocity—the comets returning from their long excursions in the distant regions of space, and flying toward the center of our system with a velocity of hundreds of thousands of miles an hour—the sun himself impelled toward some distant region of space, and carrying along with him all his attendant planets—and, in a word, we have the strongest reason to conclude, that all the vast systems of the universe, which are more numerous than language can express, are in rapid and incessant motion around the throne of the Eternal, carrying forward the grand designs of infinite wisdom which they are destined to accomplish.\*

It must, however, be admitted, that the manifestation of power, or great physical energy, abstractly considered, is not of itself calculated to produce that emotion of reverence which flows from love, unless the being in whom it resides exerts it for the purposes of benevolence. A superior being, endowed with great physical and intellectual energies, which were exerted solely for the purpose of destruction, could inspire no feelings but those of dread and alarm; and were it possible to conceive an *omnipotent* being divested of the attribute of benevolence, or possessed of a capricious character, he would form the most *terrible* object which the human mind could contemplate. But the attribute of infinite power, when conjoined with infinite wisdom and goodness, conveys an idea the most glorious and transporting. Every display of divine power to which I have now alluded, has the communication of happiness for its object. The motion of the earth around its axis every twenty-four hours, is intended to distribute light and darkness, in regular proportions, to all the inhabitants of the earth, and to correspond to the labor and rest appointed for man. It produces a variety which is highly gratifying to the rational mind; for, while our fellow-men on the opposite side of the globe are enjoying the splendors of the noonday sun, the shades of night, which at that time envelop our hemisphere, are the means of disclosing to our view the magnificent glories of the starry frame. Were this motion to cease, this world and all its inhabitants would be thrown into

\* See a more comprehensive illustration of this subject in “The Christian Philosopher,” pp. 8 - 29.

a state of confusion and misery. While the inhabitants of one hemisphere enjoyed the splendors of perpetual day, the glories of the nocturnal heavens would be forever veiled from their view, and the inhabitants of the other hemisphere would be enveloped in the shades of eternal night. While the one class was suffering under the scorching effects of excessive heat, the other would be frozen to death amidst the rigors of insufferable cold-vegetable nature, in both cases, would languish, and the animal tribes would be gradually extinguished.

The same benevolent intention may be perceived in that exertion of power by which the earth is carried forward in its *annual* course around the sun. From this motion we derive all the pleasures we enjoy from the vicissitude of the seasons; without which the variety of nature that appears in the beauties of spring, the luxuriance of summer, the fruits of autumn, and the repose of winter, would be completely destroyed. And, it is worthy of notice, that all this variety is enjoyed every moment by some one tribe or other of the human family; for while it is summer in one region, it is winter in another; and while one class of our fellow-men is contemplating the opening beauties of spring, another is gathering in the fruits of harvest. The same benevolent designs, we have every reason to believe, are displayed in those more magnificent exertions of divine power which appear among all the rolling worlds on high; for, in so far as our observations extend, all the arrangements of the planetary globes appear calculated to promote the happiness of sentient and intellectual beings.

While, therefore, we contemplate the operations of divine power, either in the earth or in the heavens, we perceive everything which is calculated to inspire us with love, admiration, and reverence. When we lie down on our pillows in the evening, how pleasing it is to reflect, that the power of our Almighty Father will be exerted in carrying us round in safety several thousands of miles, during our repose in sleep, in order that our eyes may be again cheered with the morning light? When, amidst the gloom and storms of winter, we look forward to the reviving scenes of spring, we know that we must be carried forward more than a hundred millions of miles, before we can enjoy the pleasures of that delightful season; and when spring arrives, we must be carried through the voids of space a hundred millions of miles farther, before we can reap the fruits of summer and harvest. How delightful, then, is the thought, that the omnipotent energy of our heavenly Father is incessantly exerted in producing such a wonderful effect, accompanied by such a variety of beneficent changes, all contributing to our enjoyment!\*

What is the reason, then, why we feel so little admiration and reverence at the beneficent operations of divine power? If we should be struck with veneration and wonder at beholding a superior created intelligence tossing a range of mountains into the sea, why do we behold, with so much apathy, effects ten thousand times more

energetic and astonishing? One general reason among others, undoubtedly is, that the moral constitution of man has suffered a melancholy derangement; in consequence of which, the train of his thoughts and affections has been turned out of its original channel. The Scriptures are clear and explicit on this point; they declare, in the most positive terms, that "the carnal mind is *enmity against God*," and that, in consequence of this depraved principle, the wicked "walk in the vanity of their minds, being alienated from the life of God. They say to the Almighty, Depart from us, for we desire not the knowledge of thy ways. God is not in all their thoughts, and through pride of their countenances they will not call upon God."—Another reason is, that the almighty Agent who produces so stupendous effects, remains invisible to mortal eyes. Were a celestial intelligence to appear in a splendid and definite form, and to produce such effects as I have supposed, the connection between the agent and the effects produced, would forcibly strike the senses and the imagination. But he who sits on the throne of the universe, and conducts all its movements, is a being "who dwells in light unapproachable, whom no man hath seen, or *can see*." He can be contemplated only through the *sensible* manifestations he gives of his perfections; and, were the train of our thoughts properly directed, we would perceive him operating in every object, and in every movement. We would hear his voice in the wind and the thunder, in the earthquake, the storm, and the tempest; we would see him in the beauties and sublimities of sublunary nature, in the splendors of the sun, and the glories of the nocturnal sky; and, in whatever situation we might be placed, we would feel ourselves surrounded with the omnipotent energies of an ever-present Deity.

The contemplation of God as an omnipotent being, is calculated to inspire the mind with love and confidence in the prospect of futurity. The promises addressed to us by a wise and benevolent being can excite in us trust and dependence, only in so far as we are convinced of his ability to secure their fulfillment. If almighty power were not an attribute of the Eternal Mind, or were we unable to trace its operations in visible existing facts, then all the promises and delineations of revelation, in reference to unseen and eternal objects, might prove to be nothing more than imaginary scenes, that could never be realized. But the good man, who perceives omnipotent energy in incessant operation throughout all the scenes of the universe which surround him, feels the most perfect security in looking forward to the scene of his future destination, and to those changes and revolutions which shall succeed the period of his present existence. He knows that, in a few years, at most, that immortal principle which now animates his frame, will take its flight from its earthly mansion to a world unknown. To what regions it will direct its course; what scenes and prospects will be unfolded to its view; what intercourse it may have with the spirits of departed men, or with other intelligences; in what state it shall pass its existence until the consummation of the present plan of Providence—whether it shall remain as a naked spirit entirely disconnected with the visible universe, or be clothed with some ethereal vehicle, to enable it to hold a correspondence with other regions of the material creation—he is at present unable to determine. He knows that his body, too, shall disappear from the living world, and be reduced to corruption and ashes. In what manner the essen-

\* In this, and other places of this work, the truth of the annual and diurnal motions of the earth is taken for granted, because I conceive it is susceptible of the clearest demonstration—(See "Christian Philosopher," pp. 23, 83, 147, 149.) But, should the truth of this position be called in question or denied, it will not materially affect the propriety of such moral reflections as are here stated; for, in this case, a similar, or even a much greater display of omnipotence must be admitted in reference to the motions of the heavenly bodies, in bringing about the succession of day and night, and the changes of the seasons.

tial particles of this body shall be preserved distinct from those of all other human bodies, after they have been tossed about by the winds, and blended with the other elements of nature; by what means they shall be reunited into a more glorious form; and how the separate spirit shall be enabled to recognize its renovated and long-lost partner at the resurrection of the just—he can form no conception.

He knows, that the globe on which he now resides is doomed to be dissolved amidst devouring flames, when “the elements shall melt with fervent heat, and the earth, and the works that are therein, shall be burnt up”—that the ashes of all the myriads of the race of Adam shall issue from the caverns of the ocean, and from the charnel houses, in every region of the land—that they shall be molded into new organical structures, united with their kindred spirits, and be convened in one grand assembly before God, the Judge of all. He knows, that “new heavens and a new earth” will be arranged for the residence of the “redeemed from among men;” but in what region of the universe this abode may be prepared, what scenes it will unfold, and by what means the innumerable company of the righteous shall be transported from amidst the ruins of this globe to that celestial habitation—he is at present at a loss to form even a conjecture. He knows, that after these solemn changes have been effected, ages numerous as the drops of the ocean will roll over him—that worlds numerous as the stars of heaven will still run their destined rounds—that other systems may undergo important changes and revolutions—that new systems of creation may be gradually emerging into existence, and that scenes of magnificence and glory, different from all that ever preceded them, may incessantly rise to view, throughout the lapse of unceasing duration. But, in the prospect of all these solemn and important events, he beholds—in that almighty energy which wheels our globe around from day to day, and impels it in its annual course, and which directs, at the same time, the movements of all the hosts of heaven—the exertion of a benevolent power, which is calculated to inspire him with love and confidence, and which is able to secure his happiness amidst the revolutions of worlds, and amidst all the scenes through which he may pass during an immortal existence. Under this impression, he can adopt the affectionate and triumphant language of the psalmist—“Whom have I in heaven but thee, and there is none upon earth that I desire beside thee! My heart and my flesh shall fail, but God is the strength of my heart, and *my portion forever.*”

Thus it appears, that the omnipotence of God is one of those attributes of his nature which is particularly calculated to fill the mind with sentiments of love and confidence, admiration and reverence. And, if such emotions be at all excited in the mind, they must rise to the highest pitch of elevation to which we can carry them; for there is no other object or being that possesses the same perfection, or can claim the same degree of affection and love. If we love God at all, it must be “with all our heart, with all our understanding, and with all our strength.” The considerations to which I have now adverted, have been too seldom taken into view in moral and religious discussions on this topic. The omnipotence of the Deity is seldom exhibited as a ground and an excitement of veneration and love, and yet it stands, as it were, on the forefront of the divine character, giving beauty and efficiency to all his other perfections: without which wisdom,

benevolence, faithfulness, mercy, and patience, would degenerate into empty names, and form no solid foundation for the exercise of confidence and hope. And, therefore, it is the duty of every Christian, to endeavor, by every proper means, to enlarge his conceptions of the operations of omnipotence, and to familiarize his mind to contemplations of the magnitude, motions, grandeur, and immensity of God’s works, in order that his love to God may be elevated and expanded, and his faith and hope strengthened and invigorated. To this attribute of Jehovah the inspired writers uniformly direct our views, as a source of joy and confidence. “Praise ye the Lord,—praise him, ye servants of the Lord; for I know that Jehovah is *great*, and that our Lord is above all Gods. Whatever the Lord pleased, that did he, in heaven, and in earth, in the seas, and all deep places Great is the Lord, and greatly to be praised; his greatness is unsearchable. I will speak of the glorious honor of thy majesty, and of thy *wondrous works*. I will speak of the might of thy terrible acts, and will declare thy greatness; to make known to the sons of men thy mighty operations, and the glorious majesty of thy kingdom Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven and earth, the sea, and all that in them is, who keepeth truth forever.”

#### SECTION IV.

##### ON THE WISDOM AND GOODNESS OF GOD.

ANOTHER feature in the divine character, which is calculated to excite our most ardent affection, is, the *Wisdom* and *Goodness* of God. These two attributes may be considered under one head, since they are always inseparable in their operation. *Goodness* proposes the *end*, namely, the happiness of the sensitive and intelligent creation; and *Wisdom* selects the most proper *means* for its accomplishment.

Wherever genius appears combined with benevolent intentions and beneficent operations, we cannot withhold a certain portion of affection and regard.

When we behold a man like Howard, devoting his wealth, his knowledge, his intellectual and active powers, to alleviate the sorrows, and to promote the happiness of his fellow-men—when we behold him in retirement at his native mansion, a universal blessing to his neighbors around him, furnishing employment for the poor, erecting schools for the instruction of their children, watching over the morals of his neighborhood, visiting the abodes of affliction, acting the part of a physician to their bodies, imparting spiritual instruction to their souls, promoting the knowledge and practice of religion, and extending his benevolent regards to persons of all religious persuasions—when we behold him leaving his native country and the friends of his youth, on a tour of benevolence over all Europe and the East; hazarding his health and his life in the service of humanity, diving into the depths of dungeons, plunging into the infected atmospheres of hospitals and jails, visiting the lonely and squalid prisoner, entering the wretched hovels of sorrow and affliction, administering consolation and relief, and surveying the dimensions of misery and distress among men of all nations, for the purpose of devising schemes for the relief of the distressed of suffering humanity, and for promoting the com-

forts of mankind—when such a character appears on the stage of life, there is no class of the human race, whose powers are not completely vitiated, but must feel toward it strong emotions of esteem and affectionate regard.

But what are all the wise and beneficent designs of a fellow-mortal, when compared with the numerous and diversified streams of benevolence which are incessantly flowing from the uncreated source of felicity! They are but as a drop to the ocean, or as an atom when compared with the immensity of the universe. On him all beings depend, from the archangel to the worm; from Him they derive their comforts; to Him they are indebted for all their powers and faculties; and on him their eternal felicity depends. Were we to prosecute this subject to any extent, it would lead us into a field on which volumes might be written and yet the greater part of the displays of divine beneficence would remain unrecorded. I shall therefore confine myself to the selection of only a few instances of the wisdom and goodness of God.

Wherever we turn our eyes in the world around us, we behold innumerable instances of our Creator's beneficence. In order that the *eye* and the *imagination* may be gratified and charmed, he has spread over the surface of our terrestrial habitation an assemblage of the richest colors, which beautify and adorn the landscape of the earth, and present to our view a picturesque and diversified scenery, which is highly gratifying to the principle of novelty implanted in the human mind. On all sides we behold a rich variety of beauty and magnificence. Here, spread the wide plains and fertile fields, adorned with fruits and verdure; there, the hills rise in gentle slopes, and the mountains rear their snowy tops to the clouds, distilling from their sides the brooks and rivers, which enliven and fertilize the plains through which they flow. Here, the lake stretches into a smooth expanse in the bosom of the mountains; there, the rivers meander through the forests and the flowery fields, diversifying the rural scene, and distributing health and fertility in their train. Here, we behold the rugged cliffs and the stately port of the forest; there, we are charmed with the verdure of the meadow, the enamel of flowers, the azure of the sky, and the gray coloring of the morning and evening clouds. In order that this scene of beauty and magnificence might be rendered visible, He formed the element of light, without which the expanse of the universe would be a boundless desert; and its beauties forever veiled from our sight. It opens to our view the mountains, the hills, the vales, the woods, the lawns, the flocks and herds, the wonders of the mighty deep, and the radiant orbs of heaven. It paints a thousand different hues on the objects around us, and promotes a cheerful and extensive intercourse among all the inhabitants of the globe.

Again, in order to gratify the sense of *hearing*, He formed the atmosphere, and endowed it with an undulating quality, that it might waft to our ears the pleasures of sound, and all the charms of music. The murmuring of the brooks, the whisper of the gentle breeze, the soothing sound of the rivulet, the noise of the waterfall, the hum of bees, the buzz of insects, the chirping of birds, the soft notes of the nightingale, and the melody of thousands of the feathered songsters, which fill the groves with their warblings, produce a pleasant variety of delightful emotions;—the numerous modulations of the human voice, the articulate sounds peculiar to the human species, by which the interchanges of thought and affection

are promoted, the soft notes of the piano forte, the solemn sounds of the organ—and even the roaring of the stormy ocean, the dashings of the mighty cataract, and the rolling thunders which elevate the soul to sentiments of sublimity and awe—are all productive of a mingled variety of pleasures; and demonstrate that the distribution of happiness is one grand end of the operations of our bountiful Creator.

To gratify the sense of *smelling*, he has perfumed the air with a variety of delicious odors, which are incessantly exhaled from a thousand plants and flowers. Countless millions of these odoriferous particles, which elude the penetrating power of the finest microscope to discover, are continually wafted about by the air, and floating around us, impervious to the sight, the hearing, and the touch, but calculated to convey pleasure to the soul, through the medium of the olfactory nerves, and to enable us to “banquet on the invisible dainties of nature.”

To gratify the sense of *feeling*, he has connected pleasure with the contact of almost everything we have occasion to touch, and has rendered it subservient for warning us of whatever may be disagreeable or dangerous. Had a malevolent being constructed the body of man, and formed the arrangements of external nature, he might have rendered the contact of every object of touch as acutely painful as when we clasp a prickly shrub, or thrust our fingers against the point of a needle.

To gratify the sense of *taste*, and to nourish our bodies, he has furnished us with a rich variety of aliments, distributed not with a niggardly and a sparing hand, but with a luxuriant profusion, suited to the tastes of every sentient being, and to the circumstances of the inhabitants of every clime. He has not confined his bounty merely to the relief of our necessities, by confining us to the use of a few tasteless herbs and roots, but has covered the surface of the earth with an admirable profusion of plants, herbs, grains, and delicious fruits of a thousand different qualities and tastes, which contribute to the sensitive enjoyment and comfort of man. In almost every region of the earth, corn is to be found in the valleys surrounded by the snowy mountains of the North, as well as in the verdant plains of the Torrid Zone. In warm regions, cool and delicious fruits are provided for the refreshment of the inhabitants, and the trees are covered with luxuriant foliage to screen them from the intensity of the solar heat!\* Every season presents us with a variety of fruits peculiar to itself, distributed by the munificent hand of the “Giver of all good.” The month of June presents us with cabbages, cauliflowers, and cherries; July, with gooseberries, raspberries, peaches, and apricots; August and September scatter before us, in luxuriant abundance, plums, figs, apples, pears, turnips, carrots, cresses, potatoes, and, above all,

\* The manner in which the Creator has contrived a supply for the thirst of man, in sultry places, is worthy of admiration.—He has placed amidst the burning sands of Africa, a plant, whose leaf, twisted round like a cruet, is always filled with a large glass full of fresh water; the gullet of this cruet is shut by the extremity of the leaf itself so as to prevent the water from evaporating. He has planted in some other districts of the same country, a great tree, called by the negroes *boa*, the trunk of which, of a prodigious bulk, is naturally hollowed like a cistern. In the rainy season, it receives its fill of water, which continues fresh and cool in the greatest heats, by means of the tufted foliage which crowns its summit. In some of the parched, rocky islands in the West Indies, there is found a tree called the *water lianne*, so full of sap, that if you cut a single branch of it, as much water is immediately discharged as a man can drink at a draught, and it is perfectly pure and limpid. See Pierre's “*Studies of Nature*.”

wheat, oats, rye, and barley, which constitute the "staff of bread" for the support of man and beast; and although we are indebted chiefly to the summer and autumn for these rich presents, yet, by the assistance of human art, we can preserve and enjoy the greater part during winter and spring. The soil which produces these dainties has never yet lost its fertility, though it has brought forth the harvests of six thousand years, but still repays our labor with its annual treasures;—and, were selfish man animated with the same liberal and generous views as his munificent Creator, every individual of the human family would be plentifully supplied with a share of these rich and delicious bounties of nature.

In fine, the happiness of man appears to be the object of the divine care, every returning season, every moment, by day and by night. By *day*, He cheers us with the enlivening beams of the sun, which unfolds to us the beauty and the verdure of the fields; and lest the constant efflux of his light and heat should enfeeble our bodies, and wither the tender herbs, he commands the clouds to interpose as so many magnificent screens, to ward off the intensity of the solar rays. When the earth is drained of its moisture, and parched with heat, he bids the clouds condense their watery treasures, and fly from other regions on the wings of the wind, to pour their waters upon the fields, not in overwhelming and destructive torrents, but in small drops and gentle showers, to refresh the thirsty soil, and revive the vegetable tribes. He has spread under our feet a carpet of lovely green richer than all the productions of the Persian loom, and has thrown around our habitation an azure canopy, which directs our view to the distant regions of infinite space.—By *night*, he draws a veil of darkness over the mountains and the plains, that we may be enabled to penetrate to the regions of distant worlds, and behold the moon walking in brightness, the aspects of the planetary globes, the long trains of comets, and the innumerable host of stars. At this season, too, all nature is still, that we may enjoy in quiet the refreshments of sleep, to invigorate our mental and corporeal powers. "As a mother stills every little noise, that her infant be not disturbed; as she draws the curtain around its bed, and shuts out the light from its tender eyes; so God draws the curtains of darkness around us, so he makes all things to be hushed and still, that his large family may sleep in peace."—In a word, if we look around us to the forests which cover the mountains, or if we look downward to the quarries and mines in the bowels of the earth, we behold abundance of materials for constructing our habitations, for embellishing the abodes of civilized life, and for carrying forward improvements in the arts and sciences. And, if we consider the surrounding atmosphere, we shall find it to contain the principle of life, and the element of *fire*, by means of which our winter evenings are cheered and illuminated in the absence of the sun.—Contemplating all these benign agencies as flowing from the care and benevolence of our Almighty Parent, the pious mind may adopt the beautiful language of the poet, though in a sense somewhat different from what he intended:

"For me kind Nature wakes her genial power,  
Suckles each herb, and spreads out every flower;  
Annual for me, the grape, the rose renew  
The juice nectareous, and the balmy dew;  
For me the mine a thousand treasures brings;  
For me health gushes from a thousand springs;  
Seas roll to waft me, suns to light me, rise;  
My footstool earth, my canopy the skies."—*Pope*.

Viewing the various scenes and harmonies of

nature, in relation to man, and to the gratification of his different senses, we may also say, in the language of Akenside, in his poem "On the Pleasures of Imagination," that

—————"Not a breeze

Flies o'er the meadow, not a cloud imbues  
The setting sun's effulgence; not a strain  
From all the tenants of the warbling shade  
Ascends, but whence his bosom can partake  
Fresh pleasure and delight.————

The rolling waves, the sun's unwearied course  
The elements and seasons, all declare  
For what the Eternal Maker has ordain'd w  
The powers of man: we feel within ourselves  
His energy divine: He tells the heart  
He meant, He made us to behold and love  
What He beholds and loves, the general orb  
Of life and being: to be great like Him;  
Beneficent and active."

Let us now consider, for a few moments, the wisdom which is displayed in the harmonious adjustment of the organs of sense to the scenes of external nature. All the scenes of beauty, grandeur, and benignity, which surround us, in the earth and heavens, would remain as one mighty blank, unproductive of enjoyment, unless our bodies were "fearfully and wonderfully" framed, and endowed with organs fitted for enabling us to hold a correspondence with the material world. Ten thousands of vessels, tubes, bones, muscles, ligaments, membranes, motions, contrivances, and adaptations, beyond the reach of the human understanding fully to investigate or to comprehend, must be arranged, and act in harmonious concert before any one sense belonging to man can perceive and enjoy its objects.

Before the *eye* can behold a landscape, and be charmed with its beauties, it was requisite that three humors should be formed, of different sizes, different densities, and different refractive powers—three coats, or delicate membranes, with some parts opaque, and some transparent, some black, and some white, some of them formed of *radial*, and some with *circular* fibers, composed of threads finer than those of the spider's web. The *crystalline* humor required to be composed of two thousand very thin spherical lamina, or scales, lying one upon another, every one of these scales made up of one single fiber, or finest thread, wound in a most stupendous manner, this way, and that way, so as to run several courses, and to meet in as many centers. This curious and delicate piece of organization required to be compressed into the size of a ball of only half an inch in diameter, and a socket composed of a number of small bones, to be hollowed out and exactly fitted for its reception. A bed of loose fat for this ball to rest upon, a lid or curtain to secure it from danger, a variety of muscles to enable it to move upward and downward, to the right and to the left, and a numerous assemblage of minute veins, arteries, nerves, lymphatics, glands, and other delicate pieces of animal machinery, of which we have no distinct conception, were still requisite to complete this admirable organ. Even in this state it would be of no use for the purpose of vision, unless it were connected with the brain by the optic nerve, through the medium of which the impressions of visible objects are conveyed to the soul. Still, in addition to all these contrivances, a wonderful machinery requires to be in action, and an admirable effect produced, before a landscape can be contemplated. Ten thousand millions of rays, compounded of a thousand different shades of color, must fly off in every direction from the objects which compose the surrounding scene, and be compressed into the space of

one-eighth of an inch, in order to enter the eye, and must paint every object in its true color, form, and proportion, on a space not exceeding half an inch in diameter. Were any one of the parts which compose this complicated machine either wanting or deranged; were it changed into a different form, or placed in a different position; were even a single muscle to lose its capacity of acting, we might be forever deprived of all the enchanting prospects of the earth and heavens, and enveloped in the darkness of eternal night. Such is the skill and intelligence requisite for accomplishing, even in a single organ, the purposes of divine benevolence.

Again, before we could enjoy the harmony of sounds, the charms of music, and the pleasures of conversation, an instrument no less wonderful than the eye required to be constructed. In the *ear*, which is the organ of hearing, it was requisite, that there should be an outward porch for collecting the vibrations of the air, constructed, not of fleshy substances, which might fall down upon the orifice, or absorb the sounds, nor of solid bones, which would occasion pain and inconvenience when we repose ourselves—but composed of a cartilaginous substance, covered with a smooth membrane, endowed with elasticity, and bent into a variety of circular folds, or hollows, for the reflection of sound. It was farther requisite, that there should be a tube, or passage, composed partly of cartilage, and partly of bone, lined with a skin or membrane, and moistened with a glutinous matter, to form a communication with the internal machinery of this organ, where the principal wonders of hearing are performed. This machinery consists, first, of the *tympaanum*, or *drum* of the ear, which consists of a dry, thin, and round membrane, stretched upon a bony ring; so as actually to resemble the instrument we call a drum. Under this membrane is a small nerve, or string, stretched tight for the purpose of stretching or relaxing the drum, and increasing or diminishing its vibrations, so as to render it capable of reflecting every possible tone. Behind it is a cavity, hewn out of the temporal bone, the hardest one in the body, in which there seems to be an echo, by which the sound is reflected with the utmost precision. This cavity contains four very small, but remarkable bones, denominated the *hammer*, the *anvil*, the *orbicular bone*, and the *stirrup*, all connected together, and necessary for contributing to the extension and vibration of the tympaanum. In this cavity are also formed various windings or cavities filled with air; and, in order that the air may be renewed, there is an opening which communicates with the back part of the mouth, called the Eustachian tube.

The next apparatus belonging to this curious machine, is the *labyrinth*, which is composed of three parts, the *vestibule*, or porch, *three semicircular canals*, and the *cochlea*. This last is a canal, which takes a spiral course, like the shell of a snail, and is divided by a very thin lamina or septum of cords, which keeps decreasing from the base to the top. The air acting on either side of these diminutive cords, produces a motion nearly in the same manner as the sound of one musical instrument excites a tremulous motion in the cords of another. All these tubes, and winding canals, may be considered as so many sounding gallees, for augmenting the smallest tremors, and conveying their impressions to the auditory nerves, which conduct them to the brain. Beside the several parts now mentioned, a number of arteries, veins, lymphatics, glands, and a variety of other contrivances, which the human mind can

neither trace nor comprehend, are connected with the mechanism of this admirable organ.

All this curious and complicated apparatus, however, would have been of no avail for the purpose of hearing, had not the atmosphere been formed, and its particles endowed with a tremulous motion. But, this medium being prepared, a sounding body communicates an undulatory motion to the air, as a stone thrown into a pond produces circular waves in the water; the air, thus put in motion, shakes the drum of the ear; the tremors, thus excited, produce vibrations in the air within the drum; this air shakes the handle of the hammer; the hammer strikes the anvil, with which it is articulated; the anvil transmits the motion to the stirrup, to which its longer leg is fastened; the stirrup transmits the motion it has received to the nerves, and the nerves, vibrating like the strings of a violin, or lyre, and the motion being still further augmented in the *labyrinth*,—the soul, in a manner altogether incomprehensible to us, receives an impression proportioned to the weakness or intensity of the vibration produced by the sounding body. Such is the exquisite and complicated machinery which required to be constructed, and preserved in action every moment, before we could enjoy the benefits of sound, and the pleasures of articulate conversation.

Again, before we could enjoy the pleasures of *feeling*, an extensive system of organization required to be arranged. A system of nerves, originating in the brain and spinal marrow, and distributed, in numberless minute ramifications, through the heart, lungs, bowels, blood-vessels, hands, feet, and every other part of the body, was requisite to be interwoven through the whole constitution of the animal frame, before this sense, which is the foundation of all the other sensations, and the source of so many pleasures, could be produced. Wherever there are nerves, there are also sensations; and wherever any particular part of the body requires to exert a peculiar feeling, there the nerves are arranged and distributed in a peculiar manner, to produce the intended effect. And how nicely is everything arranged and tempered, in this respect, to contribute to our comfort! If the points of the fingers require to be endowed with a more delicate sensation than several other parts, they are furnished with a corresponding number of nervous ramifications; if the heel require to be more callous, the nerves are more sparingly distributed. If feelings were equally distributed over the whole body, and as acutely sensible as in the membranes of the eye, our very clothes would become galling and insupportable, and we should be exposed to continual pain; and if every part were as insensible as the callus of the heel, the body would be benumbed, the pleasures we derive from this sense would be destroyed, and the other organs of sensation could not perform their functions in the manner in which they now operate. So that in this, as well as in all the other sensitive organs, infinite wisdom is admirably displayed in executing the designs of benevolence.

In order that we might derive enjoyment from the various aliments and delicious fruits which the earth produces, a peculiar organization, different from all the other senses, was requisite to be devised. Before we could relish the peculiar flavor of the pear, the apple, the peach, the plum, or the grape, the *tongue*, the principal organ of *taste*, required to be formed, and its surface covered with an infinite number of nervous *papilla*, curiously divaricated over its surface, to receive and convey to the soul the impressions of every flavor. These nerves required to be guarded with a firm and

proper tegument or covering, to defend them from danger, and enable them to perform their functions so long as life continues; and at the same time, to be perforated in such a manner, with a multitude of pores, in the papillary eminences, as to give a free admission to every variety of taste. It was likewise necessary, that these papillary nerves should be distributed in the greatest number, in those parts of the organ to which the objects of taste are most frequently applied; and hence we find, that they are more numerous on the upper than on the lower parts of the tongue; and, therefore, when we apply highly-flavored substances to the under part, we are not so sensible of the taste, until we remove them to the upper surface. A variety of veins, arteries, glands, tendons, and other parts with which we are unacquainted, are also connected with this useful organ. When we consider how frequently these delicate organs are used, during a length of years, it is matter of admiration how well they wear. While our clothes wear out in the course of a year or two, while the hairs of our heads turn gray, and are nipped asunder at the roots, and while age shrivels the most beautiful skin, these delicate nervous papillæ last longer than instruments of iron or steel; for the sense of taste is generally the last that decays. For the bestowment of this sense, therefore, and the pleasures it conveys, we have abundant reason to admire and adore the wisdom and goodness of our Almighty Creator.

Finally, that we might be regaled with the scent of flowers, and the aromatic perfumes of spring and summer, and that none of the pleasures of nature might be lost, the organ of *smelling* was constructed to catch the invisible odoriferous effluvia which are continually wafted through the air. For this purpose it was requisite that bones, nerves, muscles, arteries, veins, cartilages, and membranes, peculiarly adapted to produce this effect, should be arranged, and placed in a certain part of the body. As the bones of the head are too hard for this purpose, the nerves of smelling required to have a bone of a peculiar texture, of a spongy nature, full of little holes, like a sieve, through which they might transmit their slender threads or branches to the papillous membrane which lines the cavities of the bone and the top of the nostrils. The nostrils required to be cartilaginous and not fleshy, in order to be kept open, and to be furnished with appropriate muscles to dilate or contract them as the occasion might require. It was likewise requisite, that they should be wide at the bottom, to collect a large quantity of effluvia, and narrow at the top, where the olfactory nerves are condensed, that the effluvia might act with the greatest vigor, and convey the sensation to the brain. By means of these and numerous other contrivances, connected with this organ, we are enabled to distinguish the qualities of our food, and to regale ourselves on those invisible effluvia which are incessantly flying off from the vegetable tribes, and wafted in every direction through the atmosphere.

Of all the senses with which we are furnished, the sense of smelling is that which we are apt to consider as of the least importance; and some have even been ready to imagine, that our enjoyments would scarcely have been diminished although its organs had never existed. But, it is presumptuous in man to hazard such an opinion in reference to any of the beneficent designs of the Creator. We know not what relation the minutest operations, within us or around us, may bear to the whole economy of nature, or what disastrous effects might be produced, were a single

part of the machinery of our bodies broken or destroyed. The exhalations which are, at this moment, rising from a putrid marsh in the center of New Holland, and hovering in an invisible form, over that desolate region, may be forming those identical clouds which, the next month, shall water our fields and gardens, and draw forth from the flowers their aromatic perfumes. The sense of smelling may be essentially requisite to the perfection of several of the other senses; as we know that the sense of feeling is inseparably connected with the senses of seeing, hearing, and tasting. Let us consider, for a moment, some of the agencies which require to be exerted when this sense is exercised and gratified. Before we could derive pleasure from the fragrance of a flower, it was requisite that a system of the finest tubes, filaments, and membranes should be organized, endowed with powers of absorption and perspiration, furnished with hundreds of vessels for conveying the sap through all its parts, and perforated with thousands of pores to give passage to myriads of odoriferous particles, secreted from the internal juices. It was also requisite that the atmosphere should be formed, for the purpose of affording nourishment to the plant, and for conveying its odoriferous effluvia to the olfactory nerves. The rains, the dews, the principle of heat, the revolution of the seasons, the succession of day and night, the principle of evaporation, the agitation of the air by winds, and the *solar light*,—all combine their influence and their agencies in producing the grateful sensation we feel from the smell of a *rose*. So that the sense of smelling is not only connected with the agency of all the terrestrial elements around us, but bears a relation to the vast globe of the sun himself; for an energy exerted at the distance of ninety-five millions of miles, and a motion of 200,000 miles every second, in the particles of light, are necessary to its existence; and consequently, it forms one of the subordinate ends for which that luminary was created:—and, being related to the sun, it may bear a certain relation to similar agencies which that central globe is producing among the inhabitants of surrounding worlds.

Thus it appears, that the various senses of man, as well as the external objects which contribute to their gratification, are the results of infinite wisdom and goodness, and calculated to promote the happiness of sensitive and intelligent beings.

But, before any one of these senses could perform its functions, it required to be united with a most wonderful system of organization. The heart required to be endowed with an immense degree of muscular power, and to be set in action in the center of this complicated system—hundreds of arteries required to be bored, and ramified, and arranged, to convey the blood to its remotest extremities, and hundreds of veins to bring it back again to its reservoir—thousands of lacteal and lymphatic tubes to absorb nutriment from the food, and convey it to the circulating fluid—thousands of glands to secrete humors that are noxious or redundant from the mass of blood, and emunctories to throw them off from the system—hundreds of muscles for moving the different members of the body, and for conveying the whole corporeal frame from place to place—hundreds of fine cords infinitely ramified over the whole body, to convey sensation to all its parts; and thousands of millions of perforations to be made in the skin, through which the insensible perspiration might continually flow. To support this fine and delicate system of vessels, hundreds of bones of diversified forms, and different sizes, and connected



together by various modes of articulation, required to be constructed and arranged, and nicely adapted to their peculiar functions; and hundreds of tendons and ligaments, to connect these bones with the muscles, and with every other part of the animal frame. This machine required to be preserved in constant action, whether we be sleeping or waking, sitting or standing, in motion or at rest. The heart required to give ninety-six thousand strokes every twenty-four hours, to send off streams of the vital fluid through hundreds of tubes, and to impel the whole mass of blood through every part of the body every four minutes. The lungs required to be in constant play, expanding and contracting their thousand vesicles, at least twenty times every minute, to imbibe the oxygen of the atmosphere, and to transmit its enlivening influence to the circulating fluids—the stomach to be dissolving the food, and preparing it for the nourishment of the body—the liver and kidneys to be drawing off their secretions—the lacteals to be extracting nutritious particles, to be conveyed, by the absorbent vessels, into the mass of blood—and the perspiration, which might otherwise clog the wheels of the whole machine, to be thrown off incessantly through millions of pores. All this curious and delicate machinery, constructed of the most flabby substances, required to be put in motion, and to be preserved in action every moment, before we could contemplate the beauties of a landscape, be delighted with the sounds of music, or inhale the fragrance of a rose.

It is worthy of notice, that, in the construction and arrangement of these numerous and complicated parts and functions, there is not a single instance, that any physiologist can produce, in which *pain* is the *object* of the contrivance. Of all the thousands of adaptations which infinite Wisdom has contrived, there is not *one* but what has for its object the communication of pleasure to the sentient being in which it is found. If a number of small muscles are connected with the eye, it is for the purpose of rendering that organ susceptible of a quick and easy motion in every direction, to meet every exigence. If the arteries are furnished with numerous valves, opening only in one direction, it is intended to prevent the blood from returning by a wrong course, and endangering the whole structure of the animal machine. If a joint is formed to move only in one direction, as the joints of the fingers, it is intended to prevent those inconveniences which would inevitably have been felt, had it been capable of moving in every direction. If another kind of joint is constructed so as to move in every direction, it is intended to enable us to perform, with facility, those movements and operations which would otherwise have been either impossible, or have been attended with the greatest inconvenience and pain. There are certain parts connected with the human frame, whose precise use cannot be accurately determined, but this is owing to our limited knowledge of the various functions which are requisite to be performed in this complicated machine. In no instance whatever can it be shown, that the infliction of pain is the object of any one part or function of whose use we are uncertain;—and it is conformable to the dictates of the soundest reason to conclude, that, since every part, whose use we can ascertain, is adapted to communicate pleasure, every other part, throughout every branch of the animal system, is calculated to produce a similar effect.

It is true, indeed, that pain is frequently felt in the different members which compose our corpo-

real system; but this is not owing to its original construction, but to the derangement which its parts receive, either from internal disease or from external violence: and such consequences are the effects either of the folly of man, in exposing his body to danger, or in using its members for improper purposes,—or of the physical changes which have happened in the system of nature since man was created,—or of those depraved and immoral passions which so frequently agitate and convulse his corporeal frame.

Let us now endeavor, if we can, to sum up a few of the blessings which we enjoy from these wise arrangements of our beneficent Creator. In our bodies there are reckoned 245 bones, each of them having forty distinct scopes or intentions, and 446 muscles for the purpose of motion, each having at least ten several intentions. All these are ready every moment to perform their functions; and every breath we draw, whether we be in motion or at rest, asleep or awake, a hundred muscles at least are in constant action. In the act of breathing, we respire at least twenty times every minute; the heart exerts its muscular force in propelling the blood into the arteries sixty times every minute; the stomach and abdominal muscles are every moment in action, and the curious little bones of the ear are ever ready to convey sensations of the softest whisper to the brain. So that, without an hyperbole, or the least extravagance of expression, it may truly and literally be said, that we enjoy *a thousand blessings every minute*, and, consequently, sixty thousand every hour, and one million four hundred and forty thousand every day. For, if any one of these numerous functions were to stop, or to be interrupted, pain, and even death itself might be induced. Let us ask the man who is gasping for breath, under an incurable asthma, or him who is smarting under the pain of a toothache, or him who has wounded a nerve, an artery, or a vein, or him who has dislocated his shoulder-blade, if he would not consider it as a peculiar blessing to have the functions of nature restored to their original action? And if one member out of joint, or one function out of order, produces so much pain and uneasiness, how grateful ought we to feel for the thousands of blessings we enjoy every moment, while the wheels of the animal machine are moving on with smoothness and harmony! If we consider the number of years during which these blessings have been continued,—if we consider the mercies received in childhood, which have been long overlooked or forgotten,—if we count the many nights which we have passed in sound repose, and the many days we have enjoyed without bodily pain,—if we reflect on the numerous objects of sublimity and beauty with which our eyes have been delighted, the numerous sounds which have charmed our ears and cheered our hearts, and the numerous gratifications which our other senses have received; if we consider how often food has been provided and administered for the nourishment of our bodies, and from how many visible and invisible dangers we have been delivered—and, if we view all these countless blessings as proceeding every moment from Him, “whose hands have made and fashioned us,” and who “breathed into our nostrils the breath of life,” can we forbear to recognize our Almighty Benefactor as worthy of our supreme affection and our most lively gratitude?

“For me, when I forget the darling theme,—  
Be my tongue mute, my fancy paint no more,  
And, dead to joy, forget my heart to beat.”

Under an impression of the diversified agencies

of Divine Wisdom which are incessantly contributing to our enjoyment, and of the vast profusion of our Creator's beneficence which we behold around us, and experience every passing hour, can we forbear exclaiming with the enraptured poet:—

“When all thy mercies, O my God!  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.  
Through every period of my life  
Thy goodness I'll proclaim;  
And, after death, in distant worlds,  
Renew the glorious theme.  
Through all eternity to Thee  
A joyful song I'll raise;  
For, oh! eternity's too short  
To utter all thy praise.”

If, then, the construction of our bodies, and the terrestrial scene in which we are placed, present so many striking displays of wisdom and benevolence, what an astonishing and transporting scene of divine benignity would burst upon the view, were we permitted to explore those more extensive provinces of the empire of Omnipotence, where physical and moral evil have never shed their baleful influence to interrupt the happiness of intellectual natures! Could we soar beyond the regions of the planetary system; could we penetrate into that immensity of worlds and beings which are scattered in magnificent profusion through the boundless fields of ether; could we draw aside the veil which now conceals the grandeur and beauty of their physical economy and arrangements; could we behold their inhabitants arrayed in robes of beauty, with ecstatic joy beaming from their countenances, basking perpetually in the regions of bliss, united to one another by indissoluble bands of love and affection, without the least apprehension of evil, or of an interruption to their enjoyments; and looking forward with confidence to an interminable succession of delighted existence; could we retrace the history of their Creator's dispensations toward them since the first moment of their existence, and the peculiar displays of divine glory and benignity, that may occasionally be exhibited to their view,—it is more than probable, that all the displays of wisdom and benevolence which we now behold, numerous as they are, would be thrown completely into the shade, and that this world would appear only as a Lazar-house, when compared with the bright and transporting scenes of the celestial worlds. This we are infallibly led to conclude, in regard to a certain class of intelligences in the future state, by the express declarations of Scripture. For thus it is written, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” And if renovated men shall experience such superior enjoyments in the eternal world, there can be no doubt that all those intelligences, in every region, who have retained their primitive integrity, are at this moment in the possession of similar transporting enjoyments. It must, therefore, have an additional tendency to elevate our affections to the Supreme Intelligence, when we view Him not only communicating happiness to the various tribes of beings which people our globe, but also distributing streams of felicity in boundless profusion, among the inhabitants of unnumbered worlds.

I shall now conclude my illustrations of this topic, by exhibiting a few instances of the wisdom and goodness of God as delineated in the Sacred Scriptures.

“The Lord is good to all, and his tender mercies are over all his works. He stretched forth

the heavens, and laid the foundation of the earth, and formeth the spirit of man within him. He planted the ear, and formed the eye; and he breathed into our nostrils the breath of life. In his hand is the soul of every living thing, and the breath of all mankind. With him is wisdom and strength, and his understanding is infinite. He is wonderful in counsel, and excellent in working. He hath established the world by his wisdom, and stretched out the heavens by his understanding. O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his operations, and his ways past finding out! He causeth the vapors to ascend from the ends of the earth; he bindeth up the waters in his thick clouds, and the cloud is not rent under them. He hath compassed the waters with bounds, until the day and night come to an end. He visiteth the earth and watereth it; he greatly enricheheth it with rivers; he prepareth corn for its inhabitants; he watereth the ridges thereof abundantly; he setteth the furrows thereof; he maketh it soft with showers; he blesseth the springing thereof; he crowneth the year with his goodness, and his paths drop fatness. The pastures are clothed with flocks; the valleys are covered over with corn, and the little hills are encircled with joy.\*

“He sendeth the springs into the valleys which run among the hills; they give drink to every beast of the field. Beside these springs the fowls of heaven have their habitation, which sing among the branches. He causeth the grass to grow for the cattle, and herb for the service of man; and wine that maketh glad the heart of man, and oil that maketh his face to shine, and bread that strengtheneth his heart. He planted the tall trees and the cedars of Lebanon, where the birds make their nests, and the storks their dwellings. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for seasons, and the sun to enlighten the world; he makes darkness a curtain for the night, until the sun arise, when man goeth forth to his work and to his labor until the evening. How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy riches; so is the great and wide sea, wherein are things creeping innumerable, both small and great beasts. These all wait upon thee, that thou mayest give them their meat in due season. Thou givest them—they gather; thou openest thine hand—they are filled with good. Thou hidest thy face—they are troubled; thou sendest forth thy spirit—they are created; and thou renewest the face of the earth. The glory of the Lord shall endure forever; Jehovah shall rejoice in all his works. He is Lord of heaven and earth; he giveth to all, life, and breath, and all things; he hath made of one blood all nations of men, to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation. For in him we live, and move, and have our being. I will sing unto Jehovah as long as I live; I will sing praises to my God, while I have my being; I will utter abundantly the memory of his great goodness, and speak of all his wondrous works.”

The inspired writers rise to still higher strains when they celebrate the Divine Goodness in reference to our eternal salvation.

“Praise ye Jehovah, for Jehovah is good; he remembered us in our low estate; for his mercy

\* In this, and several other quotations from the Scriptures, the literal rendering from the Hebrew is substituted in place of the common translation, and the supplements are frequently omitted.

## SECTION V.

## ON THE MERCY AND PATIENCE OF GOD

endureth for ever. I will praise thee, O Lord, my God, *with all my heart*, and I will glorify thy name for evermore; for great is thy mercy toward me, and thou hast delivered my soul from the lowest hell. God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. He sent an angel from the celestial glory to announce his birth; and a multitude of the heavenly host to proclaim, Glory to God in the highest, peace on earth, and good will to men. He spared not his own Son, but delivered him up for us all—and shall he not with him also freely give us all things? Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Bless the Lord, O my soul, and all that is within me bless his holy name; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies. As the heaven is high above the earth, so great is his mercy toward them that fear him. The mercy of Jehovah is from everlasting to everlasting, upon them that fear him; and his righteousness unto children's children. Many, O Lord, my God, are thy wonderful works, which thou hast done, and thy thoughts to us ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered.—I will praise thee, for I am fearfully and wonderfully made: marvelous are thy works. How precious are thy thoughts (or designs) toward me, O God! how great is the sum of them! If I should count them, they are more in number than the sand."

Thus it appears, that both the system of nature, and the system of revelation, concur in exhibiting the wisdom and benevolence of the Deity as calculated to excite the highest degree of ardent affection in the minds of the whole intelligent creation. If an atom of gratitude is due to an earthly benefactor, it is impossible to set bounds to that affection and gratitude which ought incessantly to rise in our hearts toward the Creator of the universe, who is the "Father of mercies, and the God of all consolation." And, therefore, we need not wonder, that "holy men of old," whose minds were overpowered with this sacred emotion, broke out into language which would be deemed extravagant, by the frigid moralists of the present age. Under a sense of the unbounded love and goodness of God, the psalmist felt his heart elated, and formed these pious resolutions: "Seven times a day will I praise thee, O Lord! At midnight will I rise to give thanks to thee, because of thy righteous precepts; I will rejoice in the way of thy precepts, as much as in all riches. The law of thy mouth is better unto me than thousands of gold and silver. Oh, how I love thy law! it is my meditation all the day. I will speak of thy testimonies before kings, and will not be ashamed of thy commandments. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. As the hart panteth after the brooks of water, so panteth my soul after thee, O God!" Under similar emotions, the Apostle Paul exclaims, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

ANOTHER feature in the divine character, which is peculiarly calculated to excite admiration, affection, and gratitude, is the *mercy and patience of God*.

Mercy has its source in the divine goodness, and may be considered as a particular modification of the benevolence of the Deity. Goodness is the *genus*, mercy the *species*. The goodness of God extends to all the creatures he has formed, of whatever description or character,—to the fowls of the air, the fishes of the sea, the microscopic animalcula, and the most wicked class of human beings, as well as to angels, archangels, and other superior intelligences. Mercy can have a reference only to those who have sinned against their Maker, and rendered themselves unworthy of his favors. It consists in the bestowment of blessings upon those who have forfeited every claim to them, and have rendered themselves obnoxious to punishment. It cannot be exercised toward "the angels who have kept their first estate," or toward any other class of holy intelligences, because they do not stand in need of its exercise.—The *patience* or *forbearance* of God, is that attribute of his nature which consists in his bearing long with sinners, and refraining from inflicting deserved punishment, notwithstanding their impenitence, and long-continued provocations.

These attributes are seldom displayed, in our world, by one man, or class of men, toward another. Instead of clemency, mercy, and forbearance, we find in the character of mankind, as delineated in the page of history, the principle of *revenge* operating more powerfully than almost any other disposition; and, therefore, when any striking instance of mercy and long-suffering is exhibited in human conduct, we are disposed to wonder at it, and to admire it as an extraordinary moral phenomenon. When we behold a personage who is possessed of every degree of moral and physical power for crushing his enemies—yet remaining calm and tranquil, and forbearing to execute deserved punishment, notwithstanding repeated insults and injuries, we are led to admire such qualities, as indicating a certain degree of greatness and benevolence of mind. On this principle, we admire the forbearance of David, the anointed king of Israel, toward Saul, his bitterest enemy, when he had an opportunity of slaying him at the cave of Engedi; and afterward, when he was sleeping in a trench at Hachila;—and at the clemency which he exercised toward Shimei, who had cursed and insulted him, and treated him most reproachfully. On the same principle, we admire the conduct of Sir Walter Raleigh, a man of known courage and honor, toward a certain rash, hot-headed youth. Being very injuriously treated by this impertinent mortal, who next proceeded to *challenge* him, and, on his refusal, spat on him, and that too in public;—the knight taking out his handkerchief, with great calmness, made him only this reply: "Young man, if I could as easily wipe your blood from my conscience, as I can this injury from my face, I would this moment take away your life."

In order to exhibit the mercy and long-suffering of the Deity in their true light, let us consider, for a moment, some of the leading features in the conduct and the character of mankind.—Whether we go back to the remote ages of antiquity, or review the present moral state of the inhabitants of our globe, we shall find the follow-

ing, among other similar traits, in the character of the great mass of this world's population;—*An utter forgetfulness of God and the prevalence of abominable idolatries.* Though an invisible and omnipotent energy may be clearly perceived in that majestic machinery by which the vault of heaven appears to be whirled round our globe from day to day; and though every returning season proclaims the exuberant goodness of that Being who arranged our terrestrial habitation,—yet, of the great majority of human beings that have hitherto existed, or now exist, it may with truth be said, that “God is not in all their thoughts, and the fear of God is not before their eyes.” And how groveling have been the conceptions of those who have professed to offer their adorations to a superior Intelligence! They have changed the glory of the incorruptible God into an image made like to corruptible man, and have invested with the attributes of divinity a block of marble, the stock of a tree, a stupid ox, and a crawling reptile: to which they have paid that worship and homage which were due to the Almighty Maker of heaven and earth.—*Blasphemy and impiety* is another characteristic of the majority of our species. How many have there been of our wretched race in all ages, and how many are there in the present age, who “set their mouths against the heavens in their blasphemous talk,” and “dare defy the Omnipotent to arms!” They say to God, “Depart from us, for we desire not the knowledge of thy ways: What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?” While his hand is making their pulse to beat, and their lungs to play, and while he is distributing to them corn, and wine, and fruits in rich abundance, they are blaspheming his venerable Majesty, and prostituting these very blessings for the purpose of pouring dishonor on his name.

The *diabolical passions* which men have displayed toward one another, is another striking trait in their character. War has been their employment and their delight in every age. Thousands of rational beings of the same species have set themselves in array against thousands, and have leveled at each other spears, and arrows, and darts, and musquetry, and cannon, and every other instrument of destruction, until legs, and arms, and skulls, and brains, were mingled with the dust—until the earth was drenched with human gore—until cities, and towns, and villages, were tumbled into ruins, or given up as a prey to the devouring flames—and until the bounties of Providence, which God had provided for man and beast, were destroyed, and trampled down as the mire of the streets. And, what adds to the enormity of such dreadful passions, they have often had the effrontery to implore the assistance of the God of mercy in this work of horror and destruction. When, to all these abominable dispositions and practices, we add, the numerous other acts of atrocity, that are daily committed in every quarter of the world,—the oppression and injustice which the poor, the widow, and the fatherless have suffered from the overwhelming hand of power; the persecutions which tyranny has inflicted on the select few, who have raised their voices against such abominations; the falsehood, and treachery, and perjury, which are rampant in every land; the lewd and unnatural crimes that are daily committed; the thefts, and murders, and assassinations, that are incessantly perpetrating in some one region of the world or another; the haughty pride and arrogance which so many of the puny sons of men assume; the murmurings and complain-

ings at the dispensations of Providence, and the base ingratitude with which the majority of mankind receive the bounties of heaven;—and when we consider, for how many thousands of years these abominable dispositions have been displayed, we have reason to wonder that condign punishment is not speedily executed, and that the Almighty does not interpose his omnipotence, to shatter this globe to atoms, and to bury its inhabitants in the gulf of everlasting oblivion.

Yet, notwithstanding these depraved and ungrateful dispositions; notwithstanding that this spacious world, which was erected for a temple to the Deity, has been turned into a temple of idols, its seas and rivers stained, and its fields drenched with the blood of millions of human beings, and its cities transformed into a sink of moral pollution; in spite of all these innumerable and aggravated provocations, the God of heaven still exercises his mercy, long-suffering, and forbearance. He impels the earth in its annual and diurnal course, to bring about the interchanges of day and night, and the vicissitudes of the seasons; he makes his sun to arise on the world, to cheer the nations with his light and heat; he sends his rains, to refresh the fields, both of “the just, and of the *unjust*;” he causes the trees, the herbs, and the flowers, to bud and blossom every returning spring; he ripens the fields in harvest; he crowns the year with his bounty, and encircles the little hills with rejoicing. Instead of “sending forth his mighty winds,” in incessant storms and hurricanes, to tear up whole forests by their roots, and to lay waste the productions of the soil, he fans the groves and the lawns with gentle breezes, and odoriferous gales. Instead of opening the cataracts of heaven, and dashing down overwhelming torrents, to deluge the plains, and frustrate the hopes of man, he refreshes the parched ground with gentle showers, as if they proceeded from a watering-pot. Instead of confining our sensitive enjoyments to bread and water, as if we were the tenants of a jail, he has strewed our gardens and fields with every variety of luxuriant delicacies, to gratify every appetite. Instead of directing the lightnings to set on fire the mountains, and to level our cities to the ground, and the thunders to roll incessantly around us, he commands this terrific meteor to visit us only at distant intervals, and in its gentler operations, just to remind us what tremendous instruments of destruction he is capable of wielding, and that we ought to “be still and know that He is God,” and that “he has punished us less than our iniquities deserve.” O that man would praise the Lord for his mercy, and for his long-suffering toward the children of men!

This character of God is *peculiar to himself*, and cannot be supposed to belong, unless in a very inferior degree, to any created intelligence. Were the meekest man that ever appeared on the theater of our world—or were even one of the highest intelligences in heaven to be invested with a portion of the attribute of omniscience; could he penetrate, at one glance, over all that hemisphere of our globe on which the sun shines, and, at the next glance, survey the other hemisphere which is enveloped in darkness; could his eye pierce into the secret chambers of every habitation of human beings, in every city, and town, and village, and especially into those haunts where crimes are veiled by the shades of night from every human eye; could he behold at one glance all the abominations that are hourly perpetrating in every region of the world—the pagan worshippers in Thibet and Hindostan, performing

their cruel and execrable rites—the wheels of Juggernaut crushing to death its wretched devotees—the human victims which are tortured and sacrificed, to gratify the ferocity of some barbarous chief—the savage hordes of New Zealand, feasting on the flesh of their fellow-men, whom they have cruelly butchered, and drinking their blood out of human skulls—the Indians of America, tearing with pinchers the flesh of their prisoners, and enjoying a diabolical pleasure in beholding their torments—the haughty inquisitors of Spain insulting their devoted victims, in the name of the merciful Saviour, and preparing tortures, and stakes, and flames for their destruction—the assassin plunging his dagger into his neighbor's bosom—the midnight robber entering into the abode of honest industry, strangling its inmates, and carrying off their treasures—the kidnapper tearing the poor African from his wife and children, and native land—the unfeeling planter and overseer lashing his degraded slaves—tyrants and persecutors dragging “the excellent ones of the earth” to prisons, to dungeons, and to gibbets—the malevolent and envious man devising schemes for the ruin and destruction of his neighbor—the mutinous crew, in the midst of the ocean, rising up against their superiors, slashing them with their sabers, and plunging their bodies into the deep—the gamester ruining a whole family by a throw of the dice—the skeptic sporting with the most sacred truths—the atheist attempting to defy the Omnipotent—the prostitute wallowing in the mire of uncleanness—the drunkard blaspheming the God of heaven in his midnight revels—numerous tribes of human beings, in every quarter of the globe, dashing out each other's brains in mutual combat—hypocritical professors of religion, harboring malice and revenge against their brethren—and thousands of other iniquitous scenes which are daily presented before the pure eyes of Omniscience; could he behold all the abominable acts of this description which are perpetrated on the surface of our globe, in the course of a single day, and were the elements under his control, for executing condign punishment on transgressors,—it is more than probable, that, before another day dawned upon the world, the great globe we inhabit would be shattered to its center, and enveloped in devouring flames. For no finite intelligence could refrain his indignation for a length of years, or could penetrate into all the reasons, why “sentence against an evil work should not be *speedily* executed;” why the murderer should not be arrested by death before his hand is lifted up to strike; why the tyrant should not be cut off before his victims are secured; and why the slave should be doomed to drag out so many long years under the rod of a relentless master. But God beholds all these actions in all their bearings and relations to the plan of his government, and in all their eternal consequences; and beholding them, he “keeps silence,” and refrains from executing immediate and deserved punishment.

This part of the divine character, when seriously considered, is calculated to excite strong emotions of admiration and wonder; and these emotions must be raised to their highest pitch, when we consider the many instruments of vengeance which are every moment wielded by the hand of the Almighty. If forbearance were owing to *impotence*, or want of means for the infliction of retributive justice, our admiration would cease. But all the elements of nature are under the immediate control of the Governor of the universe; and, in a thousand modes incompre-

hensible by us, He could make them the instruments of his vengeance to chastise a guilty world “For in his hand is the soul of every living thing, and the breath of all mankind.” Let us consider, for a little, some of those agents which lie within the sphere of our knowledge in the system of nature.

Of all the elements of nature, there is none more delightful and beautiful in its effects than *light*. “Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.” It diffuses a thousand shades of coloring over the hills, the vales, the rivers, and the boundless deep, and opens to our view the glorious hosts of heaven. Yet this delightful visitant, by a slight modification, from the hand of Omnipotence, is capable of being transformed into the most destructive element in nature. Light flies from the sun at the rate of 200,000 miles in a second of time; and it is owing to its particles being almost infinitely small, that we feel no inconvenience from their rapid velocity. But, were the Creator to condense several millions of these particles into one, or impel them with a still greater velocity, the solid crust of our globe would be perforated and shattered in every point by this celestial artillery, and its inhabitants would soon be battered to atoms.

Again, the *atmosphere* which surrounds us, and in which we live and breathe; which contains the principles of life; which fans us with its gentle gales, and wafts to our ears the harmonies of music—is capable of being converted into an instrument of terror and destruction. It is composed chiefly of two different ingredients; one of these is the principle of flame,—and if the other ingredient were extracted from the atmosphere, and this principle left to exert its native energy without control, instantly the forests would be in a blaze; the hardest metals, and the most solid rocks, would melt like wax; the waters of the ocean would add fuel to the raging element; and, in a few minutes, the whole expanse of our globe would be enveloped in one devouring flame.

Again, the globe on which we reside is whirling round its axis every twenty-four hours, and is carried round the sun with a still greater velocity. Should that Almighty arm which first impelled it in its career, cause these motions suddenly to cease, mountains would be tumbled into the sea, forests torn up by their roots, cities overthrown and demolished, all nature would be thrown into confusion, and terror and destruction would overwhelm the inhabitants of the world.—Not only the stopping of the earth's motions, but even a new direction given to its axis of rotation, would be productive of the most fatal effects. The earth's axis at present is directed to certain points of the heavens, from which it never deviates, but in a very small degree; but, were the hand of Omnipotence to bend it so as to make it point in a different direction, the ocean would abandon its present bed, and overflow the land; and a second universal deluge would overwhelm all the monuments of human grandeur and sweep the earth's inhabitants into a watery grave.

Again, not only the elements which immediately surround us, but even celestial bodies which are just now invisible to our sight, and removed to the distance of a thousand millions of miles, might be employed as ministers of vengeance.—There are at least a hundred *comets* connected with the solar system, which are moving in all directions, and crossing the orbits of the earth, and the other planets. Were the orbit of one of these bodies, in its approach to the sun, to be

bent in a direction to that of the earth, the most alarming phenomena would be exhibited in the heavens. A ruddy globe, larger in appearance than the moon, would first announce terror to the inhabitants of the earth—every day this terrific object would increase in size, until it appeared to fill the celestial hemisphere with its tremendous disc;—the light of the sun would be eclipsed—the stars would disappear—the ocean would be thrown into violent agitation, and toss its billows to the clouds—the earth would “reel to and fro, like a drunkard”—and universal alarm and confusion would seize upon all the tribes of the living world. At length, this tremendous orb would approach with accelerated velocity, and, striking the earth with a *crash*, as if heaven and earth had burst asunder, would shiver the globe into fragments, and forever exterminate the race of man.

It will at once be admitted, by every one who acknowledges the incessant agency of a Supreme Being in the movements of the universe, that any one, or all of these effects combined, are within the compass of Omnipotence; and not only so, but they might all be accomplished with terrific energy in the course of a few moments. If puny man, by his mechanical dexterity, can suddenly stop a stupendous machine which he has put in motion—if he can impel red-hot balls at the rate of 500 miles an hour—if he can extract the oxygen from a small portion of the atmosphere, and cause it to set on fire the hardest metallic substances—we cannot doubt for a moment, that, with infinitely greater ease, the Almighty could stop the earth in its career, separate the component parts of the atmosphere, set on fire the foundations of the mountains, or impel the blazing comet toward the earth, to crush it to atoms. That God has been a constant spectator of the wickedness of man for four thousand years; that he has, during all that period, wielded in his hands so many terrific ministers of vengeance; and that he has hitherto refrained from executing deserved punishment on the workers of iniquity—is, therefore, a striking evidence that his mercy is infinite, and that he is “long-suffering and slow to anger, not willing that any should perish, but that all should come to repentance.”

It would, however, be a most unwarrantable conclusion, from this circumstance, to imagine that God beholds with indifference the scenes of iniquity that are hourly presented before him.—In order to show that he is not an unconcerned spectator of the ways of men, and that the instruments of punishment are always in his hand, he sometimes “cometh out of his place, to punish the inhabitants of the earth for their iniquity,” and displays the holiness of his nature, by “terrible things in righteousness.” In such visitations, “his way is in the whirlwind and the storm; clouds and darkness are round about him; a fire goeth before him, and burneth up his enemies round about; the stormy winds are his messengers, and flames of fire his ministers; the clouds pour out their waters; the sky sends forth a sound; the voice of his thunder is in the heavens; his lightnings enlighten the world; the earth quakes and the people tremble.” The *hurricane*, which tears up whole forests by the roots, and tosses them about as stubble, which levels the loftiest spires with the ground, and dashes the stately ships against each other, until they are broken into shivers, and plunged into the deep; the *lightnings*, which fill the atmosphere with their blaze, which shatter the strongest buildings, and strike whole herds of cattle into a lifeless

group; the *pestilence*, “which walketh in darkness,” and cuts off thousands of its victims in a day; the *volcano*, belching forth rivers of fire, causing surrounding cities to tremble, and sending forth its bellows over a circuit of a thousand miles; these, and many other agents which are in operation in the system of nature, are experimental proofs of the dreadful energy of those ministers of destruction, which are constantly under the superintendence of the Almighty, and of his occasionally using them for the purpose of chastising the nations for their iniquities.

In particular, the *earthquake* is one of the most terrible and destructive instruments of vengeance. In the year 1755, the shock of an earthquake was felt at Lisbon, which leveled to the ground more than half of that populous city, and buried fifty thousand of its inhabitants in the ruins. The shock extended its influence over an extent of four millions of square miles; and therefore, it is easy to conceive, that, had a little greater impulse been given to the physical agents which produced this terrible effect, the solid globe on which we stand might have been convulsed to its center, and all its inhabitants crushed to death, amidst the universal ruin.

We have also an experimental proof, that there are physical principles in the constitution of our globe, sufficient to give it a shock throughout every part of its solid mass, and that such a shock, at one period, it actually received. When the wickedness of man became great upon the earth, “when every imagination of the thoughts of his heart was only evil continually,” the fountains of the great deep were broken up, the cataracts of heaven were opened, and the whole solid crust of our globe received such a shock as rent the mountains asunder, and hurled them into the plains; the effects of which are still visible, in every Alpine district, and in the subterranean caverns of the earth. Of all the millions of the race of Adam that then existed, only eight individuals, after having been tossed for seven months on the tremendous billows of a boundless ocean, survived, to tell to their posterity the tidings of this universal wreck. The dreadful scenes of horror and consternation which must have been presented at this awful crisis; the stupendous forces which must have been in operation in the atmosphere above, and in the foundations of the earth beneath, and the tremendous clash of elemental war which must have ensued, throughout every region of earth, air, and sea,—it is beyond the power of the human imagination to depict, in all their terrific grandeur. But we have every reason to conclude, that the bottom of the ocean was lifted up to the level of the loftiest mountains, that disruptions of the mountains and of the densest rocks ensued, that dreadful explosions resounded throughout the whole expanse of nature, and that the mighty waters hurled their billows with resistless fury in every direction, rolling immense rocks and forests from one continent to another, and whirling the wrecks of different regions to the opposite extremities of the globe.

Were it at any time the intention of the Almighty to inflict deserved punishment on a particular district, or class of men, without deranging the whole structure of our globe, we have also an experimental proof how easily this could be effected, even without infringing the established laws of nature. He has only to condense the powerful energies of the electrical fluid in a large cloud, and to dispatch it on the wings of the wind, to discharge its thunderbolts on any particular city, or mountain, or plain,—and the work of de-

struction is instantly accomplished. A striking instance of this kind happened, in the year 1772, in the island of Java, in the East Indies. On the 11th of August, at the dead hour of night, a bright cloud was observed covering a mountain in the district of *Cheribon*, and at the same moment several reports were heard, like those of a cannon. The people who dwelt on the upper parts of the mountain not being able to fly with sufficient swiftness, a great part of the cloud, about nine miles in circumference, detached itself under them, and was seen at a distance, rising and falling like the waves of the sea, and emitting globes of fire so luminous, that the night became as clear as day. The effects of this dreadful explosion were astonishing. Everything was destroyed for twenty miles around. The houses were demolished; the plantations were buried in the earth; vast numbers of goats, sheep, and horses, and 1500 head of cattle were destroyed; and above two thousand human beings were in a moment plunged into the gulf of eternity.\* "With God is terrible majesty. Who can stand before his indignation? who can abide in the fierceness of his anger? The mountains quake before him; the hills melt, and the earth is burned at his presence."—"Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him."

Thus it appears, that God is not an unconcerned spectator of the ways of men—that he has every moment at his command the most destructive elements of nature—and that we have abundant proofs that these destructive elements have been occasionally used, for inflicting condign punishment on the workers of iniquity. Notwithstanding these resources of vengeance, we find, by experience, that his mercy is exercised, from year to year, and from century to century, toward a world, the majority of whose inhabitants are daily trampling under foot his sacred institutions, and his holy laws. The instances which occur, of the devastations of the hurricane, the thunder, the volcano, the earthquake, and the pestilence, are comparatively few, and seem intended chiefly to arouse the attention of thoughtless and ungrateful man; to prevent him from running to the extreme of wickedness; and to convince him that the Most High "ruleth in the kingdoms of men," and that "verily there is a God who judgeth in the earth." Hence we may perceive the striking emphasis of the language of the inspired writers:

\* In this, and the other illustrations of this subject stated above, I consider the Divine Being as the grand agent in directing the operations of the elements, but without infringing those general laws which are found to operate with undeviating constancy in the system of the universe. To explore the manner in which these general laws are directed to produce certain specific effects, in reference to particular regions and tribes of mankind, must obviously be beyond the limits of our faculties; unless we could enter into all the designs of the Eternal Mind, when he gave birth to the universe, and arranged its elementary parts; and unless we could take a comprehensive view of the remotest tendencies of the elements of nature, and the times and circumstances in which they shall produce a specific and extraordinary effect. All these tendencies and circumstances were before the mind of the Eternal Jehovah, when he established the plan of his moral government; and, therefore, whatever events may occur in the physical system, must be considered as the accomplishment of his moral purposes, in reference to the moral agents he has created. It would be presumptuous in so limited a being as man, to determine, in every case, what is the precise moral reason of the extraordinary destructive effects of physical agents. We can only say, in general, that they are connected with the sin and depravity of man. But, at that solemn day, when the reasons of the divine dispensations shall be laid open, it will perhaps be found, that such uncommon and alarming effects were the punishment of aggravated transgressions, the peculiar malignity and tendency of which were removed, in a great measure, beyond the sphere of general observation.

"The Lord is *slow to anger*," and yet "*great in power*."

This display of the exercise of perfect self-command in the Divine mind, is, therefore, calculated, as well as his wisdom and goodness, to inspire us with emotions of reverence, admiration, and love. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. As the heaven is high above the earth, so great is his mercy toward them that fear him. Bless the Lord, O my soul, and forget not all his benefits."

## SECTION VI.

### OF THE RECTITUDE OF THE DIVINE CHARACTER.

ANOTHER perfection in the character of God, which is calculated to inspire confidence and affection, is his *Justice*, or, the *Rectitude* of his nature.

The rectitude of the Divine Being, in its most extensive sense, consists in doing that which, in all cases, is *right*, upon the whole; or, in other words, that which will have the greatest tendency to promote the order and happiness of his universal empire. It includes under it, the idea of *distributive* justice, which consists in rewarding the good, and punishing the bad, according to equitable laws, calculated to produce harmony and happiness throughout the whole intelligent system. This perfection of the Deity may be considered as a branch of his general *benevolence*, which appears to be the source of all his moral attributes, and the spring of all his actions. The display of his natural and moral perfections, and the general happiness of the intelligences which exist throughout his immense and eternal empire, appear to be the great objects in view, in his moral government of the universe: and, in order to secure these objects, it is requisite that justice be impartially administered, according to the eternal rules of rectitude, and that "every one be rewarded according to his works."

That this attribute is possessed by the Divine Being, in the highest degree, appears from the following considerations. He exists, and has always existed, completely *independent* of all his creatures; he is in the actual possession of boundless felicity, which no other being can interrupt; and is consequently liable to no evil, nor diminution of enjoyment. He is *omnipotent*, and therefore can accomplish whatever he pleases, and can effectually prevent whatever might detract from his happiness, or disturb the order of his government. He has, therefore, nothing to fear from any other being, and can desire nothing from his creatures to increase his felicity. Consequently, *no possible motive or temptation can exist*, to induce him to inflict an act of injustice on any of the intellectual beings he has formed. Injustice, among men, proceeds either from want of intelligence to discriminate between what is right and wrong; from want of power to bring their purposes into effect; from the fear of some evil or disadvantage which may arise from the impartial distribution of justice; from the idea of some imaginary good of which they might be deprived; from some mental defect incident to the present state of humanity; from some prejudice against the individuals toward whom justice ought to be administered; or from the indulgence of some cruel and depraved dispositions. But none of these causes or motives can exist in the mind of the All-perfect and infinite Creator. His comprehensive eye takes

In, at one glance, all the circumstances, even the most minute, on which a righteous decision depends; he is no "respector of persons;" he can indulge no malevolent dispositions; he can expect no accession of enjoyment from an act of injustice; he has nothing to fear from the execution of his decisions; his power is all-sufficient to bring them into full effect, at the time, and in the manner, which is most conducive to the happiness of the universe; and his benevolence, which is displayed throughout all his works, effectually prevents him from withholding good, or inflicting evil, beyond the desert of the subjects of his government.

This character of the Deity is amply exhibited and confirmed in the declarations of Sacred Scripture, where it is asserted, that "He is a God of truth, and without iniquity; just and right is he." "Thou art just," says Nehemiah, "in all that is brought upon us; for thou hast done right, but we have done wickedly." "Shall mortal man be more just than God? Surely God will not do wickedly, neither will the Almighty pervert judgment. Wilt thou condemn Him that is most just? Is it fit to say to a king, Thou art wicked; or to princes, Ye are ungodly? How much less to him who accepteth not the persons of princes, nor regardeth the rich more than the poor?"—"The righteous Lord loveth righteousness; he shall judge the world in righteousness; he shall minister judgment to the people in uprightness. Justice and judgment are the foundation of his throne. The Lord our God is righteous in all his works which he doth." "I am the Lord who exercise judgment and righteousness in the earth." "God is not unrighteous to forget your work and labor of love which ye have showed toward his name.—Great and marvelous are thy works, Lord God Almighty; *just and true* are thy ways, thou King of saiths." The equitable laws which he has promulgated to his creatures; the justice he requires to be exercised by one man to another; his promises of reward, and his threatenings of punishment; and the impressive judgments which he has executed on individuals, on nations, and on the world at large, all bear testimony to the existence of perfect rectitude in the divine character.

But, although Scripture and Reason combine in attesting the immutable justice of God, we are unable, in many instances, to trace the display of this perfection in his dispensations toward the inhabitants of our world. This is owing, in part, to the false maxims by which we form a judgment of his procedure; to the limited views we are obliged to take of the objects of his government; to the want of a comprehensive knowledge of the whole plan of his dispensations, and the ends to be effected by them; to the limited views we have acquired of the whole range of his universal dominions; and to our ignorance of the relations which may subsist between our world and the inhabitants of other provinces of the divine Empire. We behold many of "the excellent of the earth," pining in the abodes of poverty, and almost unnoticed by their fellow-men; while we behold the wicked elevated to stations of power, and encircled with riches and splendor. From a false estimate of true enjoyment, we are apt to imagine, that misery surrounds the one, and that happiness encircles the other; and that there is an apparent act of injustice in these different allotments; whereas, God may have placed the one in the midst of worldly prosperity as a punishment for his sins, and the other in obscurity, as a stimulus to the exercise of virtue. We behold a

man of piety and benevolence falling before the dagger of an assassin, who escapes with impunity: we are startled at the dispensation, and confounded at the mystery of providence, and are apt to exclaim, "Is there not a God that judgeth in the earth?" But, we are ignorant of the relation which such an event bears to the general plan of the divine government—of the links in the chain of events which preceded it, and of those which shall follow in its train. We are ignorant of the relation it bears to particular families and societies, or to the nation at large in which it happened, and even to all the nations of the earth. An event apparently trivial, or mysterious, or, according to our views, unjust, may, for aught we know, form an essential link in that chain of events which extends from the commencement of time to its consummation, which runs through a thousand worlds, and stretches into the depths of eternity. We all know, that some of the most appalling scenes of terror and destruction have often proceeded from an apparently trivial accident, and that events of the greatest importance have originated from causes so inconsiderable as to be almost overlooked. The British and Foreign Bible Society, which now engages the attention of the whole mass of the Christian world, and whose beneficent effects will soon extend to the remotest corners of the world, derived its origin from a casual conversation between a few obscure individuals, on the subject of distributing the Scriptures. And the apparently trivial circumstance, of observing that a certain mineral substance, when left free to move itself, uniformly points toward the north, has been the means, not only of the knowledge we have acquired of the different regions of our globe, but of imparting to millions of mankind incalculable blessings, which will descend to their posterity to the latest generations.

Hence it appears, that, in our present circumstances, we are altogether incompetent to form a correct judgment of what is just or unjust in the present dispensations of the Almighty, unless we could survey, with the eye of a seraph, the ample plan of the divine government,—the whole chain of God's dispensations toward our race,—the numerous worlds and beings over which his moral government extends,—the relation which the events now passing among us bear to other moral intelligences, either as subjects of contemplation, as warnings of the danger of apostasy from God, or as motives to universal subjection and obedience,—and the connections, bearings, and dependencies of the whole of that moral system which embraces unnumbered worlds, and constitutes one grand and boundless empire, under the government of the Creator. Even then, with the eye and the mind of a finite intelligence, we should occasionally meet with events which would surpass our comprehension, and be altogether inexplicable, on the grounds of the knowledge we had previously acquired, and should still be constrained to exclaim, "O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

But although "clouds and darkness" at present hang over the ways of the Almighty, so that we cannot, in every instance, perceive the rectitude of his procedure, we may rest satisfied that "justice and judgment are forever the foundation of his throne;" and we are assured, by the Sacred Oracles, that a period is approaching, when the mystery of Providence will be unfolded, and when all its dark and perplexing events, in refer-



ence to this world, will be explained to the full conviction of all its assembled inhabitants. For "God hath appointed a day in which he will judge the world in *righteousness* by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Then "the secrets of all hearts" shall be disclosed, and every man rewarded "according to his works;" for, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Then it will be clearly perceived, that "verily there is a reward for the righteous, and that there is a God that judgeth in the earth."—Then the rectitude of Jehovah, in every part of his moral administration, will shine forth in all its luster; a visible and everlasting distinction will be made between the righteous and the wicked, and the whole intelligent creation will plainly discern between "him that served God, and him that served him not."

In the meantime, God has not left himself without a witness to the impartiality of his justice in his allotments toward men, in that he has invariably connected *misery* with the *violation of his laws*, and *happiness* with the *observance of them*. However different the allotments of mankind may be, in regard to wealth, honor, or station, it holds invariably true, that "there is no peace," or substantial happiness, "to the wicked;" and that "the man is *blessed* who fears the Lord, and delights in his commandments."\*—Place a man on the highest pinnacle of earthly grandeur, and let him indulge in schemes of ambition, avarice, pride, revenge, cruelty, and other violations of the divine law, and he may as soon attempt to stop the sun in his course, as to expect substantial enjoyment while he continues in the indulgence of such malevolent passions. Place another in the most obscure abode of human life, and let him exercise piety, benevolence, humility, and every other Christian temper; and he will enjoy a peace, an equanimity, and a portion of happiness, which the wicked can never possess, and which the wealth of the world can neither give nor take away. Hence it is, that we behold so many instances of disgust at life, and of self-destruction, among those who are elevated to stations of power, and surrounded with every kind of sensitive enjoyment.—This consideration, of itself, should silence every murmur that is apt to arise at the dispensations of God's providence, and convince us that "he is righteous in all his ways, and holy in all his works."

On the whole, then, it appears, that the justice of God has a tendency to inspire us with confidence, and love, and joy, no less than his mercy and benevolence. Were it not for this perfection of the divine character, omnipotence might become a most terrific and tremendous attribute of the Deity. We should have no motive but that of *fear* to stimulate us to obedience; we should feel no security against danger, and distress, and the perpetual recurrence of spectacles of vengeance, and, in the course of ages, the spacious universe might be transformed into an immense region of "lamentation, and mourning, and woe." Were it not for this perfection, the benevolence of the Deity would degenerate into weakness and imbecility. Wicked men, and other depraved intelligences, presuming on freedom from impunity, and their diabolical passions acquiring strength and vigor, by long exercise, would carry misery and destruction in their train, wherever they ex-

erted their energies; and would interrupt and ultimately destroy the harmony and felicity of the intelligent universe. But, while we recognize the rectitude of the divine character as an immutable attribute of Deity, we can look forward with confidence through all the revolutions of time, and to all those eternal scenes which shall succeed the demolition of the present system of things, fully assured, that God is the universal Protector of his unnumbered offspring—that his power will never be interposed to inflict an act of injustice—that no intelligent being will ever suffer a punishment beyond his desert—and that no happiness which his benevolence has devised, and his word has promised, will ever be withheld from those "who put their trust in his name, and hearken to the voice of his commandments."

Thus I have endeavored to show, that *love to God*, which is the first principle of the moral law, is founded upon the natural and moral perfections of the Deity—that the attributes of *omnipotence, wisdom, goodness, mercy, forbearance, and justice*, are calculated to excite this noble affection to the highest degree in the minds of all holy intelligences. I might also have illustrated this subject from considerations drawn from the infinity, the eternity, the immutability, the holiness, and veracity of God. But the illustrations already stated, will, I presume, be sufficient to demonstrate, that this affection, in conjunction with all its kindred emotions, ought to occupy the highest place in the human heart, and in the minds of all created intelligences.

It may, perhaps, be insinuated by some, that the preceding illustrations have been carried to a greater length than the nature of the subject required—and it is readily admitted, that the mere logical argument did not require so extended illustrations. Every person who knows the meaning of the terms made use of, will at once admit, that, since God is a Being possessed of almighty power, infinite wisdom, boundless benevolence, mercy, forbearance, and perfect rectitude—he ought to be loved affectionately and supremely. But such general and metaphysical reasoning, though perfectly conclusive and incontrovertible, possesses but a slender influence over the mind, in exciting it to the cultivation of holy affections. For the sake of *impression*, it is essentially requisite, that the various *manifestations* of divine perfection should be presented to the view, in order that the mind may have a tangible train of thought before it, to stimulate its activities, and its religious emotions. General views and reasonings on any subject, and especially on the subject of religion, produce a very slight impression on the majority of mankind. It is not owing so much to the want of conviction of the truth of certain important propositions in religion, that divine truths take so slender a hold of the mind, as to the want of those *definite* and *impressive* conceptions which can be acquired only by a minute and attentive survey of the works and the dispensations of God. And, in this point of view, the preceding illustrations, had the limited nature of the present work permitted, might have been prosecuted to a much greater extent.

I might also have illustrated this subject from a consideration of *the relations* in which God stands to us, and to all his creatures. He is our *Creator*, and we are the workmanship of his hands. He formed our bodies, and he sustains our spirits.—His physical energy is felt by us every moment, in making our hearts to beat, and our lungs to play, and in impelling the crimson fluid which circulates in our bodies, through a thousand dif-

\* Psal. cxii. 1

ferent tubes. To him we are indebted for life, and all its comforts; and for all the powers, capacities, and privileges, which dignify our nature, and exalt us above the lower ranks of existence. He is our *Preserver* and bountiful *Benefactor*, who "sustains our souls in life," who supports the course of nature, in its diversified movements, and "daily loads with his benefits." To his superintending providence we are indebted for the food we eat, the water we drink, the clothes we wear, the air we breathe, the light which cheers us, the splendors of the sun, the milder radiance of the moon, the magnificence of the starry sky, the rains and dews which fertilize the soil; the earth, with its riches and abundance; the trees, plants, and waving grain, which enrich our fields; the flowers which deck the meadows, the beautiful and magnificent coloring which is spread over the terrestrial landscape, the succession of day and night, and the vicissitude of the seasons. In short, to him we are indebted for all the objects and movements around us, which render our abode on earth convenient, desirable, and productive of enjoyment.

He is our *Father*, and we are his children. He watches over us with a tender care; and, "as a father pitieth his children, so the Lord pitieth them that fear him." This tender and indissoluble relation binds us to him by the strongest ties, and is calculated to excite the most ardent filial affection and gratitude. He is our *Sovereign* and *Lawgiver*, and we are his subjects; and all his laws are framed on the principles of eternal and immutable rectitude, and are calculated to promote the harmony and happiness of the whole intelligent creation. He is our *Master*, and we are his servants, and "his commandments are not grievous." He is our *Friend* in adversity, our *Protector* in danger and in distress; our *Instructor*, who has imparted to us knowledge and understanding; and our *Redeemer*, who "spared not his own Son, but delivered him up for us all," that we might be rescued from the gulf of depravity and ruin, and exalted to a state of consummate felicity. In fine, he is that being who is the inexhaustible fountain of light of life, and of joy to all beings—on whom depend all our future prospects in this world, and all the transporting scenes to which we look forward in an interminable state of existence.—All these, and many other relations, in which we stand to the God of heaven, demonstrate, that supreme love to this beneficent Being, is the first and highest duty of every rational creature; and they present the most powerful motives to stimulate us to its exercise. But, to illustrate these topics, in minute detail, would be inconsistent with the limited plan of the present work; and it is the less necessary, as several of them have already been brought into view, in the course of the preceding illustrations.

## SECTION VII.

### MODES IN WHICH LOVE TO GOD IS DISPLAYED.

I SHALL now offer a remark or two on the nature of this sublime affection, and the manner in which it ought to be manifested. Love to God is not a single and solitary affection in the human breast, which evaporates in a few transient and undefined emotions; but is the spring of every holy activity, and is intimately connected with every virtuous emotion, with every pious sentiment, with

every religious requirement, with every sensitive enjoyment, with our present comforts, and our future and eternal prospects.

It includes in it, *complacency, or delight in the character and administration of God*. Viewing him as a self-existent and eternal Being,—filling immensity with his presence, launching innumerable worlds into existence, upholding them all by the "word of his power," and superintending the minutest concerns of all his offspring, from the loftiest seraph, through all the inferior gradations of existence, to the smallest animalcula,—the mind feels the most delightful emotions, in regarding the happiness of the universe as *perfectly secure* under his physical and moral administration. Contemplating his bounty to angels and to men, to the birds of the air, the fishes of the sea, and the numerous tribes which traverse the surface of the land,—his mercy toward our fallen race,—his long-suffering and forbearance toward wicked nations and individuals,—his faithfulness in the accomplishment of his promises and threatenings,—and the unerring rectitude of his dispensations toward all his creatures,—the mind feels supreme approbation and complacency in his attributes, purposes, and administrations; beholding in his character an excellence and amiableness, a moral dignity and grandeur which is not to be found in any created intelligence. Even in reference to those acts of his government which appear dreadful and appalling—in the volcano, the earthquake, the thunders, the hurricane, the tempest, and the doom of the impenitent, its approbation and complacency are not withheld, convinced that perfect rectitude is the rule of his procedure, and that his righteousness will one day be brought to light before an assembled world.

Love to God includes *admiration of his wonderful works*. The man whose affections are directed to the Supreme Intelligence is not an indifferent spectator of the manifestations of Deity. He beholds the magnificent canopy of heaven daily moving around him in silent grandeur; his eye penetrates beyond the apparent aspects of the twinkling luminaries which adorn it, and surveys the hand of the Almighty wheeling stupendous globes through the immeasurable regions of space, and extending his operations throughout unnumbered systems, dispersed over the boundless expanse of the universe. He beholds the great globe on which he is placed, impelled by the same omnipotent arm, prosecuting its course through the depths of space, and circling around the sun, to bring about the revolutions of the seasons. He contemplates the vast ranges of mountains that stretch around it—the mass of waters in the mighty ocean, and its numerous tribes of animated beings—the "dry land," with all its furniture and inhabitants—the vast caverns, chasms, and shattered strata which appear in its interior recesses—and the atmosphere with which it is surrounded, with the clouds, the lightnings, and the tempests which diversify its aspect. He traces the footsteps of the Almighty in his moral administration—in the deluge which swept away the inhabitants of the antediluvian world—in the burning of Sodom, the dividing of the Red sea, the thunders and lightnings of Sinai—the manifestation of the Son of God in human flesh; his sufferings, death, resurrection, and triumphant ascension—in the propagation of the gospel in the face of every opposition, in the rise and fall of empires, the dethronement of kings, the battles of warriors, and the convulsions of nations. And, while he contemplates such objects and operations, his *admiration* is excited by the incom-

prehensible knowledge displayed in the contrivance of the universe, the boundless benevolence which extends over all these works, and the omnipotent power by which all the mighty movements of Creation and Providence are effected.—And, while he admires, he is filled with strong emotions of *reverence* of the glorious perfections of that Being, whose mighty hand conducts those stupendous movements, and he feels the full force of the impressive exhortation of the psalmist, “Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him: for his sake, and it was done; he commanded, and it stood fast.” Even the abstract conceptions we have of the *immensity* of the Divine Being, by which he is present in every part of infinite space—the *eternity* of his duration, and the range of his *omniscience* which embraces an intimate knowledge of the thoughts, the purposes, and the actions of all creatures; are calculated to overpower the mind with emotions of veneration and awe, blended with feelings of affection and delight at the recollection of the relation in which we stand to this glorious Intelligence.

Again, Love to God includes *Humility* and self-abasement in the divine presence. There is no disposition which appears more incompatible with supreme affection for the Creator than pride, haughtiness, and arrogance. “God resisteth the proud.” Even “a proud look” is declared to be an “abomination” in his sight. And, if the indulgence of pride be inconsistent with the love of God, humility must be regarded as one of its essential and distinguishing accompaniments. When a man who loves God reflects on his *condition and character*—that he is a creature who derived his existence from a superior Being, to whom he is indebted for all his powers and faculties, and by whose power and mercy he is every moment preserved in existence; when he considers his *station in the universe*—that he is only like an atom in the immensity of creation, when compared with the innumerable beings which people its wide domains—that he stands near the lowest part of the scale of intelligent existence, and that “all the inhabitants of the earth are as grasshoppers” before Him who sits on the throne of the heavens; when he recollects that he has apostatized from the God who made him, that he is guilty of innumerable violations of his righteous laws, and stands condemned at the bar of Him “who is of purer eyes than to behold iniquity;” when he contemplates the circumstances in which he is now placed in consequence of his transgressions—the pains, diseases, poverty, bereavements, and reproaches, to which he is subjected; the storms, and tempests, and elemental war to which he is exposed; the degradation which awaits his body at the hour of dissolution and in the mansions of the tomb; and the ignorance, the errors, and follies into which he has fallen;—when he considers that “lowliness of mind” is a characteristic of the most exalted of created intelligences, who “vail their faces” in the divine presence, and cheerfully extend their benevolent regards to the meanest human being who is an “heir of salvation;” and, above all, when he reflects on the ineffable grandeur of that Being before whom “all nations are as the drop of a bucket,” he is convinced that pride is the most unreasonable principle that can exist in the human breast, and that the most profound *humility* ought forever to characterize his thoughts and actions, both in the presence of God, and before the eyes of men. On such a character only will “the High and Lofly One who inhabits eternity,” look with com-

placency, and in such a heart alone can the love of God be expected to reside in all its generous and noble exercises. Such a disposition, mingling with all the other benevolent affections, will render them sweet and delightful: it will render us amiable in the eyes of our fellow-men; it will secure us against all the wretched effects and boisterous passions which flow from haughtiness and pride; it will mitigate the sorrows, the perplexities, and anxieties to which we are subjected in our earthly pilgrimage; it will enable us to preserve our minds tranquil and serene amidst the provocations, the affronts, and the contentions to which we are exposed in our intercourses with general society, and will prepare us for associating with the inhabitants of that happier world, where seraphic love, profound reverence of the Divine Majesty, and profound humility, mingle with all their intercourses and employments.

*Resignation* to the providential dispensations of the Almighty is another manifestation and accompaniment of love to God. To be habitually discontented, and to murmur and repine under the allotments of his providence, must obviously appear to be inconsistent with sincere and ardent affection for the Supreme Disposer of events. Resignation to the will of God is the duty of every intelligent creature toward the Creator; and in proportion to the degree in which this principle exists, will be the happiness of the intellectual being that exercises it. Angels are perfectly happy, because they are perfectly submissive to the will of their Creator—being fully contented with the station allotted them in the universe, and completely resigned to all the future services and allotments which Infinite Wisdom has ordained. Wherever pure affection toward God actuates the mind among the inhabitants of our world, it produces a disposition similar in kind, though inferior in degree, to that which animates the breasts of the cherubim and the seraphim in the regions of bliss.

He, who is actuated by this noble principle, regards every providential event as the appointment of his Father in heaven. The devouring flames may consume his habitation to ashes, and scatter his treasures to “the four winds of heaven;” the ship in which his wealth is embarked may be dashed against the rocks, and sink “as lead in the mighty waters;” his friends may forsake him in the season of his deepest anxiety and distress; the wife of his bosom, whom he tenderly loved, may be snatched from his embrace by the cold hand of death; his children, dearer to him than his own soul, may fall victims, one after another, to some pestilential disease, and be forever removed from his sight to the “land of deep forgetfulness;” his familiar friend in whom he trusted may “lift up his heel against him,” and load him with unmerited reproaches; his own body may be chastened with sore pain and loathsome disease; a fall from a horse may break the bones of his leg, and render him lame for life; a random blow may bruise his eye-balls, and deprive him of all the entertainments of vision; he may be stretched for many long years on the bed of languishing; his country may either be ravaged and laid waste by destroying armies, or rains and inundations may sweep away the produce of his fields. But under all such calamities, he bows with submission to the will of Him “who rules in the whirlwind and directs the storm;” not because he has fortified his mind with a stoical apathy and indifference toward the evils of life; not because he is incapable of feeling the evils he is doomed to suffer; for he may feel them in the acutest degree, even

while he exercises full resignation; but he is resigned, because he feels assured that they are the appointment of his Almighty Friend—that they are parts of the plan of unerring wisdom—that they are intimately connected with the whole chain of providence that runs through his present existence—that they are intended, in the scheme of infinite benevolence, to promote his happiness in a way which his limited faculties are unable at present to comprehend—and that they have a bearing on the scenes and enjoyments of the eternal world. And therefore, under the pressure of his most painful feelings, he is enabled to adopt the triumphant language of the prophet, “Although the fig-tree shall not blossom, neither fruit be in the vine; the labor of the olive fail, and the fields yield no meat; the flock be cut off from the fold, and there be no herd in the stall; yet will I rejoice in the Lord, I will be glad in the God of my salvation.” While others murmur and rage, and toss themselves like a wild bull in a net, and curse the supposed authors of their calamities, he is enabled to “possess his soul in patience,” convinced of the rectitude of the divine dispensations; and thus displays a nobleness of mind, and a heroism which is “above all Greek, above all Roman fame.”

Again, Love to God comprehends *Gratitude* for the benefits he bestows. Gratitude is that particular modification of love which flows out toward God, considered as the Author and Bestower of all felicity: it is love excited by kindness communicated from benevolent motives. It is one of the most natural and obvious manifestations of that general principle which I have been hitherto illustrating; for ingratitude is altogether inconsistent with love to a benefactor. In order to kindle this amiable affection into a lively flame, the person in whose bosom it glows endeavors to take a minute and expansive survey of the “loving-kindness of God,” and of the countless variety of benefits he is continually receiving. He feels grateful to God for his existence, for the powers and capacities with which he is endowed, for the rank which he holds in the scale of terrestrial existence; in being raised above the clods of the valley, and furnished with faculties superior to the beasts of the forest and the fowls of heaven. He feels grateful that he was brought into existence in a Christian land, and in civilized society; that the “glad tidings of salvation” have reached his ears; that “God so loved the world, that He gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life,” and that every enjoyment requisite for his present and future happiness is secured through this plan of divine benevolence. But he does not rest satisfied with vague and general views of these important benefits; he contemplates the degradation into which sin had plunged him, the greatness of the misery from which the love of God has delivered him, the moral perfection of his nature to which he is now training, the serenity of mind he experiences in the practice of the divine precepts, the security he feels for his present and future safety under the protection of Omnipotence, the “strong consolation” under the evils of life which the promises of God lead him to expect, the victory over death of which he is secured “through Christ Jesus his Lord,” the resurrection of his body at the close of time, the “new heavens and the new earth” to which he is destined at the dissolution of this sublunary system, the alliance into which he is brought to the angelic tribes and other pure intelligences, his moral capacity for associating with every holy

being in the universe, and the endless succession of transporting scenes which will burst upon his view through the ages of eternity. While contemplating these high privileges, in all their bearings and varied ramifications, emotions of affection and gratitude arise in his breast which can only be expressed in the language of elevated devotion.

“O how shall words with equal warmth  
The gratitude declare  
That glows within my ravish'd heart!  
But Thou canst read it there.”

“Bless the Lord, O my soul! and all that is within me bless his holy name. Give thanks to the Lord, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, and crowneth thee with loving-kindness and tender mercies.”

Nor does he feel less grateful to God for his kindness as displayed in the material world, and in the ordinary course of his providence. He feels grateful for these scenes of sublimity and beauty with which the visible universe is adorned—for the sun when he ascends the vault of heaven, and diffuses his radiance over the mountains and the vales—for the moon, when she “walks in brightness” through the heavens, and cheers the shades of night—for the planets, while they run their ample rounds, and evince, by their magnitude and motions, the eternal omnipotence of their Maker—for the innumerable host of stars, which unite their splendors to adorn the canopy of the sky, and display the riches, and grandeur, and boundless extent of God’s universal kingdom—for the light, which darts with inconceivable rapidity from the celestial luminares, and diffuses a thousand shades of color on the terrestrial landscape—for the surrounding atmosphere, which supports the element of fire, conveys the clouds over every region, and sustains and invigorates the functions of animal life—for the variety of beautiful and majestic scenery which diversifies our terrestrial system—for the towering cliffs, the lofty mountains, and the expansive vales—for the meandering river, gliding through the fields, and diffusing health and fertility wherever it flows—for the riches which abound in the gardens, the forests, and the fields, and the mineral treasures contained in the bowels of the mountains—for the harmony of musical sounds, the mellifluous notes of the nightingale and the lark, and the melodious warblings which resound from the vales, the mountains, and the groves—for the flowers which enamel the meadows, the trees, the shrubs, and the waving grain which adorn the earth with picturesque beauty—for the animated beings which contribute to our comfort, the bee which collects for us honey from every opening flower, the sheep which yields its fleeces for our clothing, and thousands of other creatures which contribute to supply us with food, raiment, furniture, and innumerable enjoyments. In all these, and similar objects, he perceives ample reasons for elevating his soul in lively gratitude to his bountiful Benefactor.

When he turns his eyes upon himself, and considers the wonderful machinery which gives life and motion to his frame, he perceives the strongest reason for the exercise of incessant admiration and gratitude. He feels grateful for every joint of his fingers, and for every movement of his wrist, by which he is enabled with the utmost ease to perform a countless variety of manual operations essential to his comfort—for the hundreds of bones which support his animal system,

with their various articulations, and the hundreds of muscles and tendons which are interwoven with every part of the machine, which enable it to perform without the least obstruction, a thousand varied movements subservient to his health, convenience, and pleasure. He cannot walk through his apartment, nor lift his eyes to the heavens, nor move a joint of his finger, nor draw a single breath, without perceiving an evidence of the wisdom and intelligence of his Almighty Maker. He perceives, that if only one joint were wanting, or one muscle out of action, or one movement out of a thousand interrupted, he would instantly be subjected to a thousand painful sensations which would throw a gloom on every earthly enjoyment. But especially, when he reflects on the wonders of vision—the thousands of millions of rays that are every moment darting from the objects around him, crossing each other in an infinity of directions, and yet conveying to every eye a distinct perception of their colors, motions, and diversified aspects; when he reflects on the facility with which he can turn his eye in every direction, upward and downward, to the right hand and to the left, and in a moment take in the landscape of the earth and the heavens “at a small inlet which a grain might close;” when he considers the numerous and complicated movements continually going on within him—the heart, like a powerful engine in perpetual motion, impelling, with prodigious force, streams of blood through a thousand different tubes—the numerous lacteal and lymphatic vessels absorbing nutriment from the food, and conveying it through every part of this wonderful machine, when he considers that these incessant motions are, as it were, the immediate hand of the Divinity within him, over which he can exercise no control, and which are all intended to preserve his existence and minister to his enjoyment,—he cannot forbear exclaiming, in the language of grateful admiration, “How precious are thy wonderful contrivances concerning me, O God! how great is the sum of them! If I should count them, they are more in number than the sand. I will praise thee, for I am fearfully and wonderfully made!”

He does not overlook such instances of “the loving-kindness of God,” because, to some, they may appear minute and trivial. He does not contrast them with what are reckoned spiritual and more important blessings; nor attempt to institute comparisons between the beneficent operations of Omnipotence, in order to throw a certain portion of them into the shade. He considers all the operations of God from the plan of redemption for guilty men, and the mission of his Son into our world, to the minutest muscle that moves the joint of a finger, or the ray of light that darts from a flower of the field, as parts of one vast system of boundless benevolence, as essentially connected together as the links of a chain; and, in regard to himself, he views all the variety of blessings now alluded to, as one undivided stream of unbounded beneficence, commencing with the first moment of his existence, running through all the scenes and circumstances of his terrestrial existence, and expanding into the unfathomable ocean of eternity. In the whole series of contrivances and events which relate to his present and future existence, both in what we consider the minutest and the most magnificent works of the Deity, he perceives the stamp of *infinite perfection*, and a connection of plan and of operation, which excludes all attempts at comparisons and contrasts. Under such impressions, and with such views of the concatenation of every part of

the scheme of divine benevolence, he is led to contemplate the kindness of God at every step, and in every object, and is ever ready to exclaim, “What shall I render to the Lord for *all* his benefits toward me?”

In fine, supreme love to God includes in its exercise, a delight in the public and private exercises of his worship, a constant endeavor to yield a willing and unreserved obedience to all the institutions he has appointed, and to all the laws he has issued forth for counteracting the depravity of our natures, and for raising us to a state of moral perfection; an active and enlightened zeal for the honor of his name, and for promoting those institutions which have a tendency to advance his kingdom in the earth; a sincere and disinterested affection to all our fellow-men, and particularly to every class of holy intelligences; a cordial approbation of all his plans and movements in creation and providence; and devout aspirations after that higher state of existence, where the glories of his nature and “the kindness of his love” shall be more clearly unfolded, and where love shall glow in one uninterrupted and perpetual emotion.

Thus, it appears that love to God consists in complacency in his character and administration, and is inseparably connected with admiration of his wonderful works, with humility, resignation, and gratitude.

I cannot conclude my remarks on this topic without adverting, for a little, to the nobleness and sublimity of this first and fundamental spring of all moral action. From what has been already stated, it appears that love to God is the most reasonable and amiable affection that can animate the human mind; for that Being who is the object of it is the sum of all perfection, the standard of all moral and physical excellence, and the source of all the felicity enjoyed by every rank of existence throughout the boundless universe. It is also the most *sublime and expansive affection* that can pervade the mind of any created intelligence. It excites the most rapturous emotions when we contemplate the harmonies, the beauties, and the sublimities of the universe; for it recognizes them as the displays of boundless wisdom and boundless goodness; as the production of that Almighty Being who stands in the relation of our *Father* and our *Friend*; and leads us to conclude, that that power and intelligence which gave birth to all that is grand and beautiful in heaven and on earth, will be forever exercised in contributing to our eternal enjoyment. Without such a recognition, creation appears only like an immense desert, and is apt to fill the mind with apprehension and terror; for it can feel no pleasurable emotions in contemplating the operations of a Being for whom it entertains no affectionate regard. But, in our solitary walks in the fields and the gardens, amidst the emanations of divine munificence; in our journeys through the fertile plains; in our excursions through the Alpine scenes of nature; in our investigations into the structure of the animal and vegetable tribes; and in our contemplations on the wonders of the starry sky—love throws a radiance on all these objects, and excites an interest which cannot be appreciated by that mind which has never felt the force of this sacred emotion.

It renders us superior to the ills of life, while, under its influence, we bow, in cordial submission, to the divine dispensations, as the result of perfect wisdom, rectitude, and benevolence. It enables us to recognize the hand of a Divine Benefactor in every enjoyment, and the rod of an

affectionate Father, in every trial and affliction to which we are subjected. It raises the soul above the carking cares and degrading pursuits of the world, and enables it to look down with heroic indifference on all those trivial incidents and fancied insults which irritate, and inflame, and torment "the children of pride." It preserves the mind in calm serenity amidst the raging of the tempest, the rolling thunders, the whirlwind, and the hurricane, the eruptions of the volcano, and the convulsions of the earthquake; while it recognizes the Ruler of the storm, who presides amidst the crash of warring elements, as its omnipotent Protector and its eternal refuge.\* It enables the man in whose bosom it resides, to contemplate with composure the downfall of kings and the revolutions of nations, to anticipate the hour of his dissolution without dismay, and to look forward with fortitude to the ruins of dissolving nature, when "the elements shall melt with fervent heat," and the earth, with all its magnificence, shall be wrapt in flames; confident that, under "the shadow of the wings of the Almighty," he shall remain in perfect security, amidst "the wreck of matter and the crush of worlds."

This divine principle assimilates us to angels, and to every other class of holy intelligences. It renders us qualified for associating with these superior intellectual natures—for entering into their vast and comprehensive views—for conversing with them on the sublime topics which occupy their attention—for bearing a part in their extensive schemes of universal benevolence—and for contributing, along with them, to the order and prosperity of God's everlasting kingdom. It secures to us the friendship and affection of all the virtuous inhabitants of the universe, and renders us fit for affectionate intercourse with them, wherever we may afterward exist, throughout the boundless expanse of creation. Should we ever be permitted, during the lapse of eternal duration, to wing our flight from world to world, in order to enlarge our views of God's unbounded empire, the exercise of this holy affection would secure to us a friendly reception and an affectionate intercourse among all the pure intelligences within the range of his moral administration: for, as this principle is founded on the nature of God, who is eternal and unchangeable, it must pervade the minds of the inhabitants of all worlds that have retained their primitive integrity. It is this divine affection which excites the rapturous flame that glows in the breasts of the angelic tribes, which enlivens the songs and the adorations of the cherubim and the seraphim, which inspires them with a noble ardor in executing the commands of their Creator, and which animates them in their flight from the celestial regions to this obscure corner of creation, when they minister to the heirs of salvation. It was this noble principle which impelled the angel Gabriel in his rapid flight through the celestial spaces, when he descended to announce to Daniel the answer to his

supplications, and to Zacharias and Mary the birth of the Saviour; which animated the angels who unbarred the prison doors to Peter, and gave assurance to Paul of the divine protection, while he was tossing on the tempestuous billows of the Adriatic sea; and which fanned the flame of devotion in the heavenly host, when they sung, in the plains of Bethlehem, "Glory to God in the highest, peace on earth, and good will toward men."

In fine, this sublime affection assimilates us to God, who is benevolence itself, who supremely loves his own character, and who is incessantly displaying his benevolence, in all its infinitely diversified effects, throughout the intelligent universe. It assimilates us to Jesus the Son of the Highest, who is "the brightness of the Father's glory, and the express image of his person," and who is forever actuated with fervent zeal for the honor of God, and for the happiness of man. It constitutes the foundation of all felicity; it opens the gates to perpetual enjoyment; it secures its possessor of eternal happiness, as its natural and necessary result, and prepares him for mingling in the employments of the "innumerable company of angels and the spirits of just men made perfect;" for all the transporting scenes of glory, and all the avenues to felicity, which will be opened to the immortal spirit, while ages, numerous as the sand, are rolling on, while mighty worlds are emerging out of nothing, and innumerable orders of beings are starting into existence, may be considered as so many infinitely diversified streams flowing from supreme affection to the blessed God, as the spring of every rapturous enjoyment. Possessed of this divine principle, we secure the most honorable connections, become benefactors to the intelligent universe, participators of the enjoyments of seraphic natures, agents for carrying forward the plans of Infinite Benevolence, and "workers together with God," in accomplishing his eternal designs. Without it, we become nuisances in the kingdom of God, rebels against his government, pests to fellow intelligences, destitute of the noblest of all affections, deprived of substantial enjoyment in the present world, and exposed to misery, without interruption, in the world to come.

If such be the native effects of supreme love to God, and if this principle lie at the foundation of all genuine morality, how foolish and preposterous is it for Christian moralists to wander through the dark labyrinths of Greek and Roman literature, and the intricate mazes of modern skeptical philosophy, in search of any other principles of moral action! It is like groping for the light of the sun in the windings of a subterranean grotto, and preferring the glimmering of a taper to the full blaze of the orb of day. It is, to forsake "the fountain of living waters, and to hew out to themselves broken and empty cisterns, that can hold no water."

In order to invigorate and expand this affection in the mind, it is requisite that we take a comprehensive view of all the manifestations of that Being toward whom it is directed, as exhibited in the history of his operations recorded in the volume of inspiration; in the details of his moral government among the nations, both in ancient and in modern times, which may be collected from the writings of historians, voyagers, travelers, and missionaries; in the economy of the inferior tribes of animated beings; in the diversified scenery of nature around us in our terrestrial system; and in the sublime movements that are going forward, among distant worlds, in the firma-

\* The celebrated *Kircher*, in his relation of the dreadful earthquake in Calabria, in 1638, which overthrew the city of Euphemia, of which he was a spectator, expresses his feelings on that occasion in the following words:—"The universal ruin around me, the crash of falling houses, the tottering of towers, and the groans of the dying, all contributed to raise terror and despair. On every side of me, I saw nothing but a scene of ruin and danger threatening wherever I should fly. I commended myself to God, as my last great refuge. At that hour, O how vain was every sublimity of happiness! wealth, honor, empire, wisdom, all mere useless sounds, and as empty as the bubbles of the deep. Just standing on the threshold of eternity, nothing but God was my pleasure; and the nearer I approached, I only loved him the more."

ment of his power; for, the more we know of the manifestations of the Creator, the more acquaintance shall we have of the Creator himself; and, in proportion as our knowledge of his character is enlarged, in a similar proportion will our love be ardent and expansive. Such extensive views

and contemplations are indispensably requisite, in order to a full recognition of the divine injunction, "*Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thine understanding.*" This is the first and the great commandment.

## CHAPTER II.

### SECOND PRINCIPLE OF MORAL ACTION—LOVE TO ALL SUBORDINATE INTELLIGENCES.

IN the commencement of the last chapter, I had occasion to remark that, strictly speaking, the fundamental principle of affection which gives birth to all the ramifications of moral action, is but one, namely, *Love*. This noble affection may be considered as dividing itself into two great streams, one directing its course toward the Creator, as the supreme source of all felicity, and the other expanding itself toward all the intellectual beings which he has formed.

Having, in the preceding pages, endeavored to illustrate the foundation and the reasonableness of the principle of love to God, from a consideration of his perfections, character, and relations, and having described some of those kindred affections by which its existence in the minds of moral agents is manifested,—I shall now endeavor to exhibit the foundation, and the reasonableness, of that modification of love which is directed toward created intelligences, and which may be termed the *second principle of moral action*:—*THOU SHALT LOVE THY NEIGHBOR AS THYSELF*. Taking it for granted that this is the fundamental law prescribed by the Creator for regulating the conduct of intelligent beings toward each other—because the Supreme Lawgiver has proclaimed it as such in the revelation which he has given us of his will—I shall endeavor to exhibit the reasonableness and the beauty of this amiable principle—from the nature of man, and the relations in which all the individuals of the human race stand to each other—from the happiness which would flow from the uniform operation of this principle—and from the misery which would inevitably ensue were it completely eradicated from the minds of moral agents.

Before proceeding to the illustration of these particulars, it may be proper to remark, that by "*our neighbor*" is to be understood *men of every nation and of every clime, whether they avow themselves as our friends or our enemies, and whatever may be their language, their religion, their rank, or station*. The inhabitants of New Zealand, of Patagonia, of New Holland, of the Ladrões, of Kamtschatka, or of Greenland, are our neighbors, in the sense intended in the divine injunction above quoted, as well as those who reside in our own nation and in our more immediate neighborhood. For with all these, and other tribes of mankind, we may happen to have intercourses, either directly or indirectly, and toward them all we ought to exercise an affection analogous to that which every man exercises toward himself. This we are decisively taught by our Saviour in the parable of the good Samaritan, in which it is clearly shown, that under the designation of *neighbor*, we are to include even our bitterest enemies. His apostles avowed the same sentiment, and taught, that in the bonds of Christian love, no dis-

tinction should exist between "Jews and Greeks, Barbarians, Scythians, bond, or free." For they are all members of the great family of God, and recognized as children by the universal parent.

### SECTION I.

#### THE NATURAL EQUALITY OF MANKIND CONSIDERED AS THE BASIS OF LOVE TO OUR NEIGHBOR.

I SHALL now exhibit a few considerations founded on the Natural Equality of Mankind, in order to evince the reasonableness and the necessity of the operation of the principle of love toward all our fellow-men.

In the first place, Men, of whatever rank, kindred, or tribe, are the offspring of the great Parent of the universe. They were all created by the same Almighty Being, and to him they are indebted for all the members and functions of their animal frames, and for those powers, capacities, and endowments, which render them superior to the clods of the valley and to the beasts of the forest. They derived their origin too, as to their bodies, from the same physical principles and from the same earthly parent. "Of the dust of the ground" the body of the first man was formed; and from Adam, the primogenitor of the human race, have descended all the generations of men which now exist, or will hereafter exist until the close of time. This is equally true of the prince and of his subjects; of the monarch arrayed in purple, and seated on a throne, and of the beggar, who is clothed in rags, and embraces a dunghill; of the proud nobleman, who boasts of a long line of illustrious ancestors, and of the obscure peasant, whose progenitors were unnoticed and unknown. All derived their origin from the dust, and all return to the dust again. This consideration, on which it is unnecessary to dwell, shows the reasonableness of union and affection among men, on the same grounds from which we conclude that brothers and sisters belonging to the same family ought to manifest a friendly affection for each other.

Secondly, Men of all nations and ranks are equal in respect to the mechanism of their bodies and the mental faculties with which they are endowed. Whether their bodies be rudely covered with the skins of beasts, or adorned with the splendors of royalty; whether they be exposed naked to the scorching heats and piercing colds, or arrayed in robes of silk and crimson—in their construction and symmetry they equally bear the impress of infinite wisdom and omnipotence. The body of the meanest peasant, who earns his

scanty subsistence from day to day by the sweat of his brow, is equally admirable, in the motions of its fingers, the structure of its limbs, and the connection and uses of its several functions, as the body of the mightiest and the proudest baron who looks down upon him with contempt. The organs of vision comprise as many coats and humors, muscular fibers, and lymphatic ducts, and form as delicate pictures upon the retina—the bones are equally numerous, and as accurately articulated—the muscles perform their functions with as great precision and facility—the lymphatic and absorbent vessels are as numerous and incessant in their operations—and the heart impels the blood through a thousand veins and arteries with as great a degree of rapidity and of *purity* in the corporeal frame of a poor African slave, who is daily smarting under the lash of an unfeeling planter, as in the body of the Emperor of China, who sways his scepter over half the inhabitants of the globe. All the external trappings which fascinate the vulgar eye, and by which the various ranks of mankind are distinguished, are merely adventitious, and have no necessary connection with the intrinsic dignity of man. They are part of the consequences of the depravity of our species: in most instances they are the results of vanity, folly, pride, and frivolity; and they constitute no essential distinction between man and man; for a few paltry guineas would suffice to deck the son of a peasant with all the ornaments of a peer.

Men are also nearly on a level in respect to the mental faculties which they possess. Every man, however low his station in the present world, is endowed with a spiritual principle which he received by “the inspiration of the Almighty,” which is superior to all the mechanism and modifications of matter, and by which he is allied to beings of a superior order. The faculties of consciousness, perception, memory, conception, imagination, judgment, reasoning, and moral feeling, are common to men of all casts and nations. The power of recollecting the past, and of anticipating the future—of deducing conclusions from premises previously demonstrated—of representing to the mind objects and scenes which have long ceased to exist; of forming in the imagination new combinations of the objects of sense; of perceiving the qualities of moral actions, and distinguishing between right and wrong; of recognizing a supreme intelligent Agent in the movements of the universe, and of making perpetual advances in knowledge and felicity; faculties which distinguish man from all the other tribes which people the earth, air, or sea; are possessed by the dwarfish Laplander and the untutored peasant, as well as by the ruler of kingdoms, the enlightened statesman, and the man of science. It is true, indeed, that there is a mighty difference among men in the direction of these faculties, in the objects toward which they are directed, in the cultivation they have received, and in the degree of perfection to which they have attained. There are innumerable gradations in the improvement and the energies of intellect, from the narrow range of thought possessed by a Greenlander or an Esquimaux, to the sublime and expansive views of a Bacon, or a Newton. But, this difference depends more on the physical and moral circumstances in which they are placed than on any intrinsic difference in the faculties themselves. Place the son of a boor or of a Laplander in circumstances favorable to the development of his mental powers, and afford him the requisite means for directing and increasing their activity, and he will display

powers of intelligence equal to those which are found in the highest ranks of civilized life. A sound understanding, a correct judgment, vigor of mind, control over the irascible passions, and other mental endowments, though destitute of polish, will as frequently be found in the lower walks of life as in the elevated ranks of opulence and power.

The philosopher, however, as well as the man of rank, is apt to look down with a contemptuous sneer on the narrow conceptions of the husbandman, the mechanic, and the peasant; and is disposed to treat them as if they were an inferior species of intelligent beings. He does not always consider that the profound and the subtle speculations, which are dignified with the title of *philosophy*, are frequently of less importance to the progress of the human mind, and to the enjoyment of substantial comfort, than the deductions of common sense and the dictates of a sound though plain understanding; that they torment him with feelings, doubts, and perplexities, which sometimes shake the whole fabric of his knowledge, and lead him into labyrinths, out of which he can scarcely extricate his way; while the man of plain understanding, guided by a few certain and important points of truth, prosecutes the path of virtue with safety and success. For it may be considered as an established maxim, that the most interesting and salutary truths connected with the happiness of man are neither numerous nor difficult to be acquired, and are level to the comprehension of men of every nation and of every rank. But however groveling may be the affections, and however limited the intellectual views of the untutored ranks of society, *they are capable of being trained* to the knowledge and the practice of everything which regards their present comfort and their future happiness; and to devise and execute the means by which this object may be accomplished, is one way, among many others, by which our love to mankind should be displayed and demonstrated. We have no reason to complain of the want of mental energy, or of the ignorance and folly of the lower orders of mankind, and to despise them on this account, while we sit still in criminal apathy, and refuse to apply those means which are requisite to raise them from their state of moral and intellectual degradation.

Thirdly, Mankind are on an equality, in respect of that moral depravity with which they are all infected. From whatever cause it may be conceived to have originated, the fact is certain, that a moral disease has spread itself through all the branches of the human family, in whatever station, or in whatever regions of the globe they may be placed. Whether we look back on the “generations of old,” or survey the moral state of the nations in modern times; whether we turn our eyes to the abodes of savage or of civilized life; whether we contemplate the characters of the higher orders of society, or the practices which abound among the inferior ranks of social life; the stamp of depravity, in one shape or another, appears impressed upon the general conduct of mankind. In the case of *nations*, this depravity has manifested itself in those wars, dissensions, devastations, and contentions for territory and power, which have in all ages convulsed the human race and disturbed the peace of the world. Among lesser societies, families, and individuals, it is displayed in the operation of the principles of pride, ambition, tyranny, persecution, revenge, malice, envy, falsehood, deceit, covetousness, anger, and other malignant passions, which have



infested all ranks and conditions of men. This depravity infects the higher ranks of mankind equally with the lower, though among the former it is sometimes varnished over with a fairer exterior; and therefore, there is no rank or order of men that have any valid reason on this ground for despising their fellow-creatures, or withholding from them the exercise of love and affection. For "there is none righteous, no, not one: for all have sinned, and come short of the glory of God." And in this point of view, love ought to exercise its beneficent energies, in endeavoring to counteract the stream of human corruption, and in disseminating those divine principles which are calculated to raise mankind to the moral dignity of their nature.

Fourthly, Mankind possess substantially the same pleasures and enjoyments. It is a trite saying, but it is nevertheless a true and important one, that happiness does not depend upon the rank and stations we occupy in life, nor upon the quantity of wealth or riches we possess. The pleasures which flow from the movements of the system of nature, and from the beauties which adorn the heavens and the earth, are common and open to all the inhabitants of the globe. The rising sun, the smiling day, the flowery landscape, the purling streams, the lofty mountains, the fertile vales, the verdure of the meadows, the ruddy hues of the evening clouds, the rainbow adorned with all the colors of light, the coruscations of the northern lights, the music of the groves, the songs of the nightingale and the lark, the breath of spring, the fruits of harvest, the azure sky, the blazing comet, the planets in their courses, the moon walking in brightness, and the radiant host of stars, convey to the mind thousands of delightful images and sensations, which charm the cottager and the mechanic no less than the sons of opulence and fame. The pleasures of the senses, of eating and drinking, of affectionate friendship, of social and domestic intercourse, of a cheerful contented mind, of fervent piety toward God, and of the hope of immortality beyond the grave, may be enjoyed by men of every color, and rank, and condition in life; by the inhabitants of the cottage, as well as by the potentate who sways his scepter over kingdoms. Nor does it materially detract from these enjoyments in the case of the peasant, that his body is frequently hung with rags, that he subsists on the coarsest fare, and reposes under the thatch of a miserable hut. For *habitus* is the great leveler of mankind; it reconciles us to innumerable inconveniences and privations, and blunts the edge of the keenest pleasures. The owner of a princely mansion frequently loathes the most delicious dainties on his table, and walks through his magnificent apartments, surrounded with paintings and decorations, with as much apathy and indifference as if he were in an Indian wigwam or a clay-built cottage. So that, in the pleasures of sense, of affection, and sentiment, there is no essential distinction between the high and the low, the rich and the poor. But should it be insinuated that the poor and the ignoble have fewer enjoyments than the rich, then it will follow, that toward them in a particular manner our benevolent affections ought to be directed, in order that they may enjoy a competent portion of those physical and intellectual pleasures which the Creator has provided for all his creatures.

Fifthly, Men in every condition and in every clime have the same wants, and are exposed to the same disasters and afflictions. Hunger and thirst, cold and heat, motion and rest, are common to all

orders and conditions of men; and in order to supply and alleviate such wants, the aid of our fellow-men is indispensably requisite, to enable us to obtain food, raiment, light, warmth, comfortable accommodation, and shelter from the blasts of the tempest. We all stand in need of comfort and advice in the hour of difficulty and danger; we all long for the love, and friendship, and good offices of those around us; and we all thirst for an increase of knowledge, happiness, and joy. And those wants and desires can be supplied and gratified only by the kindly intercourse and affection of kindred spirits.

All are exposed to the same sorrows and afflictions. Disappointments, anxiety, disgrace, accidents, pain, sickness, disease, loss of health, fortune, and honor, bereavement of children, friends, and relatives, are equally the lot of the prince and the peasant. The prince in the cradle is a being as weak and feeble, as dependent on his nurse, has as many wants to be supplied, is liable to as many diseases and accidents, and requires as many exertions to learn to lisp, to speak, and to walk, as the new-born babe of his meanest subject. Nay, the rich and the powerful are frequently exposed to miseries and vexations from fancied insults, affronts, and provocations, from frustrated hopes, from pride, vanity, and ill-humor, from abortive projects and disconcerted plans, to which the poor are generally strangers. If we enter into one of the abodes of poverty, where one of the victims of disease is reclining, we may behold a poor emaciated mortal, with haggard looks and a heaving breast, reposing on a pillow of straw, surrounded by ragged children and an affectionate wife, all eager to soothe his sorrows and alleviate his distress. If we pass through a crowd of domestics and courtly attendants into the mansion of opulence, where disease or the harbinger of death has seized one of its victims, we may also behold a wretch, pale, blotched, and distorted, agonizing under the pain of the asthma, the gravel, or the gout, and trembling under the apprehensions of the solemnity of a future judgment, without one sincere friend to afford him a drop of consolation. Neither the splendor of his apartment, nor the costly crimson with which his couch is hung, nor the attentions of his physicians, nor the number of his attendants, can prevent the bitter taste of nauseous medicines, the intolerable pains, the misgivings of heart, and the pangs of conscience which he feels in common with the meanest wretch who is expiring on a dunghill.

Lastly, All ranks come to the same termination of their mortal existence. "Dust thou art, and unto dust thou shalt return," is a decree which has gone forth against every inhabitant of our globe, of whatever kindred, rank, or nation. The tombs of mighty princes, of intrepid generals, of illustrious statesmen, may be adorned with lofty columns, with sculptured marble, and flattering inscriptions; but within these varnished monuments their bodies present putrid carcasses, as loathsome, and as much the prey of worms and corruption, as the corpse of their meanest vassal. Their eyes are equally impenetrable to the light of day, their ears are equally deaf to the charms of music, and their tongues are equally silent in this land of deep forgetfulness. This consideration of itself fully demonstrates, if any demonstration be necessary, the *natural equality* of mankind, and that there is no essential difference between the noble and the ignoble, the emperor, and the slave. And since mankind are all equally liable to afflictions and distresses, and are all

journeying to the tomb, nothing can be more reasonable than the exercise of love, with all its kindred affections, toward every class of our fellow-men, in order to alleviate their sorrows, and to cheer them on their passage through this region of mortality.

Thus it appears, that there is a natural equality subsisting among mankind, in respect of their origin, their corporeal organization, their intellectual powers, their moral depravity, their wants, their afflictions, their pleasures, and enjoyments, and the state to which they are reduced after they have finished the career of their mortal existence. The illustration of such circumstances would be quite unnecessary, were it not that a certain proportion of mankind, under the influence of pride and other malignant passions, are still disposed to look down on certain classes of their fellow-mortals as if they were a species of beings of an inferior order in the scale of existence. To the propriety of the sentiments now stated, the sacred Scriptures bear ample testimony. "The rich and the poor meet together; the Lord is the maker of them all."\* "Did not he that made me in the womb make my servant, and did he not fashion us alike?"† "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."‡

Since, therefore, it appears, that mankind are equal in everything that is essential to the human character, this equality lays a broad foundation for the exercise of universal love toward men of all nations, tribes, conditions, and ranks. It must obviously appear contrary to every principle of reason, repugnant to every amiable feeling, and inconsistent with the general happiness of the species, that intelligent beings, who are all children of the same Almighty Parent, members of the same great family, and linked together by so many fraternal ties, should "bite and devour one another," engage in hostile enterprises against each other, look down with scorn and contempt on each other, or even behold with indifference the condition of the meanest member of the family to which they belong. On the other hand, it is consistent with the dictates of enlightened reason, congenial to the best feelings of human nature, and indispensably requisite to the promotion of universal happiness, that such beings should be united in the bonds of affection and harmony, that they should sympathize with the distressed, delight in beholding the happiness of all, "rejoice with them that do rejoice, and weep with them that weep;"—that every one, whether he be near or far off, whether he be rich or poor, whether he be learned or unlearned, whether he belong to this or the other civil or religious society, whether his color be black or white, whether he be blind, or deaf, or lame, whether he be an inhabitant of Greenland, Iceland, Barbary, Germany, France, or Spain, whatever may be his language, manners, or customs, should be recognized, wherever he may be found, as a friend and brother; and a cordial interest felt in everything that concerns his welfare and comfort. Such a recognition of man as man, is a duty which necessarily flows from the natural equality of mankind, and is congenial to the conduct of the Universal Parent toward all his human offspring. For, in his love to his numerous family, and without respect of persons, he makes the same vital air to give play to their lungs, the same sun to cheer and enlighten them,

and the same rains and dews to refresh their fields, and to ripen the fruits of harvest.

Let it not, however, be inferred, from what has been now stated, that we mean to sap the foundations of that subordination of ranks which exist in this world. This gradation in society is the appointment of God, and necessarily flows from the circumstances and relations in which man is placed in this first stage of his existence; and, were it completely overthrown, society would be plunged into a scene of anarchy and confusion; and the greater part of the individuals which compose it, would become a lawless banditti. Whether or not there exists a subordination of office and rank among superior intelligences of the same species, or among the inhabitants of other globes, we are unable at present to determine; but in the actual condition of society in the world in which we dwell, a state of complete independence, and a perfect equality of wealth, station, and rank, are impossible, so long as there exists a diversity in the capacities, tempers, and pursuits of men. On the diversity of rank, and the relations which subsist between the different classes of society, as parents and children, masters and servants, princes and subjects, is founded a great proportion of those moral laws which God hath promulgated in his word, for regulating the inclinations and the conduct of mankind.

Diversity of fortune and station appears absolutely inevitable in a world where moral evil exists, and where its inhabitants are exposed to dangers, difficulties, and distress. Whether the inhabitants of a world, where moral perfection reigns triumphant, can exist in a state of perfect felicity, and move forward in progressive improvement, without a subordination of rank, it is not for us to determine. But in such a world as ours, it is a wise and gracious appointment of the Creator, and is attended with many and important advantages. Were there no diversity of wealth and station, we should be deprived of many of the comforts, conveniences, and assistances which we now enjoy. Every one would be obliged to provide for himself food, drink, clothing, furniture, shelter, medicines, and recreations; and in the season of sickness, danger, and distress, he would have few or none to alleviate his affliction, and contribute to his comfort. But, in consequence of the diversity which now exists, an opportunity is afforded of employing the several capacities and endowments of mankind in those lines of active exertion, for which they are respectively fitted, and of rendering them subservient for the improvement and happiness of general society. One exercises the trade of a weaver, another that of a baker; one is a shoemaker, another a tailor; one is an architect, another a farmer; one is a teacher of science or religion; others have their minds entertained and improved by his instructions. One is appointed a ruler over a city, another over a kingdom; one is employed in writing for the amusement and instruction of mankind, another is employed in printing and publishing his writings. By this arrangement, the powers and capacities in which individuals excel, are gradually carried to the highest degree of attainable perfection; and the exertions of a single individual are rendered subservient to the ease, the convenience, and the mental improvement of thousands.

It is not to the diversity of rank and station, that the evils which exist among the various classes of society are to be attributed; but to the influence of a spirit of pride, on the one hand, and a spirit of insubordination on the other—to the

\* Prov. xxii. 2. † Job xxxi. 15. ‡ Acts xvii. 26.

want of a disposition to discharge the duties peculiar to each station, and to the deficiency of those kindly affections which ought to be manifested toward every human being, by men in all the ranks and departments of life. If love, in all its benevolent ramifications, were to pervade the various ranks of social life, kings would never oppress their subjects, nor masters act unjustly toward their servants; nor would subjects and servants refuse to submit to just laws and equitable regulations. All would act their parts with harmony and delight in this great moral machine, and every station and rank would contribute, in its sphere, to the prosperity and happiness of another. For the poor cannot do without the rich, nor the rich without the poor; the prince without his subjects, nor subjects without wise and enlightened rulers, and equitable laws. All are linked together by innumerable ties; and the recognition of these ties, and the practice of the reciprocal duties which arise out of them, form the source of individual happiness, and the bonds of social enjoyment.

## SECTION II.

THE CONNECTIONS AND RELATIONS WHICH SUBSIST AMONG MANKIND CONSIDERED AS ESTABLISHING THE BASIS OF LOVE TO OUR NEIGHBOR.

THE relations which subsist among mankind lay a foundation for the exercise of the benevolent affections, and for the various duties of social life; and these relations are far more numerous and extensive than the generality of mankind are disposed to admit. The relations of parents and children, of husbands and wives, of brethren and sisters, of masters and servants, of rulers and subjects, of teachers and scholars, of buyers and sellers, &c. are recognized by all as involving an obligation to the exercise of certain corresponding duties and affections. The moment we contemplate the relation of a parent and a child, we at once perceive the obligation of love on the part of the parent, and of reverence and obedience on the part of the child; and, in every other relation, a corresponding duty is involved, resulting from the nature of that relation, and founded on the principle of love. But, as these relations, and their corresponding duties and affections have been frequently illustrated, I shall advert to a variety of circumstances, generally overlooked, which demonstrate the universal connection of human beings with each other, and the reasonableness of the exercise of love toward all mankind.

Wherever we turn our eyes toward the great family of mankind—whether we look around on the land of our nativity, or to distant continents, and the oceans which surround them, we behold thousands of human beings toiling for our ease, our convenience, our pleasure, and improvement.—Here, we behold the plowman turning up the furrows of the soil, and the sower casting in the seed which is to produce the fruits of harvest:—there, we behold the reaper cutting down the corn which is to serve for our nourishment. On the one hand, we behold the cow-herd tending his cattle, which are to afford us milk, butter, and cheese; on the other, we behold the shepherd tending his flocks, whose wool is to provide us with warm and comfortable clothing. One is preparing leather from the hides of oxen, another is shaping it into shoes and boots. One is spinning flax and cotton into yarn, another is weav-

ing it into linen and muslin, to cover and adorn us. One is dressing the vine, whose juice is to cheer and refresh us; another is treading the wine-press, and preparing the wine for our use. Here, we behold the blacksmith toiling and sweating at the anvil, preparing tongs, and shovels, and grates, for our apartments; there, we behold the carpenter, with his hammer, and plane, and saw, fitting up beds, and tables, and chairs, for our ease and accommodation. Here, one is preparing our food, and another our clothing; there, one is preparing our drink, and another our medicines. In one chamber, the student of nature and of science is preparing, at the midnight lamp, those compositions which are to convey entertainment and instruction to the minds of the public; in another, the herald of salvation is meditating on those divine subjects, which he is about to proclaim for the illumination and comfort of assembled multitudes. In short, to whatever department of human society we direct our attention, and to whatever quarter we turn our eyes, in the busy scene around us, we behold thousands of our fellow-men exerting their corporeal and intellectual powers in those employments which will ultimately contribute either to our ease, our entertainment, our security, our accommodation, our subsistence, or our moral and intellectual improvement.

But our connections with human beings are not confined to our immediate neighborhood, nor even to the nation in which we reside. There is scarcely a region of the globe toward which we can direct our view, in which we do not behold innumerable links which connect us with the great family of mankind. Let us turn our eyes to the West India islands, and we shall behold the poor African slave toiling under the scorching heat of a tropical sun, and smarting under the cruel lash of an unfeeling overseer, in order to provide for us sugar, molasses, and rice, to mingle with our dainties, and to regale our appetites. If we direct our view to the empire of China, on the opposite side of the globe, twelve thousand miles distant from the former region, we shall behold thousands and tens of thousands of our brethren of the human family busily employed in planting the *tea* tree, in plucking its leaves, in exposing them to the steam of boiling water, in spreading them out to dry, in assorting them into different parcels, in packing and shipping them off for distant shores, that we, at a distance of nine thousand miles, may enjoy a delicious beverage for our morning and evening meals.\* If we turn our eyes on India and Persia, we shall find multitudes of men, women, and children assiduously employed in cultivating the mulberry plant, in hatching and rearing silk-worms, in winding and twisting the delicate threads which proceed from these insects, and preparing them for the loom, in order that our ladies may be adorned with the finest production of nature and art. Let us pass in imagination to the frozen regions of Siberia and Kamtschatka, to the inhospitable shores of Onalaska and the Aleutian isles, and we shall behold numbers of weather-beaten

\* For a portion of this beverage we are indebted even to some of the monkey tribe. As the tea shrub often grows on the rugged banks of steep mountains, access to which is dangerous, and sometimes impracticable, the Chinese, in order to come at the leaves, make use of a singular stratagem. These steep places are generally frequented by great numbers of monkeys, which, being irritated and provoked, to avenge themselves, tear off the branches, and shower them down upon those who have insulted them. The Chinese immediately collect these branches and strip off their leaves.—*Ency. Brit., Art. Tea.*

wretches exposed to innumerable dangers by sea and land, traversing snowy mountains, forests, marshes, and deserts, suffering frequent shipwrecks on the coasts of unknown islands inhabited by savage tribes, and exposed, night and day, to the chilling frosts of the polar region, and the attacks of ravenous wolves, in order to collect the skins of otters, and furs of various descriptions, to adorn the dress of our female friends, and to shelter them from the winter's cold. Let us pass to the forests of Norway, Sweden, Canada, and Jamaica, and hundreds of hardy, weather-beaten peasants, exposed to many accidents and privations, will be seen cutting down the tall firs, larches, and mahogany, sawing them into planks and logs, and conveying them in floats along rapid rivers toward the sea, to be shipped for our country, for the purpose of being formed into floors and roofs for our buildings, and into elegant furniture to decorate our apartments.

Not only in distant islands and continents, but even in the midst of the vast ocean, multitudes of our brethren are toiling for our pleasure, convenience, and comfort. See yonder vessel in the Southern Atlantic ocean, which has just weathered the storms on the southern cape of Africa, and narrowly escaped the dangers of shipwreck on a rocky shore. For several weeks the hardy mariners have been beating against the wind in the midst of thunders, lightnings, and tempests, with mountainous waves continually breaking over them, darkness surrounding them for many sleepless nights, and the dread of impending destruction filling them with trembling and horror. And why have they been exposed to danger so dreadful and appalling? That they might convey to our shores, from China and Hindostan, stores of tea, coffee, sugar, porcelain, silks, carpets, and precious stones, to supply luxuries to our tables, and ornaments to our dress. See yonder vessel, too, which is tossing in the midst of the Northern ocean, passing between shoals and icebergs, and liable every moment to be crushed to pieces between mountains of ice. Her mariners have long been exposed to the rigors of an arctic sky, and have narrowly escaped being plunged into the deep by the stroke of an enormous whale, in order that we might be supplied with seal-skins, whalebone, and oil for our lamps.

Even in the bowels of the ocean thousands of poor wretches, on the coasts of California, Ceylon, Persia, and China, are diving amidst its waves, remaining whole half hours, at sixty feet below the surface of its waters, exposed to the danger of being devoured by sharks and other monsters of the deep, in order to collect *pearls* for ornaments to the ladies of Europe, Asia, Africa, and America.—In short, wherever we turn our eyes on the surface of the mighty deep, we contemplate a busy scene of human beings plowing the ocean in every direction, and toiling, in the midst of dangers, storms, and tempests, in order to promote the accommodation of their fellow-mortals, who dwell on opposite regions of the globe. On the one hand, we behold thousands of hardy Russians, Swedes, and Norwegians, steering their vessels along the Baltic and the German sea, to convey to our shores copper, timber, pitch, skins, hemp, and tallow; on the other, we behold the Americans plowing the waves of the Atlantic, with stores of mahogany, sugar, rice, flour, tobacco, rum, and brandy. Along the vast Pacific ocean, the Spanish galleons are conveying to Europe, gold, silver, pearls, precious stones, and all the other riches of Peru. Even from the southern icy ocean, where nature appears bound in the

fetters of eternal ice, the adventurous mariner is conveying to our shores furs of various kinds, with the products of seals and whales. And, in return for the supply we receive from foreign regions, our British sailors are traversing every sea and ocean, and distributing to the inhabitants of every clime the productions of our arts, sciences, and manufactures.

Even in the subterraneous apartments of the globe, as well as upon its surface, many thousands of human beings are laboring, in confined and gloomy regions, to promote our comforts and enjoyments. The copper mines in Sweden are situated at more than a thousand feet below the surface of the ground, and contain a vast number of subterraneous apartments, branching in all directions. In these dreary abodes, twelve hundred wretched beings are doomed to pass their existence, deprived of the cheerful light of day—toiling, almost naked, in the midst of hot and sulphureous vapors, and under severe task-masters, in order that we may be supplied with the best species of copper, for forming our kettles, cauldrons, and copper-plate engravings. The salt mines of Hungary and Poland, the gold and silver mines of Potosi and Peru, and hundreds of similar subterraneous mansions, in various parts of the earth, present to our view numerous groups of our fellow-men, all engaged in similar toils and labors, in order that we may enjoy the riches, the elegancies, and the conveniences of life. In our own country, how many thousands of our brethren are laboring in the dark recesses of the earth, far beneath its surface, exposed to the suffocation of the *choke-damp* and the explosions of the *fire-damp*, in procuring for us that invaluable fossil, which warms and cheers our winter apartments, which cooks our victuals, and enables us to carry on the various processes of our arts and manufactures!

Thus it appears, that we are connected with our fellow-men, in every quarter of the world, by thousands of ties;—that millions of human beings, whom we have never seen, nor never will see on this side the grave, are laboring to promote our interests, without whose exertions we should be deprived of the greatest proportion of our accommodations and enjoyments. While we are sitting in our comfortable apartments, feasting on the bounties of Providence, thousands, and ten thousands of our brethren of mankind, in different regions of the globe, are assiduously laboring to procure for us supplies for some future entertainment. One is sowing the seed, another gathering in the fruits of the harvest; one is providing fuel, and another furs and flannel, to guard us from the winter's cold; one is conveying home the luxuries and necessaries of life, another is bringing intelligence from our friends in distant lanes; one is carrying grain to the mill, another is grinding it, and another is conveying it along the road to our habitations; one is in search of medicines to assuage our pains, and another is in search of consolation to soothe our wounded spirits. In the midst of these never-ceasing exertions, some are crossing deep and dangerous rivers, some are traversing a vast howling wilderness; some are wandering amidst swampy moors, and trackless heaths; some are parched with thirst in sandy deserts; some are shivering and benumbed amidst the blasts of winter; some are toiling along steep and dangerous roads, and others are tossing in the midst of the ocean, buffeted by the winds and raging billows.

And, since we are connected with our fellow-creatures by so many links, is it not reasonable,

is it not congenial to the nature of man, that we should be connected with them by the ties of sympathy and benevolent affections? It is true, indeed, that the various classes of mankind in every country, who are toiling for our ease and gratification, seldom or never think of us in the midst of their difficulties and labors. Perhaps they have no other end in view than to earn their daily subsistence, and provide food and clothing for their families; perhaps they are actuated by the most selfish motives, and by principles of vanity and avarice; and some of them, perhaps, under the influence of that depravity which is common to the species, may be secretly cursing and reproaching us as individuals, or as a nation. But, from whatever motives their labors and exertions proceed, it is a fact which cannot be denied, and which they cannot prevent, that we actually enjoy the benefit of them; and, that, without them, we should be deprived of the greater part of those comforts and enjoyments which render existence desirable, and which cheer us in our pilgrimage to the grave.

We have, therefore, in almost every artificial object that surrounds us, and in every enjoyment we possess from day to day, so many sensible emblems of our connection with every branch of the great family of mankind. When we sit down to a dish of tea, we are reminded of the crowded and busy population of China, where this plant is produced, and of the poor African slave, through whose sorrows and toils the sugar we mix with it is prepared. And shall we not feel a kindly affection for those whose labors procure us such a refreshing beverage? And should not our love prompt us to every active exertion by which their miseries may be alleviated, and their intellectual and religious improvement promoted?—When we look at the pearls which adorn us, we are reminded of the poor wretch who has plunged to the bottom of the deep, and scrambled among projecting rocks, to the danger of his life, in order to procure them. When we look at a copper-plate engraving, we are reminded of the dark and cheerless recesses of the copper mines, where hundreds are employed in digging for this useful metal. When we enjoy the comfort of a cheerful fire, we are reminded of the gloomy subterranean regions to which so many of our countrymen are confined, and the toils and dangers to which they are exposed, before our coals can be dragged from the bowels of the earth. And while we feel delighted with the diversified enjoyment which flows from the labor and industry of every class of mankind, is it reasonable that we should look with indifference on any one of them? Is it not accordant with the dictates of enlightened reason, and with everything that we consider as amiable in the nature of man, that we should embrace them all in the arms of kindness and brotherly affection, and that our active powers, so far as our influence extends, should be employed in endeavoring to promote their present and everlasting happiness? At present, they seldom think about the benefits they are procuring for us and others by their useful labors; but were their circumstances meliorated, were their miseries relieved, were their minds expanded by instruction, were their moral powers cultivated and improved, were they to behold the various branches of the human family for whom they are laboring, exerting every nerve to promote their moral improvement and domestic enjoyment, it would produce many pleasing emotions in their breasts, in the midst of all their toilsome labors, to reflect that their exertions are the means of distributing nu-

merous comforts and conveniences among men of different nations, ranks, kindreds, and languages. Their minds would take a more extensive range among the various tribes of mankind with which they are connected, as intelligences of the same species; they would learn to trace the remotest consequences of every branch of labor, and of every mechanical operation in which they are engaged, and they would thus feel themselves more intimately related to every individual of the great family to which they belong.

That it is the intention of the Creator that an extensive and affectionate intercourse should be carried on between the remotest tribes of mankind, appears even from the physical constitution and arrangement of our globe. The surface of the earth is everywhere indented with rivers of various dimensions, winding in every direction through the continents and the larger islands, and some of them running a course of several thousands of miles. In the eastern continent, above four hundred rivers of large dimensions are rolling from the mountains toward the sea; and in the western continent, more than one hundred and forty majestic streams are to be found, connecting the highest and the remotest parts of the land with the ocean, beside thousands of streams of smaller dimensions. The water of the sea is formed of such a consistency, or specific gravity, that it is capable of supporting large floating edifices; while, at the same time, its parts are so yielding as to permit such vehicles to move with rapidity along its surface, through its waves and billows. In virtue of this arrangement, the ocean, instead of standing as an everlasting barrier between the nations, has become a medium for the most speedy intercourse between distant lands.—The atmosphere which surrounds the globe, contributes likewise by its agency to promote the same important end. By the impulsion of its different masses in various directions, our ships are wafted with considerable velocity along the surface of rivers, seas, and oceans, to the remotest extremities of the globe. By means of these arrangements which the Creator has established, the treasures of the mountains, and of the inland parts of the continents and islands, are conveyed toward the sea, and transported from one island and continent to another; and thus the various tribes of mankind have an opportunity of visiting each other, of cultivating an affectionate intercourse, and of contributing to their mutual enjoyment. And as it is probable that there exist in nature certain powers or principles not yet discovered, the agency of which may be applied to the propelling of machines and vehicles over land and water, and through the regions of the atmosphere, with a velocity much superior to what has hitherto been effected;—it appears evident, that the Creator, in forming such principles, and in permitting man to discover their nature and energies, intended that they should be applied for promoting a rapid and endearing intercourse among all the branches of that large family which he has placed upon the globe. And I have no doubt, that in the future ages of the world, by means of improvements in art and science, such intercourse will be carried on in the spirit of benevolence, to an extent and with a rapidity of which we cannot at present form any adequate conception.

It appears, then, to be one great design of the Creator, in connecting mankind by so many links, and in rendering them dependent upon each other, though placed in opposite regions of the globe, to lay a broad foundation for the exercise of the

benevolent affections between men of all nations, and ultimately to unite the whole human race in one harmonious and affectionate society. And it is obviously the duty of every human being to cultivate those dispositions, and to prosecute that train of action which have a tendency to accomplish the plans of the Universal Parent, and to promote the happiness of his intelligent offspring. In so doing, he contributes to his own individual happiness, and at the same time to that of all the moral intelligences in heaven and earth with which he is connected.

### SECTION III.

THE ULTIMATE DESTINATION OF MANKIND CONSIDERED AS A BASIS FOR LOVE TO OUR NEIGHBOR, AND AS A MOTIVE TO ITS EXERCISE.

THE present world is not the ultimate destination of mankind. It is only a passing scene through which they are now traveling to that immortal existence which will have no termination. Man is at present in the infancy of his being; his faculties are only beginning to expand, his moral powers are feeble and depraved, his intellectual views are circumscribed within a narrow range, and all the relations in which he stands demonstrate that the present scene is connected with the future, and is introductory to a higher sphere of action and enjoyment. "We know," says the Apostle Paul, "that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And our Saviour declares, that "the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth," and that "our vile bodies shall be changed, and fashioned like unto his glorious body," and shall enter into the enjoyment of a new world, "which is incorruptible, undefiled, and which fadeth not away."

The capacity of making perpetual advances in knowledge and moral improvement in a future state of existence, is that in which the true dignity of man consists; and in this capacity, and the high destination with which it is connected, there is no difference between the high and the low, the slave who is chained to a galley, and the sovereign at whose nod the nations tremble.—They are equally destined to immortality, and will exist in a future world, when time and all the arrangements of the present state shall come to a close. If man were only the creature of a day, whose prospects are bounded by this terrestrial scene, and whose hopes terminate in the tomb, it might appear a matter of comparatively little importance whether or not our benevolent regards were extended to our fellow-men, except in so far as our self-interest and avarice were concerned. The happiness of a fellow-creature might then be considered as a matter of indifference, and his dissolution, at death, a circumstance as trivial as the falling of a leaf in autumn, or the sinking of a stone to the bottom of the ocean.—Even in this case, however, it would still be conducive to human happiness during the short and uncertain span of our existence, that all the branches of the human family were cemented together in union and affection. But when we reflect that all the intelligent beings around us, with whom we more immediately associate, and all those in distant lands with whom we are connected by the ties of one common nature, and on

whom we depend for many of our comforts, and destined along with ourselves to an eternal world, in another region of the Creator's empire; and that the affections we now cultivate, and the conduct we pursue in reference to our brethren, have an intimate relation to that immortal existence;—this consideration stamps an importance on the exercise of brotherly affection which is beyond the power of human language to express. It shows us, that the dispositions which we now indulge, and the manner in which we treat the meanest of our fellow-creatures, may be recognized and attended with the most important effects a thousand millions of years hence, and may run parallel in their consequences even with eternity itself.

We may, perhaps, view it as a matter of trivial moment in what manner we now conduct ourselves toward a servant or a slave; whether we render his life miserable by hard labor, cruel insults, and contemptuous treatment, or study to promote his comfort and domestic enjoyment; whether we neglect to instruct him in the knowledge of his duty to his God and to his fellow men, or labor to promote his moral and religious improvement. We may view with indifference or contempt the person and the family of a poor pious neighbor, who has earned a scanty subsistence by the sweat of his brow, and may behold his body laid in the grave with as much apathy as we behold the carcass of a dog thrown into a pond. But could we follow the pious man beyond the precincts of the tomb, into that immortal scene which has burst upon his disencumbered spirit; could we trace the gradual expansion of his faculties toward objects which lie beyond the grasp of mortals, and the perfection of his moral powers; could we behold his moldered frame starting up to new life at the "resurrection of the just," and arrayed in new splendor and beauty; could we contemplate him placed in a station of dignity and honor among the "sons of God," in that glorious residence to which he is destined; his intellectual powers expanding, grasping the most sublime objects, and pushing forward in the career of perpetual improvement, without the least stain of moral imperfection;—would we now treat such a one with malevolence, or even with indifference or neglect? And were we placed by his side in such a dignified station, what would our feelings be when we recollected the apathy, the indifference, and even the contempt with which he was treated in this sublunary scene?—On the other hand, could we follow the poor wretched slave to the future world, and contemplate the degradation and misery to which he is there reduced in consequence of our malevolence and neglect, what emotions of horror and indignation should we not feel at the recollection of that pride and disaffection which led us to act so basely toward a fellow-immortal, whom it was in our power to have trained to wisdom, to excellence, and to a happy immortality? When, therefore, we behold individuals withholding their benevolent regard from their brethren of mankind, and treating them with haughtiness and contempt, we must conclude that such persons overlook the true dignity of man, and secretly disbelieve the reality of an immortal state of existence, whatever professions they may make to the contrary. For the consideration of the eternal destiny of mankind reflects a dignity on the meanest human being, and attaches an importance to all our affections and actions in relation to him, unspeakably greater than if his existence were circumscribed within the narrow limits of

time, and throws completely into the shade all the degrading circumstances with which he is now surrounded.

When we consider our brethren of the human family in the light of *immortal* intelligences, and look forward to the scenes of the eternal world, a crowd of interesting reflections naturally arises in the mind. A wide and unbounded prospect opens before us. Amidst new creations and the revolutions of systems and worlds, new displays of the Creator's power and providence burst upon the view. We behold ourselves placed on a theater of action and enjoyment, and passing through "scenes and changes" which bear no resemblance to the transactions and events of this sublunary world. We behold ourselves mingling with beings of a superior order, cultivating nobler affections, and engaged in more sublime employments than those which now occupy our attention. We behold ourselves associated with men of all nations and kindreds, and with those who lived in the remotest periods of time. Millions of years roll on after millions, our capacities and powers of intellect are still expanding, and new scenes of beauty and magnificence are perpetually bursting on the astonished mind, without any prospect of a termination. Amidst those eternal scenes, we shall doubtless enter into the most intimate connection with persons whom we have never seen, from whom we are now separated by continents and oceans, with those whose bodies are now mouldering in the dust, with those who have not yet entered on the stage of existence, and with those with whom we now refuse to associate on account of their rank, and station, and religious opinions. That man, into whose dwelling we would not at present deign to enter, and with whom we would abhor to mingle in the public services of religion, may then be one of our chief companions in the regions of bliss, in directing and expanding our views of the glory and magnificence of God. The man whom we now hate and despise, and whose offers of assistance we would treat with disdain, may in that happier world be a principal agent in opening to our view new sources of contemplation and delight. That servant whom we now treat as a being of inferior species, at whom we frown and scold with feelings of proud superiority, may be our instructor and director, and every way our superior, in that region where earthly distinctions are unknown. That humble instructor whom we now despise, and whose sentiments we treat with contempt, may, in that world of intelligence and love, be our teacher and our guide to direct our views of the attributes of the Deity, of the arrangements of his providence, and of the glories of his empire. There the prince may yield precedence to his subjects, the master to the slave, and the peer to the humblest peasant. For no pre-eminence of birth, fortune, or learning, no excellence but that which is founded on holiness and virtue, on moral and intellectual endowments, will have any place in the arrangements of that world where human distinctions are forever abolished and unknown. And shall we now refuse to acknowledge those who are to be our friends and companions in that future world? Is it not agreeable to the dictates of reason and to the voice of God that we should regard them with complacency and affection, whatever be the garb they now wear, whatever be their color or features, and in whatever island or continent they may now reside?

It must, indeed, be admitted, that all the inhabitants of our world will not be exalted to dignity and happiness in the future state. A great por-

tion of them, in their present state of depravity and degradation, are altogether unqualified for participating in the exercises and enjoyments of celestial intelligences. Whole nations are still overspread with intellectual darkness, ignorant of their eternal destination, and immersed in immoralities and vile abominations. And, even in those countries where the light of revelation has dispelled the gloom of heathenism, a vast mass of human beings are to be found, "having their understandings darkened, alienated from the life of God," and sunk into the mire of every moral pollution. Still, we have no reason, on this account, to overlook their native dignity, and their high destination. Every human being we see around us, however low in rank, or degraded by vice, *is endowed with an immortal nature, and is capable of being raised to the dignity of an inhabitant of heaven*; and there is not a single individual to whom we can point, either in our own country or in other lands, in relation to whom we are authorized to affirm, that he will not be a participant in immortal bliss. And, therefore, every man with whom we associate, and whom we recognize in the circle of society around us, ought to be viewed as one with whom we may associate in the world to come. And as to those who appear to be partially enlightened and renovated in their minds, we ought not to withhold our affection and complacency on account of their ignorance, their contracted views, or erroneous opinions. We should view them, not as they are in their present state of infancy and weakness, but as they will be when arrived at maturity and manhood; not as they appear in the first weak essays of their intellectual powers, and in the lowest step of their existence, but as they will appear in their career of improvement after a lapse of millions of ages. Carrying forward our views to those eternal scenes, and accompanying our brethren of the human family through all the gradations of their existence in future worlds, we behold their faculties in progressive expansion, their minds approximating nearer to the source of eternal wisdom, their views of the empire of Omnipotence continually enlarging, their knowledge of the plan of redemption, and its numerous bearings, forever increasing; their love and affection to God and to fellow intelligences waxing into a more ardent flame; every evil propensity corrected, every imperfection removed, every blossom of virtue fully expanded, and "joy unspeakable and full of glory" pervading every faculty of their souls. And can we behold intelligent minds, capable of so high and dignified attainments, and the companions of our future destiny, with indifference or contempt? Is there not here a broad foundation laid for the most expansive emanations of love toward every member of the great family of mankind, however much he may be obscured, and sullied by folly and sin in this first stage of his existence?

In the meantime, while the greater part of mankind are immersed in ignorance and vice, while the image of their Maker is defaced, and their immortal powers prostituted to the vilest passions, the most noble and honorable operation in which love can be engaged, is to devise and execute schemes by which our degraded brethren may be raised to intellectual and moral excellence: to train up young immortals in religion and virtue; to diffuse the principles of useful knowledge among all ranks; to counteract the diabolical spirit of war and contention; to abolish slavery in every shape; to meliorate the social and domestic condition of the lower orders of society; to

publish the revelation of God in every language, and to send forth the messengers of salvation to every land, to instruct men of all nations and kindreds and tongues in the knowledge of the true God, and of the path which leads to a blessed immortality. Thus shall we be enabled to manifest our love toward all our brethren of the human family; thus shall we contribute to render them worthy of our highest affection, and to prepare them for the exalted exercises and employments of the life to come.

#### SECTION IV.

LOVE TO GOD AND OUR NEIGHBOR ENFORCED AND ILLUSTRATED, FROM A CONSIDERATION OF THE MISERABLE EFFECTS WHICH WOULD ENSUE WERE THESE PRINCIPLES REVERSED, AND WERE RATIONAL BEINGS TO ACT ACCORDINGLY.

The two leading principles which I have endeavored to illustrate, in the preceding pages, form the basis of the moral order of the intelligent universe. Consequently, were these principles reversed, and were moral agents to act accordingly, the moral world would soon be transformed into a scene of the most dismal anarchy and confusion. Every action would be dictated by feelings of pure *malevolence*, and misery in every shape would be the great object which human beings would exert their powers to accomplish. Could we suppose for a moment, that society could subsist for any length of time under the unrestrained operation of such a principle, the following, among many thousands of similar effects, would be the natural and necessary results.

Every individual would exhibit, in every action, the character of a fiend; and every family would display a miniature picture of hell.—Between the husband and wife there would be nothing but incessant brawling, dissension, and execration. Whatever was ardently desired by the one would be as resolutely and obstinately opposed by the other; and the fury and resentment excited by unsatisfied desires, and disappointed hopes, would destroy every vestige of peace and tranquillity, and stimulate a host of infernal passions to rage without control. Their children would be actuated by the same diabolical tempers. The son would take an infernal pleasure in cursing, insulting, and reproaching “the father that begat him,” and in trampling with scorn and indignation on the mother who gave him birth.—Brothers and sisters would live under the continual influence of malice and envy, “hateful, and hating one another.” Whatever actions tended to irritate, to torment, and to enrage the passions of each other, and to frustrate their desires and expectations, would be performed with a grin of infernal delight. Mutual scuffles and execrations would ensue. One would have his eye-ball bruised, or knocked out of its socket, another would have his teeth driven out of his jaws; one would have his hair torn from its roots, another his skull fractured with repeated blows; the legs of one would be full of bruises and putrefying sores, and the face of another all over covered with blotches and scars, most hideous to behold; and, in the progress of contention, the hand of a brother would plunge his dagger into a brother's heart. In larger societies, fraud, falsehood, deceit, seduction, quarrels, oppression, plunder, rapine, murder, and assassination, would be the common occurrences of every day and every

hour. The seller would uniformly endeavor to cheat the buyer, and the buyer would endeavor, by every kind of fraud, or open force, to deprive the seller of the value of his commodities. Poison would be sold for medicine, and deleterious mixtures and poisonous drugs would be mixed up with the common articles of food, that the vendors might enjoy the diabolical pleasure of hearing of the pains, the agonies, and the dying groans of the victims of their villany. The debauchee would triumph in the number of victims he had rendered wretched and forlorn by his wiles and depraved passions; the strong would oppress the weak, and rejoice in depriving them of every comfort, and the powerful would exult in trampling under their feet the persons and the property of the poor, and in beholding the extent of the miseries they had created.

In the common intercourse of life, every one would be maltreated, insulted, and reproached, as he walked along the street; the lip would be shot out with a diabolical grin at every passenger, which would be returned with the frown and the scowl of a demon. Every passenger that met another on the highway would be encountered with blows, execrations, and reproaches; and he who met his neighbor unawares in the recesses of a forest, would receive a dagger in his breast before he was aware of his danger. Words would be exchanged between man and man that would cut each other's hearts “like the piercings of a sword,” and horrible contentions, accompanied with rage and fury, and wounds and bruises would be presented to the view in every city, and village, and rural scene. When one had finished a house to shelter him from the storm, a number of desperadoes, in horrid combination, would overturn the mansion, and crush him among the ruins. When one had planted vines and fruit-trees, others would seize the opportunity, when they were beginning to bud and blossom, to tear them up by the roots; persons who sowed the seed in spring could have no confidence that they would ever reap the fruits in autumn; and no one could have the least security that the wealth and property he possessed to-day would be his to-morrow. No one could feel secure for a single hour, that his life was not in danger from the sword of the murderer or the assassin; every man would live in continual fear and alarm; no pleasing prospects nor hopes of future enjoyment would ever calm the tumultuous passions, or cheer the distracted mind; all confidence between man and man would be completely destroyed; falsehood in every shape would walk triumphant; the mind would be distracted amidst its ignorance of the scenes and events that were happening around it; for no intelligence could be believed, and no one could certainly know the reality of any object or event, unless he beheld it with his own eyes. Schools, seminaries of learning, universities, and academies would have no existence, and no one could gain an acquaintance with any principle or fact in the universe around him, except in so far as he had made the investigation by means of his own senses and powers. Tormented by tumultuous passions raging within, in continual alarm from desperadoes, plunderers, and assassins raging around, looking back on the past with horrible recollections, and contemplating the future with terror and dismay, the mind would feel itself fixed in a scene of misery and wretchedness, which no words could describe nor pencil delineate.

If we could suppose a number of such beings leagued together for the purpose of carrying the



schemes of malevolence more completely into effect, one of their employments would be to set fire to houses and villages, in order that they might enjoy the infernal pleasure of seeing their fellow-creatures deprived of every shelter, and of beholding men, women, and children roasting in the flames. Another employment would be to poison the springs of water, that they might behold one after another, from the sucking child to the hoary head, seized with excruciating pains, and sinking into the agonies of death. Another gratification of malevolence would be to dam up the rivers in their rapid course, that they might overflow the circumjacent plains, in order that they might feast their eyes on the scenes of devastation and ruin that would thus be created, and on the terror and destruction of the wretched inhabitants. The conflagration of a city, with all its accompaniments, the crash of falling houses, and of palaces tumbling into ruin; the terror and confusion of its inhabitants, the wailings of women and children, and the groans of the burning victims, would be a feast to the eyes and music to the ears of such malignant beings, as they once were to *Nero*, when, from the top of a high tower, he beheld Rome wrapt in the flames which he himself had kindled, and sung on his lyre the destruction of Troy. Even in the midst of the ocean such revolting scenes would be frequently realized. When two ships desecrated each other, a diabolical onset would ensue. To set on flames the respective vessels, to sink them in the deep, or to cause them to burst with a horrid explosion, would be the object of both the crews; that they might feast their malevolence on the spectacle of wounds and carnage, of drowning wretches covered with blood and scars, fighting with the billows, and scrambling for safety among the shattered fragments of the wreck.

Were it possible that discoveries in art and science could be made by intelligences actuated by such malignant passions, they would be all applied to subvert the purposes of malevolence. The force of gunpowder would be employed to blow ships and houses to atoms, to shake populous cities to their foundations, and to create among their inhabitants universal horror and alarm; the force of steam would be employed in producing destructive explosions, and in propelling the instruments of death and devastation among a surrounding populace. Air balloons would be employed for enabling them to carry their malignant schemes, in relation to distant tribes, more speedily into effect; for hurling down upon towns and villages stones, and bullets, and darts; and for enabling them to escape in safety when they had finished the work of destruction. The discovery of the nature of lightning, and its identity to the electrical fluid, instead of being applied for the protection of persons and of buildings from the stroke of that terrific meteor, would be destined to the purpose of devastation and destruction. The electricity of the atmosphere and the lightnings from the clouds would be conducted and directed so as to set on fire stacks of corn, to shatter lofty buildings, and lay groups of men and cattle prostrate with the dust. Every mechanical power, and all the combinations of physical forces which art can produce, would be applied to the framing of engines for torture, devastation, and massacre; and on the front of every new invention would be displayed, as if engraved in legible characters—TERROR, MISERY, AND DESTRUCTION.

Could we suppose for a moment such beings occasionally combining together on a large scale,

for the purpose of more extensively glutting their malevolence, their conduct toward each other *as nations*, and the contests in which they would be engaged in this capacity, would be tremendous and horrible beyond the power of description. Every malevolent affection would be brought into action; every infernal passion would be raised to its highest pitch of fury; every one, stimulated by his associates, would breathe nothing but revenge, execrations, slaughter, and utter extermination against opposing armies; every engine of human destruction which ingenuity could invent would be brought into the scene of action; the yell of demons would accompany the fierce and sanguinary onset; and a scene of horror would ensue beyond the power of imagination to conceive, which would not terminate until the one class of combatants had exterminated the other; until they had trampled down and destroyed the fruits of their ground, and turned their land into a wilderness; until they had burned their villages to ashes, and tumbled their cities into a heap of ruins; until they had drenched their fields with blood, and strewn them with skulls, and limbs, and the mangled carcasses of thousands and ten thousands of men, women, and children, thrown together in horrible confusion. But it is needless to dwell on such scenes; since the history of all nations—since even the history of modern Europe—presents us with spectacles of horror, scarcely inferior to those I have now described, and with moral agents who bear too striking a resemblance to those whose actions are completely subversive of the second commandment of the law, "*Thou shalt love thy neighbor as thyself.*"

Such, then, would be some of the dreadful effects which would flow from a subversion of the second principle of the moral law, if we could suppose that organical intelligences, *not endowed with immortal bodies*, could exist for any length of time amidst such scenes of depravity and wretchedness. But it is more than probable that such a state of society could not long subsist in such a world as we now inhabit, and among rational beings, whose corporeal organization is constructed after the model of the human frame. The whole mass of society in every land would soon be transformed into one boundless scene of anarchy and confusion; every one would flee from his neighbor as from an infernal fiend; a war of universal extermination would commence; nothing would be beheld over all the regions of the globe but spectacles of rapine, devastation, and destruction; and nothing would be heard among all the eight hundred millions of its inhabitants but the voice of execration, and the yells of lamentation, and mourning, and woe, until at length every beauty which now adorns the face of nature would be effaced, every fertile field transformed into a desert, every human habitation overturned, and every inhabitant of the earth sunk into oblivion.\* This is one of the most terrible representations we can form of the horrors of the future state of punishment, where malevolent pas-

\* Whether such scenes as some of them now described may be realized in the future state of punishment, or whether the principles of the moral law will be entirely subverted among the miserable beings who are subjected to that punishment, it becomes not us positively to determine. But we can scarcely conceive a more horrible idea than that of intelligent beings acting uniformly from principles of pure malevolence, and at the same time endowed with *immortal bodies*, capable of sensations similar to those we now feel. In this case, every accumulated wound received from malignant associates would be an additional source of pain and misery, which would continually increase, without any prospect of relief from the stroke of death.

sions rage without control; and the considerations now stated demonstrate, that the man who is actuated by a principle of hostility toward his neighbor, is training and preparing himself for becoming an inhabitant of that miserable and dreary region, "where the worm dieth not, and the fire" of malevolence and revenge "is never quenched." We are thus instructed, that if there be a future state at all, it *must*, from the very nature and constitution of things, be a state of misery and horror to every man whose mind is under the unrestrained dominion of depraved affections and malignant passions; so that there is no possibility, in such a case, of escaping the "wrath to come," unless the moral constitution of the intelligent universe were entirely subverted.

If, then, it appears that such dismal consequences would flow from the subversion of this principle or law, it is obvious that the law itself must be "holy, just, and good," and calculated to promote the perfection and happiness of all created intelligences, among whom it is found in full operation. And in a world such as ours, where this law is partially violated, the consequent misery which is suffered will be nearly in proportion to the extent to which this violation is carried, and to the number of individuals who are actuated by a principle of opposition to its requirements.

In like manner, it might be shown, that the most dismal effects would be produced, were the first principle of the moral law reversed, and the malevolence of intelligent beings directed toward their Creator. In this case, instead of assembled multitudes joining in solemn adorations of the divine character and perfections, the God of heaven would be blasphemed, and his name abhorred in every land. Instead of reverence and profound humility in the presence of Jehovah, a spirit of pride and independence, and an impatience of control, would pervade every mind. Instead of thanksgivings for the bounties of his providence, the basest ingratitude would be manifested, and the most marked contempt of all his favors. Instead of cordial submission to his wise arrangements, nothing but murmurings and repinings would be heard, and the most presumptuous decisions uttered against all the dispensations of his providence. Instead of complacency and delight in his character and operations, insults and reproaches would burst forth at every display of his wisdom, justice, and omnipotence. Instead of admiration of the beauty and grandeur of his wonderful works in heaven and earth, feelings of contempt and disdain would be mingled with all their surveys of the operations of nature. His omnipotence would be disregarded, his benevolence called in question or despised, and his wisdom and intelligence arraigned. Like Alphonso, king of Castile, they would not hesitate to affirm, "If we had been of God's privy council when he made the world, we would have advised him better." Under the influence of such diabolical dispositions, the harmony of the visible creation would be attempted to be deranged, and its beauties defaced, in so far as their limited powers would be able to effect. The fields would be stripped of their verdure; the forests would be torn up by the roots, and strewed in shapeless masses along the plains; the vegetable beauties which now diversify the rural landscape would be effaced; the rivers would be turned out of their courses to overflow the adjacent plains, and to transform them into stagnant marshes and standing pools; the air would be impregnated with pestilential vapors; and the grand, and beautiful,

and picturesque scenes of nature would be stripped of their glory, leaving nothing but naked rocks and barren deserts, covered with the wrecks of nature, to mark the operations of malevolence.

Such would be the dispositions and the conduct of intelligent beings were the first principle of the moral law reversed, and their actions regulated by a principle of malevolence; and such, in a greater or less degree, are the dispositions of every man in whose heart the love of God has never taken up its residence. Revolting as the scenes now supposed must appear to every mind possessed of moral feeling, they must be admitted to be the necessary results of malignant passions raging without control. And if there be any region of creation in which pure malevolence actuates its inhabitants, we must suppose the restraining influence of the Almighty interposed, to preserve their malignant operations within those bounds which are consistent with the plans of his moral government and the general happiness of the intelligent universe. That principles and practices have existed among mankind, which, if left to operate without restraint, would produce all the effects now supposed, appears from the description which the apostle Paul gives of the character of the Gentile world, and even of that portion of it which had been brought into a civilized state. He declares that "they did not like to retain God in their knowledge, but changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," that they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness;" that they were "full of envy, murder, deceit, malignity, backbiters, *haters of God*, despiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, *without natural affection, implacable, unmerciful*. Who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Were practices and passions of this description, which are all directly opposed to the principle of benevolence, to operate without control, the universe would soon be transformed into a boundless scene of devastation and sterility, of misery and horror, of lamentation and woe.

Turning our eyes from such revolting scenes, I shall now direct the attention of my readers to a more pleasing picture, and endeavor to delineate some of the happy effects which would naturally result from a complete conformity in thought and action to the principles of the divine law.

## SECTION V.

EFFECTS WHICH WOULD FLOW FROM THE FULL OPERATION OF THE PRINCIPLE OF LOVE TO GOD AND TO MAN.

WERE this divine principle in full operation among the intelligences that people our globe, this world would be transformed into a paradise, the moral desert would be changed into a fruitful field, and "blossom as the rose," and Eden would again appear in all its beauty and delight. Fraud, deceit, and artifice, with all their concomitant train of evils, would no longer walk rampant in every land. Prosecutions, lawsuits, and all the innumerable vexatious litigations which now disturb the peace of society, would cease from among men. Every debt would be punctually

paid; every commodity sold at its just value; every article of merchandise exhibited in its true character; every promise faithfully performed; every dispute amicably adjusted; every man's character held in estimation; every rogue and cheat banished from society; and every jail, bridewell, and house of correction, would either be swept away, or transformed into the abodes of honesty, industry, and peace. Injustice and oppression would no longer walk triumphant through the world, while the poor, the widow, and the fatherless were groaning under the iron rod of those who had deprived them of every comfort. No longer would the captive be chained to a dungeon, and doomed to count, in sorrow and solitude, the many long days and years he has been banished from the light of day and the society of his dearest friends. No longer should we see a hard-hearted creditor doom a poor unfortunate man for the sake of a few shillings or pounds, to rot in a jail, while his family, deprived of his industry, were pining away in wretchedness and want. No longer should we hear the harsh creaking of iron doors, ponderous bolts, and the clanking of the chains of criminals; nor the sighs and groans of the poor slave, fainting under the lash, and the reproaches of a cruel master. The bands of the oppressed would be loosed, the captives would be set at liberty, the iron fetters would be burst asunder, and a universal jubilee proclaimed throughout every land. The haunts of riot and debauchery would be forsaken, and their inmates hissed from the abodes of men. The victims of seduction would no longer crowd our streets at the dead hour of night, to entice the "simple ones" into the paths of vice and destruction; but purity, righteousness, and peace would "run down our streets like a river," distributing safety, happiness, and repose.

The tongue of the slanderer and the whisperings of the backbiter would no longer be heard in their malicious attempts to sow the seeds of discord and contention among brethren. Falsehood in all its ramifications, with the numerous train of evils it now produces, would be banished from the intercourses of society; nor would treachery prove the ruin of families and societies, and interrupt the harmony of the commercial and the moral world. No longer should we hear of the embezzling of property by unfaithful servants, nor the blasted hopes, the cruel disappointments, and the ruin of credit and of reputation now produced by the votaries of falsehood. "The lips of truth would be established forever," and the liar and deceiver would be hissed to the shades of hell. Our property would remain sacred and secure from the thief and the midnight robber, and our persons from the attacks of the murderer and the assassin. We should no longer hesitate to prosecute our journeys by day or by night for fear of the foot-pad or the highwayman, but should recognize every passenger as a friend and protector. Plunder and devastation would cease from the earth; "violence would no more be heard in our land; nor wasting nor destruction in all our borders." Execrations and malicious insults would never harrow up the feelings of our fellow-men, nor would a single instance of revenge be heard of among all the inhabitants of the earth.

Pride, which now stalks about with stately steps and lofty looks, surveying surrounding intelligences with feelings of contempt, would be forever banished from the world. Ambition would no longer wade through slaughter to a throne, nor trample on the rights of an injured people. Wars would cease to the ends of the earth, and the

instruments of human destruction would be beaten into plowshares and pruning-hooks. That scourge which has drenched the earth with human gore—which has convulsed every nation under heaven—which has produced tenfold more misery than all the destructive elements of nature, and which has swept from existence so many millions of mankind—would be regarded as the eternal disgrace of the human character, and the most shocking display of depravity in the annals of our race. No longer should we hear "the sound of the trumpet and the alarm of war," the confused noise of "the horseman and the bowman," and of the mighty armies encamping around "the city of the innocent," to hurl against its walls the instruments of destruction. No longer should we behold the fires blazing on the mountain tops, to spread the alarm of invading armies; nor the city, which was once full of inhabitants, "sitting solitary," without a voice being heard within its dwellings but the sighs of the disconsolate and the groans of the dying. Human wolves thirsting for the blood of nations, would cease to prowl among men. Nation would not lift up sword against nation, neither would they learn war any more. The instruments of cruelty, the stake, the rack, the knout, and the lash, would no longer lacerate and torture the wretched culprit; cannons, and guns, and swords, and darts would be forged no more; but the influence of reason and affection would preserve order and harmony throughout every department of society. The traveler, when landing on distant shores, and on the islands of the ocean, would no longer be assailed with stones, spears, arrows and other instruments of death, and be obliged to flee from the haunts of his own species, to take refuge in the lion's den, or on the bosom of the deep; but would be welcomed as a friend and a messenger of peace. The animosities which now prevail among religious bodies would cease; the nicknames by which the different sects of religionists have been distinguished, would be erased from the vocabulary of every language; Christians would feel ashamed of those jealousies and evil surmising which they have so long manifested toward each other, and an affectionate and harmonious intercourse would be established among all the churches of the saints.

These, and a thousand other evils, which now render this world a vast wilderness of perturbation, wretchedness, and sorrow, would be completely eradicated, were the principle of holy love in incessant operation; and in their place a scene of loveliness and moral beauty would burst upon the view, which would diffuse joy and ecstatic delight through every bosom.

Every family would become a mansion of peace and love—a temple consecrated to the God of heaven, from which the incense of prayer, and praise, and pious aspirations, would daily ascend in sweet memorial to the throne above. Domestic broils and contentions would cease; brothers and sisters would be cemented in the closest bonds of holy affection; the law of kindness would swell their hearts and dwell upon their tongues; serenity and joy, and a desire to please, would appear on every countenance; a mutual exchange of sentiment and generous affections would circulate joy from father to son, and from children to parents; and all the members of the family circle, animated by the same benevolent spirit, would "dwell together in unity." To communicate useful knowledge, to train each other to piety and virtue, to point out the different spheres in which benevolence should act, to assist in every kindly office, to

soothe each other in distress, and to direct each other in the path to an endless life, would be the unceasing desire and endeavor of every inmate of the family mansion. From every such mansion the radiations of love would fly from family to family, from one hamlet and village to another, from one town and city to another, from one nation to another, and from one continent to another, until all the families of the earth were converted into "the dwellings of the God of Jacob."

In larger communities the principle of love would effectuate a mighty change. That spirit of jealousy and selfishness, of avarice and monopoly, which now produces so many jarrings, contentions, and collisions of interests among town councils, corporations, and other smaller associations, would cease to operate. Every one would see and *feel*, that the prosperity of the whole is also the prosperity of every portion of the general community. Boisterous disputations, sneers, hisses, reproaches, and angry passions, would be banished from the deliberations of every society; and candor, good-will, and kindly affections would animate the minds of all its members. Righteous laws would be enacted, and distributive justice equitably administered. Every nation would form one great and harmonious family; all its members being linked together by the ties of kindness and reciprocal affection. Its magistrates would become "nursing fathers" to the whole body of the people, to promote their peace, their domestic comfort, their knowledge, and their general improvement; and throughout all ranks of the community nothing would appear but submission, obedience, reverence, and respect.

The mutual intercourse of nations would be established on the principles of friendship and affection, and on the basis of immutable justice and eternal truth. Raised above petty jealousies, secure from the alarms of war, and viewing each other as branches of the same great family, and as children of the same Almighty Parent,—every nation and empire would feel an interest in promoting the prosperity of another, and would rejoice in beholding its happiness and improvement. Commerce would be free and unshackled, and the productions of nature and of art would quickly be transported into every nation from every clime. Travelers and navigators would visit foreign shores without danger or alarm from insidious or hostile tribes, and would land on the most obscure island of the ocean, fully assured of protection and comfort, and the welcome of friendship and affection. Every vessel that plowed the deep would become a floating temple, from which incense and a pure offering would daily ascend to the Ruler of the skies, and its mariners would join, with one heart and one mind, in imploring upon each other the blessing and protection of the God of heaven. The beams of love and affection would gladden every land, and add a new luster to the natural beauties of its landscape. The inhabitants of China and Japan would be hailed as benefactors when they arrived on our coasts with their cargoes of tea, sugar, silk, and porcelain; and the natives of France and Great Britain, when they transported their manufactures to these distant empires, would be welcomed as friends, and conducted, without the least jealousy or suspicion, through all their cities and rural scenes, to survey the beauties of nature and art with which those countries are adorned. The natives of Papua and New Zealand would land on our shores without spears, or darts, or other hostile weapons, and be recognized as friends and brethren; and our countrymen, when traversing the different regions of

the globe, would always meet with a cordial reception when landing on their coasts. For national jealousies and antipathies would cease; and instead of selfish and revengeful passions, reason would be cultivated, and its powers expanded; the smile of benevolence and the hand of beneficence would gladden the inhabitants of every clime, and "righteousness and praise would spring forth before all the nations."

Under the benignant influence of the spirit of love, useful intelligence of every description would be rapidly and extensively communicated; the sciences would be improved, and carried forward to perfection; the jealousies which now exist among scientific men would cease to operate, and every fact on which science is built would be impartially investigated, and exhibited in its true aspect; the arts would flourish, and be carried to the highest pitch of improvement; no secrets in arts or trades would be locked up in the breast of the discoverer; but every useful hint would at once be communicated to the public; every invention would uniformly be applied to the promotion of a benevolent object, and the arts of destruction would cease to be cultivated, and be held in universal detestation. Under the hand of art, the habitations of men would be beautified and adorned, to correspond with the purity and improvement of their moral feelings, and a new luster would be thrown over the face of nature. Towns and villages would be built on spacious plans, divested of all that gloom and filth which now disgrace the abodes of millions of human beings, and which form an emblem of their physical and moral wretchedness; and the landscape of every country would present a scene of grandeur, fertility, and picturesque beauty. Those immense treasures which have been so long expended in the arts of war and devastation would be employed in turning immense deserts into fruitful fields, in beautifying the aspect of rural nature, in planting orchards and vineyards, in forming spacious roads, in establishing seminaries of instruction, in erecting comfortable habitations for the lower orders of society, and promoting their domestic enjoyment. What an immense variety of objects of this description would be accomplished within the limits of Great Britain by means of a thousand millions of pounds, which we all know have been lately expended within the space of twenty-four years, in carrying forward the work of destruction!

Under the influence of the reign of love, the instruction of all ranks, in every department of useful knowledge, would be rapidly promoted; ignorance and error, with all their attendant evils, would soon vanish from the minds even of the lowest orders of society; seminaries would be erected and established on a liberal basis, for instructing every class of mankind in all those branches of science which tend to expand the capacity of the human mind, and to extend the range of its contemplations; the hours of active labor would be abridged, in order that they might have leisure for the cultivation of their understanding and the exercise of their moral powers. To add to their stock of knowledge, and to increase the sum of happiness around them, would be considered as interesting and as delightful as it now is to the sons of Mammon to "add house to house, and field to field," and to riot on the gains of avarice. Societies would be formed for mutual improvement in knowledge and virtue; lectures delivered on every interesting and useful subject; experiments performed to illustrate the order and mechanism of nature; and

instruments of every description procured for exhibiting the wisdom and omnipotence of the Creator and the glories of the universe. The revelation of heaven would be studied with intelligence in all its aspects and bearings, and every passion, affection, and active exertion would be directed by its moral requisitions. The human mind, thus trained and carried forward in wisdom and holiness, would shed a moral radiance around it, and be gradually prepared for entering on a higher scene of contemplation and enjoyment.

Among all ranks of men, a spirit of selfishness and avarice would be extinguished, and in its stead a spirit of noble generosity and beneficence would pervade the whole mass of society. That divine maxim inculcated by our Saviour, "*It is more blessed to give than to receive,*" would be engraven on every heart, and appear in every action. This sublime principle forms a prominent trait in the character of God, and in all his arrangements toward his creatures; and it animates the minds of superior intelligences in their associations with each other, and in their occasional intercourses with the inhabitants of our world. In imitation of these glorious beings, the human race would consider it as the grand end of their existence, not merely to acquire wealth, knowledge, or power, but to employ themselves in the unceasing diffusion of beneficence to all around. To communicate happiness throughout all the ranks of their fellow-men with whom they mingle, to soothe the disconsolate and the desponding, to relieve the distressed, to instruct the ignorant, to expand the intellect, to animate and direct the benevolent affections, to increase the enjoyments of the lower orders of the community, to direct the opening minds of the young, to lead them by gentle steps into the paths of wisdom and holiness, and to promote every scheme which has a relation to the public good, would form the constant aim of all conditions of men, from the highest to the lowest. Every house would be open to the weary and benighted traveler, every heart would welcome him to the refreshments and repose it afforded, every countenance would beam benignity, every comfort would be afforded, every wish anticipated, and every stranger thus entertained would "bless the mansion," and implore the benediction of heaven on all its inmates. The houseless child of want would no longer wander amidst scenes of plenty, tattered and forlorn, pinched with poverty, exposed to the piercing blasts, and obliged to repose under the open canopy of heaven, for want of more comfortable shelter; the poor would soon cease out of the land, every one would be active and industrious, and every one would enjoy a comfortable portion of the bounties of Providence. And what a happy world would it be were *kindness* and affection the characteristic of all its inhabitants! The face of nature would wear a more cheering aspect, "the desert would rejoice and blossom as the rose," the flowers would look more gay, the "little hills" would be encircled with joy, the light of heaven would appear more glorious and transporting, a thousand delightful emotions would spring up in the mind amidst every rural scene, and every social intercourse would be a source of unmingled bliss. Paradise would be restored, heaven would descend to earth, and an emblem would be presented of the joys of the blessed above.

O blissful and auspicious era! When wilt thou arrive to still the restless agitation of malignant passions, to promote peace on earth and good will among men? When will the benevolence of angels and archangels descend to dwell

with man upon earth, to expel selfishness from the human breast, to hush every disordered affection, and to restore tranquillity and order among the bewildered race of Adam? When will the spirit of love, in all its beneficent energies, descend from the Father of light to arrest the convulsions of nations, to heal the wounds of suffering humanity, to transform fields of slaughter into regions of tranquillity, to soften the ferocious tempers of "the people who delight in war," to unite in one holy and harmonious society men of every language and of every tribe? Not until Christianity shall have shed its benign influence on every land; not until "the knowledge of the Lord shall cover the earth," and the cannons, and swords, and spears, and battle-axes of the warrior shall be broken to shivers, and forged into plowshares and pruning-hooks. "Then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fating together, and a little child shall lead them." "Then judgment shall dwell in the wilderness, and righteousness in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever. And all people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places."

In fine, under the reign of love, most of the evils, both physical and moral, under which men are now doomed to suffer, would be either greatly mitigated or completely abolished. It is scarcely too much to affirm, that nine-tenths of all the evils that affect humanity are the result of the malice and unkindness of mankind toward each other. If all the sorrow and wretchedness produced by fraud, falsehood, avarice, extortion, injustice, oppression, perjury, seduction, treachery, litigations, slander, pride, ambition, revenge, robbery, murder, plunder, and devastation, were extirpated, little would remain beside the incidental evils which occasionally flow from the elements of nature. And even these would be greatly mitigated by the benevolent operations of art, directed by the discoveries of science. By clearing the surface of the globe of immense forests, by draining stagnant marshes, and by the universal cultivation and improvement of the soil, the seasons would be meliorated, and storms and tempests would be deprived of their wonted violence and fury; and the partial physical evils which still remained would be almost annihilated to the sufferer, by the sympathy, and tenderness, and the kind and fostering hand of universal benevolence. Where virtue, temperance, serenity of mind, and social joy reigned triumphant, and where none of the ghastly phantoms of skepticism and superstition haunted the mind, disease would seldom invade the human frame; the span of mortal existence would be extended; death would become calm and tranquil, and every one would "come to his grave, like as a shock of corn cometh in his season." In short, under the influence of the emanations of love, malignity would be transformed into benevolence, vice into virtue, oppression into justice, cruelty into sympathy and tenderness, selfishness into beneficence, contention into unity and friendship, fraud into honesty, avarice into generosity, pride into humility, wretchedness into comfort, sorrow into joy, war into peace, and this spacious globe, now the receptacle of misery and vice, would be transformed into the temple of concord, happiness, and peace.

Such are some of the beneficial effects which would be experienced in the social state of the human race, were a principle of benevolence to

pervade the minds of mankind. The immense mass of moral evils, under which the earth now groans, would be removed; the moral aspect of society, in every nation, would assume a new luster of loveliness and excellence; and nature herself would be arrayed in new robes of gracefulness and beauty. For it would be easy to show, were it at all necessary, that every particular now stated, and a thousand similar effects, would be the *natural* and *necessary* results of love, when it becomes the mainspring of human actions.

I shall now shortly trace some of the effects of love, considered as directed more immediately toward God.

Supreme love to God would excite complacency in his character and perfections; and piety, in all its fervent and delightful emotions, would naturally flow upward to the fountain of all purity. His glorious character would be venerated, and his name revered over all the earth; trophies would be erected to his honor, and temples consecrated to his worship in every land. Crowds of worshipers, beaming benignity and devotion, would be held in every region, converging toward the "dwelling-place" of the Most High, and encouraging one another in such language as this: "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." With enlightened views of the attributes of Jehovah, with glowing affections, and with profound reverence, would they join in the sublime exercises of the sanctuary, and listen to the intimations of his will. All voices would be tuned to melodious strains, and the solemn organ, and those instruments of music which are now devoted to the gratification of the sons of fashionable folly and dissipation, would harmonize in exciting devotional affections, and in swelling the song of salvation "to Him who sits upon the throne, and to the Lamb who hath redeemed us to God by his blood." Every landscape, in every point of view, would present a noble edifice devoted to the worship of the God of heaven, adorned with every majestic decoration suitable to its sanctity, and rearing its spacious dome above all the surrounding habitations of men. Its gates "would be open continually; they would not be shut day nor night," that men might have access at all seasons to bring "incense and a pure offering" to the shrine of Jehovah. The whole earth would soon be converted into one universal temple, sacred to the God and Father of our Lord Jesus Christ, from which, thanksgiving, and the voice of melody, and the holy aspirations of gratitude and love, would ascend to heaven without intermission, and in every direction, from the regions of the north to the regions of the south, and "from the rising of the sun to the going down of the same." Solemn seasons would be appointed, and spacious plains consecrated for the assembling of ten thousands of "the sons of God," not for carnage and devastation, as when the warrior "mustereth the armies to the battle," but "to rehearse the mighty acts of the Lord," to exchange sentiments and feelings of affectionate regard, and to swell the song of triumph over sin and misery, with the harmony of human voices and musical instruments, in one loud chorus to the skies. Then the name of Jehovah would be One throughout all the earth. "All his works would praise him, and his saints would bless him. They would abundantly utter the memory of his great goodness, they would speak of the glorious honor of his majesty, and sing of his righteousness."

Among all ranks of men cordial submission to the will of God, and contentment under the arrangements of his providence would be uniformly manifested. Every one would consider the situation in which Providence had placed him as the best possible for promoting his present improvement and his future felicity, viewing it as the allotment of infinite wisdom and benevolence. In adversity he would sustain his afflictions with patience, and derive from them "the peaceable fruits of righteousness." In prosperity he would acknowledge God as the source of all his enjoyments, and devote the wealth and influence he possessed to the promotion of religion, and the best interests of his fellow-men. By day, and by night, and at every returning season, the overflowings of gratitude, in every heart, would burst forth in songs of thanksgiving to the Giver of all good. Every comfort would be recognized as "coming down from the Father of lights," and every pleasing sensation produced by the scenery of nature, as the result of his wisdom and beneficence. His wonderful works, which are now overlooked, or gazed at with apathy by nine-tenths of the inhabitants of the globe, would be contemplated with enlightened understandings, and with emotions of reverence, admiration, and delight. The majestic movements of the planetary orbs, the glories of the starry sky, the light beaming from a thousand suns through the immeasurable voids of space, the mighty ocean with all its wonders, the numerous rivers rolling into its abyss, the lofty ranges of mountains which encircle the earth, the treasures of the fields, the riches of the mines, the beauties which adorn the hills and plains, the wonders of the atmosphere, the admirable structure and economy of the numerous tribes of animated beings,—these, and thousands of other objects, considered as manifestations of the attributes of Deity, would supply topics of conversation in every social circle, on which every heart would dwell with increasing delight. "They would speak of the glory of his kingdom, and talk of his power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." The work of human redemption, in its origin and progress, in its connections and bearings, in the luster it reflects on the perfections of the Deity, in its relation to the angelic tribes, and in its glorious and happy consequences on thousands of millions of human beings throughout an eternal round of existence—the person of the Redeemer, his amiable character, his grace and condescension, and the glories of his exalted state—the joys of departed saints, the general resurrection, with all its solemn and transporting scenes, the new heavens and the new earth, and the boundless scene of grandeur and felicity which will open to the view when death shall be swallowed up in victory, and all things subjected to the moral order of the universe, would afford subjects of sublime contemplation, and themes for social converse, on which enlightened and renovated minds would expatiate with ever-growing improvement and ever-growing pleasures.

The providential dispensations of God toward the human race, would form another subject of investigation, which would be prosecuted with feelings of astonishment, admiration, and reverence. The history of all nations would be carefully perused—not for the purpose of admiring the exploits of mighty conquerors and barbarous heroes, and feasting the imagination on spectacles of human slaughter and devastation—but for exciting abhorrence of those depraved passions which had drenched the earth with blood—for

drawing forth the tear of pity over the graves of slaughtered nations—for stimulating the exercise of those holy affections which restored peace and tranquillity to the world—for acquiring a display of the rectitude of the moral character of God, and the equity of his administration among the nations—for tracing the accomplishment of divine predictions—for illustrating the long-suffering and forbearance of God, and for exciting admiration of that inscrutable wisdom by which the whole train of events was conducted, so as to set restraining bounds to the wrath of man, and to make it subservient to the introduction of the reign of happiness and peace. In all the revolutions of past ages, and in all the events that daily passed in review before them, they would uniformly recognize the agency and the purposes of that Almighty Being “who doth according to his will in the armies of heaven, and among the inhabitants of the earth,” and who is carrying forward all the plans of his government to a glorious consummation.

Every useful invention, every new instrument for investigating the operations of nature, every new discovery in the earth, or in the heavens, every exploration of an unknown region of the globe, every branch of commerce and manufacture, every new mode of facilitating labor and improving the productions of the soil; every improvement in the ease and rapidity of traveling, and of conveying intelligence from one region to another, and every art and science, would be consecrated, in some form or other, to the service of God, and to the accomplishment of the objects of general benevolence. One grand diffusive principle, manifesting itself in numberless ramifications, would pervade the whole mass of society; and one grand aim, the honor and glory of the Creator, and the universal diffusion of happiness in every direction, and among every rank of sentient and intelligent beings, would be the unceasing endeavor of men of all nations, and kindreds, and languages. The whole mass of this world’s inhabitants would appear like one vast celestial army marching forward in harmony to the regions of bliss, every one, in his appointed order, passing in peace and tranquillity through the gates of death, to join the general assembly above, and to augment and enliven the congregation of the heavens.

On such a world the God of heaven would look down with complacency, and his providential care would be exercised in averting those physical evils which now increase the moral wretchedness of mankind. His eye would be continually upon them for good, and his ear would be ever open to their requests. Then that glorious scene presented to the view of the apostle John, would be fully realized,—“Behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more curse, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away.” To such a world celestial messengers would rejoice to wing their downward flight, on messages of love. Their visits, which have been “few, and far between,” and which have been long interrupted by the malevolence of men, would be again resumed; and those “morning stars” that shouted for joy when this fair creation arose into existence, would be filled with unutterable delight when they beheld moral order restored, and the smiles of universal love irradiating the inhabitants of our globe, and

would shout even with more ecstatic joy than they did before, “Glory to God in the highest, peace on earth, and good will among men!”

Alas! such a picture as that which we have now faintly sketched, has never yet been realized in the moral aspect of the inhabitants of this world. To the eye of an angelic intelligence, while he hovers over our globe in his flight through the planetary regions, nothing appears but a vast cloud of moral darkness and depravity, with here and there only a few faint radiations of truth and love emerging from the general gloom. He beholds throughout the whole extent of Africa from the shores of Barbary and Egypt to the Cape of Good Hope—throughout the vast regions of Asia and its numerous islands, and throughout four-fifths of the continent of America, little else than one wide scene of moral desolation, where idolatry and superstition, tyranny and ambition, treachery and cruelty, war and dissension, reign triumphant among almost every tribe; and where scarcely a ray of divine light and divine love gilds the horizon, from the one end of these extensive regions to the other. Even in Europe, where the light of science and of revelation is converged to a focus, what an immense cloud of moral darkness still appears enveloping its population? The fields of Waterloo, of Leipsic, of Borodino, and of Smolensko—where so many thousands of human beings were sacrificed to the demon of war—the vales of Switzerland and Hungary, the plains of France and Italy, the anarchy and commotions of Spain and Portugal, and the ensanguined shores of Turkey and Greece, where massacres have been perpetrated with the rage and fury of infernal demons, bear witness to the melancholy fact, that hatred and malignity still hold the ascendancy over the nations of Europe, and over all the efforts of benevolence and love.

But, we trust, that the period is fast approaching, when the breath of a new spirit shall pervade the inhabitants of every clime, and when holy love shall unite all the tribes of mankind in one harmonious society. When the messengers of the Prince of Peace “shall run to and fro” from the north to the south, and from the rising to the setting sun: when the sound of the gospel-trumpet shall re-echo throughout every land; when the light of divine revelation shall diffuse its radiance on the benighted nations; when its sublime doctrines and moral requisitions shall be fully understood and recognized in all their practical bearings, and when the energy of that Almighty spirit which reduced to light and order the dark and shapeless chaos, shall be exerted on the depraved and benighted minds of the mass of this world’s population—then the death-like slumber which has seized upon the race of Adam shall be broken; the dead in trespasses and sins shall awake to new life and activity; this bedlam of the universe will be restored to reason and intellectual freedom, and to the society of angelic messengers, and the face of the moral creation will be renewed after the image of its Maker. Then wars shall cease to the ends of the earth, and anarchy and dissension shall convulse the nations no more; violence will no more be heard in any land, “liberty will be proclaimed to the captives, and the opening of the prison-doors to them that are bound.” The spirit of malevolence will be vanquished, its power will be broken, and its operations demolished. The order and beauty of the celestial system will be restored. “Holiness to the Lord” will be inscribed on all the implements and employments of mankind. Kindness and compassion will form the amiable characteristic

of every rank of social life. Love will spread her benignant wings over the globe, and reign uncontrolled in the hearts of all its inhabitants. For thus saith the voice of Him who sits on the throne of the universe, "Behold I make all things new—I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. Be ye glad, and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy, and the voice of weeping shall be no more heard in her, nor the voice of crying."

## SECTION VI.

### UNIVERSALITY OF THE PRINCIPLES OF LOVE TO GOD, AND TO FELLOW-INTELLIGENCES.

THE grand principles of morality to which I have now adverted, are not to be viewed as confined merely to the inhabitants of our globe, but as extending to all intellectual beings. They form the basis of the moral laws, which govern all intelligences throughout the vast universe, in whatever world or region of infinite space they may have their physical residence; and they constitute the bond which unites to the supreme intelligence, and to one another, all holy beings, wherever existing in the wide empire of Omnipotence. This will at once appear, if we reflect for a moment, on what has been stated in the preceding sections. We have seen, that, if those laws or principles were reverse<sup>d</sup>, and were the moral agents of our world to act accordingly, nothing would ensue, but anarchy wretchedness, horror, and devastation, and ultimately a complete extermination of the race of mankind. And by parity of reason, it will follow, that were the same principles to operate in any other world, however different the capacities, relations, and physical circumstances of its inhabitants might be, similar disastrous effects would be the inevitable result; and were they to pervade all worlds, disorder and misery would reign uncontrolled throughout the whole intelligent system.

When the Creator brought any particular world into existence, and peopled it with inhabitants, we must suppose, that the laws to which I am now adverting, were either formally addressed to them by some external revelation, or so powerfully impressed upon their moral constitution, as to become the mainspring of all their actions, so long as they might retain the original principles implanted in their minds by the Author of their existence. Any other supposition would be fraught with the most absurd and horrible consequences. It would be subversive of every idea we are led to form of the character of the Divine Being, inconsistent with the perfect benevolence and rectitude of his nature, and incompatible with the relations in which rational beings stand to Him and to one another, and with the harmony and happiness of the universe, to suppose, that any creatures now exist, or ever can exist, to whom such commands as these would be given,—“Thou shalt hate thy Creator, who is the source of thine existence;” and “Thou shalt hate all thy fellow-intelligences with whom thou mayest associate.” And if the mind would recoil with horror, at the idea of such laws issuing forth from the throne of the Eternal to any class of moral agents, it must necessarily be admitted, that the opposite principles or laws, to which I allude, are promulgated to all intelligences, and are obligatory on

every inhabitant of all the worlds which lie between the range of Jehovah's empire. The natural scenery with which the inhabitants of other worlds are surrounded, the organization of their corporeal frames, the intellectual capacities with which they are endowed, the stated employments in which they engage, and the relations in which they stand to each other, may be very different from those which obtain in our terrestrial sphere; but the grand principles to which I refer, must necessarily pervade every faculty of their minds, every active exertion, and every relation that subsists among them, by whatever character it may be distinguished, if they be found existing in a state of happiness.

The moral code of laws in other worlds may be somewhat differently modified from ours, according to the circumstances in which the inhabitants of each respective world are placed, and the relations which obtain among them; but the same general principles will run through every ramification of their moral precepts, and appear in the minutest actions they perform, as the sap which proceeds from the trunk of a tree diffuses itself among the minutest and the most distant branches. The *seventh* commandment of our moral code can have no place in a world where the inhabitants “neither marry nor are given in marriage;” where the succession of intelligent beings is not carried on by any process analogous to human generation, where death is unknown, and where rational agents have a fixed and permanent abode. The *fifth* precept of our law cannot be recognized in a world where the relations of parents and children, princes and subjects, superiors and inferiors, have no existence. And in those worlds where the bounties of Divine Providence are equally enjoyed by all, or where external comforts are not necessary for the happiness of the individual, as in our world, or where the slightest temptation to interfere with the property of another does not exist, there will be no necessity for a distinct moral regulation corresponding to the *eighth* commandment of our moral code.—But in every world where happiness exists, and where the inhabitants have retained their original integrity, love to God, and love to all subordinate intelligences with which they are connected, will animate every heart, regulate every desire, and run through every action. And in those worlds (if any such exist beside our own) where these principles are counteracted, or not recognized as the foundation of moral action, misery and disorder, in a greater or less degree, must be the inevitable consequence.

The greater part, however, of the precepts, comprised in the moral law given to man, must be considered as obligatory upon all the rational inhabitants of the universe. The *first* commandment, which forbids the recognition of any object of adoration, or of supreme affection, beside the eternal Jehovah—the *second*, which forbids the representation of this incomprehensible Being by any visible or material objects—the *third*, which enjoins reverence of the name or attributes of God—and the spirit of the *fourth*, which enjoins a certain portion of duration to be set apart for solemn acts of worship and adoration, are applicable to all the moral agents that Jehovah has created. The *sixth* commandment, which forbids malice, revenge, and injurious actions of every description—the *ninth*, which forbids falsehood, and inculcates truth, which is the basis of the moral universe—and the *tenth*, which forbids envy, and every unhallowed desire to deprive our neighbor of any portion of his happiness—are also binding upon every class of moral intelligences



wherever existing, throughout the unlimited empire of God. For, if we suppose any one of these precepts to be reversed, and moral agents to act on the principle of this subversion, their moral order and harmony would be interrupted, and consequently, their happiness destroyed.—For example, let the law, which inculcates truth, be supposed to be universally violated among any class of rational beings, and instantly all improvement in wisdom and knowledge would cease; nothing could be depended upon as fact but what was obvious to the senses of every individual; social compacts would be dissolved; a mutual repulsion would ensue, and every social affection and enjoyment would be unhinged and destroyed.

By overlooking considerations of this kind, the celebrated Dr. Chalmers, in his "Discourses on the Christian Revelation viewed in connection with Modern Astronomy," deprived himself of an important argument to prove that Christianity is not confined to this sublunary region. For, as it is the great object of the Christian Revelation to bring into full effect, in all their practical bearings, the principles I have been endeavoring to illustrate, and as these principles must be interwoven with the moral code of all worlds—it follows, that the spirit and essence of our religion must be common to all the holy inhabitants of the universe.

From what has been now stated respecting the universality of the principle of love, the following conclusions may be deduced:—

1. That the man in whose heart this principle is predominant, and whose actions are directed by its influence, is qualified for associating with the pure intelligences of all worlds. Were we transported to the surface of the planet Jupiter, and had we access to mingle with its vast population; or were we conveyed to one of the planets which revolve around the star *Sirius*—if the inhabitants of these globes have retained the primeval purity of their natures, and if the principle of love reigned supreme in our hearts, we should be assured of a welcome reception from those distant intelligences, and be qualified to mingle with them in their adorations of our common Creator, and in all their affectionate and harmonious intercourses. We should only have to learn the mode by which they communicate to each other their ideas and emotions. Love would form the basis of every union, and amalgamate us with every department of their society. With pleasure, and with the most endearing affection, would they point out to us the peculiar glories of the world they inhabit, and rehearse the history of the Creator's dispensations in that portion of his empire; and with equal pleasure should we listen to the instructions which flow from the lips of Benevolence, and survey those transporting objects and arrangements which decorate a world where love pervades the breasts of all its inhabitants. To visit a distant world, although it were in our power, where the inhabitants were of an opposite description, could afford no gratification to an intelligent and benevolent mind, but would overwhelm it with anguish and dismay. What enjoyment would the capacious mind of a pure intelligence from the regions of the constellation *Orion*, derive from visiting a world inhabited by such beings as the inhabitants of Nootka Sound, New Guinea, or New Zealand, where the moral and intellectual principle is completely debased, and where the beauties of Nature are defaced with interminable forests and marshes, and the haunts of beasts of prey? He would be filled with disappointment and horror—he might drop a tear of

pity over the wretched inhabitants; but he would soon wing his flight back to a more delectable region. A similar disappointment would be felt, were an inhabitant of our world, in whose mind hatred and cruelty, avarice and ambition, reigned without control—to be conveyed to a world of happiness and love. The novel scenes of beauty and grandeur, which would burst upon his sight, might captivate his senses for a little: but he would feel no enjoyment in the exercise of virtuous affections and rapturous adorations, to which he was never accustomed; he would find no objects on which to gratify his cruel and ambitious desires, and he would be glad to escape from the abodes of affection and bliss, to the depraved society from whence he came. Hence we may learn, that, however expansive views we may have acquired of the range of the Creator's operations, and of the immensity of worlds which are diffused through boundless space, and however ardent desires we may indulge of visiting the distant regions of creation, we never can indulge a rational hope of enjoying such a privilege, were it possible, unless love to God and to man become the predominant disposition of our minds. For, although we were invested by the Almighty with corporeal vehicles, capable of transporting us from one region of creation to another, with the most rapid motion, we could enjoy no solid satisfaction, while we remained unqualified for relishing the exercises, and mingling in the associations of holy intelligences. In every happy world on which we alighted, we should feel ourselves in a situation similar to that of a rude and ignorant boor, were he conveyed to a palace, and introduced into an assembly of courtiers and princes.

2. Another conclusion deducible from this subject is, that by virtue of this grand and governing principle, man is connected with the highest order of intelligences, and with the inhabitants of the most distant worlds; and his happiness perpetually secured. When we take a view of the universe by the light of modern science, our minds are overpowered and confounded at the idea of its vast and unlimited range. When we consider that it would require several millions of years for a cannon ball, flying at the rate of five hundred miles an hour, to reach the nearest stars—when we consider that there are stars visible to the naked eye, at least fifty times farther distant than these—when we consider that there are stars visible by the telescope a thousand times farther distant than any of the former—and when we consider that all the suns and worlds which lie within this unfathomable range are, in all probability, only as a grain of sand to the whole earth, when compared with the immensity of systems which lie beyond them in the unexplored abyss of infinite space,—we are lost in the immensity of creation, and can set no bounds to the empire of the Almighty Sovereign. When we look forward to that eternal state to which we are destined—when we consider that after thousands of millions of centuries have run their rounds, eternity will be no nearer to a termination, and that ages, numerous as the drops of the ocean, will still roll on in interminable succession,—we behold a laps of duration, and a succession of events stretching out before us, which correspond with the immeasurable spaces of the universe, and the number and magnitude of the worlds with which it is stored. When we view ourselves as thus connected with the immensity of creation on the one hand, and with infinite duration on the other; and when we reflect on the numerous changes that have happened, both in the physical

and moral aspect of our globe, within the period of six thousand years, we cannot but conclude that we are destined to pass through new scenes and changes in that eternity which lies before us, of which at present we can form no conception. After remaining for thousands of millions of years in that world which will be prepared for the righteous at the general resurrection, we may be transported to another system as far distant from that abode as we now are from the most distant stars visible to our sight, in order to contemplate new displays of the attributes of God, in another province of his empire. We may afterward be conveyed to an unoccupied region of immensity, where new creations, displaying new objects of glory and magnificence are starting into existence. We may afterward be invested with the wings of a seraph, and be enabled to wing our way, in company with angels, from world to world, and to visit the most distant regions of that immense universe over which Omnipotence presides. In short, the imagination can set no limits to its excursions, when it attempts to survey the revolutions and changes that may take place, and the new scenes of glory which may burst upon the view, throughout the lapse of duration which will have no end.

Now, in whatever relation man may stand to any portion of the universal system, throughout every future period of his existence, and during all the revolutions of eternity, love will unite him to all other holy beings with whom he may associate, however distant their abode from the spot he now occupies, however different its scenery and arrangements, and however superior they may be in point of corporeal organization and intellectual capacity. For no intelligence, in any region of the universe, in whom the principle of love predominates, can ever be supposed to disdain to associate with another, of whatever rank or order, who is actuated by a similar affection; otherwise his love would degenerate into malevolence. This principle will unite him to angels and archangels, to cherubim and seraphim, to thrones, dominions, principalities, and powers, from whose discourses he will learn the history of the divine dispensations, the wonders of Almighty power, and the "manifold wisdom of God." So long as it reigns uncontrolled in his heart, it will secure his happiness in all places, and in every period of his existence, by a law established by the Almighty, and founded on his perfections; a law which binds together the whole intelligent system, and forms the basis of the felicity of the moral universe. So that his future blessedness is forever secure, beyond the reach of danger, and rests upon a foundation stable and permanent as the throne of the Eternal.

3. From what has been now stated, we may learn that *there is but one religion throughout the universe*, however vast its magnitude and boundless its extension. In this world, numerous systems of religion prevail, and thousands of different opinions in relation to its ceremonies and objects; but experience has demonstrated, that all of them, except *one*, are insufficient to guide rational beings to substantial felicity. And of this one system, how many foolish and inaccurate, and even contradictory opinions, have been formed, through the ignorance and perversity of the human mind! Though all its parts have a direct reference to the *actions* of intelligent agents, and to the cultivation of *benevolent affections*, yet it has been represented, even by its professed abettors, as a congeries of metaphysical dogmas and speculative opinions; and in this

point of view it has been the source of perpetual wrangling and contentions. Though it is calculated to expand the understanding, to warm the heart, and to elevate the soul to God, yet it has been reduced, by the cunning artifice of man, to a mass of mere quibbles and unmeaning ceremonies. And though it breathes nothing but peace and good-will to man, it has been employed as an engine of persecution and of human destruction. It is only in proportion as our religion approximates to the character of the religion which is common to all holy beings, that it is worthy of our veneration and our ardent pursuit. And therefore, in order to determine the truth and importance of any particular system of religious opinions, the best test we can apply to it is, to ascertain what bearings it has upon the grand principles to which we have been adverting. "Do all the sentiments and tenets which it strenuously supports, like the lines from the circumference to the center of a circle, converge toward the promotion of *love* in all of its practical ramifications? Are the opinions we now so fiercely maintain of such a nature, that we shall probably recognize them as important practical principles a million of years hence, in the regions of distant worlds?" If such a test were applied to hundreds of opinions which have agitated the religious world, and obstructed the operations of the benevolent affections, they would be driven away from the Christian system as chaff before the whirlwind; and Christians would feel ashamed of the importance they attached to their "mint, and anise, and cummin," while they neglected the weightier matters of the law, "judgment, mercy, and the love of God." How many false and foolish opinions shall we leave behind us in this region of darkness and contention, when we enter within the confines of the eternal state? How sublime, how lovely, and how beautifying will religion appear in that world, where it will be contemplated in its native simplicity, and stripped of all the foreign and adventitious circumstances which now obscure its brightness and glory! I need scarcely say, that the one religion to which I allude is *Christianity*, considered, not so much in the scheme of mediation which it unfolds, which may have a relation solely to man viewed in his character as a sinner, but in the *leading dispositions and virtues* it inculcates, and in the *great objects* which all its doctrines, facts, and supernatural communications have a tendency to accomplish. In these points of view, it must be considered as embodying principles and laws which pervade the religious systems of all worlds.

Finally, Love is a principle in the moral and intelligent system which bears a striking analogy to the principle of *attraction* in the material world. Each of them unites, in its respective sphere, all the beings which compose it in one grand and harmonious system; and both of them combined give birth to all the moral and physical phenomena which diversify the intellectual and the material universe. By the principle of attraction, the inhabitants of the earth, along with their habitations, are retained to its surface, and prevented from flying off in wild confusion through the voids of space. By the same power the mountains rest on a solid basis, the rivers flow from the mountains to the plains, and the ocean is confined within its appointed channels. It produces the various phenomena which arise from the meandering rill, the majestic river, and the roaring cataract. It produces the descent of rain and dew, and the alternate flux and reflux of the tides. It prevents the waters of the great deep

from covering the mountain-tops, and mingling in confusion with the clouds of heaven. It binds together the infinity of atoms which constitute the globe on which we tread; it regulates the various movements of men and other animated beings; it forms mechanical powers, and gives impulsion to numerous machines and engines. It rolls the moon in regular succession around the earth, and prevents her from running lawlessly through the sky. It extends its influence from the sun to the remotest planets, conducting revolving worlds, with all their satellites, in their ample circuits, and preserving them all in one harmonious system. It connects the earth and the planetary globes with other systems in the distant regions of space; and carries the sun, with all his attendant orbs, around the center of that *nebula* to which it belongs, and all the systems and *nebulæ* of the universe around the throne of God.

In like manner, love unites all holy intelligences, wherever dispersed through the amplitudes of creation, in one amiable and harmonious system. It unites man to God, and God to man. It unites the renovated inhabitants of our globe to angels and archangels, and qualifies them for entering into the closest bonds of friendship and affection with superior intelligences that people the regions of distant worlds. It produces an expansive and harmonious spirit, and an ardent desire to diffuse happiness among all surrounding beings. It gives birth to those sublime emotions which flow out toward the Creator in the various forms of adoration, complacency, hope, confidence, humility, joy, submission, and reverence; and it is the spring of all those virtuous dispositions which flow out toward our fellow-creatures in the form of mercy, compassion, sincerity, candor, sympathy, kindness, long-suffering, gentleness, meekness, charity, generosity, justice, and active beneficence. It impels its possessor to run to the assistance of the distressed, to support the weak, to console the desponding, to comfort the dying, to diffuse the rays of heavenly light over the benighted mind, and to rejoice in the prosperity of all around. It is "the bond of perfection" which unites the members of an affectionate family, and preserves the union of the faithful in all the churches of the saints. It unites man to man by the closest ties, however different in language, customs, color, and complexion, and however far removed from each other in point of place. It enables the Greenland-er, the Iceland-er, the African, the inhabitant of Hindostan, and the inhabitant of the British Isles, in whose hearts it resides, to recognize each other as "the sons of God," and as "brethren in Christ Jesus." It sends forth the imagination over every quarter of the globe, carrying benevolent wishes, fervent prayers, and intercessions for men of all kinds and ranks; and employs every active endeavor to promote the present enjoyment and the eternal felicity of the family of mankind. It inspires the soul with emotions of delight, when it becomes the instrument of communicating happiness to all within the sphere of its influence.—It unites the host of seraphim and cherubim in one vast and harmonious association; so that no jarring affection is ever felt, and no discordant voice is ever heard, among the thousands and ten thousands of these exalted intelligences. It preserves every member of the holy and intelligent system in the rank and orbit prescribed by Infinite Wisdom, and leads them all to rejoice in accomplishing the plans of their benevolent Creator. Around him, as the sun of the moral sys-

tem—the center of light, and love, and joy—they all revolve in their appointed order, cheered by the emanation of his love, enlivened by his beams, and reflecting a radiance upon all the beings with which they are surrounded. Though one orb differs from another in motion, in magnitude, and in glory, yet no one interferes with another to impede its progress, or to intercept the emanations of light and joy from the Uncreated Source and Center of all enjoyment.

Were the principle of attraction which binds together the atoms of our globe, and connects the planetary orbs with the sun, to be completely dissolved, the earth would be shattered to its center; the waters of the ocean would fly upward, and be dispersed through the highest regions of the atmosphere; rocks and mountains would be detached from their bases, and raised aloft above the clouds; forests would be torn up from their roots, and tossed about in confusion through the sky; the moon would forsake her ancient course; the planets would run lawlessly through the immensity of space, and mighty worlds would be seen dashing against each other, until they were shattered to pieces, and their fragments tossed about in disorder throughout surrounding systems. Effects equally disastrous to the intelligent system would be produced, were the influence of love, in all its varied emanations, to be completely suspended or annihilated. War would be proclaimed in heaven, and myriads of angels hurled from their seats of bliss. The rapturous songs and adorations of seraphs would be changed into the howlings and execrations of demons.—The population of the universe would be transformed into one vast assemblage of fiends; its regions of beauty and fertility would become one wide scene of desolation and horror, and the voice of lamentation and misery would be heard resounding throughout all worlds. On earth kingdoms would be shaken and convulsed; governments overturned; societies dissolved; families dispersed; the bonds of friendship burst asunder; husbands torn from their wives, and parents from their children; the intercourse of nations suspended; the pursuits of science and religion abandoned; every rank and relation overturned, and virtue banished from the abodes of men. Deserting all social beings, and forsaken by all, man would become a solitary monster, wandering without plan or object, an enemy to himself and to his species. Anarchy and disorder would reign triumphant over the whole race of human beings, and the howlings of wretchedness and despair would re-echo from every land.

Such a scene of moral desolation, *selfishness* and *maliginity* have a natural tendency to create; and such a scene they have actually created in our world, *in so far as their influence has extended*. The power of attraction has never been completely suspended in relation to our globe, nor has the moral Governor of the universe suffered the principle of love to be entirely eradicated from the minds of its inhabitants. But, as when the law of gravitation is counteracted in case of earthquakes and volcanoes, the most destructive and desolating convulsions ensue,—so it happens in the moral world, when the law of benevolence is trampled under foot. "Nation rises against nation, and kingdom against kingdom;" hostile armies encounter like tigers rushing on their prey; "firebrands, arrows, and death" are scattered in every direction; a confused noise of chariots, and horsemen, and of engines of destruction, is wafted on every breeze; garments are rolled in blood, and whole plains drenched with

human gore, and covered with the carcasses of the slain. But wherever love diffuses its powerful and benign influence, there harmony, happiness and peace are enjoyed by every rank of sensitive and intellectual existence. In every world where it reigns supreme, the intellectual faculty is irradiated, the affections are purified and expanded, transporting joys are felt, and, like the planetary orbs and their trains of satellites, all shine with a steady luster, and move onward in harmonious order, around the Supreme Source of intelligence, and the Eternal Center of all felicity.

## SECTION VII.

### THE PRECEDING VIEWS CORROBORATED BY DIVINE REVELATION.

In the preceding sections I have endeavored to illustrate the two grand principles of the Moral Law, and to demonstrate their reasonableness, and the necessity of their universal operation, in order to the promotion of the happiness of the intelligent system. I have proceeded all along on the ground of revelation, as well as of reason, and the nature of things. But since these important principles form the basis of the system of religion, and of all the practical conclusions I may afterward deduce in the remaining part of this work, it may be expedient to advert a little more explicitly to the declarations of Scripture on this subject. And here I propose very briefly to show, that it is the great end of Divine Revelation to illustrate these principles in all their various bearings, and to bring them into practical operation.

This position is expressly stated by our Saviour himself, in his reply to the scribe, who proposed the question, "Which is the great commandment in the law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS." This declaration evidently implies, that it is the design of the whole of the Old Testament Revelation, to illustrate and enforce these laws, and to produce all those holy tempers which are comprised in the love of God, and of our neighbor. This appears to be the grand object of all the historical facts, religious institutions, devotional exercises, moral maxims, prophecies, exhortations, promises, and threatenings, which it records. The history of the formation of the universe, and of the beautiful arrangement of our globe, as detailed in the Book of Genesis, is calculated to display the wisdom and goodness of the Creator, and to draw forth our affections toward Him who is the Author of our enjoyments, and who pronounced everything he had made to be "very good." The history of the wickedness of the antediluvian world, of the dreadful effects it produced in the state of society, and of the awful catastrophe by which its inhabitants were swept from existence, and buried in the waters of the deluge, is calculated to illustrate, in the most striking manner, the guilt and the danger of withdrawing the affections from God, and of indulging a principle of malevolence toward man. The history of the crimes of Sodom, and of the fate of its wretched inhabitants; the destruction of Pharaoh and his armies at the Red Sea; the history of the idolatrous practices of the Israelites, of their murmurings in the

wilderness, and of the punishments inflicted for their rebellion; the fate of Korah, Dathan, and Abiram, and of the worshipers of Baal: The destruction of the nations of Canaan; the judgments which pursued the Jewish nation, during the whole period of their history, on account of their defection from God, and the calamities which befell them at the period of the Babylonish captivity—together with all the other facts connected with the history of that people and of the surrounding nations, are intended to exhibit the dismal consequences, and the moral wretchedness which inevitably follow, when the affections of mankind are withdrawn from the God of Heaven, and left to grovel in the mire of depravity and vice.

The institutions of the Jewish Church were appointed for promoting the knowledge and the love of God, and for exciting an abhorrence of everything which is contrary to the rectitude and purity of his nature. Among the tribes that inhabited the land of Canaan, prior to the entrance of the Israelites, and among all the surrounding nations, the worship of false gods, the grossest superstitions, and the most abominable vices universally prevailed. It was one great end of the laws and ceremonies enjoined upon Israel, to excite the highest degree of abhorrence at everything which was connected with idolatry, to portray its wickedness and folly, to rivet the affections of the people to the worship of the true God, to preserve them uncontaminated from the malignant disposition, and the vile practices of the neighboring nations, and to instruct them in the nature and attributes of the Deity; that they might be "a peculiar people to Jehovah, separated from all the people that were on the face of the earth." Hence, the following intimation and injunction are placed on the front of the moral code of laws delivered to that nation, "Hear, O Israel, the Lord our God is one Lord. Thou shalt have no other gods before me." To promote harmony and affection between man and man; to enforce the exercise of justice and equity in all their dealings; to inculcate chastity and purity of affection, kindness to strangers, compassion, tenderness, and sympathy; obedience to parents, charitable dispositions toward the poor and needy, and tenderness and mercy toward the inferior animals, were the great objects of the various laws and regulations comprised in their moral and political code.

The devotional portions of the Old Testament, particularly those contained in the book of Psalms, have the same general tendency. The descriptions of the work of creation and providence, the adorations of the majesty of the God of Israel, the celebration of the divine character and excellencies, and the ascriptions of thanksgiving and praise for the mercy, long-suffering, and goodness of God, with which these divine compositions abound, are calculated to raise the affections to Jehovah as the source of every blessing, and to inspire the soul with love, admiration, and reverence. In many of these sublime odes, particularly in the 119th Psalm, the mind of the Psalmist is absorbed in meditation on the excellency of the divine precepts, and the happiness which the observance of them is calculated to convey to the soul. "O how I love thy law!" says David; "it is my meditation all the day. The law of thy mouth is better unto me than thousands of gold and silver. I have rejoiced in thy testimonies as much as in all riches." The moral maxims contained in the writings of Solomon are likewise intended to draw forth the desires after God, to

counteract the influence of the depraved passions of the human heart, and to promote the exercise of candor, sincerity, justice, and benevolence among mankind. The exhortations, remonstrances, and denunciations of the prophets, were also intended to recall the affections of the people of Israel to the God from whom they had revolted, to show the unreasonableness of their conduct in "forsaking the fountain" of their happiness; to display the purity, the excellence, and the eternal obligation of the divine precepts, and to warn them of the inevitable misery and ruin which will overtake the workers of iniquity. In short, all the promises and threatenings of the word of God, all the considerations addressed to the hopes and the fears of men, all the providential dispensations of God, all the manifestations of the divine character and perfections, and all the descriptions of the glories of heaven, and of the terrors of hell, have a tendency to illustrate the indispensable obligation of love to God, and love to all mankind, in order to secure our present comfort and eternal felicity.

And, as it was the main design of the Old Testament economy to illustrate and enforce the principle of love to God and to man, so it is, in a particular manner, the great object of the Christian Revelation, to exhibit the law of love in all its bearings and practical applications. In one of the first sermons delivered by our Saviour, and the longest one recorded in the Evangelical History, the Sermon on the Mount, the main design is to explain and enforce these principles, in relation both to God and to man, and to sweep away all the false glosses which Ignorance and Prejudice had mingled with their interpretations of the Divine Law. In one part of this discourse, our Lord declares, that we may as soon expect to see "heaven and earth pass away," or the whole frame of the universe dissolved, as that "one jot or one tittle shall pass from the law." For, as it is a law founded on the nature of God, it must be of eternal obligation, and can never be abrogated with regard to any class of rational beings, in consistency with the perfections of the divine nature. As it is a law absolutely perfect, comprehending within its range every disposition and affection, and every duty which is requisite for promoting the order and happiness of intelligent agents, nothing can be taken from it without destroying its perfection; and nothing can be added to it without supposing that it was originally imperfect. And as it was intended to preserve the harmony and to secure the felicity of the intellectual beings that people the earth and the heavens, the fabric of universal nature must be destroyed, before this law can be set aside or canceled. For we have already seen (Sect. IV), that, were it reversed, the whole intelligent system would be transformed into a scene of confusion, misery, and horror. For the purpose of affording an immense theater, on which the operations of this law might be displayed, the earth with all its furniture and decorations, and the heavens, with all their hosts, were called into existence; and, therefore, were it either canceled or reversed, neither the glory of the Creator would be displayed, nor the happiness of his intelligent creation secured. The mighty expanse of the universe, enclosing so many spacious worlds, would become one boundless moral desert, in which no "fruits of righteousness" would appear, nor any trace of the beauty and benevolence of the Eternal Mind.—In the same discourse, our Saviour enforces the duty of love toward even our most bitter enemies and most furious persecutors. "Ye have heard that it hath been said,

Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you; that you may be the children of your Father who is in heaven; for he maketh his sun to arise on the evil and on the good, and sendeth rain on the just and on the unjust." This is one of the most sublime exercises of the principle of love, in reference to our fellow-men; and it is enforced from the most sublime motive and consideration—the conduct of Benevolence itself toward a race of rebellious and ungrateful creatures.

All the other instructions of this Divine Teacher—his parables, exhortations, admonitions, warnings, and consolatory addresses, though referring to particular cases and circumstances—had the same general object in view. When his disciples would have called for fire from heaven, to consume the Samaritans, he kindly, but with energy and decision, reminded them, that a principle of malignity was embodied in their unhallowed desires, which is directly opposed to the law of love. "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." Among his last instructions to his followers, when he was about to depart from the scene of his earthly pilgrimage, love was the grand theme on which he repeatedly expatiated. "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "These things I command you, that ye love one another."

And, as the promotion of the spirit of love was the great object of his instructions, so his whole life was an uninterrupted exemplification of the purest benevolence, both toward friends and toward enemies. Never did that holy affection which unites the angelic tribes, and diffuses joy among the poor inhabitants of all worlds, appear within the confines of our world, so amiable, so disinterested, and so ardent, as during the period of the public ministry of Jesus, and particularly toward the close of his earthly career. In the immediate prospect of sufferings, dreadful beyond our conceptions, his love to mankind was "strong as death," which the many waters of affliction which surrounded him were unable to quench. His whole soul seemed to be absorbed in affection toward his disconsolate disciples, and in a desire to cheer and animate their drooping spirits. His last addresses, as recorded by the Evangelist John, breathe a spirit of tenderness and compassion, and of Divine benignity, of which we have no parallel in the annals of our race.

To display his kindness and condescension, and to teach his disciples to perform with cheerfulness the humblest offices of friendship, he rose from supper; he laid aside his garments; he took a towel; he girded himself; he poured water into a basin; he began to wash the disciples' feet; and he wiped them with the towel wherewith he was girded. He then addressed them in such language as this:—"Let not your heart be troubled; in my Father's house are many mansions; I go to prepare a place for you. And, if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also. I will not leave you comfortless; I will pray the Father, and he shall give you another comforter, even the Spirit of truth, which shall abide with you forever. Whatsoever ye shall ask in my name, I will do it. Peace I leave with you;

my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." In his last prayer, which accompanied these benedictions, the same ardent flow of affection burst from his benevolent heart—"Holy Father! keep, through thine own name, those whom thou hast given me, that they may be one as we are." But his love was not confined to the select few with whom he was surrounded at this interesting hour. His mental eye surveyed the various tribes which people this department of creation—it pierced through all the succeeding generations of mankind—and he embraced in his expansive affections the whole race of the faithful until the close of time. "Neither pray I for these alone; but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us." Even toward his bitterest enemies his benevolent emotions flowed out, in earnest supplications for their forgiveness. Neither "the floods of ungodly men," which compassed him, nor the torrents of abuse which were poured upon him while he was nailing to the cross, could overpower that heavenly flame which burned in his holy breast. In the midst of all the mockeries, insults, and indignities which he endured, when he was made "a spectacle to angels and to men," his affectionate desires ascended, with the smoke of the evening sacrifice, to the throne of God, in behalf of his murderers—"Father, forgive them; for they know not what they do." O, what a striking contrast is here presented, to those scenes of pride, malignity, and revenge, which have so long disgraced the race of Adam, and spread lamentation, and mourning, and terror, among families, societies, and nations! What a happy world would this become, were it peopled with such amiable characters, and were all who profess to be followers of Jesus, instead of contending about "questions which gender strife," to vie with each other in imitating his mild and benevolent spirit! Then Christianity would appear in its native luster, and receive the homage due to its divine character: and the name of Jehovah would soon be proclaimed throughout all the earth, and the joys of his salvation felt in every clime.

Again, it is one great end of the death of Christ to destroy the principle of malignity in the human heart, and to promote the operation of the law of love. "While we were enemies (says the Apostle Paul), we were reconciled to God by the death of his Son." "We are sanctified through the offering of the body of Jesus Christ once for all." "He loved us, and washed us from our sins in his own blood." "They who were enemies in their mind, and by wicked works, he reconciled in the body of his flesh through death, to present them holy and unblamable, and unreprouvable in his sight." Love to his heavenly Father, and love to mankind, impelled him to "humble himself, and to become obedient to death, even the death of the cross." And, in order that this divine principle might be kept alive, and form a bond of union among all his followers, he appointed an ordinance, consisting of sensible signs, in commemoration of his death, to be observed in all ages as a memorial of his love, and to remind his friends of the indispensable obligation under which they are laid to love one another. To promote the same benevolent design, he arose from the dead, ascended to heaven, sent down the Spirit of Holiness to abide in the Church, and now presides in the celestial

world as "a Prince and a Saviour, to give repentance and the remission of sins."

And, as the instructions and the example of Jesus Christ were calculated to exhibit the principle of love in all its interesting aspects, and to promote its practical influence, so the preaching and the writings of his Apostles had the same important object in view, as the ultimate scope of all their ministrations. The one half of every epistle to the Christian churches is occupied in delineating the practical bearings of this holy affection. Like the lines which proceed from the center to the circumference of a circle, the various radiations of Christian affection are traced from love, as the grand central point, and exhibited in all their benign influence on individuals, families, churches, and the diversified relations which subsist in civil and Christian society. "Above all things," says the Apostle, "put on love, which is the bond of perfection. Though we speak with the tongues of men and angels, and have not love, we are become as sounding brass, or a tinkling cymbal. And though we understand all mysteries, and all knowledge, and bestow all our goods to feed the poor, and have not love, it profiteth nothing. Love suffereth long, and is kind; love envieth not, vaunteth not itself, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Prophecies shall fail, languages shall cease, earthly knowledge shall vanish away, but love never faileth." "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law. All the law is comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." "The works of the flesh," or those which flow from a principle of malignity, "are these: fornication, uncleanness, idolatry, hatred, variance, emulations, wrath, strife, seditions, envyings, murders, revellings, and such like. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance." "Let love be without dissimulation, and walk in love as Christ also hath loved us. Be kindly affectioned one toward another with brotherly love, in honor preferring one another. Distributing to the necessity of saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Husbands, love your wives, even as Christ also loved the church; children, obey your parents in the Lord; fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to your masters, with good will doing service as to the Lord, and not unto men; and ye masters, do the same thing unto them, forbearing threatening, knowing that your master also is in heaven." "Put on, as the clect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another in love, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."

Such is the general scope of the instructions which the apostles delivered, in all their communications to the Christian churches, whether composed of Jews or Gentiles. And, had it not been for the strong prejudices of the Jews, and the erroneous conceptions of the Gentiles, which the apostles had to combat, it is probable, that the whole of their epistles would have been solely occupied in delineating the practical effects of love to God, and to our brethren of mankind, and its glorious consequences in the future world. And, as it was the great aim of the apostles

themselves, in their writings and personal administrations, to illustrate the numerous bearings of Christian love, so they gave solemn charges to their successors in the work of the ministry, to make all their instructions subservient to the promotion of the same important object. Almost the whole of the epistles addressed to Timothy and Titus, which relate to the duties and the objects of the Christian ministry, has a reference, not to the discussion of metaphysical questions in theology, which "are unprofitable and vain," but to the illustration and the inculcating of those practical duties which flow from the spirit of love, and to the counteracting of those proud, malignant, and speculative dispositions which are opposed to the meekness and benignity of the gospel of peace.

I might also have shown, by numerous quotations, that, in the general epistles of Peter, James, and John, the same grand object to which I have been adverting is steadily and uniformly kept in view. The first epistle of John is almost exclusively devoted to the illustration of the love of God and of man; and on this theme, in which his soul appears to be almost entirely absorbed, he expatiates with peculiar energy and delight: "We know that we have passed from death to life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath (the principle of) eternal life abiding in him. Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God! Beloved, let us love one another; for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" It is recorded, by some ancient authors, that when this apostle was grown old, and unable to preach, he used to be led to the church at Ephesus, and only to say these words to the people, "*Little children, love one another.*" Such was the importance which this venerable apostle attached to love, as the grand and governing principle in the Christian system.

Finally, The procedure of the last judgment will be conducted on evidence, deduced from the manifestations of love. At that solemn period, when the present economy of Divine Providence shall come to a termination; when the elements shall melt with fervent heat, and the great globe on which we tread shall be wrapt in flames; when the archangel shall descend, and sound an alarm with "the trump of God;" when the graves shall open, and give forth their dead; and when all the generations of men, "both small and great," shall stand before the throne of God; the eternal destiny of all the millions of mankind will be unalterably determined, on the ground of the manifestations which have been given of the existence and the operation of the principle of love, and of the affections and conduct to which it is opposed. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be assembled all nations. Then shall he say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an

and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." And, though ye had no opportunity of performing these offices to me in person, yet, "inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." "Then shall he also say to them on the left hand, Depart from me, ye cursed; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal." For every one shall be rewarded according to his works.—Such is the importance which will be attached to the influence of this holy affection over the human mind, at that "day of dread, decision, and despair;" for it is quite obvious, that every action here specified in relation to the righteous, is an effect of the love of God and of man presiding in the heart; and, therefore, if we shall ultimately be found destitute of this holy principle, we cannot expect the reward of the faithful, nor "have boldness in the day of judgment."

Thus it appears that it is the great end of all the historical facts, the religious institutions, the devotional writings, the moral maxims, the instructions of the prophets, the warnings, exhortations, promises, and threatenings, comprised in the Jewish revelation, to illustrate and enforce the law of love in its references both to God and to man—that it is explained and illustrated in the various instructions delivered by our blessed Saviour, and enforced by his example—that its numerous bearings and modifications are displayed in the writings of all the apostles, and in their instructions to Christian teachers—and, that its existence in the heart, and its operation in active life, will form the decisive test of our character at the final judgment.

## SECTION VIII.

ON THE PRACTICAL OPERATION OF LOVE, AND THE VARIOUS MODES IN WHICH IT SHOULD BE DISPLAYED TOWARD MANKIND.

We have already seen, that love is a most noble and expansive affection. It is not like a blazing meteor which dazzles the eye for a few moments, and then vanishes from the sight. It does not consist merely in a few transient emotions, and fruitless wishes for the good of others. It does not waste its energies in eloquent harangues on the beauty of virtue, in theorizing speculations on the principles of morals, in framing Quixotic schemes of philanthropy, or in weeping over tales of fictitious woe. It is a substantial and an ever active principle; its energies are exerted for the purpose of communicating happiness to every rank of sensitive and intellectual beings; and the moral world, as it actually exists, is the grand theater of its operations. I have already endeavored to illustrate some of the modifications of this affection, in its relation to God;\* and, in the preceding sections of this chapter, have occasionally adverted to some of its benignant effects in reference to man. It may, however, be expo-

\* See pages 35—39.

dent, in this place, to enter a little more explicitly into the practical operations of benevolence, and the various modes by which its influence may be manifested in relation to our brethren of mankind.

The grand object which love proposes to accomplish, is the communication of happiness. And, in order to stimulate and direct us in its operations, the character and agency of God are set before us as our exemplar. There is not a more amiable, attractive, nor comprehensive idea of the Divine Being anywhere to be found than that which is exhibited by the Apostle John, in three words—*GOD IS LOVE*. He is the eternal, uncreated Source of felicity, from which flow all those streams of joy which gladden the hearts of angels and archangels, cherubim and seraphim; and whatever portion of happiness, sensitive or intellectual, is enjoyed by man on earth, and by all the subordinate tribes of animated nature, is derived from the same inexhaustible fountain. For the purpose of communicating happiness, he called the material universe into existence, to serve as an immense theater, on which his benevolence might be displayed to countless orders of sensitive and intelligent creatures; and all the perfections of his nature may be considered as so many agents employed for the execution of this noble design. Impelled, as it were, by this essential and characteristic affection of the Divine Mind, all the attributes of Deity are incessantly operating throughout the immensity of creation in the view of the inhabitants of all worlds. His *Omnipotence* is employed in supporting the worlds already created, and in bringing new systems, and new orders of beings into existence; and his *Wisdom*, in devising, selecting, and arranging those means which are requisite for accomplishing the plans of benevolence. Toward those wretched beings who have abused his goodness, and wandered from happiness, his *Mercy* is proclaimed; and his *Patience* and forbearance are long exercised, in order to lead them to repentance, and to the paths of felicity. His *Justice*, conjoined with his power, is exercised for the purpose of restraining the efforts of malevolence, for preventing the inroads of anarchy and confusion, and for preserving the order and happiness of the intelligent creation. In this view, all the judgments, however dreadful and appalling, which have been inflicted on the workers of iniquity in every age, have had a tendency to accomplish the purposes of benevolence, in reference to the universal system. For, the general good of God's universal empire, *considered as one whole*, must be viewed as the great end which benevolence is accomplishing, and the partial exclusions from happiness, which now happen in the case of certain classes of moral agents, must be regarded as necessary arrangements subservient to this important end. His infinite *Knowledge*, extending to all events, past, present, and to come; and his *Omniscient eye*, piercing into the secret purposes of every heart, surveying the various tribes of men, and the circumstances of all the worlds which float in the immensity of space, and comprehending the remotest consequences of all actions throughout infinite duration, enable Him, in every instance, to form those arrangements by which the objects of benevolence may be accomplished on the most extensive scale, and by which the everlasting happiness of the holy and intelligent system may be most effectually secured.

For the purpose of displaying his love to the moral intelligences of our world, he has given us a revelation of his character and will; he has ex-

hibited his law as a law of love; he has promised the agency of his holy Spirit, to produce in us those dispositions which his law requires; and he has given the most affecting display of his love, in the mission of his Son into the world. "In this," says the Apostle John, "was manifested the love of God toward us; because that God sent his only-begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, how ought we to love one another?"

Now, we are commanded in the sacred Scriptures, to be imitators of God in his benevolent operations, and especially in those cases in which love requires to surmount every obstacle, and to exert all its powers in opposition to hatred, enmity, and ingratitude. "Be ye perfect," says our Saviour, "as your Father who is in heaven is perfect. Love your enemies; bless them who curse you; do good to them who hate you; and pray for them who despitefully use you and persecute you. That you may be the children of your Father who is in heaven: for he maketh his sun to rise on the *evil* and on the good; and sendeth rain on the just and on the *unjust*." So that his enemies subsist on his bounty, and are cheered and refreshed by his providential care. In like manner, the operation of love on the part of man may be considered as the whole energy of an intelligent mind, directing its faculties of perception, judgment, reasoning, and imagination, along with its physical powers, to the production of happiness both among friends and enemies, so far as its influence can extend. In the prosecution of this noble end, man becomes "a worker together with God," a subordinate agent in carrying forward those plans of Infinite Benevolence which will issue in the ultimate happiness of the moral universe. And as the Almighty, in his benevolent operations, preserves the harmony of the universe by certain laws of order which he has established, as is apparent in the arrangement of the planetary system, and in the physical and moral economy of our terrestrial sphere; so it is the duty of man, in all the movements to which love impels him, to imitate his Creator in this respect, and to employ the intellectual faculties with which he is indued, for regulating the exercise of the benevolent principle, for adapting and proportioning means to ends, and for discriminating between rational and enthusiastic schemes of exertion; so that order may facilitate his movements, and that the greatest sum of happiness may result from his active endeavors.

We may now attend more particularly to the practical operations of love, and the objects toward which it should be directed.

The principal objects toward which our benevolence should be directed are, *intelligent beings*; and in the sphere of action to which we are at present confined, *man* is the chief object whom we have it in our power to benefit by our benevolent exertions. Our benevolent affections, indeed, ought to expand toward all the holy intelligences of which we have any intimation; and, in another stage of our existence, we may have an opportunity of mingling with other orders of intellectual beings, and of co-operating with them in diffusing happiness throughout the universe; but while we continue in this sublunary region, the improvement and happiness of our fellow-men is the chief object to which our exertions must necessarily be confined; and when we view the present state of the moral world in all nations and climates, we



behold a field of exertion sufficiently ample to employ all the energies of benevolence that have ever yet been displayed, or perhaps ever will be displayed during the existing economy of our world.

Man may be considered in two points of view; as possessed of a *body*, which is susceptible of agreeable or disagreeable sensations and feelings; and, as indued with a *mind*, or spiritual principle which is capable of perpetual improvement in knowledge and virtue, and which is destined to an endless existence. In both these respects, love will exert its powers in meliorating the condition and promoting the enjoyments of mankind. In regard to his *corporeal system*, man has various *wants*, which require to be supplied, and he is subjected to various *sufferings* which require to be soothed and alleviated. He stands in need of food, raiment, shelter from the blasts of the tempests, comfortable lodging and accommodation, light to cheer and enable him to prosecute his employments, pure atmospheric air to invigorate his animal system, and water to cleanse and refresh him. He is exposed to corporeal weakness and to mental imbecility; to pain, sickness, and disease; to the loss of sight, of hearing, and of bodily feelings; to the decrepitude of old age, and to all those lingering disorders which terminate in dissolution. He is also exposed to the afflictions occasioned by the loss of friends and relatives; to dejection of mind, to remorse of conscience, to doubt, despondency, and despair; and to a long train of anxieties, vexations, perplexities, and troubles of various kinds. Now, in reference to the wants of mankind, love, when genuine and ardent, will endeavor to supply them wherever a deficiency is known to exist; and in reference to their calamities and sorrows, it will use its utmost exertions to relieve and assuage them, in as far as its powers and influence can extend. In this respect, every one, however low his situation in life, however limited the range of his knowledge, and however contracted the sphere of his influence may be, has it in his power, in a greater or less degree, to communicate blessings to his brethren of mankind. He can visit the sick bed of an afflicted neighbor; he can supply a cup of cold water to cool his parched tongue; he can wipe the sweat from his forehead; he can smooth his pillow; he can turn him round on his bed of languishing, that he may enjoy a more comfortable repose; and he can cheer him with those expressions of tenderness and affection, which have a tendency above all other acts of kindness to soothe and revive the downcast spirit. He can assist his neighbor by his strength, or by his skill, by his counsel and advice, and by taking a lively interest in his concerns; he can promote his joy by rejoicing in his prosperity and success, by assisting him in his employment, by rescuing him from danger, by forgiving the injuries he may have received, by acknowledging the worth of the skill, virtues, and endowments of which he is possessed, and by listening with patience and complacency to his sentiments, complaints, or grievances. He can even promote the happiness of his neighbor in a *negative* way, by not injuring him in his character or reputation; by not standing in the way of his prosperity or advancement; by not thwarting him in his schemes and enterprises; by not interrupting him in his innocent amusements; and by refraining from everything that would tend unnecessarily to injure him in his trade or profession. Such friendly attentions to promote the comfort of his fellow-men, every one has it in his power to bestow; and upon such apparently

trivial actions the happiness of mankind in general more immediately depends, than on many of those legislative arrangements which arrest the attention of a whole empire. For, were they universally performed, the greater part of the miseries which afflict humanity would disappear from the world.

But, in cases where a high degree of intellectual talent, of wealth, and of influence is possessed, love is enabled to take a wider range in its beneficent operations, by endeavoring to counteract public evils, and to promote rational schemes of general philanthropy. When we take a survey of the condition of the great mass of the lower orders of society, we find them laboring under many physical evils and inconveniences, which have a tendency to injure their health and their comfort, and to obstruct their moral and intellectual improvement. In their private habitations, we find multitudes of them residing in places where they are almost deprived of light and of pure air, and surrounded with noxious effluvia, putrid smells, and everything that is insalubrious and offensive to the senses. We find whole families packed into a narrow apartment of twelve feet square, in a narrow lane, where the rays of the sun never penetrate, where the refreshing breeze is seldom felt, and where the beauties of nature are never beheld. In public manufactories we find hundreds of men, women, and children, with pale faces and emaciated looks, breathing a polluted atmosphere half-poisoned with deleterious fumes, steam, smoke, or noxious gases. In large cities, we find numbers of children, through the carelessness and unprincipled disposition of their parents, left to wallow in filth and wretchedness, without even rags to cover their nakedness, and encouraged in the habits of pilfering, and of every other vice which can debase their minds and render them pests to society; and we behold others doomed to the degrading employment of chimney-sweeping, deprived of the attentions which flow from the tender affection of parents, and subjected to the harsh treatment of unfeeling masters. We behold multitudes of human beings torn from their families and their native land, cooped up in an infernal floating dungeon, carried to a foreign land, sold like cattle to an avaricious planter, and held in the chains of perpetual slavery. In reference to all these and similar evils which exist in human society, love will exert its energies, either to alleviate or to remove them. It will induce one individual to investigate their causes, to point out the proper means of remedy, and to publish to the world the result of his deliberations and researches. It will induce another to apply the discoveries of natural science and the inventions of art to the purpose of improving the physical condition of mankind. It will induce a third individual, in conjunction with others, to form rational plans of melioration, and to organize societies to carry them into effect; and it will impel others to come forward with their wealth and influence to provide the means for carrying forward on the most extensive scale the plans of general beneficence. In short, the whole machinery of nature and art, of mind and matter, of religion and literature, of science and legislation, would be set in motion to promote the external enjoyments of mankind, were love a predominant principle in human society. Cottages on commodious and healthy plans would be reared for the industrious poor; streets would be formed and gardens allotted them for their pleasure and accommodation; public manufactories would be arranged and regulated in such a man-

ner as to contribute to health, to comfort, and to rational improvement;\* the children of the poor would be fed and clothed, and trained up to habits of industry and virtue; employment would be provided for all classes of laborers and mechanics, and subsistence furnished when employment could not be procured; idleness would be universally discouraged, and honorable industry would be rewarded in such a manner as to afford not only the comforts, but even many of the luxuries of life; slavery in every shape, with all its injustice and cruelties, would be abolished, and rational liberty would be proclaimed among all ranks and in every clime.

Thus the man in whose heart love presides, takes a lively and sincere interest in everything that has a tendency to promote the external comfort and welfare of his neighbor. He is compassionate and merciful, gentle and indulgent, kind and tender-hearted, generous and humane; he feels for the sorrows of suffering humanity, and his wealth and activity are directed to relieve the distresses of the poor and the afflicted, to feed the hungry, to clothe the naked, to protect the widow and the orphan, to encourage honest industry, to meliorate the condition of the useful mechanic, and to increase and extend his comforts and enjoyments. Of such a one it may be said, in the language of Job, "He is eyes to the blind, feet to the lame, and a father to the poor. When the ear hears him, then it blesses him, and when the eye sees him, it gives witness to him; because he delivers the poor that cries, and the fatherless, and him that hath none to help him. The blessing of him that was ready to perish comes upon him, and he causes the widow's heart to sing for joy."

But the activities of benevolence are not confined to the communication of sensitive enjoyments. Man is a rational and immortal, as well as a sensitive being; and the operations of genuine love will have for their ultimate object the promotion of his best interests as a moral and intellectual agent, and as an heir of immortality.

When we consider man as an intellectual being, standing in various important relations to his God and to his fellow-creatures, we behold numerous evils which require to be remedied, as well as in the circumstances of his physical condition. Though the human mind is capable of vast expansion, of acquiring an immense number of sublime and interesting ideas, and of enjoying the purest pleasure in contemplating the objects which lie within its range, yet it is a melancholy fact, that in all ages, mental darkness has enveloped the great majority of our race; and that the grossest ignorance of the most important truths, accompanied with the most degrading affections, still prevails among the greater part of the population of every region of the globe. We need not go to the frozen climes of Lapland and Labrador,

to the filthy huts of the Greenlander and the Esquimaux, to the rude savages of Nootka Sound, to the degraded tribes of New-Holland and Van Dieman's Land, to the wild and wretched Bosmen and Caffres, or to the swarthy sons of Central Africa, in order to be convinced of this lamentable truth. We need only to look around us among the various ranks of our own population, and we shall not fail to see ignorance, in all its diversified forms, exerting its malign influence over the minds of men, accompanied with superstition, enthusiasm, bigotry, intolerance, and every groveling affection that can debase the human mind. Multitudes of the young, both in the city and in the country, are suffered to shoot up from infancy to manhood, as if they were mere animal existences, ignorant of the character and operations of God, of the duties they owe to their Creator and to one another, and of the eternal state of existence to which they are destined. Even in many of those places where instruction is attempted to be communicated, what a pitiful picture is exhibited of the results of education, and of the folly which attaches itself to the character of man! The pronunciation of a number of unmeaning words, the reciting of passages which the young cannot understand, the repetition of a few propositions in religion to which no ideas are attached, and the casting of a few accounts, are considered as sufficient to lead them forward in the path of knowledge and virtue; and are substituted in the place of those definite and luminous instructions which are requisite to expand the opening intellect, to convey distinct ideas to the mind, to unfold the scenes of creation and providence, to display the character of God, and to train up the youthful mind to glory and immortality.

Now, in reference to the ignorance which prevails in the world, love to man, as an intellectual being, will excite to active endeavors in order to counteract its influence. It will prove an excitement to the erection of seminaries of instruction wherever they are deficient; it will patronize every scheme and every exertion by which knowledge may be increased; and will diffuse mental illumination as far as the sphere of its influence extends. It will not rest satisfied with the form of instruction, without the substance; with the elements of language, without the elements of thought; with the key of knowledge, without knowledge itself; but will devise rational plans for conveying *substantial* information to the minds of the young, so as to win their affections, arrest their attention, and carry them forward with pleasure in the paths of improvement. It will not offer them stones and ashes instead of bread, but will spread before them an intellectual feast, and "feed them with knowledge and understanding." It will not confine its attention merely to the instruction of the young, but will endeavor, by writing, by conversation, by lectures, by lending and circulating books, by establishing public libraries, and by organizing rational and scientific institutions, to diffuse the rays of intellectual light among men of all ages, ranks, and professions; and will never cease its exertions until ignorance, with all its degrading accompaniments, be banished from society, and until the light of truth illuminate the inhabitants of every land. In a word, it will endeavor to render every branch of knowledge subservient to the illustration of the character and the revelation of God, and to the preparing of mankind for the employments of that nobler state of existence to which they are destined.

Again, as man is possessed of an immortal na

\* Some may be disposed to insinuate, that such attempts would be altogether visionary, and could never be realized. But I would ask such persons, Have such schemes ever been attempted to be realized on an extensive scale? Has the promotion of the health and comfort of the industrious poor ever become a *particular object of attention* to the legislature, to men of rank and influence, and to the whole class of opulent manufacturers? Is it not a fact, that while the acquisition of wealth is made the main object of attention, the melioration of the condition of the industrious laborer and mechanic is either altogether overlooked, or viewed as a very subordinate object of attention? He is generally left to shift for himself the best way he can, and left to breathe in an impure atmosphere without any *particular sacrifice* being made to remedy the evil. I venture to affirm, that were the comfort of the lower orders of society made as *particular an object of attention* as is the acquisition of wealth, every obstacle to its accomplishment would soon be removed.

ture and in his present state of sin and degradation is exposed to misery in the future world, so it is one of the highest offices of love to endeavor to promote the eternal salvation of mankind. For the accomplishment of this important object, all its activities are concentrated, and all its other labors are rendered subservient. To improve the physical condition of man as a sensitive being, and to enlarge his knowledge as an intellectual, while we overlook his eternal interests, is to neglect one of the most important duties of Christian philanthropy. The sensitive enjoyments of man are conducive to his happiness so long as they continue; and "knowledge is pleasant to the soul." But what are all the acquisitions and enjoyments of time, when compared with the concorns of eternity! and what will they avail, if their possessor be found *unqualified* for the employments of an endless life! If the soul of man be an immortal principle, and if the least danger exists of its being deprived, through ignorance and guilt, of happiness in the future world, no words can express the importance which ought to be attached to this "labor of love." "What will it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" And therefore, the man in whose breast true benevolence resides, will consider the *eternal* happiness of his fellow-immortals as the grand and ultimate object which ought always to be kept in view, and will exert all his faculties, powers, and influence, in order to its accomplishment. He will not rest satisfied with prayers and wishes for the salvation of men; he will not wait for any extraordinary afflatus of the Divine Spirit; but will prosecute with judgment and perseverance that course of active duty, which has a tendency to produce the desired effect. So far as the circle of his influence extends, he will endeavor to instruct the ignorant, to arouse the careless, to reclaim the dissipated, to convince the skeptic, to train up the young in the knowledge of God and in the paths of virtue, and to encourage and animate every one who is inquiring the way to eternal life. He will exhibit religion in its most amiable, and attractive, and sublime aspects; and will endeavor to fix the attention on the lovely tempers, and the beneficial effects which the observance of its precepts has a tendency to produce. He will not make it his chief object to convert men to the belief of certain metaphysical dogmas in religion, nor to gain them over to embrace the peculiarities of a party; but to produce in their minds a cordial acquiescence in the plan of salvation which the Gospel exhibits, a reverence of the divine character and perfections, a desire to cultivate holy tempers, and a fixed determination to walk in the paths of God's commandments.

Such a character will give every due encouragement by his advice and by his wealth to Christian churches, and to faithful and intelligent ministers of religion. He will patronize every rational scheme which has for its object to propagate the Gospel of peace among all nations. He will encourage the translations of the Scriptures into the languages of all kindreds and tribes; he will give countenance to societies formed for circulating the Bible in foreign lands; and he will assist in sending forth intelligent and philanthropic missionaries to barbarous and unenlightened tribes, for the purpose of diffusing the blessings of knowledge, civilization, and religion; and he will rejoice to co-operate in such benevolent schemes with all who wish to promote the best interests of their fellow-men, by whatever name

they are distinguished, and to whatever section of the Christian church they may belong.

In short: love, when genuine and ardent, will set itself in opposition to every species of bigotry and intolerance, and to all those petty jealousies and bitter animosities which have so long distracted the Christian church, which have thrown an odium on its character, and prevented the harmonious intercourse of the followers of Jesus. It will make every sacrifice consistent with the great objects of Christianity, and will use every appropriate mean to heal the unhappy divisions which exist in the religious world, and to promote an affectionate union of "all who love our Lord Jesus in sincerity;" in order that the church of Christ may form one compact harmonious body, in opposition to atheists, skeptics, and the men of the world, and in order that every plan and effort to diffuse the knowledge and influence of the Christian religion may be carried more speedily and more extensively into effect.

With regard to all the other branches of Christian morality, and to all the virtues which can adorn the human character, in every station and relation in life, they will be found to flow from the exercise of the principle I have now been illustrating, as naturally as the sap flows from the trunk to the remotest ramifications of a tree, or as the gas which now illuminates our streets and churches flows from the main gasometer, through hundreds of pipes, to all the different burners. Sincerity and veracity in our words and actions, honesty and fair dealing in trade and commerce, fidelity to compacts and engagements, a regard to public liberty, an equitable administration of justice, condescension and kindness to inferiors, reverence and respect to superiors, submission to just laws and regulations, friendship, and a cordial interchange of friendly sentiments and affections; courtesy, civility, affability, harmony, and good neighborhood; modesty, chastity, and discretion; forgiveness of injuries, hospitality to strangers, humanity to servants and dependents, compassion to the distressed; parental, filial, and fraternal affection; sympathy, generosity, temperance, and fortitude; together with all the other social virtues which unite man to man, will as naturally flow from the fountain of love, when it exists in the human breast, as water flows from a reservoir, through all the pipes which distribute it to the inhabitants of a large city. For he who withholds the exercise of such virtues, or acts in direct opposition to them, can never be supposed to be sincerely attached to his fellow-creatures, or to consult their happiness; and the meaning of language must be inverted before we can apply to him the epithet *benevolent*; and the order of the moral system deranged, before we can expect happiness to flow from such a conduct.

The cardinal virtues have been arranged by some moralists under the heads of *Prudence*, *Temperance*, *Fortitude*, and *Justice*. *Prudence* consists in judging what is best, in the choice both of ends and means, particularly in reference to our own interests, and to the good or evil which may result from our choice. *Temperance* is that virtue which moderates and restrains the sensual appetites. *Fortitude* is that calm and steady habit of the mind which either enables us bravely to encounter the prospect of ill, or renders us serene and invincible under its immediate pressure. *Justice* is that virtue which impels us to give to every person what is his due. Now, it could easily be shown, that love is the impelling principle which excites to the exercise of all these

virtues. It will lead us to pay a due regard to our own comfort and interest, but not so as to interfere with the interests or to obstruct the happiness of others. It will teach us to preserve the dominion of the soul over sense and passion, and to restrain the influence of the sensual appetites, from considerations drawn from our own happiness, and from the good of others. For, as intemperance kindles the fire of resentment and the flames of lust, excites to boisterous words and to lawless actions, wastes the substance and reduces families to wretchedness and ruin, it must be directly opposed to the principle of benevolence. It will inspire us with a generous and heroic indifference to the precarious possessions of this mortal scene, and will excite to activity and perseverance in promoting human happiness, in the face of every difficulty and obstruction, and in spite of obstinacy and ingratitude, and of all the sneers and reproaches that may be thrown out upon us on account of the singularity of our conduct. And as *Justice* is nothing else than the *measure of benevolence*, it will uniformly direct us to give to every one his due, and restrain us from withholding from our neighbor anything to which he is entitled by equity or by law. And in cases where the division of property is concerned, it will in many instances be induced to relinquish its right when only a few paltry pounds or shillings are at stake, rather than run the risk of dissolving the bonds of affection and friendship.

The duties of morality have by other moralists, particularly by the moderns, been arranged into *the duties we owe to God*, as piety, reverence, and confidence; *the duties we owe to other men*, as fidelity, loyalty, humanity, and justice; and *the duties we owe to ourselves*, as chastity, sobriety, and temperance. From what has been already stated, both in this and in several of the preceding sections, it will obviously appear, that all these classes of duties necessarily flow from the operation of that primary, diffusive, and ever active principle, which resides originally in the Eternal Mind, and which pervades the minds of all holy intelligences.

Finally, The man who is animated by the noble principle of benevolence, will endeavor to discharge with fidelity every social and relative duty, and will feel an interest in the domestic comfort and the moral and religious improvement of all around him. He will display the activities of this holy affection more immediately in the family in which he resides, as a friend, a father, a husband, a son, or a brother; performing with punctuality all the duties which such relations include; promoting unity, harmony, affection, and a reciprocal interchange of all those offices of kindness, which tend to secure mutual confidence, pleasure, and improvement. From the family, his affections will be diffused to the neighborhood around, in all the forms of kindness, compassion, faithfulness, forgiveness, charity, generosity, humanity, and justice. He will contemplate every member of society as a kinsman and a brother; he will feel a fraternal attachment; he will delight in his success and prosperity, and will endeavor to encourage the social virtues, and to multiply the sources of enjoyment wherever his influence extends. From the circle of his immediate neighborhood, his affections will extend over all the nation to which he belongs. Its prosperity and advancement in arts, sciences, and legislation, its peace and tranquillity, and the wisdom and rectitude of its rulers, will be the object of his fervent prayers to the God of heaven. To watch over its interests, to promote the improve-

ment of its constitution and its laws, to expose the intrigues of bribery and corruption, to resist the efforts of tyranny and ambition, and to defeat every encroachment on its rights and liberties, in a manly and Christian manner, he will consider as a duty which he owes to his fellow-subjects, to his rulers, and to succeeding generations. It will be his chief aim, not so much to prevent men from becoming thieves, and robbers, and murderers, as, to make them pious, virtuous, and useful members of the general community; that every one may live "a quiet and peaceable life, in all godliness and honesty."

Nor will his benevolence be confined within the limits of a narrow-minded and selfish patriotism:—his affections will expand to surrounding nations, and embrace the interests of every people, and will excite him to co-operate in every scheme by which civilization and science, liberty and Christianity, may be promoted among all the tribes and kindreds of the earth. He will occasionally transport himself in imagination to distant climes, and to the islands scattered over the face of the ocean,—and the joy or sorrow which is felt in the hut of the Greenlander, in the Indian wigwam, or among the tents of the Tartars, will find access to his feeling heart. An inundation, an earthquake, the eruption of a volcano, a destroying pestilence, or the horrors of war, happening in Persia, China, or Japan, will not be viewed with apathy or indifference, because those countries are placed thousands of miles beyond the boundaries of his own; but he will sympathize in the sorrows of those distant sufferers, as well as in the calamities which befall his brethren in his native land. Nor will his affections be confined to the men of the present age, but will stretch forward to embrace the sons and daughters of future times, who are destined to appear on the theater of this world, in successive generations, until time shall be no longer. The plans which he now forms, the ground-works of the improvements which he is now establishing, and the diversified operations of benevolence in which he is now engaged, will have for their ultimate object, the diffusion of the light of science and of religion, and the communication of happiness, in various forms, to unnumbered multitudes of the human race, after his spirit shall have taken its flight beyond the bounds of this terrestrial sphere. Nor will the current of his love toward fellow-intelligences be bounded by the limits of time, and the range of this sublunary system, but will run forward into those interminable ages, which shall succeed the dissolution of our globe, and will rise upward to the inhabitants of those glorious worlds which roll in the distant regions of creation. Contemplating the diversified scenes in which he may hereafter be placed, and the various orders of intellectual beings with which he may mingle, his soul will be transported at the prospect of entering upon a more extensive field for the range of his benevolent affections, and of being qualified to receive and to communicate happiness on a more enlarged scale, in company with other holy intelligences,—where the field of benevolence will be continually expanding, and the most exquisite delight springing up in his bosom, and ever increasing, as eternal ages are rolling on.

Thus, it appears, that Benevolence is an expansive and an ever active principle, diffusing happiness in its train wherever it extends. Were an extensive moral machinery to be set in action by this powerful principle, it is impossible to describe what a variety of blessings would soon be distributed among mankind, and what a mighty

change would be effected in the social state of human beings, and on the whole aspect of the moral world. And from what has been already stated, it is evident, that, although intellectual talent, wealth, and influence, have most in their power, as the prime directors of the moral machine,—yet there is no individual in whom this principle resides, however limited his faculties, and his sphere of action, but has it in his power to communicate happiness to his fellow creatures, and to become at least a subordinate agent in promoting the plans of universal benevolence.

From what has been stated above, and in several of the preceding parts of this work, we may learn, that, in order to acquire a knowledge of our duty, and of the motives which should stimulate us to its performance, there is no need to engage in the study of voluminous systems of ethical science, or to perplex the mind with labored disquisitions on the principles of morals. The general path of duty is plain to every one who is inclined to walk in it; and whoever wishes to be assisted and directed in his progress toward moral perfection, will find, in the Proverbs of Solomon, the sermons of Jesus Christ, and the practical parts of the apostolic epistles, maxims, and precepts, and motives inculcated, infinitely superior in regard both to their authority and their excellence, to those of all other systems of moral philosophy, whether in ancient or in modern times. This seems to be partly admitted even by moral philosophers themselves. The celebrated Dr. Reid, in his "Essays on the Active Powers of Man," after a variety of learned and abstract discussions on active power, and the principles of human action, when treating on the theory of morals, says, "This is an intricate subject, and there have been various theories and much controversy about it in ancient and in modern times. But it has little connection with the knowledge of our duty, and those who differ most in the theory of our moral powers, agree in the practical rules of morals which they dictate. As a man may be a good judge of colors, and of the other visible qualities of objects, without any knowledge of the anatomy of the eye, and of the theory of vision; so a man may have a very clear and comprehensive knowledge of what is right and of what is wrong in human conduct, who never studied the structure of our moral powers. A good ear in music may be much improved by attention and practice in that art; but very little by studying the anatomy of the ear, and the theory of sound. In order to acquire a good eye, or a good ear, in the arts that require them, the theory of vision, and the theory of sound, are by no means necessary, and indeed of very little use. *Of as little necessity or use is what we call the theory of morals, in order to improve our moral judgment.*"—REID, "On the Active Powers," Essay v. chap. 2

To a man who is familiar with the Scriptures, and whose mind has acquired a relish for the simplicity and excellence of the Christian code of morals, how cold, and frigid, and uninteresting, do the labored disquisitions of our most celebrated ethical writers appear! There is little to be found in such writings to kindle the fire of holy love, and to inspire the soul with a noble ardor, in carrying forward the plan of divine benevolence.—What powerful stimulus to exalted virtue can be expected from abstract discussions on active power, on liberty and necessity, on theories of moral action, on the reason and fitness of things, on self-love, on public and private interest, on the

law of honor, and the like; and of how little practical utility are the results of such disquisitions; since every principle of action, every motive, and every duty conducive to the happiness of the intelligent system, is laid down in the Scriptures, with a plainness and perspicuity, which render them level to the meanest understanding? And what shall we say of those moralists who teach us, that "modesty, humility, and forgiveness of injuries," belong to the class of vices;\* and, by consequence, that pride, imprudence, and revenge, are to be ranked among the virtues! Such virtue, alas! has too long prevailed in our degenerate world; but were it universally to prevail, it would transform creation into a chaos, and banish happiness from the universe. What beneficial practical effects have ever yet been produced by all the systems of ethics which have hitherto been published to the world? Let us look back on the nations of antiquity, on the schools of Plato, Socrates, Epicurus, and Zeno; let us survey the conduct of our modern skeptical philosophers, and the practices of our youths who attend courses of ethical lectures in our universities and academies, and say, whether the general depravity of human nature has been counteracted, and a spirit of universal benevolence has been cherished and promoted by such instructions. I venture to affirm, that we are far more indebted to our Saviour's sermon on the mount, and to the practical writings of the apostle Paul, for that portion of morality which has given a polish to the manners of modern society, than to all the systems of ethics, detached from Christianity, which have ever been published by the philosophers either of Greece or Rome, or of the British empire: and that it is only by following out the instructions of these divine teachers that we can expect to see the world regenerated, and vice and iniquity banished from our streets.

In throwing out the preceding hints, I have confined my attention chiefly to the intelligent creation. But it is evident, that where a principle of genuine love actuates the mind, it will extend its benevolent regards even to the lower orders of animated existence. Toward them the Creator has displayed his benevolence, as well as toward man. He has framed their bodies in as curious and admirable a manner, as the bodies of mankind. He has bestowed upon them organs of sensation exactly adapted to the situations they occupy, and to their various modes of subsistence. He has formed them with instincts which enable them to construct their habitations, to select their food, to protect themselves from danger, and to choose the fittest places for bringing forth their young. He has provided, in the different departments of nature, all that variety of food which is requisite to supply the wants of the whole of that immense assemblage of living beings which traverse the air, the waters, and the earth. "These all wait upon Him, and he giveth them their meat in due season." Their sportive motions, their varied movements, and the delight with which they seem to exercise their faculties, testify, that they are the objects of the beneficence of their Almighty though unknown Maker. So that God not only takes care of men, but of the fishes of the sea, the creeping insects, and the fowls of heaven, for "a sparrow cannot fall to the ground" without his providential permission.

This benevolent care of the Creator, which

\* This sentiment is taught by Mr. Hume, and his followers.

extends to the lowest order of his creatures, instructs us, that our benevolence also should be displayed toward the inferior ranks of sensitive existence—that we should not only abstain from vexing, and torturing, and unnecessarily depriving them of existence; but should endeavor to promote their comfort and enjoyment. It was the object of several of the laws delivered to the Jews, to inculcate compassion and humanity toward their domestic animals: and Solomon lays it down as a moral maxim, that “the righteous man regardeth the life of his beast.” Benevolence will display itself, in the shape of tenderness and humanity toward every creature that is endowed with feeling and sensation; but it cannot be supposed to have a powerful influence over that man who can wantonly torture a poor fly, lash a feeble old horse, wound a bird or hare for mere sport, twirl a cockchaffer on a crooked pin, or even intentionally trample under foot a snail or a worm, that is doing him no injury. The benevolent man rejoices in the happiness of all creation around him; and, were this disposition universally prevalent, not only should we see cock-fighting, dog-fighting, bull-baiting, and other cruel and degrading sports forever abolished, but should form a more delightful intercourse with many of the lower animals than we have ever yet enjoyed. The Arabians never beat their horses; they never cut their tails; they treat them gently; they speak to them, and seem to hold a discourse; they use them as friends; they never attempt to increase their speed by the whip, nor spur them but in cases of great necessity. They never fix them to a stake in the fields, but suffer them to pasture at large around their habitations; and they come running the moment they hear the sound of their master’s voice. In consequence of such treatment, these animals become docile and tractable in the highest degree. They resort at night to their tents, and lie down in the midst of the children, without ever hurting them in the slightest degree. The little boys and girls are often seen upon the body or the neck of the mare, while the beasts continue inoffensive and harmless, permitting them to play with and caress them without injury.—Several species of birds have a natural attachment to the habitations of man; but his malevolence prevents them from entering into any intimate and friendly association; for they seem to be fully aware of his guns, and snares, and other arts of destruction, which make them shy, even in cases of necessity, of trusting themselves to his generosity and protection. How many amusing and instructive associations might be formed with this class of animals, if the kindness and benevolence of man were to secure their confidence! Even the beasts of the forest, the elephant, the lion, and the tiger,\* have had their ferocious dispositions softened by kindness and attention, and have become the protectors and the friends of man.

Although the lower animals seem to be incapable of making improvements when left to themselves, yet experience has proved, that, under the tuition of man, they are capable of making considerable advancement in knowledge, and in the exercise of the benevolent affections. Kindness and affection will frequently soften the most savage and obdurate dispositions among mankind; and it is not improbable, that a judicious and uni-

versal display of friendly attentions toward those animals which occasionally associate with man, would go far to counteract their malevolent propensities, and to promote their harmony and affection. I never was more delighted with an exhibition of animals than on a late occasion, when I beheld a *cat*, a *bird*, and a *mouse*, living in the same cage, in the most cordial harmony and peace—a fact which demonstrates that the strongest antipathies of the animal tribes may be overcome by the care and attention of man. And as such an experiment could not have been attempted with success, except when these animals were very young, it shows us the immense importance of an *early* attention to the training of our youth in habits of kindness and affection toward each other, and of humanity toward every sensitive being; and that it ought to be the great care of parents, nurses, and servants, to counteract the *first appearance* of malevolent dispositions in very early life, however trivial the circumstances in which such dispositions are manifested.

The famous Baron Trenck, when confined in his dungeon in Magdeburg, had so tamed a mouse, that it would play round him, and eat round him, and eat from his mouth. When he whistled, it would come and jump upon his shoulder. After his cruel keepers had given orders that he should be deprived of its society, and had actually taken it away blindfolded, it found its way back again to the door of his dungeon, waited the hour of visitation, when the door would be opened, and immediately testified its joy, by its antic leaping between his legs. This mouse was afterward carried off, and put into a cage, where it pined, refused all sustenance, and, in a few days, was found dead. “In this small animal,” says the Baron, “I discovered proofs of intelligence too great to easily gain belief. Were I to write them, such philosophers as suppose man alone endowed with the power of thought, allowing nothing but what they call instinct in animals, would proclaim me a fabulous writer, and my opinions heterodox to what they suppose sound philosophy.”—A nobleman of France, a Count Lauzun, was condemned to a rigid imprisonment. Cut off from all human society, and allowed no means of diverting his solitude, he made a companion of a *spider*, who had spun her web in the corner of his cell. He at length familiarized her so far, that she would come upon his hand, and eat from it a portion of his food which he gave her. The jailer, totally devoid of feeling, thought this too great an indulgence for the unfortunate prisoner, and crushed the spider to death.

Many such instances could be brought forward to illustrate the affection of the inferior tribes, and their capability of improvement. But although they were entirely destitute of mental qualities and affections, as they are sensitive beings, susceptible of pleasure and pain, the truly benevolent man will never intentionally inflict upon them unnecessary pain, and far less will he ever enjoy a savage delight, like some monsters in human shape, in beholding them writhing under the agonies occasioned by barbarous treatment. He will feel a joy in their comfort, and will endeavor to counteract their malignant propensities, and to train them up in those habits by which they may be rendered useful to man, and pleasing to each other. Were such a kind and humane disposition toward the lower animals generally to prevail, we might ultimately expect the literal accomplishment of those predictions recorded in ancient prophecy:—“In that day will I make a covenant for them with the beasts of

\* An experiment was lately exhibited, by the keeper of the animals in the Tower of London, which demonstrates, that even the *tiger* is capable of being tamed, and rendered susceptible of friendly feelings toward man.

the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword, and the battle out of the earth, and will make them to lie down safely." "I will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods." "The wolf shall dwell with the lamb: the cow and the bear shall feed in one pasture, and their young ones shall lie down together; the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The remarks which have been stated in this section, in reference to the practical influence of the principle of benevolence, are intended merely as a few insulated hints in regard to some of the modes in which it may be made to operate. To illustrate its operation in *detail*, and to trace its progress in all its diversified bearings and ramifications, would be, to write a Body of Practical Morality, which would fill several volumes—a work which is still a desideratum in Christian literature. I cannot conclude this chapter more appropriately than with the following excellent passage, extracted from Dr. Dwight's "System of Theology."

"The divine law is wholly included in two precepts: *Thou shalt love the Lord thy God with all thy heart; and thy neighbor as thyself.* These are so *short*, as to be necessarily included in a very short sentence; so *intelligible*, as to be understood by every moral being who is capable of comprehending the meaning of the words God and

neighbor; so *easily remembered* as to render it impossible for them to escape from our memory, unless by wanton, criminal negligence of ours; and so *easily applicable to every case of moral action*, as not to be mistaken unless through indisposition to obey. At the same time, *obedience to them is rendered perfectly obvious and perfectly easy* to every mind which is not indisposed to obey them. The very disposition itself, if sincere and entire, is either entire obedience, or the unfailling means of that external conduct by which the obedience is in some cases completed. *The disposition to obey is also confined to a single affection of the heart*, easily distinguished from all other affections, viz. *love.* Love, saith St. Paul, is the fulfilling of the law. The humblest and most ignorant moral creatures, therefore, are in this manner efficaciously preserved from mistaking their duty.

"In the meantime, *these two precepts*, notwithstanding their brevity, are so *comprehensive* as to include every possible action. The archangel is not raised above their control, nor can any action of his exceed that bound which they prescribe.—The child who has passed the verge of moral agency, is not placed beneath their regulation: and whatever virtue he may exercise, is no other than a fulfilling of their requisitions. All the duties which we immediately owe to God, to our fellow-creatures, and to ourselves, are, by these precepts, alike comprehended and required. In a word, endlessly varied as moral action may be, it exists in no form or instance in which he who perfectly obeys these precepts will not have done his duty, and will not find himself justified and accepted by God."

## CHAPTER III.

### ON THE MORAL LAW AND THE RATIONAL GROUNDS ON WHICH ITS PRECEPTS ARE FOUNDED.

In the preceding chapters, I have endeavored to illustrate the foundation of love to God, from a consideration of his attributes, and the relations in which he stands to his creatures. I have also illustrated the rational grounds of love to our neighbor, from a consideration of the natural equality of mankind, of the various relations in which they stand to one another, and of their eternal destination. The dismal consequences which would result from a total subversion of these laws, the beneficial effects which would flow from their universal operation, their application to the inhabitants of other worlds, the declarations of scripture on this subject, and the various modes in which benevolence should display its activities, have also been the subject of consideration.

The two principles now illustrated, may be considered as two branches proceeding from the same trunk, and spreading into different ramifications. The first *four* commandments of the moral law may be viewed as flowing from the principle of love to God, and the remaining *six* as ramifications of the principle of benevolence, or love to man. In the following brief illustrations, I shall endeavor to show the *reasonableness* of these moral laws in relation to man, from a consideration of the misery which would necessarily result from their universal violation, and of the

happiness which would flow from universal obedience to their requisitions.

These laws were published in the most solemn manner, to the assembled tribes of Israel in the wilderness of Horeb. While mount Sinai was shaking to its center, and smoking like a furnace; while flames of fire were ascending from its summit, and thick darkness surrounding its base; while thunders were rolling in clouds above, and lightnings flashing amidst the surrounding gloom; and while the earth was quaking all around, and the voice of a trumpet waxing louder and louder,—in the midst of this solemn and terrific scene, God spake the commandments with an audible articulate voice, in the hearing of the trembling multitude assembled round the mountain. A combination of objects and events more awful and impressive, the human mind can scarcely conceive; compared with which, the pretended pomp of Pagan deities, and Jupiter shaking Olympus with his imperial nod, are lame, ridiculous, and profane; and never, perhaps, since the commencement of time, was such a striking scene presented to the view of any of the inhabitants of this world. The most solemn preparations were made for this divine manifestation; the people of Israel were commanded to purify themselves from every mental and corporeal pollution, and strictly enjoined to keep within the boundaries marked

out for them, and not rush within the limits assigned to these awful symbols of the Deity. An assemblage of celestial beings, from another region of creation, was present on this occasion, to perform important services, to swell the grandeur of the scene, and to be witness of the impressive transactions of that solemn day.\* Moses was appointed as a temporary mediator between God and the people, to explain to them in milder terms the words of the law, and the further intimations of the divine will. Yet so terrible were the symbols of the present Deity, that even Moses was appalled, and said, "I exceedingly fear and quake." In order that the impressive words which were uttered on that day might not be forgotten in future generations, they were written on tables of stone with the finger of God. They were not simply *drawn* on a plane, like the strokes of writing upon paper, but the characters were *engraved*, or cut out of the solid stone, so that they could not be erased. They were not written on paper or parchment, or even on wood, but on *stone*, which is a much more durable material.—"The tables were written upon *both their sides*, on the one side, and on the other were they written; and the tables were the work of God, and the writing was the writing of God, graven upon the tables."† This was intended to prevent the possibility of anything being added to the law, or taken from it. The tables were *two* in number, the one containing the precepts which inculcate love to God, and the other containing those which enjoin the love of our neighbor. These laws, thus engraven on the most durable materials, were deposited in the most sacred part of the tabernacle, in the ark of the covenant under the mercy-seat. All the striking circumstances, now mentioned, were evidently intended to proclaim the Majesty and Grandeur of the Supreme Legislator—the excellency and perfection of his law—that it is the eternal and unalterable rule of rectitude—that it is of perpetual obligation on all the inhabitants of the earth—that it is the rule of action to angels and archangels, and to all other moral intelligences, as well as to the human race—and that the most dreadful consequences must ensue on all those who persist in violating its righteous precepts.

The proclamation of this law was prefaced by these words, "I am Jehovah thy God," which contain a ground and reason for our obedience. They evidently imply, that he is the Self-existent and Eternal Being who brought this vast universe into existence, who "garnished the heavens, and laid the foundations of the earth," and peopled all worlds with their inhabitants—that he has sovereign authority to prescribe a rule of action to his creatures—that he knows best what laws are requisite to preserve the order of his vast empire, and to secure the happiness of the intelligent creation—that he is the former of our bodies, the Father of our spirits, and the director of all the movements of nature and providence, from whose unceasing agency every joy proceeds—and that all his regulations and arrangements are calculated to promote the present and everlasting felicity

of all rational agents that submit to his authority—That these laws are not mere acts of Divine Sovereignty, but founded on the nature of things and are calculated to preserve the harmony and order of the intelligent universe, will appear from the following illustrations and remarks.

#### THE FIRST COMMANDMENT.

"*Thou shalt have no other gods before me.*"

All the commandments, except the fourth and fifth, are expressed in a *negative* form: But it is obvious, that every negative command includes a requisition of the duty which is opposed to the sin forbidden; and those which are *positive* include a prohibition of the conduct which is opposed to the duty required. This first commandment, therefore, though expressed in the negative form, must be considered as including a positive injunction to love God with all our hearts, to offer a tribute of supreme adoration to his perfections, and to exercise the graces of hope, gratitude, submission, and reverence. Having already considered the precept in this point of view (pp. 66—74), it is only necessary, in this place, to attend for a little, to the *negative* form of the command. The prohibition contained in this precept must be considered as extending not only to Polytheism, and the various objects of worship which have prevailed in the heathen world, but to everything which is the object of our supreme affection and regard.

It is a dictate of enlightened and unprejudiced reason, that the Being to whom we are indebted for our existence, on whom we every moment depend, who directs the movements of the system of nature, who daily loads us with his benefits, and on whom our hopes of eternal felicity entirely depend—should be contemplated with the most ardent affection and gratitude, regarded as the most excellent and venerable of all beings, and recognized as the Supreme Legislator, whose laws we are bound, by every tie of gratitude, to obey. Wherever such sentiments and affections pervade the mind, they constitute the first principles of piety, the source of all holy obedience, and the foundation of all true happiness. Were they universally felt, and acted upon by human beings, the Most High God would be adored in every land, his image would be impressed on every heart, his righteous law would never be violated, groveling desires and affections would be eradicated, and our world would be transformed into an abode of felicity, where joys similar to those of angels would succeed to scenes of wretchedness and woe.

On the other hand, where the unity and the attributes of the divine being are not recognized, and where other objects are substituted in his place, the foundations of religion, and of moral order are completely subverted, and a door opened for the introduction of every absurdity, immorality, and vile abomination, that can degrade a rational intelligence. The command under consideration is placed on the *front* of the divine law as the foundation of all the other precepts; and, therefore, wherever it is violated, or not recognized, a regular obedience to the other subordinate injunctions of religion is not, in the nature of things, to be expected. Were its violation, in our world, complete and universal, it is impossible to say what would be the miserable condition of human beings in their social capacity. To its general violation, may be traced all the evils under which humanity has groaned in overv

\* Stephen says, that the Jews "received the law by the disposition of angels." Grotius observes, on this passage, that the Greek preposition [*eis*] here signifies *amidst*, and that [*schaitas agelon*], denotes *troops* of angels ranged in military order; and that there is a reference to Deut. xxxiii. 2. "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of his holy ones; from his right hand went a fiery law for them."

† Exod. xxxii. 45.



age, and all the depraved passions, and shocking immoralities which now disfigure the aspect of the moral world.

There is nothing that appears more prominent in the history and the character of almost every nation under heaven, than an infringement of this first and fundamental law of the Creator. A rational and enlightened mind, on the first consideration of this subject, would be apt to surmise, that such a law is almost superfluous and unnecessary. There is such an immense disproportion between a block of marble, or a crawling reptile, and that Being who supports the system of universal nature, that it appears, at first view, next to impossible, that a reasonable being should ever become so stupid and degraded, as to substitute the one for the other, and to offer his adorations to an object completely devoid of life, power, and intelligence. Yet experience teaches us, that there is no disposition to which the human mind is more prone than "to depart from the living God," and to multiply objects of idolatrous worship. This will appear, if we take but the slightest glance of the objects of adoration which have prevailed, and which still prevail in the pagan world.

At one period of the world, with the single exception of the small nation of the Jews, idolatry overspread the face of the whole earth. And how numerous and degrading were the objects which the blinded nations adored! We are informed, by Hesiod, Varro, and other ancient authors, that no less than *thirty thousand* subordinate divinities were comprised within that system of idolatry which prevailed among the Greeks and Romans. They had both celestial and terrestrial deities. They assigned peculiar gods to the fountains, the rivers, the hills, the mountains, the lawns, the groves, the sea, and even to hell itself. To cities, fields, houses, edifices, families, gates, nuptial chambers, marriages, births, deaths, sepulchers, trees, and gardens, they also appropriated distinct and peculiar deities. Their principal *celestial* deities were Jupiter, Mars, Mercury, Apollo, Bacchus, Venus, Juno, and Minerva—their *terrestrial*, Saturn, Ceres, Diana, Neptune, Cybele, Proserpine, and Pluto. Their chief idol was Jupiter, whom they called the father of gods and men; and under his authority, Neptune had the jurisdiction of the *sea*, Juno, of the *air*, Cybele, of the *earth*, and Pluto, of the *realms below*. Instead of worshipping the *living* and immortal God, they deified a host of *dead men*, called heroes, distinguished for nothing so much, as for murder, adultery, sodomy, rapine, drunkenness, and all kinds of debauchery. To such contemptible divinities, splendid temples were erected,\* adorations addressed, costly offerings presented, and rites and ceremonies performed, subversive of every principle of decency and morality, and degrading to the reason and the character of man.—A system of idolatry of a similar kind, though under a different form, prevailed among the Egyptians. The meanest and the most contemptible objects—sheep, cats, bulls, dogs, cows, storks, apes, vultures, and other birds of prey; wolves, and several sorts of oxen, were exalted as objects of adoration. "If you go into Egypt," says Lucian, "you will see Jupiter with the face of a *ram*, Mercury as a fine *dog*, Pan,

is become a *goat*; another god is *Ibis*, another the crocodile, and another the ape. There, many shaven priests gravely tell us, that the gods being afraid of the rebellion of the giants, assumed these shapes." Each city and district in Egypt entertained a peculiar devotion for some animal or other, as the object of its adoration. The city of Leontopolis worshiped a lion; the city of Mendez, a goat; Memphis, the Apis; and the people at the lake *Myris*, adored the crocodile. These animals were maintained, in or near their temples, with delicate meats; were bathed, anointed, perfumed, had beds prepared for them; and when any of them happened to die, sumptuous funerals were prepared in honor of the god. Of all these animals, the bull, *Apis*, was held in the greatest veneration. Honors of an extraordinary kind were conferred on him while he lived, and his death gave rise to a general mourning.

Such was the abominable idolatry that prevailed even among the most enlightened nations of antiquity. They changed the glory of the incorruptible God into "the similitude of an ox that eateth grass," and into images made like to corruptible man and to birds, and to four-footed beasts, and creeping things. And if the Egyptians, the Greeks, and the Romans, who are distinguished from the rest of the world for their improvements in literature, science, and the arts, had so far renounced their allegiance to the God of heaven, we may rest assured that the surrounding nations were sunk still farther into the pollutions of idolatry and of mental debasement. The Phœnicians, the Syrians, the Canaanites, the Chaldeans and Babylonians, the Arabians, the Scythians, the Ethiopians, and the Carthaginians, the ancient Gauls, Germans, and Britons, were, if possible, more deeply debased; and mingled with their idolatrous rites, many cruel, obscene, and vile abominations.—Such is still the moral and religious debasement, even in modern times, of the greater part of the nations which dwell upon the earth. Even the Hindoos, the Birmans, the Chinese, the Persians, and the Japanese, though ranked among the most polished nations of the heathen world, are sunk into the grossest ignorance of the true God, and are found perpetrating, in their religious worship, deeds revolting to humanity, and stained with horrid cruelty and injustice.

The *moral effects* which were produced by a departure from this fundamental law of the Creator, were such as correspond with the abominations of that religious system which was adopted. Man is an imitative being; and he generally imitates the actions of those whom he conceives to be placed in a superior rank and station. When, therefore, the gods were introduced to his view, as swollen with pride, mad with rage, fired with revenge, inflamed with lust, engaged in wars, battles, and contests, delighting in scenes of blood and rapine, in hatred and mutual contentions, and in all kinds of riot and debauchery, it was natural to suppose that such passions and crimes would be imitated by their blinded votaries. Accordingly we find, that such vices universally prevailed, even among the politest nations of antiquity; and some of their sacred rites, solemnized in honor of their gods, were so bestial and shocking, as to excite horror in every mind possessed of the least sense of decency and virtue. They gloried in the desolation and destruction of neighboring nations. To conquer, and oppress, and enslave their fellow-men, and to aggrandize themselves by slaughter and rapine, was the great object of their ambition. The law of kindness and

\* The temple of *Diana* at *Ephesus*, has been always admired as one of the noblest pieces of architecture that the world ever produced. It was 425 feet long, 200 feet broad, and supported by 127 columns of marble 60 feet high; 27 of which were beautifully carved. Diodorus Siculus mentions, that the rich presents made to the temple of *Apollon* at *Delfos*, amounted to one million three hundred and thirty-three thousand pounds.

of universal benevolence was trampled under foot, and even the common dictates of humanity, equity, and justice, were set at defiance. But this was not all—Idolatry soon began to instigate its votaries to the perpetration of the most revolting and unnatural *cruelties*. Dreadful tortures were inflicted on their bodies, to appease their offended deities; human victims, in vast numbers, were sacrificed, and even their infants and little children were thrown into the flames, as an offering to the idol which they adored.

The Mexicans were accustomed to treat themselves with the most inhuman austerities, thinking that the diabolical rage of their deities would be appeased by human blood. "It makes one shudder," says Clavigero, "to read the austerities which they practiced upon themselves, either in atonement for their transgressions, or in preparation for their festivals. They mangled their flesh as if it had been insensible, and let their blood run in such profusion, as if it had been a superfluous fluid in the body. They pierced themselves with the sharpest spines of the aloe, and bored several parts of their bodies, particularly their ears, lips, tongues, and the fat of their arms and legs." The priests of Baal, we are told, in the book of Kings, "cut themselves with knives and lancets, until the blood gushed out upon them." When the Carthaginians were vanquished by Agathocles, king of Sicily, they conceived that their god, Jupiter Latialis was displeased with their conduct. In order to appease him, and propitiate his favor, they sacrificed to him, at once, *two hundred* sons of the first noblemen of their state. On the altars of Mexico, *twenty thousand* human beings are said to have been sacrificed every year; and *fifty thousand* were annually offered up in the various parts of that empire, accompanied with circumstances of such dreadful cruelty and horror, as makes us shudder at the recital. In Hindostan, even at the present day, several thousands of women are annually burned on the funeral piles of their deceased husbands, as victims to the religion they profess; beside multitudes of other human victims, which are crushed to death under the wheels of that infernal engine which supports the idol Juggernaut. Were the one hundredth part of the abominations which have been perpetrated under the system of idolatry, in those countries where it has prevailed, to be fully detailed. it would exhibit a picture of depravity and of infernal agency, at which the human mind would shrink back with horror; and would form a striking commentary on the divine declaration, that "the dark places of the earth are full of the habitations of horrid cruelty."

It appears, then, that a violation of the first precept of the moral law is the greatest crime of which a rational creature can be guilty; for it is the source of all the other crimes which have entailed wretchedness on mankind, and strewed the earth with devastation and carnage. It is a comprehensive summary of wickedness; which includes pride, falsehood, blasphemy, malignity, rebellion, hatred of moral excellence, and the basest ingratitude toward Him from whom we derived our being, and on whom we depend for all our enjoyments. It is a crime which, above all others, has a tendency to *degrade* the character of man; for where it abounds, the human mind is sunk into the lowest state, both of moral and of intellectual debasement. What a pitiful and humiliating sight is it, and what emotions of astonishment must it excite in the mind of an archangel, to be-

hold a rational and immortal intelligence cutting down an oak in the forest, burning part of it in the fire, baking bread, and roasting flesh upon its embers, and forming the residue of it into an idol, falling down and worshipping it, and saying, "Deliver me, for thou art my God!"\* And when we behold the same degraded mortal sacrificing the children of his own bowels before this stump of a tree, can we refrain from exclaiming, in the language of the prophet, "Be astonished, O ye heavens, at this; and be ye horribly afraid!" Were idolatry to become *universal* in the world there is no crime, no species of cruelty, no moral abomination within the compass of the human heart to devise, but would soon be perpetrated without a blush, in the open face of day. Had not God, in his mercy, communicated a revelation of his will, in order to counteract the influence of Pagan theology,—instead of cultivating the powers of our minds, and expanding our conception of the Almighty, by a contemplation of his word and works, we might, at this moment, have been sunk into the lowest depths of moral degradation, been prostrating ourselves, in adoration, before a stupid ox or a block of marble, and sacrificing our sons and daughters to an infernal Moloch. It is one of the glories of Revelation, and a strong proof of its divine origin, that all its promises and threatenings, its admonitions and reproofs, its doctrines, its laws and ordinances, are directly opposed to every idolatrous practice; and that there is not a single instance in which the least countenance is given to any of the abominations of the Pagan world.

In the present age, and in the country in which we reside, we are in little danger of relapsing into the practices to which I have now adverted. But idolatry is not confined to the adoration of Pagan divinities: it has its seat in every heart where God is banished from the thoughts, and where pride, ambition, and avarice occupy the highest place. "*Covetousness*," or an inordinate love of wealth, is declared by the Apostle Paul to be "*idolatry*;" and such mental idolatry, though more refined than that of the heathen world, is almost equally abhorrent to the Divine Being, and equally subversive of the grand principles of Christian morality. If the acquisition of wealth and riches be the constant and *supreme* aim of any individual, Mammon is the god whom he regularly worships, and the God of heaven is de-throned from his seat in the affections. Such moral effects as the following are the natural results of this species of idolatry: It steals the heart against every benevolent and generous emotion; it shuts the ears to the cries of the poor and needy; it engenders cheating, falsehood, and deceit; it prevents the man in whom it predominates from exerting his active powers, and from contributing of his wealth to promote the happiness of mankind; it chains down his noble faculties to the objects of time and sense; it leads him to love and to serve himself more than the Creator; it wraps him up in selfishness, and an indifference to the concerns of all other beings; it destroys the principles of equity and justice; it blunts the feelings of humanity and compassion; and prevents him from attending to the salvation of his soul, and from looking at those things which are unseen and eternal. And in every other case where a similar principle holds the supreme seat in the affections, similar effects will be produced

\* See Isaiah xiv. 9—21.

## THE SECOND COMMANDMENT.

*Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them."*

The first commandment, which I have illustrated above, respects the *object* of our worship; forbidding us to substitute any other being in the room of God, or to offer it that homage which is due to the eternal Jehovah. This second commandment respects the *manner* in which he is to be worshiped. And in regard to the manner in which the Divine Being is to be contemplated and adored, it is expressly declared, that no *image* nor *representation* of this incomprehensible Being is at any time, or on any account, to be formed. This command, like the former, might at first sight appear to be unnecessary, if the almost universal practice of mankind had not taught us that there is no disposition which the human mind is more apt to indulge, than to endeavor to bring the invisible Divinity within the range of our senses, and to contemplate him as such a one as ourselves. The necessity of this injunction, its reasonableness, and the folly and absurdity of the practice against which it is directed, will appear from the following considerations.

The Divine Being fills the immensity of space with his presence, and to his essence we can set no bounds. He inhabited eternity, before the earth or the heavens were brought into existence, rejoicing in the contemplation of his own excellencies, and in the future effects of his power and benevolence. He is a spiritual uncompounded substance, and consequently invisible to mortal eyes, and impalpable to every other organ of sensation. His omnipotence neither man nor angel can scan, nor can they explore the depths of his wisdom and intelligence. When universal silence and solitude reigned throughout the infinite void—when not a sound was heard nor an object seen within the immeasurable extent of boundless space—at his command, worlds, numerous as the sand, started into being. Thousands of suns diffused their splendors through the regions of immensity; the ponderous masses of the planetary globes were launched into existence, and impelled in their rapid courses through the sky; their surfaces were adorned with resplendent beauties, and replenished with myriads of delighted inhabitants. The seraphim and the cherubim began to chant their hymns of praise, and "shouted for joy" when they beheld new worlds emerging from the voids of space. Life, motion, activity, beauty, grandeur, splendid illumination, and rapturous joy, among unnumbered intelligences, burst upon the view, where a little before nothing appeared but one immense, dark, and cheerless void. And ever since duration began to be measured, either in heaven or on earth, by the revolutions of celestial orbs, the same omnipotent energy has been incessantly exerted in directing the movements of all worlds and systems, and in upholding them in their vast career. Of a being invested with attributes so glorious and incomprehensible, with power so astonishing in its effects, with goodness so boundless, and with wisdom so unsearchable, what image or representation can possibly be formed which will not tend to contract our conceptions, and to debase the character of the infinite and eternal Mind! "To whom will ye liken me, or shall I be equal, saith the HOLY ONE!"

When a person of dignity and of respectability

of character is *caricatured*, and associated with objects and circumstances that are mean, ridiculous, and grotesque, it has a tendency to degrade his character, and to lessen our veneration. For the respect we entertain for any individual is founded on the view we take of him in all the aspects in which he may be contemplated. For a similar reason, every attempt to represent the Divine Majesty by sensible images, must have a tendency to narrow our conceptions of his glory, to debase his character, and to lessen our reverence and esteem. What possible similitude can there be between that mighty being, who by his word lighted up the sun, and diffused ten thousands of such immense luminaries through the regions of creation, whose hand wields the planets, and rolls them through the tracts of immensity; between him who "meteth out the heavens with a span, and holds the ocean in the hollow of his hand," and the most resplendent image that was ever formed by human hands! Even the sun himself, with all his immensity of splendor, although our minds were expanded to comprehend his vast magnificence, would form but a poor and pitiful image of Him, whose breath has kindled ten thousand times ten thousand suns. How much less can a block of marble or a stupid ox adumbrate the glories of the King eternal, immortal, and invisible! It will doubtless redound to the eternal disgrace of the human character, in every region of the universe where it is known, that ever such an impious attempt was made by the inhabitants of our degenerate world, as to compare the glory of the incorruptible God to an image made like to corruptible man. Wherever such attempts have been made, there we behold human nature in its lowest state of debasement; the intellectual faculties darkened, bewildered, and degraded; the moral powers perverted and depraved; groveling affections predominating over the dictates of reason, and diabolical passions raging without control. Hence, too, the debasing tendency of all those attempts which have been made to introduce into the Christian church, pictures and images, to represent "The invisible things of God," and the sufferings of the Redeemer. For, wherever such practices prevail, the minds of men will generally be found to entertain the grossest conceptions of the Divine Being, and of the solemn realities of religion.

But the principal reason why any representation of God is expressly forbidden in this commandment, is, that whenever such a practice commences, it infallibly ends in adoring the *image itself*, instead of the *object* it was intended to represent. Or, in other words, the breach of this commandment necessarily and uniformly leads to a breach of the first. Notwithstanding the shock which the human mind appears to have received by the fall, it is altogether inconceivable, that any tribe of mankind should have been so debased and brutalized, as, in the first instance, to mistake a crocodile, or the stump of a tree, however beautifully carved, for the Creator of heaven and earth. Such objects appear to have been first used as *symbols* or representations of the Deity, in order to assist the mind in forming a conception of his invisible attributes. But as they had a direct tendency to debase the mind, and to obscure the glory of the Divinity, in process of time they began to be regarded by the ignorant multitude as the very gods themselves, which they were at first intended to represent; and that tribute of adoration was paid to the *symbol* itself, which was originally intended to be given to the invisible God, through this sensible medium. And, when we contemplate kings

and princes, poets and philosophers, heroes and sages, "young men and virgins, old men and children," whole provinces, nations, and continents, prostrating themselves before the shrine of such despicable and abominable idols, and the idea of the true God almost banished from the world, we have reason to feel ashamed, and to be deeply humbled, that we belong to a race of intelligences that have thus so grossly prostituted their rational and moral powers.

The only *natural* image or representation of God which is set before us for our contemplation, is, the boundless universe which his hands have formed; and his *moral* image is displayed in the laws which he has published, in the movements of his providence, and in the face of Jesus Christ his Son, who is "the image of the invisible God, and the brightness of his glory." All these exhibitions of the Divine Majesty, we are commanded to study, to contemplate, and admire; and it is essentially requisite in order to our acquiring correct and comprehensive views of the object of our adoration, that no one of these displays of the Divinity should be overlooked, or thrown into the shade. There are some Christians, who imagine they may acquire a competent knowledge of the character of God, although they should never spend a single moment in contemplating his perfections as displayed in his visible works. In regard to such, I hesitate not to affirm, that they are, to a certain extent, *idolaters*, and remain willful idolaters, contented with the most inadequate and groveling conceptions of the Deity, so long as they refuse to contemplate, with fixed attention, and with intelligence, the operations of his hands. If a man's ideas never extend beyond the bounds of his visible horizon, or beyond the limits of the country in which he resides, and if, at the same time, he has overlooked the most striking displays of divine wisdom and goodness within these bounds—his conceptions of the Divine Being himself, will nearly correspond with the conceptions he forms of his works. If his views be even confined within the limits of the globe on which he dwells, his conceptions of God will still be groveling, distorted, and imperfect. And, therefore, the idea which such an individual forms to himself of God, may be inferior to that which is due to one of the higher orders of created intelligences. And, if so, he has only an image of a creature in his mind, instead of a comprehensive conception of the Great Creator. We have too much reason to believe, that there are multitudes in the religious world, who pass for enlightened Christians, whose ideas of the Supreme Ruler of the universe do not rise beyond the conceptions we ought to form of the powers and capacities of Gabriel the archangel, or of one of the highest order of the seraphim.

We can never expect, from the very nature of things, to be able to explore the depths of Jehovah's essence, or to comprehend the whole range of his dominions and government. But, a large portion of his operations lies open to our inspection; and it is from an enlightened contemplation of what is presented to our view in the visible universe, that we are to form our conceptions of the grandeur of the Eternal Mind. For, it may be admitted as an axiom, both in natural and revealed theology, that *our conceptions of God will nearly correspond with the conceptions we acquire of the nature and extent of his operations*. In the universe around us, we perceive an image of his infinity, in so far as a finite and material existence can adumbrate the attributes of an Infinite and Invisible Existence. When we lift our eyes

toward the midnight sky, we behold a thousand suns diffusing their splendors from regions of space immeasurably distant. When we apply a telescope to any portion of this vast coneave, we perceive thousands more which the unassisted eye cannot discern. When we increase the magnifying powers of the instrument, we descry numerous orbs of light, stretching still farther into the unfathomable depths of space; so that there appear no limits to the scene of creating power. When the eye of reason penetrates beyond all that is visible through the most powerful telescopes, it contemplates a boundless region teeming with other resplendent suns and systems, whose number and magnificence overwhelm the imagination; so that no limit can be set to the excursions of the intellect when it wings its flight over the wide empire of Jehovah. Over all this vast assemblage of material splendor, over its movements, and over all the diversified ranks of intelligence it supports, God eternally and unchangeably presides. He is an *Infinite Being*;—and in this immense universe which he has opened to our view, he has given us an image of his infinity, which corresponds with the perfections which the inspired writers ascribe to him—and without a contemplation of which, the mind must have a very unworthy and circumscribed idea of the attributes of the Eternal Mind. Even in many of the objects which surround us in this lower world, we perceive an image of the infinity of the Creator—particularly in those living worlds which are contained in a few drops of water, some of the inhabitants of which are several hundreds of thousands of times smaller than the least grain of sand. To the contemplation of such objects we are directed by God himself, in order to acquire an impressive view of his character and operations. "Lift up your eyes on high, and behold who hath created these orbs, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power."—And, the prophets, when reasoning against idolatry, present us with a train of thought similar to that to which I have now adverted. They describe the Almighty as "sitting on the circle of the heavens, and the inhabitants of the earth as grasshoppers in his sight." They represent him as "measuring the waters in the hollow of his hand, weighing the mountains in scales, and *meting out the heavens with a span*—before whom all nations are as the drop of a bucket, and are counted to him less than nothing and vanity."

It is strange, indeed, that the duty of contemplating the image of God as impressed upon his works, should be so much overlooked by the great body of the Christian world, notwithstanding the obvious reasonableness of this duty, and the pointed injunctions in relation to it which are reiterated in every department of the word of God. It is still more strange, that the instructions of many religious teachers have a tendency to dissuade Christians from engaging in this duty, by the foolish contrasts they attempt to draw between the word and the works of God; so that the great mass of Christians are left to remain half idolaters for want of those expansive conceptions of God which a knowledge of his works is calculated to produce.

It is also most unaccountable, on every principle of reason, and of Revelation, that the willful neglect of this duty should never be accounted either as a sin, or as a want of that respect which is due to the Majesty of heaven. We have known persons rebuked, and even excluded from a Christian Church, for holding a metaphysical sentiment

different from their brethren respecting the divine plans and decrees; but we never heard of an individual being either reproved or admonished by a Christian society, for neglecting to contemplate the character of God as displayed in his works, although he had lived fifty years amidst the magnificence of creation, and had acquired little more knowledge of his Creator, from this source, than the ox which browses on the grass. Yet, to this neglect is to be imputed a great proportion of those groveling conceptions, superstitious notions, and distorted views of the doctrines of religion which still disgrace the Christian world. This fact is still more unaccountable, when we consider that a knowledge of the abstrusities and technicalities of science is not requisite in order to the performance of this duty. It requires only the eye of sense, of reason, and of devotion to be directed to the scene of divine operation within us, and around us, and to be occasionally fixed on the object we contemplate, in order to appreciate the perfections and the glory of the ever present Deity. Although there were no other striking objects around us, the single fact of the apparent revolution of the celestial concave, with all its magnificent orbs, around the earth every twenty-four hours, is sufficient to overpower the mind of every rational observer with admiration and wonder, if his attention were seriously directed to it only for a single hour. The ideas of majesty, of grandeur, and of omnipotent energy which this single circumstance is calculated to inspire, are such as irresistibly to lead the mind to the contemplation of a Being whose perfections are incomprehensible, and whose ways are past finding out. Yet, I believe, it may be affirmed with truth, that more than one half of the Christian world are ignorant that such a fact exists;\* such is the indifference and the apathy with which many religionists view the wonderful works of God.

It was chiefly owing to such criminal inattention to the displays of the Divine Character in the works of creation, that the inhabitants of the Pagan world plunged themselves into all the absurdities and abominations of idolatry. "For the invisible things of God, even his eternal power and godhead, are clearly seen in the things that are made," if men would but open their eyes, and exercise their powers of intelligence. "The heavens declare the glory of Jehovah," they declare it to all the inhabitants of the earth. "There is no speech nor language where their voice is not heard: their line is gone out through all the earth, and their words to the end of the world."

"In reason's ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing, as they shine,  
"The hand that made us is divine."

But the Heathen world did not listen to the instructions thus conveyed, nor did they apply their understandings, as they ought to have done, to trace the invisible things of God, from the visible displays of his character and perfections, in the universe around them. "They became vain in their imaginations, and their foolish hearts were darkened; and professing themselves to be wise, they became fools." While "the harp and the viol, the tabret, the pipe, and the wine were in their feasts, they regarded not the works of the

Lord, nor considered the operations of his hands." "Wherefore they were given up by God to indulge" in vile affections, and "to worship and serve the creature rather than the Creator, who is blessed forever." And, even under the Christian dispensation, we have too much reason to fear, that effects somewhat analogous to these have been produced, and a species of mental idolatry practiced by thousands who have professed the religion of Jesus; owing to their inattention to the visible operations of Jehovah, and to their not connecting them with the displays of his character and agency as exhibited in the revelations of his word.

## THE THIRD COMMANDMENT.

"*Thou shalt not take the name of the Lord thy God in vain.*"

The *name* of any person is that which distinguishes him from other individuals. Whatever word is employed to distinguish any object, whether animate or inanimate, is its name. In like manner, the *Name* of God is that by which he is distinguished from all other beings. It includes those *terms* which express his nature and character, as *Jehovah*—those *titles* by which his relation to his creation is designated, as "The Creator of the ends of the earth,—The Father of mercies,—The God of salvation," &c.—the *attributes* of which he is possessed, as his Eternity, Omnipotence, Holiness, Justice, &c.—the *works* which he has exhibited in heaven and on earth—the movements of his *Providence*, and the *Revelations* of his word. By every one of these, the character of God is distinguished from that of all other beings in the universe. In relation to this name or character of the Divine Being, it is solemnly commanded that "we are not to take it in vain,"—that is, we are not to use any of the titles or designations of the Divine Majesty, for trifling, vain, or evil purposes; nor are we to treat any displays of his character with levity, profaneness, or irreverence.

We violate this command, when we use the name of God, in common discourse, in a light and irreverent manner, when we interlard our conversations with unnecessary oaths and asseverations in which this name is introduced; when we swear to what we know to be false, or when we multiply oaths in reference to vain and trifling concerns; when we imprecate curses and damnation on our fellow-creatures; when we approach God in prayer, without those feelings of reverence and awe, which his perfections demand; when we swear by any object in heaven or in earth, or by the false deities of the heathen world; when we treat his wonderful works with indifference or contempt; when we endeavor to caricature, and misrepresent them, or attempt to throw a veil over their glory; when we insinuate that his most glorious and magnificent works were made for no end, or for no end worthy of that infinite wisdom and intelligence by which they were contrived; when we overlook or deny the Divine Agency, which is displayed in the operations of nature; when we murmur and repine at his moral dispensations, or treat the mighty movements of his providence, whether in ancient or in modern times, with a spirit of levity, with ridicule, or with contempt; when we treat the revelations of the Bible with indifference or with scorn; when we make the declarations of that book, which unfolds to us the sublime and adorable character of Jehovah, the subject of merriment and jest; when we en-

\* Here I refer simply to the *apparent* motion of the heavens—leaving every one to form his own opinion as to the other alternative—the motion of the earth. In either case the mind is overpowered with ideas of grandeur and of Almighty power. See this topic more particularly illustrated in "Christ. Philosopher."

deavor to throw upon them contempt and ridicule, with the view of undermining their divine authority; and when we sneer at the public and private worship of God, and at the ordinances which he hath appointed.—In all these and many other ways, the name of God is profaned, his character reproached, and that reverence of the Divine Being, which is the foundation of all religion and moral order, undermined and subverted.

When the name or the titles by which a fellow-mortal is distinguished, are made the subject of banter and ridicule in every company, when they are brought forward for the purpose of giving an edge to a sarcastic sneer; and when his employments and the works he has constructed are contemned, and associated with everything that is mean and degrading; it is an evidence of the low estimation in which he is held by the individual who does so, and has a tendency to debase his character in the eyes of others. On the same principle, the profanation of the name of God, has an evident tendency to lessen our admiration of the Majesty of Heaven, and to banish from the mind every sentiment of veneration and reverence. The man who can deliberately violate this command, from day to day,—thus offering a continual insult to his Maker—proclaims to all around, that he has no emotions of reverence and affection toward that Almighty Being, whose power upholds the fabric of heaven and earth, and who dispenses life and death to whomsoever he pleases. “He stretcheth out his hand against God, and strengtheneth himself against the Almighty.” He proclaims to every reflecting mind, that pride, enmity, rebellion, and irreverence, are deeply seated in his heart, and that “the fear of God,” and the solemnities of a future judgment “are not before his eyes.”

Were the violation of this law to become *universal* among men—the name of God, among all ranks, ages, and conditions of life, would be associated, not only with every trifling discourse and altercation, but with every species of ribaldry and obscenity. The lisping babe would be taught to insult that Mighty Being, from whom it so lately derived its existence; and the man of hoary hairs, even in the agonies of death, would pass into the eternal state, imprecating the vengeance of his Maker. All reverence for Jehovah, would, of course, be banished from society; no temples would be erected to his honor; no silent adorations of the heart would ascend to his throne; no vows would be paid; no forms of worship appointed; no tribute of thanksgiving and gratitude would be offered to his name,—but the voice of profanity and of execration, among high and low, rich and poor, the young and the old, in every social intercourse, and in every transaction, would resound throughout all lands. No motives to excite to moral action, would be derived from the authority and the omnipresence of God, and from a consideration of his future retributions; for his character would be reproached, and his authority trampled under foot by all people. “They would set their mouths against the heavens in their blasphemous talk,” and they would say, “How doth God know, and s there knowledge in the Most High?” “What is the Almighty that we should serve him, and what profit shall we have, if we pray unto him?” “The Lord doth not see, neither doth the God of Jacob regard us.” His wonderful works would either be overlooked, or treated with contempt, or ascribed to the blind operation of chance or of fate. They would be represented as accom-

plishing no end, as displaying no wisdom, and as controlled by no intelligent agency. Their *apparent* irregularities and defects would be magnified, and expatiated upon with diabolical delight; while the glorious evidences they exhibit of infinite wisdom and beneficence would be thrown completely into the shade. The dispensations of his providence would be viewed as an inextricable maze without order or design, directed by chance, and by the ever-varying caprice of human beings. His venerable word would universally become the subject of merriment and laughter,—a topic for the exercise of ribaldry and ridicule, and a theme for enlivening the unhallowed song of the drunkard. The most solemn scenes which it displays, and its most joyful and alarming declarations, would be equally treated with levity and contempt. Such are some of the impious practices, and horrible effects which would follow, if the name of Jehovah were universally profaned. The very name of religion would be blotted out from the earth, its forms abolished, its sanctions disregarded, its laws violated, virtue and piety annihilated, the flood-gates of every evil burst open, and moral order entirely subverted.

On the other hand, universal reverence of the name and character of God would lead to the practice of all the duties of piety and morality. The Most High would be recognized with sentiments of veneration at all times; and the silent adorations of the heart would flow out toward him in all places; in the house, and in the street, in the bosom of the forest, and in the fertile plain, in the city, and in the wilderness, under the shades of night, and amidst the splendors of day. In every place, temples would be erected for his worship, hallelujahs of praise would ascend, and “incense and a pure offering” be presented to his name. With reverence and godly fear, with expansive views of his magnificence and glory, with emotions of affection and of awe would his worshipers approach him in prayer, in praise, in contemplation, and in all the services of his sanctuary. The whole earth would be consecrated as one grand temple, from which a grateful homage would ascend from the hearts and from the lips of millions of devout worshipers, in all places, from the rising to the setting sun. In the domestic circle, in the social club, in the convivial meeting, in the streets, in “the high places of the city,” in the public walks, in the councils of the nations, and in every other intercourse of human beings, the name of God would never be mentioned nor his character alluded to, but with feelings of profound and reverential awe. His works would be contemplated with admiration, with reverence, and with gratitude, as proclaiming the glory of his kingdom, the depths of his wisdom, and the extent of his power. His mighty movements among the nations would be regarded with submission and reverence, as accomplishing the eternal purposes of his will, and his holy word would be perused by all classes of men with affection and delight, as the oracle which proclaims the glories of his nature and the excellence of his laws, the blessings of his salvation, and the path which conducts to eternal felicity in the life to come. Such are some of the delightful effects which would follow, were a sentiment of profound reverence to pervade the whole mass of human beings;—and corresponding sentiments of love and affection for each other, would be the necessary and unceasing accompaniments of respect and veneration for their common Parent.

## THE FOURTH COMMANDMENT.

*“Remember the Sabbath day, to keep it holy: Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God,” &c.*

This commandment obviously enjoins the setting apart of one day in seven, as a day of rest from worldly labor, and as a portion of time to be devoted to the devotional exercises of religion, and particularly to the public worship of God. It was given forth, not merely to display the Sovereignty of the Lawgiver; but to promote both the sensitive and the intellectual enjoyment of man. “The Sabbath,” says our Saviour, “was made for man, and not man for the Sabbath.”

It was made for man, in the *first* place, as a day of rest. In this point of view, it is a most wise and merciful appointment, especially when we consider the present condition of mankind, as doomed to labor, and toil, and to the endurance of many sorrows. When we reflect on the tyrannical dispositions which prevail among mankind, on the powerful influence of avarice over the human mind, and on the almost total absence of benevolence and compassion toward suffering humanity, wherever such dispositions predominate, we cannot but admire the wisdom and benevolence of the Creator, in the appointment of a weekly jubilee for the rest and refreshment of laborers spent with toil. On this day, the master has an opportunity of divesting his mind of worldly cares and anxieties, the servant of obtaining liberty and respite from his toilsome employments; and laborers of every class, of enjoying repose in the bosom of their families. Such, however, are the avaricious dispositions, and the contracted views of a great proportion of mankind, that they are apt to regard the institution of the Sabbath as an obstruction to the advancement of their worldly interests. They will calculate how much labor has been lost by the rest of one day in seven, and how much wealth might have been gained, had the Sabbath not intervened to interrupt their employments. But all such selfish calculations, even in a worldly point of view, proceed on the principles of a narrow and short-sighted policy. We know by experience, that, on the six days out of seven appointed for labor, all the operations requisite for the cultivation of the fields, and for the manufacture of every useful article for the comfort of mankind, can be performed with ease, and without the least injury to any class of men. And what more could be accomplished, although the Sabbath were converted into a day of labor? Were this violation of the divine command to become universal, it might be shown that, instead of producing an increase of wealth, it would infallibly produce an increase of toil and misery in relation to the great mass of mankind, without any corresponding pecuniary compensation. The laboring class at present receive little more wages than is barely sufficient to procure the necessaries of life. If their physical strength would permit them to work eighteen hours a day, instead of twelve, it is beyond a doubt, that, in a very short time, the work of eighteen hours would be demanded by their employers for the price of twelve—particularly in all cases where a sufficient number of laborers can be easily obtained. In like manner, were the Sabbath to be used as a day of labor, the wages of seven days would soon be reduced to what is now given for the labor of six. In the first instance, indeed, before such a change was thoroughly effected, the laboring part of the community would

acquire a seventh part more wages every week than they did before; and men unaccustomed to reflection, and who never look beyond a present temporary advantage, would imagine that they had acquired a new resource for increasing their worldly gain. But, in a very short time, when the affairs of the social state were brought to a certain equilibrium, they would be miserably undeceived; and the abolition of the Sabbath, instead of bringing along with it an increase of wealth, would carry in its train an increase of labor,—a continued series of toilsome and unremitting exertions, which would waste their animal powers, cut short the years of their mortal existences, “make their lives bitter with hard bondage,” and deprive them of some of the sweetest enjoyments which they now possess.

And as the Sabbath was appointed for the rest of man, so it was also intended as a season of repose for the *inferior animals* which labor for our profit. “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.” This injunction exhibits the compassionate care and tenderness of the Creator in a very amiable and impressive point of view. It shows us, that the enjoyments of the lowest ranks of sensitive existence are not beneath his notice and regard. As he knew what degree of relaxation was necessary for the comfort of the laboring animals, and as he foresaw that the avarice and cruelty of man would endeavor to deprive them of their due repose, so he has secured to them, by a law which is to continue in force so long as the earth endures, the rest of one day in seven in common with their proprietors and superiors. And this privilege they will undoubtedly enjoy hereafter, in a more eminent degree than they have yet done, when man himself shall be induced to pay a more cordial and unreserved obedience to this divine precept,—when “he shall call the Sabbath a delight, and the holy of the Lord honorable.”

Again, the Sabbath was appointed for man, as a season for *pious recollection, and religious contemplation*. “Remember the Sabbath day, to keep it holy.” Amidst the numerous cares and laborious employments of human life, it is impossible to fix the mind, for any length of time, on the divine glory, as displayed in the works of creation, on the important facts and doctrines of revealed religion, and on the grand realities of the life to come. And, therefore, if the laboring classes enjoyed no regular season of repose for serious reflection, and religious instruction, the objects of religion would soon be entirely neglected, and the impression of a future world vanish from the mind. But in the wise arrangements of the beneficent Creator, an opportunity is afforded to all ranks of men for cultivating their moral and intellectual powers, and for directing them to the study and contemplation of the most glorious and interesting objects. As the Sabbath was originally instituted as a sacred memorial of the finishing of the work of creation, so it is obvious that the contemplation of the fabric of the universe, and of the perfections of its Almighty Author therein displayed, ought to form one part of the exercises of this holy day; and consequently, that illustrations of this subject ought to be frequently brought before the view of the mind in those discourses which are delivered in the assemblies of the saints. Since the references to this subject, throughout the whole of divine revelation, are so frequent and so explicit, it is evident,

that the Creator intended that this amazing work of his should be contemplated with admiration, and make a deep and reverential impression upon every mind. To call to remembrance a period when there was no terraqueous globe, no sun, nor moon, nor planets, nor starry firmament, when darkness and inanity reigned throughout the infinite void—to listen to the voice of God resounding through the regions of boundless space, “LET THERE BE LIGHT; and light was”—to behold ten thousands of spacious suns instantly lighted up at his command—to trace the mighty masses of the planetary worlds projected from the hand of Omnipotence, and running their ample circuits with a rapidity which overwhelms our conceptions—to contemplate the globe on which we stand emerging from darkness and confusion to light and order; adorned with diversified scenes of beauty and of sublimity, with mountains, and plains, with rivers, and seas, and oceans; and with every variety of shade and color; cheered with the melody of the feathered songsters, and with the voice of man, the image of his Maker, where a little before eternal silence had prevailed,—to reflect on the Almighty energy, the boundless intelligence, and the overflowing beneficence displayed in this amazing scene—has a tendency to elevate and expand the faculties of the human mind, and to excite emotions of reverence and adoration of the omnipotent Creator. This is a work which the eternal Jehovah evidently intended to be held in everlasting remembrance, by man on earth, and by all the inhabitants of the heavenly regions. It is the mirror of the Deity, and the natural image of the invisible God; and it forms the *groundwork* of all those moral dispensations toward his intelligent offspring, which will run parallel with eternity itself. And, therefore, to overlook this subject in the exercises of the Sabbath, is to throw a veil over the glories of the Deity, to disregard the admonitions of his word, and to condemn one of the most magnificent and astonishing displays of Divine perfection. “By the word of Jehovah were the heavens made, and all the host of them, by the breath of his mouth. He gathereth the waters of the sea together as a heap, he layeth up the depth in storerooms. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done, he commanded, and it stood fast.”

This is a command which never was abrogated, and which never can be abrogated in relation to any intelligent beings, so long as the Creator exists, and so long as the universe remains as a memorial of his power and intelligence. Those sacred songs which are recorded in Scripture for directing the train of our devotional exercises, are full of this subject, and contain specimens of elevated sentiments, of sublime devotion, incomparably superior to what is to be found in any other record, whether ancient or modern.\* But man, whose unhalloved hand pollutes and degrades every portion of revelation which he attempts to improve, has either endeavored to set aside the literal and sublime references of these divine compositions, or to substitute in their place the vague and extravagant fancies of weak and injudicious minds, for directing the devotional exercises of Christian churches.† As the book

of God is the only correct standard of religious worship, so our devotional exercises both in public and in private, ought to be chiefly, if not solely, directed by the examples of devotion contained in the inspired writings, which are calculated to regulate and enliven the pious exercises of men of every age and of every clime.

But, the celebration of the work of creation is not the only, nor the principal exercise to which we are called on the Christian Sabbath. Had man continued in primeval innocence, this would probably have constituted his chief employment. But he is now called to celebrate, in conjunction with this exercise, a most glorious deliverance from sin and misery, effected by the Redeemer of mankind. And, for this reason, the Sabbath has been changed from the seventh to the *first* day of the week, in memorial of the resurrection of Christ, when he was “declared to be the Son of God with power.” In this deliverance, as in the first creation, a variety of the grandest and most interesting objects is presented to our view:—The Son of God manifested in the flesh—the *moral* image of the invisible Creator embodied in a human form, displaying every heavenly disposition, and every divine virtue, performing a series of the most astonishing and beneficent miracles, giving sight to the blind, and hearing to the deaf, making the lame man leap as a hart, and the tongue of the dumb to sing, restoring the infuriated maniac to the exercise of reason, commanding diseases to fly at the signal of a touch, recalling departed spirits from the invisible world, raising the dead to life, and, on every occasion, imparting heavenly instructions to attending multitudes. We beheld this illustrious personage suspended on the cross, encompassed with the waters of affliction, and with the agonies of death; the veil of the temple rent in twain, from the top to the bottom—the rocks of mount Calvary rent asunder—the sun covered with blackness—darkness surrounding the whole land of Judea—the graves opening—the dead arising, and the Prince of Life consigned to the mansions of the tomb. On the third morning after this solemn scene, “a great earthquake” having shaken the sepulcher of the Saviour, we beheld him bursting the prison-doors of the tomb, and awakening to a new life, which shall never end—we beheld celestial messengers, in resplendent forms, descending from the ethereal regions to announce to his disconsolate disciples, that he who was dead “is alive, and lives for evermore;” we beheld him, at length, bestowing his

sentiments, and extravagant fancies, while they entirely omit many of those subjects on which the inspired writers delight to expatiate. This position could easily be illustrated by abundance of examples, were it expedient in this place. I am firmly of opinion, that the praises of the Christian church ought to be celebrated in *Scripture-language*—that selections for this purpose should be made from the book of Psalms, the Prophets, and the New Testament writers, which shall embody every sentiment expressed in the original, without gloss or comment, and be as nearly as possible in the very words of Scripture. This has been partly effected in many of the Psalms contained in metrical version, used in the Scottish Church, in which simplicity, and sublimity, and a strict adherence to the original, are beautifully exemplified. In this case there would be no need for a separate hymn-book for Baptists, Methodists, Independents, Presbyterians, and Episcopalians. But, when a poet takes an insulated passage of Scripture, and spins out a dozen stanzas about it, he may interweave, and most frequently does, as many fancies of his own as he pleases. Were the ideas contained in certain hymns to be painted on canvass, they would represent, either a congeries of clouds and mists, or a group of distorted and unnatural objects. And why should such vague fancies, and injudicious representations, be imposed on a Christian assembly? What a disgrace is thrown upon Christianity, when the different sects of Christians cannot cordially join together in the *same songs* of thanksgiving and praise to their common Father and Lord?

\* See particularly Psalms 8, 18, 19, 29, 33, 65, 66, 68, 74, 89, 92, 93, 94, 95, 96, 100, 104, 107, 111, 133, 136, 139, 145, 146, 147, 148, &c. &c.

† I here allude to several collections of *Hymns* which have been introduced into the public worship of Christian societies—many of which, contain a number of vague and injudicious



most benediction on his faithful followers, rising above the confines of this earthly ball, winging his way on a resplendent cloud, attended by myriads of angels, through distant regions which "eye hath not seen;" and entering "into heaven itself, there to appear in the presence of God for us." In the redemption achieved by this glorious person, we are directed to look back on that scene of misery in which sin has involved the human race, and to those "regions of sorrow and doleful shades," from which his mercy has delivered us; and to look forward to a complete deliverance from moral evil, to a resurrection from the grave, to a general assembly of the whole race of Adam—to the destruction and renovation of this vast globe on which we dwell, and to the enjoyment of uninterrupted felicity, in brighter regions, while countless ages roll away.—Such are some of the sublime and interesting objects which we are called upon to contemplate and to celebrate on the day appointed for the Christian Sabbath—objects which have a tendency to inspire the mind with sacred joy, and with an anticipation of noble employments in the life to come.

Again, the Sabbath was appointed as a stated season for the public worship of God. As mankind are connected by innumerable ties, as they are subject to the same wants and infirmities, are exposed to the same sorrows and afflictions, and stand in need of the same blessings from God,—it is highly reasonable and becoming, that they should frequently meet together, to offer up in unison their thanksgiving and praise to their common Benefactor, and to supplicate the throne of his mercy. These exercises are connected with a variety of interesting and important associations. In the public assemblies where religious worship is performed, "the rich and the poor meet together." Within the same walls, those who would never have met in any other circumstances, are placed exactly in the same situation before Him in whose presence all earthly distinctions vanish, and who is the Lord, and "the Maker of them all." Here, pride and haughtiness are abased; all are placed on the same level as sinners before Him "who is of purer eyes than to behold iniquity;" the loftiness of man is humbled, the poor are raised from the dust, and the Lord alone is exalted in the courts of his holiness. Here, cleanliness and decency of apparel are to be seen, and human nature appears, both in its physical and its moral grandeur.\* Here, civility of deportment, and kindly affections are generally displayed. Here, we feel ourselves in the immediate presence of Him before whom all nations are as the drop of a bucket; we feel our guilty and dependent character, and stand, as suppliants, for mercy to pardon, and for grace to help us in the time of need. Here, knowledge of the most important kind is communicated to assembled multitudes, almost "without money and without price." Here, the poorest beggar, the youth, and the man of hoary hairs, may learn the character of the true God, and of Jesus Christ whom he hath sent—the way to eternal happiness—the sources of consolation under the afflictions of life—and the duties they owe to their Creator, and to all mankind. In a word, here the sinner, in the midst of his unhallowed courses, is aroused to consideration; and here the saint is animated and encouraged in his Christian journey, and enjoys

a foretaste of the blessedness of heaven, and an earnest of the delightful intercourses and employments of "the saints in light."

Let us now suppose, for a moment, that the Sabbath, and its exercises, were *universally abolished* from the civilized world. What would be the consequences? The knowledge of the true God, which the institution of the Sabbath, more than any other mean, has tended to perpetuate, would soon be lost, his worship abandoned, and religion and moral principle buried in the dust. In Pagan countries, where the Sabbath is unknown, the true God is never adored, the soul of man is debased, and prostrates itself before the sun and moon, and even before demons, monsters, insects, reptiles, and blocks of wood and stone. In France, where the Sabbath was for a season abolished, an impious phantom, called the Goddess of Reason, was substituted in the room of the Omnipotent and Eternal God; the Bible was held up to ridicule, and committed to the flames; man was degraded to the level of the brutes; his mind was assimilated to a piece of clay, and the cheering prospects of immortality were transformed into the shades of an eternal night. Atheism, Skepticism, and Fatalism, almost universally prevailed; the laws of morality were trampled under foot; and anarchy, plots, assassinations, massacres, and legalized plunder, became "the order of the day."—With the loss of the knowledge of God, all impressions of the Divine presence, and all sense of accountability for human actions, would be destroyed. The restraints of religion, and the prospect of a future judgment, would no longer deter from the commission of crimes; and nothing but the dread of the dungeon, the gibbet, or the rack, would restrain mankind from the constant perpetration of cruelty, injustice, and deeds of violence. No social prayers, from assembled multitudes, would be offered up to the Father of mercies; no voice of thanksgiving and praise would ascend to the Ruler of the skies; the work of creation, as displaying the perfections of the Deity, would cease to be admired and commemorated; and the movements of Providence, and the glories of redemption, would be overlooked and disregarded. The pursuit of the objects of time and sense, which can be enjoyed only for a few fleeting years, would absorb every faculty of the soul; and the realities of the eternal world would either be forgotten, or regarded as idle dreams. In short, were the Sabbath abolished, or, were the law which enforces its observance to be reversed, man would be doomed to spend his mortal existence in an unbroken series of incessant labor and toil; his mental powers would languish, and his bodily strength would be speedily wasted. Habits of cleanliness, civility of deportment, and decency of apparel, would be disregarded; and the persons, and the habitations of the laboring classes, would soon resemble the filthiness and the wretched objects which are seen in the kraal of a Hottentot. Their minds would neither be cheered with the prospect of seasons of stated repose in this world, nor with the hope of eternal rest and joy in the world to come.

#### THE FIFTH COMMANDMENT.

"Honor thy Father and thy Mother."

The four preceding commandments, whose importance I have endeavored to illustrate, were written on a separate tablet from those that follow, and have been generally considered as enjoining the practice of *piety*, or those duties

\* What a striking contrast, even in a physical point of view, is presented between a modern assembly of Christian worshippers, and the hideous and filthy group of human beings that are to be seen in the kraal of a Hottentot, or in the cave of a New Hollander.

which more immediately respect God as their object. But they also include the duties we owe to *ourselves*; for in yielding obedience to these requirements, we promote our best interests in this world, and are gradually prepared for participating in the enjoyments of the world to come.—These laws are binding upon angels and archangels, and upon every class of intelligent beings, in whatever quarter of the universe their local residence may be found, as well as upon the inhabitants of the earth. The fourth commandment, indeed, in so far as regards the *particular portion of time* to be set apart for the worship of God, may possibly be peculiar to the inhabitants of our world. Even although the inhabitants of such a world as the planet Jupiter were commanded to set apart every seventh natural day for the stated public worship of God, the proportion of absolute time allotted for this purpose, would not be the same as ours; for the natural day in that world is equal to only ten hours of our time. But the spirit of this precept, or, the principle on which it is founded, must be common to all worlds. For we can conceive of no class of intelligent creatures, on whom it is not obligatory to devote a certain portion of time for the social worship and adoration of their Creator, and for commemorating the displays of his Power and Benevolence; and all holy intelligences will cheerfully join in such exercises, and will consider it as a most ennobling and delightful privilege, to engage at stated seasons, along with their fellow-worshippers, in admiring and extolling the Uncreated Source of their enjoyments. But the stated seasons appointed by the Creator for such solemn acts of worship, the manner and circumstances in which they shall be performed, and the number of worshippers that may assemble on such occasions, may be different in different worlds, according to the situations in which they are placed.

The fifth commandment, to which I am now to advert, is one of those moral regulations which may possibly be peculiar to the relations which exist in our world; at least, it cannot be supposed to apply to the inhabitants of any world where the relations of parents and children, of superiors and inferiors, are altogether unknown. But, in the circumstances in which man is placed, it is a law indispensably requisite for preserving the order and happiness of the social system.—It requires the exercise of those dispositions, and the performance of those duties, which are incumbent upon mankind, *in the various relations in which they stand to each other*. It, consequently, includes within its spirit and references, the duties which children owe to their parents, and parents to their children; the duties of husbands and wives, of masters and servants, of teachers and scholars, of brothers and sisters, of the young and the old, and of governors and their subjects; together with all those dispositions of reverence, submission, affection, gratitude, and respect, with which the performance of these duties ought to be accompanied. It must also be considered as forbidding everything that is opposed to these dispositions, and to the obedience required; as contumacy, rebellion, and want of respect, on the part of children toward their parents; disobedience of servants to the reasonable commands of their masters; and every principle of disaffection and of insubordination among the various ranks of society. That all this is included within the range of this precept, might be proved from the principles on which our Saviour explains the *sixth* and *seventh* commandments, in his Sermon on the

Mount, and from the illustrations of these duties which are given in the Apostolic epistles, and in other parts of Scripture.

As it forms no part of my plan, to enter into any particular explanations of the duties required in the Decalogue, which have frequently been expounded by many respectable writers, in works particularly appropriated to this object,—I shall simply illustrate, in a few words, the reasonableness of this, and the following precepts, from a consideration of the effects which would follow, were these laws either universally observed, or universally violated.

Were this law to be reversed, or universally violated, it is impossible to form an adequate conception of the dreadful scene of anarchy and confusion which would immediately ensue. Every social tie would be torn asunder, every relation inverted, every principle of subordination destroyed, every government overturned, every rank and order of mankind annihilated, and the whole assembly of human beings converted into a discordant mass of lawless banditti. Every family would present a scene of riot, confusion, insubordination, contention, hatred, tumult, and incessant execration. Instead of love, peace, unity, and obedience, the son would rise in rebellion against his father, and the father would insult and trample under foot his son. To use the words of our Saviour, “The brother would deliver up the brother to death, and the father the child; and the children would rise up against their parents, and cause them to be put to death; the daughter would be set at variance against her mother, and the daughter-in-law against her mother-in-law; and a man’s foes would be they of his own household.” Children would be unprovided with proper food, clothing, and instruction, and left to wander, houseless and forlorn, as vagabonds on the face of the earth; and parents, abandoned by their children, in sickness, poverty, and old age, would sink into the grave in wretchedness and despair. The young, instead of “rising up before the hoary head, and honoring the face of the old man,” would treat the aged and infirm with every mark of scorn, derision, and contempt; and would feel a diabolical delight in vexing, thwarting, and overpowering their superiors in age and station. No instructions could be communicated by teachers and guardians to the rising generation; for riot, insolence, insult, derision, and contempt, would frustrate every effort to communicate knowledge to a youthful group. No building or other work of art could be commenced with the certain prospect of being ever finished; for its progress would depend upon the whims and humors of the workmen employed, who, of course, would rejoice in endeavoring to frustrate the plans and wishes of their employers. No regular government nor subordination in a large community, could possibly exist; for the great mass of society would endeavor to protect every delinquent, and would form themselves into a league to prevent the execution of the laws.—These effects would inevitably follow, even although the requisition contained in this precept, were to be viewed as confined solely to the reverence and obedience which children owe to their parents. For, were this obedience withdrawn, and an opposite disposition and conduct uniformly manifested, the young would carry the same dispositions which they displayed toward their parents, into all the other scenes and relations of life, and fill the world with anarchy and confusion. But it would be needless to expatiate on this topic, as it appears obvious to the least reflecting

mind, that a universal violation of this law would quite unhinge the whole fabric of society, and would soon put an end to the harmonious intercourse of human beings.

On the other hand, a constant and universal obedience to this precept would produce such effects on the deformed aspect of our world as would transform it into a paradise of moral beauty, of happiness and love. Every family would exhibit a picture of peace and concord, of harmony and affection. No harsh and bitter language, no strifes, nor jars, nor contentions would ever interrupt the delightful flow of reciprocal affection between parents and children. No longer should we behold the little perverse members of the domestic circle, indulging their sulky humors, and endeavoring to thwart the wishes of their superiors, nor the infuriated parent stamping and raging at the obstinacy of his children; nor should we hear the grating sounds of discord, and insubordination which now so frequently issue from the family mansion. Every parental command would be cheerfully and promptly obeyed. Reverence and filial affection would glow in every youthful breast toward the father that begat him, and toward the mother that gave him birth. Their persons, and their characters would be regarded with veneration and respect, and their admonitions submitted to without a murmur or complaint.—To gladden the hearts of their parents, to run at the least signal of their will, to share in their benignant smile or approbation, and to avoid every species of conduct that would produce the least uneasiness or pain—would be the unceasing aim of all the youthful members of the family circle. In sickness, they would smooth their pillows, and alleviate their sorrows, watch like guardian angels around their bed, drop the tear of affection, and pour the balm of consolation into their wounded spirits. In the decline of life, they would minister with tenderness to their support and enjoyment, guide their feeble steps, sympathize with them in their infirmities, cheer and animate their dejected spirits, and render their passage to the tomb smooth and comfortable. And how delighted would every parent feel amidst such displays of tenderness and affection! There is perhaps nothing in the whole range of human enjoyment that creates a higher and more unmingled gratification to parents, than the dutiful and affectionate conduct of their offspring. It sweetens all the bitter ingredients of human life, and adds a relish to all its other comforts and enjoyments. It imparts a continual satisfaction and serenity to the parental breast; it smooths the wrinkles of age; it cheers the spirits under the infirmities of declining nature, and makes the dying bed of old age comfortable and easy. And the joy and satisfaction thus felt by parents would be reflected into the bosom of their children; which would produce a union of interests, a cordiality of affection, and a peace and tranquillity of mind in every member of the family, which no adverse occurrences in future life could ever effectually destroy.

From the family circle the emanations of filial piety would spread and diffuse themselves through all the other departments of society. The same spirit of love and dutiful respect which united and endeared parents to children, and children to parents, would unite one family to another, one village to another, one city to another, one province to another, one kingdom and empire to another, until all the tribes of the human race were united in kindness and affection, as one great and harmonious family. Every dutiful child would

become a faithful and obedient servant, a docile scholar, and a loyal and submissive subject, when placed in those relations; and would prove a blessing and an ornament to every society of which he was a member. And every dutiful and affectionate parent, when placed in the station of a king, or a subordinate ruler, would display a parental affection toward every member of the community over which he was appointed. Hence it might easily be shown, that an uninterrupted and universal observance of this single precept, viewed in all its connections and bearings, would completely regenerate the world—and that the peace, the harmony, and the prosperity of all the nations of the earth, will ultimately depend on the spirit of filial piety being infused into every family. "Honor thy father and thy mother," says the Apostle, "which is the first commandment with promise; *that it may be well with thee, and that thou mayest live long upon the earth.*"—These words, which are frequently repeated in Scripture, are not empty sounds; nor ought they to be deprived, even under the Christian dispensation, of their obvious and literal meaning. Filial piety has a natural tendency to produce health, long life, and prosperity; and could we trace the whole of the secret history of Providence in reference to this precept, we should, doubtless, find this position abundantly exemplified. At any rate, were it universally practiced, it would carry along with it a train of blessings which would convert the tumults and convulsions of nations into peace and tranquillity, and transform the moral wilderness of this world into a scene of verdure, beauty, and loveliness, which would enrapture the mind of every moral intelligence; and among its other benefits, "length of days, and long life and peace," would undoubtedly "be added" to the other enjoyments of mankind.

#### THE SIXTH COMMANDMENT

*"Thou shalt not kill."*

This precept forbids the taking away of the life of sensitive or intelligent existence. The command is *absolute*, without the least exception, as it stands in the Decalogue; and it is *universal*, extending to every rational and moral agent. It implies, that as every sensitive and every intelligent being derived its existence from the omnipotent Creator of heaven and earth, no one has a right to deprive it of that existence, except that Being by whom it was bestowed. And, whatever exceptions to the universality of this law may be admitted, they can be admitted only on the authority of the Lawgiver himself, who is the Original Fountain of existence to all his creatures. The principal exceptions to this law are the following:—1. The man who has violently taken away the life of another is commanded, by the authority of God, to be put to death. "Whoso sheddeth man's blood, by man shall his blood be shed." This is the dictate of reason as well as of revelation; for no human power can recall the departed spirit, or re-animate the lifeless corpse, and no adequate compensation can ever be given for such a crime.\* 2. The life of the lower ani-

\* Notwithstanding the considerations here stated, the Author is doubtful whether the Creator has conceded to man the right of taking away the life of another, even in case of murder. If the passage here quoted ought to be considered as a *prediction* rather than a law, as is most probable, it will afford no warrant for the destruction of human life; and there is no other injunction of this kind which has any relation to the New Testament dispensation.

mals is permitted by the same authority to be taken away *when these animals are necessary for our food, or when they endanger our existence*. This permission was first granted, immediately after the flood, to Noah and his descendants. "God said to Noah and his sons, everything that moveth shall be meat for you; even as the green herb have I given you all things." Without such a positive grant from the Creator, man could have had no more right to take away the life of an ox or a sheep, than he has to imbrue his hands in the blood, or to feast on the flesh of his fellow-men. To take the life of any sensitive being, and to feed on its flesh, appears incompatible with a state of innocence; and, therefore, no such grant was given to Adam in paradise; nor does it appear that the Antediluvians, notwithstanding their enormous crimes, ever feasted on the flesh of animals. It appears to have been a grant suited only to the degraded state of man after the deluge; and, it is probable, that as he advances in the scale of moral perfection, in the future ages of the world, the use of animal food will be gradually laid aside, and he will return again to the productions of the vegetable kingdom, as the original food of man, and as that which is best suited to the rank of rational and moral intelligence. And, perhaps, it may have an influence, in combination with other favorable circumstances, in promoting health and longevity.—But, although the inferior animals are, in the meantime, subjected to our use, no permission is granted to treat them with harshness or cruelty, or to kill them for the sake of sport and amusement. And, therefore, the man who wantonly takes away the lives of birds, hares, fishes, and other animals, for the mere gratification of a taste for hunting or fishing, can scarcely be exculpated from the charge of a breach of this commandment.

The above are the principal exceptions which the Creator has made in reference to the law under consideration. And it may not be improper to remark, that, beside the direct act of murder, everything that leads to it, or that has a tendency to endanger life, is to be considered as forbidden in this commandment. All unkindness and harsh treatment exercised toward servants, dependents, and brute animals, by which life may be shortened or rendered intolerable—all furious and revengeful passions, which may lead to acts of violence—all quarreling, fighting, and boxing, either for bets, or for the gratification of hatred or revenge—all wishes for the death of others, and all contrivances either direct or indirect to compass the destruction of our neighbor—all criminal negligence by which our own life or the life of others may be endangered or destroyed—and all those actions by which murder may be committed as a probable effect, as the burning of inhabited houses, and of throwing of the instruments of death into the midst of a crowd—are to be regarded as involving the principle of murder, as well as the direct acts of suicide, dueling, and assassination; and, consequently, as violations of that law which extends to the secret purposes of the heart, as well as to the external actions. Even unreasonable anger, malice, and scurrility are declared by our Saviour to be a species of murder: "Whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother, *Raca*," that is, thou worthless empty fellow, "shall be in danger of the council."\* Life is desirable only

as it is connected with enjoyment, and, therefore, when a man treats his brother with such a degree of hatred and scurrility, as to render his existence either unpleasant or intolerable, he ought to be ranked among the class of murderers. For the apostle John declares, without the least limitation, that "whosoever hateth his brother is a murderer, and he that loveth not his brother abideth in death." And, if this criterion be admitted, a train of murderers will be found existing in society far more numerous than is generally supposed.

It would be needless to attempt an illustration of the consequences which would ensue, were the breach of this law to become universal. It is obvious, on the slightest reflection, that were this to happen, human society would soon cease to exist. That prophesy which was given forth respecting Ishmael would then receive a most terrible and extensive accomplishment, in the case of every human agent: "His hand shall be against every man, and every man's hand against him." Every man would assume the character of an infernal fiend; every lethal weapon would be prepared and furnished for slaughter; every peaceful pursuit and employment would be instantly abandoned; the voice of wailing and the yells of fury and despair, would be heard in every family, in every village, in every city, in every field, in every kingdom, and in every clime. Every house, every street, every valley, every forest, every river, every mountain, and every continent, would be strewed with fearful devastation, and with the mangled carcasses of the slain. The work of destruction would go on with dreadful rapidity, until the whole race of man were extirpated from the earth, leaving this vast globe a scene of solitude and desolation, an immense sepulcher, and a spectacle of horror to all superior intelligences.—And let it be remembered, that such a picture, horrible and revolting as it is, is nothing more than what would be the *natural result* of the principle of *hatred*, were it left to its native energies, and were it not controlled, in the course of providence, by him who sets restraining bounds to the wrath of man.

In order to counteract the tendencies of this baleful principle, it is of the utmost importance that youth be trained up in habits of kindness, tenderness, and compassion, both toward human beings, and toward the inferior animals; that an abhorrence should be excited in their minds of quarreling, fighting, and all mischievous tricks and actions; that they be restrained from the indulgence of malicious and resentful passions; that every indication of a cruel and unfeeling disposition be carefully counteracted; and that every tendency of the heart toward the benevolent affections, and every principle of active beneficence be cultivated and cherished with the most sedulous care and attention. For, in youth, the foundation has generally been laid of those malevolent principles and passions which have led to robbery, assassination, and deeds of violence,—which have filled the earth with blood and carnage; and which have displayed their diabolical energy in so dreadful a manner amidst the contests of communities and nations.

Were the disposition to indulge hatred, which leads to every species of murder, completely

capital sentences might be passed, on which the malefactor might be strangled or beheaded; this was called the *Judgment*. But the Sanhedrim, or *Council*, was the supreme Jewish court, consisting of *seventy-two*; in which the highest crimes were tried, which they, and they alone, punished with *stoning*, which was considered a more terrible death than the former.

\* Math. v. 22. Christ, in this passage, refers to a court among the Jews composed of *twenty-three men*, wherein

counteracted, the greatest proportion of those evils which now afflict our world, would cease to exist. Human sacrifices would no longer bleed upon Pagan altars; the American Indians would no longer torture to death their prisoners taken in war, nor the New Zealanders feast upon the flesh and the blood of their enemies. The widows of Hindostan would no longer be urged to burn themselves alive on the corpses of their deceased husbands; nor would the mothers of China imbrue their hands in the blood of their infant offspring. The practice of *Duelling* would forever cease, and would be universally execrated as an outrage on common sense, and on every generous and humane feeling, and as the silly attempt of a puny mortal to gratify wounded pride or disappointed ambition, at the expense of the life of his fellow-creature. Despotism would throw aside its iron scepter, and the nations would be ruled with the law of love; and plots, conspiracies, treasons, and massacres would be attempted no more. The fires of the Inquisition would cease to be kindled, the supposed heretic would no longer be consigned to the horrors of a gloomy dungeon, racks and gibbets and guillotines would be shivered to pieces and thrown into the flames, and the spirit of cruelty and persecution would be extirpated from the earth. Riot, tumult, and contention would be banished from our streets, and harmony and concord would prevail throughout all our borders. War would forever cease to desolate the nations; the confused noise of invading armies, the sounds of martial music, the groans of dying victims, and the hoarse shouts of conquerors, would be heard no more. Peace would descend from heaven to dwell with man on earth; prosperity would follow in her train, science would enlarge its boundaries and shed its benign influence upon all ranks; the useful arts would flourish and advance toward perfection; philanthropy would diffuse its thousand blessings in every direction, and every man would sit "under his vine and fig-tree" in perfect security from all danger or annoyance.

## SEVENTH COMMANDMENT.

*"Thou shalt not commit adultery."*

This commandment is to be viewed as comprehending within its prohibition, every species of lewdness, both in thought, word, and action; as adultery, fornication, incest, polygamy, &c.; and likewise all those licentious desires and affections from which such actions proceed. In this comprehensive sense it is explained by our Saviour, in his Sermon on the Mount, and by the Apostles, in their letters to the Christian Churches. It is founded on the distinction of sexes which exists among mankind, and on the law of Marriage, which was promulgated immediately after the creation of the first pair—a law which was intended to limit, and to regulate the intercourse of the sexes; and to promote purity, affection, and order, among the several generations of mankind. By this law the marriage union is limited to two individuals. He who made mankind at the beginning, says Christ, made them male and female, and said, "For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh." And, it might easily be shown, from an induction of facts, and from a consideration of the present circumstances of the human race, that this law, and this alone, is calculated to promote the mutual affection of the married pair, and to secure the peace and happiness of families, and the harmony of general so-

ciety. By this law the union is made permanent, so long as the parties exist in this world. "What God hath joined, let no man put asunder." This regulation has a tendency to promote union of affection and interests, and to induce the parties to bear with patience the occasional inconveniences and contentions which may arise. Were divorces generally permitted, on the ground of unsuitableness of temper, or occasional jars, society would soon be shaken to its center. Every real or supposed insult, or provocation, would be followed out, until it terminated in the separation of the parties; families would thus be torn into shreds; the education of the young would be neglected; parental authority disregarded; and a door opened for the prevalence of unbounded licentiousness. Soon after the commencement of the Revolution in France, a law, permitting divorces, was passed by the National Assembly; and, in less than three months from its date, nearly as many divorces as marriages were registered in the city of Paris. In the whole kingdom, within the space of eighteen months, upward of twenty thousand divorces were effected; and the nation sunk into a state of moral degradation, from the effects of which it has never yet recovered. This is one of the many practical proofs presented before us, of the danger of infringing on any of the moral arrangements which the Creator has established.

The precept under consideration is to be considered as directly opposed to all promiscuous and licentious intercourse between the sexes. And the reasonableness of this prohibition will appear, if we consider, for a moment, what would be the consequences which would inevitably follow were this law to be set aside, or universally violated. A scene of unbounded licentiousness would ensue, which would degrade the human character, which would destroy almost all the existing relations of society, and unbinge the whole fabric of the moral world.—One end of the institution of marriage was to "replenish the earth" with inhabitants, to perpetuate the successive generations of men, and to train up a virtuous and intelligent race to people the congregation of the heavens. But this end would be ultimately frustrated, were a promiscuous and unlimited intercourse to become either general or universal. For, it has been found, that, wherever such intercourse partially prevails, it strikes at the root of human existence, and has a tendency to prevent the operation of that law which the Creator impressed on all living beings, "Increase and multiply." In the haunts of licentiousness, in large cities, and in all such societies as those which formerly existed in Otaheite, under the name of *Arreoy*, the laws of nature are violated, the course of generation obstructed, and numbers of human beings strangled at the very porch of existence. So that were mankind at large to relapse into such licentious practices, the human race, instead of increasing in number, to replenish the desolate wastes of our globe, according to the Creator's intention, would rapidly decrease every succeeding generation, until after the lapse of a few centuries, human beings would be entirely extirpated, and the earth, barren and uncultivated, would be left to the dominion of the beasts of the forest.

But, although such a distant event were to be altogether disregarded, the immediate consequences of such unhallowed courses would be dismal in the extreme. That union of heart, affection, and of interests, which subsists between the great majority of married pairs, and those reciprocal sympathies and endearments which flow from this union, would be altogether unknown

The female sex (as already happens in some nations), with minds uncultivated and unpolished, would be degraded into mere instruments of sensitive enjoyment, into household slaves, or into something analogous to beasts of burden, and would be bought and sold like cattle and horses. The minds of all would be degraded to the level of brutes, and would be incapable of prosecuting either rational or religious pursuits. Their bodies would be wasted and enfeebled with squalid disease: the infirmities of a premature old age would seize upon them; and before they had "lived half their days," they would sink into the grave in hopelessness and sorrow. A universal sottishness and disregard of everything except present sensual enjoyment, would seize upon the whole mass of society, and benumb the human faculties: the God of heaven would be overlooked, and the important realities of an immortal existence completely banished from their thoughts and affections. Thousands, and ten thousands of infants would be strangled at their entrance into life; and the greater part of those who were spared, would be doomed to a wretched and precarious existence. The training up of the youthful mind to knowledge and virtue would be quite neglected; and all that civility and softness of manners, which are now acquired under the eye of parental authority and affection, would be unknown in society. The endearing relations of father and mother, of brothers and sisters, of uncles, aunts, and cousins, and all the other ramifications of kindred, which now produce so many interesting and delightful associations, would fail to be recognized among men; for in such a state of society, the natural relations of mankind would be either disregarded, or blended in undistinguishable confusion.

Children, neglected or abandoned by their mothers, would be left to the full influence of their own wayward and impetuous passions; they would depend for subsistence, either on accident, on pilfering, or on the tender mercies of general society; they would wander about as vagabonds, tattered and forlorn; their hearts shriveled with unkindness, their bodies chilled with the rains and biting frosts, and deformed with filthiness and disease. They would be left to perish in the open fields, without a friend to close their eyes; and their bodies, unnoticed and unknown, would remain as a prey, to be devoured by the fowls of heaven. In every land would be seen multitudes of houseless and shivering females, set adrift by their seducers, wandering with their hungry and half famished offspring, the objects of derision and contempt; and imploring, in vain, the comforts of food, of shelter, and protection. For, among human beings, in such a degraded state, the kindly and benevolent affections would seldom be exercised; cold-blooded selfishness and apathy, in relation to the sufferings of others, would supplant all the finer feelings of humanity; which would dispose them to view the wretched objects around them with perfect indifference, and even with contempt. "However it may be accounted for," says Dr. Paley, "the criminal commerce of the sexes corrupts and depraves the mind, and the moral character, more than any single species of vice whatsoever. That ready perception of guilt, that prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks it; are, in low life, usually the first stage in men's progress to the most desperate villainies; and, in high life, to that lamented dissoluteness of prin-

ciple which manifests itself in a profligacy of public conduct, and a contempt of the obligations of religion and of moral probity. Add to this, that habits of libertinism incapacitate and indispose the mind for all intellectual, moral, and religious pleasures."\*

In short, in such a state of society as would inevitably accompany a general violation of the seventh precept of the moral law, all the softness and loveliness of filial piety, of parental affection, of brotherly attachment, and of the intercourse of kindred, would forever cease; science and literature would be neglected; and churches, colleges, schools, and academies would crumble into ruins: a sufficient stimulus would be wanting to the exercise of industry and economy; a lazy apathy would seize upon the mass of society; the earth would cease to be cultivated, and would soon be covered with briars and thorns, or changed into the barren wastes of an African desert. The foundation of all regular government would be undermined; for it is chiefly in those habits of submission and obedience which are acquired under the domestic roof, that the foundations are laid of that subordination which is necessary to secure the peace and order of mankind. Society would, consequently, be thrown into a state of disorder, and would speedily sink into oblivion, in the mire of its own pollution.

The positions now stated could be illustrated, were it expedient, by a variety of melancholy facts, borrowed from the history and the present state, both of savage and of civilized nations. The annals of Turkey, of Persia, of Hindostan, of China, of Japan, of the Society Isles, and even of the civilized nations of Europe and America, would furnish abundance of impressive facts, to demonstrate the demoralizing, and brutalizing, and miserable effects which would flow from a spirit of universal licentiousness.—What revolting scenes would open to view, were we to survey the haunts of licentiousness which abound in Algiers, in Constantinople, in Teheran, in Pekin, in Canton, in Jeddo, and other populous cities, where the restraints of Christianity are altogether unknown! In such receptacles of impurity, every moral feeling is blunted, and every moral principle abandoned. Impiety, profanity, falsehood, treachery, perjury, and drunkenness, rear their unblushing fronts; and thefts, robberies, and murders, follow in their train. The unhappy female who enters these antechambers of hell, is, for the most part, cut off from all hopes of retreat. From that moment, the shades of moral darkness begin to close around her; she bids a last adieu to the smiles of tenderness and sympathy, to the kind embraces of father and mother, of sisters and brothers, to the house of God, to the instructions of his word, and to the society of the faithful. Instead of the cheering sounds of the Gospel of peace, her ears become accustomed to oaths and curses, and horrid imprecations; the voice of conscience is hushed amidst the din of revelry and riot; every generous feeling is shrunk and withered; she stalks abroad like a painted corpse to fill with horror the virtuous mind, and to allure the unwary to the shades of death; until at length, wasted with consumption and oathsome disease, she is stretched upon the bed of languishing, abandoned by her former associates, deprived of the least drop of consolation, haunted with the ghastly apparitions of departed joys, and the forebodings of futurity, and sinks, "in the midst of

\* Principles of Moral and Political Philosophy, Book III, Part III, chap. 2.

## THE EIGHTH COMMANDMENT

*"Thou shalt not steal."*

ner days," into the chambers of the grave, without the least hope of a glorious resurrection.— And if we consider, that this is a picture of the wretchedness, not only of a few individuals, but of thousands, of tens of thousands, and of millions of human beings, it is impossible to describe the accumulated mass of misery which impurity has created, or to form any adequate conception of the horrible and revolting scenes of wretchedness which would be displayed, were the law under consideration to be set aside by all the inhabitants of our globe.

There is a certain levity and flippancy of speech in relation to this subject, which prevails among many who wish to be considered as respectable characters, which proceeds from a contracted view of the consequences of human actions. They conceive, that no great harm can be done to society, by a few insulated actions of the kind alluded to, especially if they be concealed from general observation; and that the Creator will be disposed to make every allowance for human frailty. But let such remember that, if it were right to violate this, or any other law of the Creator, in one instance, it would be right in a hundred, in a thousand, in a million, and in eight hundred millions of instances: and then all the revolting scenes now described, and thousands of similar effects, of which we cannot at present form a distinct conception, would inevitably take place. And, therefore, every man who, from levity and thoughtlessness, or from a disregard to the laws of heaven, persists in the occasional indulgence of such unhallowed gratifications, indulges in a practice which, were it universally to prevail, would sap the foundations of all moral order, exterminate the most endearing relations of society, prostrate man below the level of the brute, open the flood-gates of all iniquity, diffuse misery over the whole mass of human beings, and, at length, empty the world of its inhabitants.

The precept which we have now been considering, is one which, in all probability, is confined, in its references, to the inhabitants of our globe. At any rate, it would be quite nugatory, and therefore can have no place, in the moral code of a world where the distinction of sexes does not exist. And even in those worlds where a similar distinction may exist, the very different circumstances in which their inhabitants are placed, may render the promulgation of such a law altogether unnecessary. It appears to be a temporary regulation, to remain in force only during the limited period of the present economy of Providence; for, in the future destination of the righteous, we are told, that "they neither marry nor are given in marriage, but are as the angels of God in heaven." And, therefore, it is probable, that the recognition of such a law will not be necessary, in the intercourses which take place among redeemed men in the eternal world; but the principle on which it is founded, and from which it flows, will run through all the other new relations and circumstances in which they may be placed. In the existing circumstances of mankind, however, the operation of this law is essentially necessary to the stability and the happiness of the moral world; and, were its requisitions universally observed, the melancholy scenes to which I have alluded would no longer exist; the present and everlasting ruin of thousands, and of millions, would be prevented; and a scene of happiness and love, such as the world has never yet witnessed, would be displayed among all the families of the earth.

When the Creator had arranged our globe in the form in which we now behold it, he furnished it with everything requisite for the sustenance and accommodation of living beings, and bestowed the whole of its riches and decorations as a free grant to the sons of men. To man he said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." Ever since the period when this grant was made, God has not left himself without a witness to his benignity, in that he has unceasingly bestowed on mankind "rain from heaven, and fruitful seasons, filling their hearts with food and gladness." The earth has, in every age, brought forth abundance to supply the wants of all the living beings it contains; and there is still ample room on its surface, for the accommodation and support of thousands of millions of the human race, in addition to those which now exist. But mankind have never yet agreed about the division and allotment of this free and ample gift of the Creator; for every one is disposed to think that his share in it is too small, and is continually attempting to make inroads upon the allotment of his neighbors. And to this disposition is to be ascribed more than one half of all the evils which have afflicted the world in every age since the fall of man. To counteract such a propensity in mankind, and to regulate their dispositions and conduct in relation to property, is the great object of this command, "Thou shalt not steal."

*To steal*, is to take the property of others, without their knowledge or consent, and to apply it to our own use. The most flagrant and violent breaches of the law, consist in robbery, house-breaking, pilfering, plunder, and pillage. But it may be violated in a thousand different ways of which human laws seldom take any cognizance. It is violated by every species of fraud by which our neighbor may be injured in his wealth or property. It is violated in the ordinary commerce of mankind, by the use of false weights and measures; by selling deteriorated commodities as if they were sound and good; by depreciating the value of what we wish to buy, and concealing the defects of what we wish to sell; by contracting debts which we have no prospect of discharging, and neglecting to pay them when they are due; by breaches of trust, in the case of servants, guardians, executors, or public officers, embezzling and squandering away the substance of others, or applying it to their own use.—It is also violated by trespassing on the property of others, so as to injure fences, gardens, orchards, plantations or cornfields; and by that disposition to vulgar mischief which delights in breaking lamps, windows, and fences; in injuring and defacing public buildings, walks, and ornamental improvements; in hacking and carving walls, wainscoting, doors, and balustrades; and in cutting down trees and shrubs planted for use or for ornament.—It is violated when we retain borrowed articles beyond a reasonable time, when we suffer them to be injured through negligence, when we circulate them from one person to another, without the knowledge or consent of the proprietors, and when we apply them to purposes for which they were never intended, and which the lender never contemplated. In short, this law is violated by every species of idleness, pride, vanity, gaming, and prodigality which has a tendency to injure the external pros-

perity, either of our own family, or of the families of others.

Were the law which forbids those actions to be entirely set aside, or universally violated, it is easy to foresee, that, in a very short time, the whole assemblage of human beings would be transformed into a set of lawless banditti. Peace, harmony, and good neighborhood, would be unknown among men; the strong would plunder the possessions of the weak, and deprive them of every enjoyment; children would rob their parents, and parents their children; brothers would plunder brothers, and servants their masters; buying and selling would cease, and all regular trade and commerce would be destroyed: every man's covetous eye would be directed to the wealth and property of his neighbor, with a view of depriving him of his enjoyments; and a thousand schemes, either of treachery or of open violence, would be contrived to effectuate his purpose. Murders would be daily contrived and perpetrated, for the purpose of more easily obtaining possession of the wealth and estates of the powerful and the opulent; and every man's life and happiness would be at the mercy of his covetous neighbor. The inhabitants of one province would rise up against those of another, and, by force of arms, plunder them of all their earthly treasures. One nation would invade the territories of another, for the purpose of ravaging its cities and provinces, and of appropriating its wealth and riches; and, in the midst of such lawless depredations, towns would be demolished, villages consumed to ashes, the fruits of the earth destroyed, men, women, and children, trampled under foot, and crushed to death, and every city and fertile field would present a scene of carnage and desolation. In such a state of society, no man could have confidence in his brother; fear would be on every side; uncertainty would attend every pursuit and possession; of the wealth which any one had acquired, and of the enjoyments which he possessed to-day, he might be deprived before to-morrow; and if, by means of circumspection and vigilance, and the strong arm of power, he were enabled to maintain possession of his property for one year, he could have no rational ground to expect, that he would enjoy it in security for another. And, as no one would think of engaging in regular labor, while he could subsist in plundering his weaker neighbors—the earth would soon be left uncultivated, the useful arts would be abandoned, agricultural industry and improvement would cease, and a universal famine would overspread every land, which would thin the human race, and gradually exterminate them from the face of the earth.

Such scenes of plunder and depredation, have in fact been partially realized in every age and nation of the world, and are still realized, to a certain extent, even in nations which boast of their progress in religion, in civilization, and in science. The annals of the human race contain little more than a number of melancholy records of wholesale robbery, committed by one tribe of human beings upon another. One public robber and desperado has arisen after another, in constant succession, and, at the head of numerous armies, has violated the territories of peaceful industry, demolished the habitations of their unoffending inhabitants, broken down their furniture, and consigned it to the flames; wasted and devoured the fruits of their ground, and plundered them of everything which could render existence desirable. And the inferior ranks of mankind, stimulated by the same principles which actuate their superiors, have supported a system of peculation, of cheat-

ing, of litigation, of injustice, and oppression which, were it left solely to its own native energies, would soon undermine the foundations of the moral world. That such principles and practices have never yet become universal in their operation, is not owing so much to any deficiency in their malignant tendency, as to the overruling providence of the Moral Governor of the world, who has, by his influence, and his physical arrangements, confined the lawless passions of men within certain bounds, beyond which they cannot pass.

Were a principle of honesty and justice, in regard to property, to pervade the mind of every human being; or in other words, were the law to which I am now adverting universally recognized, a new scene would open upon the moral world, altogether different from what has hitherto been displayed in the transactions of mankind. The iron rod of oppression would be shivered to atoms, and destroying armies would no longer ravage the habitations of men. The crowds of sharpers, cheats, and jockeys, that now stalk through the world, with unblushing fronts, to entrap the unwary, would forever disappear from the world; and impartial justice would reign triumphant over every department of society. No malignant purpose would ever be formed to injure any one in his wealth and property; and all the harassing law-suits and prosecutions, which now distress so many thousands of families, would be swept away. Every loan of money, books, furniture, or utensils, would be returned without injury, and without unnecessary delay; and every debt punctually discharged, according to the nature of the obligation, and at the period at which it was due: Every bargain would be transacted on the principles of immutable justice, and the conditions of every contract faithfully performed: No suspicions of knavery would ever harbor in the breast, nor the least alarm at the possible consequences of any mercantile transaction. Public buildings would be secure from the inroads of the genius of mischief, and gardens and orchards from every wanton depredation. Locks, and bars, and bolts, would no longer be required for securing our substance from the pilferer and the robber; and the iron gratings of a bridewell or a jail, would never again remind us of the dishonesty and the depravity of man. Servants would be universally honest and trustworthy, and the property of their masters would be regarded as a sacred deposit.

And what a happy change would such a state of society introduce among mankind! What a host of cares, anxieties, suspicions, vexations, and perplexities, would be chased away! and what a world of conveniences, and of delightful associations, would thus be created! Every merchant, by marking the price and the quality of each commodity, might leave his goods open to the inspection of the public, and enjoy himself in the bosom of his family, or in active services for the good of the community, without the least risk of loss or of depredations; and every purchaser might depend upon procuring the articles he wanted at their just value. Every traveler would prosecute his journey, either by day or by night, without the least apprehension from sharpers or robbers, and without being harassed by the impositions of inn-keepers, coachmen, carriers, and porters. Every one's mind would be at perfect ease, in regard to his property, whether he were at home or abroad, in health or in sickness; being firmly persuaded that every trust would be faithfully discharged, and every commercial concern fairly and



honorably transacted. Selfishness and rapacity would give place to a spirit of justice, equity, and benevolence; contentions, jockeyings, and altercations would cease; peace and concord would prevail, and righteousness and truth would shed their benign influence over the whole brotherhood of mankind.

## THE NINTH COMMANDMENT.

*"Thou shalt not bear false witness against thy neighbor."*

This command, like most of the others, is expressed in a *negative* form. It is directed against every species of falsehood, and, consequently, must be viewed as inculcating a sacred and universal adherence to truth, in all our thoughts, words, and actions. In the remarks I may throw out in relation to this precept, I shall consider it chiefly in its *positive* form, as commanding an inviolable attachment to *truth*. Truth may be considered in *two* different points of view—*logical* truth, which consists in the *conformity of a proposition or assertion with the actual state of things*; and *moral* truth, which consists in the *agreement of our words and actions with our thoughts*. Logical truth belongs to the *thing* or the fact asserted; moral truth, or what is termed *veracity*, has a reference to the *person* who utters it. In both these respects, truth is of immense importance to all intelligent beings.—The importance of truth and veracity will appear from the following considerations.

In the first place, it is the bond of society, and the foundation of all that confidence and intercourse which subsist among rational beings. By far the greater part of all the knowledge we possess, has been derived from the testimony of others. It is from the communication of others, and from a reliance on their veracity, that those who were never beyond the limits of Great Britain, know that there are such cities as Paris, Vienna, Constantinople, and Cairo; and that there are such countries as Canada, Nova Scotia, Brazil, Peru, Persia, China, and Hindostan. It is from the same source that we have learned the facts of ancient and modern history, and that there once existed such empires as the Greek and Roman, the Persian, Assyrian, and Babylonian. On the same ground, the veracity of others, we confide in all the domestic relations and intercourses of life; and on this ground all the transactions of commercial society, and all the arrangements and operations of government are conducted. On the implied veracity of others, we retire from our employments at certain hours, and sit down to breakfast or dinner; and, on the first day of the week, we assemble in a certain place, at an appointed hour, for religious worship. On this ground, the pupil confides in his teacher, for instruction—the child in his parents, for sustenance, clothing and protection, the master in his servant, for the execution of his orders, and the wife in her husband for provision and support. We confide every moment in the *faithfulness* of the Almighty for the regular return of day and night, of summer and winter, of seed-time and harvest. Could the veracity of God be impeached or rendered liable to suspicion, we should remain in awful suspense, whether another day would again dawn upon the world, or whether the earth would be shattered to pieces, and its fragments dispersed throughout surrounding worlds, before the sun again appeared in the horizon. A Being possessed of boundless knowledge and omnipotence, without

veracity, would be the terror of the whole intelligent universe, and would fill them with universal agitation and alarm.

Again, truth is the foundation of our present comfort and of our future prospects. On the veracity of those illustrious characters that have gone before us, whose declarations were confirmed by signs and miracles, we depend for the hope of forgiveness and acceptance with God, and for those rich sources of consolation which are calculated to support the mind under the afflictions of mortality, and to cheer and animate us in the prospect of a future world. Our hopes of happiness beyond the grave, of the resurrection of our bodies at the termination of the present plan of providence—of the renovation of the physical system of our globe—of a complete restoration to holiness and virtue—of a reunion with departed friends—of associating with virtuous beings of a superior order—of mingling in a happier world with all those illustrious saints who have gone before us—of contemplating the manifestations of Deity on a more extensive scale; and of enjoying unmixed felicity, without interruption and without end; depend upon the testimony of the inspired writers, and the light in which we view the truths or declarations which they have recorded. And, therefore, the man who endeavors to undermine the authority of the sacred records, or to distort or misrepresent their meaning by sophistical reasonings, ought to be viewed as a deceiver, and as an enemy to his species, who wishes to deprive his fellow-men of their most substantial enjoyments, and of their most cheering prospects.

Again, truth and veracity are of the utmost importance in relation to the views we ought to take of the character of God. The moral character of the Deity is delineated in the Scriptures, and we are enabled to contemplate this character, in its true light, in so far as we understand and appreciate the delineations of the sacred writers. But his character is also exhibited in the works of creation and providence. Every physical law of nature, every arrangement in the material system, every movement which exists in the boundless universe; every apparent deviation from the general course of nature, as in the case of earthquakes and volcanoes; every event in the history of nations, every fact in relation to the physical and moral condition of the different tribes of the human race, and every arrangement in reference to the lower ranks of animated beings—embodies in it an exhibition of certain aspects of the divine character; and these aspects, if fairly represented, ought to harmonize with the delineations contained in the sacred records. To ascertain such facts as those to which I now allude, requires, in many instances, the exercise of profound reasoning, and of accurate investigation, and that the mind should be free from the influence of prejudice and of every improper bias, and that the facts, when ascertained, be fairly represented, and accurately recorded; otherwise, nothing but a *distorted* view of the divine character will be exhibited to the mind. For example, if the earth be represented as among the largest bodies in nature, and as placed at rest in the center of the universe, and that the sun, moon, and all the other celestial orbs revolve around it every day, and consequently, that the planetary bodies move in orbits which display inextricable confusion—such a representation is not a true exhibition of the God of heaven, but a phantom of our own imagination; and, if carried out to all its legitimate consequences, would involve an impeachment of the wisdom and intelligence of the Deity, and of the sublime

simplicity and order, which characterize his operations in the universe. If the planet Saturn be represented as a globe 900 times larger than the earth, and surrounded with a ring 600,000 miles in circumference, it conveys a very different idea of the majesty of the divine Being who formed it, from what we are led to entertain, when we consider it as only a taper, or a brilliant stud, fixed in the vault of heaven. If the eye of a fly be exhibited as containing ten thousand polished transparent globes, nicely adjusted for the purpose of vision, it displays the character of its Maker in a different light from that in which we might be disposed to view it, when this animal is represented as a nuisance in creation, and designed only to be mangled and tortured by a cruel and unthinking schoolboy.

In some instances the inaccurate statement of a physical fact, or the false coloring put upon it, may have a tendency to endanger the eternal interests of mankind. Mr. Brydone, in his "Tour through Sicily," states, on the authority of a priest, named Recupero, that, in sinking a pit near Jaci, in the neighborhood of Mount Ætna, "they pierced through seven distinct lavas, one under the other, the surfaces of which were parallel, and most of them covered with a bed of thick earth." From suppositions founded on questionable data, he concluded, that "it requires 2000 years or upward to form but a scanty soil on the surface of a lava," and, consequently, that "the eruption which formed the lowest of these lavas, must have flowed from the mountain at least 14000 years ago." This pretended fact was, for a while, triumphantly exhibited by skeptics, as an unanswerable argument against the truth of the Mosaic history; and its publication has, no doubt, tended to stagger weak minds, and to confirm the infidel in his prejudices against the truth of Revelation. But it has been shown by eminent geologists, that the facts alluded to are grossly misstated, and that no vegetable mold exists between these beds of lava; and, consequently, the argument founded upon them goes for nothing. Mr. Brydone himself, in the very same volume in which these pretended facts are stated, before he had advanced twenty pages farther in his account of the regions about Mount Ætna, states a fact which completely overturns all his preceding reasonings and calculations. In describing the country near Hybla, as having been "overwhelmed by the lava of Ætna, and having then become totally barren," he adds, "in a second eruption, by a shower of ashes from the mountain, *it soon resumed its ancient beauty and fertility.*" So that it is here admitted, that, instead of requiring a period of 2000 years, a bed of lava may *speedily* be transformed into a beautiful and fertile region. But even although such facts were fairly represented,—yea, although Mr. Brydone and the Canon Recupero could have proved, to a demonstration, that the strata of the earth is not only fourteen thousand, but fourteen hundred thousand years old, it would not in the least invalidate a single assertion contained in the Mosaic history; for Moses describes only the *arrangement* of the earth into its present form, but nowhere asserts, that the *materials* of which our globe is composed were *created*, or brought out of nothing, at the period at which his history commences. The circumstance, however, to which I have now adverted, shows us of how much importance it is, in many cases, that even a physical fact be fairly stated, as well as the moral facts and the doctrines contained in the Scriptures. For, since every fact in the economy of nature, and in the history of

providence, exhibits a certain portion of the divine character, a very different view of this character will be exhibited, according to the different lights in which we view the divine operations. And, therefore, every one who willfully misrepresents a physical fact or law of nature, is a deceiver, who endeavors to exhibit a distorted view of the character of the Deity. It is nothing less than a man "bearing false witness" against his Maker.

Again, veracity is of infinite importance in reference to our future improvement in the eternal world. In that world, we have every reason to believe our knowledge of the attributes of God will be enlarged, and our views of the range of his operations in creation and providence extended far beyond the limits to which they are now confined. But the Divine Being himself, from the immateriality and immensity of his nature, will remain forever invisible to all finite intelligences; and hence he is described by the Apostle, as "the King Eternal, Immortal, and Invisible, whom no man hath seen or can see." It is, therefore, not only probable, but absolutely certain, that a great portion, perhaps the greatest portion of our knowledge in that state, will be derived from the communications of other intelligences. With intellectual beings of a higher order we shall hold the most intimate converse; for we are informed, that "just men made perfect" will join "the innumerable company of angels." These beings are indued with capacious powers of intellect, and have long been exercising them on the most exalted objects. As messengers from the King of heaven to the inhabitants of the earth, they have frequently winged their way through the celestial regions, and surveyed many of those glorious systems which lie hid from the view of mortals. We have every reason to believe, that they have acquired expansive views of the dispensations of the Almighty not only in relation to man, but in relation to numerous worlds and intelligences in different provinces of the empire of God. And, therefore, they must be admirably qualified to impart ample stores of information on the sublimest subjects, to the redeemed inhabitants from our world. From the communications of these intelligences we may derive information of the order and arrangements of other systems; of the natural scenery of other worlds; of the different orders of intellectual beings who people them; of the means by which they are carried forward in moral and intellectual improvement; of the most remarkable events which have happened in the course of their history; of the peculiar displays of divine glory that may be made to them, and of the various changes through which they may have passed in the course of the divine dispensations.

But the utility of all such sublime communications, and the delightful transports with which they will be accompanied, will entirely depend upon the immutable *veracity* of those moral intelligences who shall be employed in conveying information respecting the divine plans and operations. No *fictitious* scenes and narrations will be invented, as in our degenerate world, to astonish a gaping crowd; nothing but unvarnished truth will be displayed in that world of light; and the *real scenes* which will be displayed, will infinitely transcend, in beauty, in grandeur, and in interest all that the most fertile imagination can conceive. Were a single falsehood to be told in heaven, were the tongue of an archangel to misrepresent a single fact in the divine economy, or were the least suspicion to exist that truth might be violated in such communications, the mutual confi-

dence of celestial intelligences would instantly be shaken; and, from that moment, their intercourse and their happiness would be destroyed. Hence, we are repeatedly told, in the book of Revelation, that, "Whosoever loveth, or maketh a lie, shall in no wise enter within the gates of the new Jerusalem." And, therefore, every one who expects to be an inhabitant of that happy world, ought now to cultivate a strict regard to truth and veracity in all its researches, intercourses, and communications; otherwise he cannot be admitted, from the very constitution of things, to the society of saints and angels in the realms of bliss.

Thus it appears, that truth is of the utmost importance to all rational beings, as it forms the source of our knowledge, the foundation of all social intercourse, the ground of our present comfort and future prospects, the basis of all the views we can take of the Divine character and operations, and of all our prospects of future improvement in the eternal world. It is the bond of union among all the inhabitants of heaven; it is the chain which connects the whole moral universe; and it constitutes the immutable basis on which rests the throne of the Eternal.

In the depraved society of our world, truth is violated in ten thousand different ways. It is violated in thoughts,—in words, in conversation, in oral discourses, in writings, in printed books, by gestures and by signs, by speaking, and by remaining silent. It is violated in reference to the character of our neighbor, when we invent tales of falsehood respecting him; when we listen with pleasure to such tales when told by others; when we sit mutely, and refuse to vindicate his character when it is unjustly aspersed; when we endeavor to aggravate the circumstances which may have accompanied any criminal action; when we make no allowances for the force of temptation, and the peculiar circumstances in which the criminal may have been placed; when we fix upon an insulated act of vice or folly, and apply it to our neighbor as a general character; when we rake up, with a malevolent design, an action which he has long since reprobated and repented of; when his character is made the subject of jest or merriment, and when, by smiles, and noddings, and gestures, we insinuate anything injurious to his reputation. It is violated in promises—when we promise, either what we have no intention of performing, or what we had no right to promise, or what is out of our power to perform, or what would be unlawful for us to execute. It is violated in threatenings, when we neglect to put them in execution, or we threaten to inflict what would be either cruel or unjust. It is violated in history, when the principal facts are blended with doubtful or fictitious circumstances; when the conduct of liars and intriguers, of public robbers and murderers, is varnished over with the false glare of heroism and of glory; and when the actions of upright men are, without sufficient evidence, attributed to knavery, or to the influence of fanaticism; when the writer construes actions and events, and attributes to the actors motives and designs, in accordance with his own prejudices and passions, and interweaves his opinions and deductions, as if they were a portion of the authenticated records of historical fact.—It is violated in the invention of fictitious narratives, and in the relation of marvelous stories, when the system of nature is distorted, historical facts caricatured, misrepresented, and blended with the vagaries of a romantic imagination; when scenes, events, and circumstances, "which never did nor can take place," are presented to the view, mere-

ly to convey a transient gratification to trifling and indolent minds.

It is violated by *men of science*, when they give an inaccurate statement of the results of their observations and experiments; when, either through carelessness or design, they give an unfair representation of the facts and principles in nature, in order to support a favorite system or hypothesis; and when they studiously keep out of view the various circumstances in which every fact should be contemplated.—It is violated in the *literary world*, when the editor of a magazine or a review writes an article, and addresses it to himself, as if it came from the pen of another; when for the sake of "filthy lucre," or to gratify a friend, he bestows encomiums on a work which is unworthy of the attention of the public; or when, to gratify a mean, or revengeful passion, he misrepresents or abuses the literary productions of his opponents, or when an author writes a review of his own work, and imposes it on the public, as if it were the decision of an impartial critic.—It is violated by *controversialists*, when they bring forward arguments in support of any position which they are conscious are either weak or unsound; when they appear more anxious to display their skill and dexterity, and to obtain a victory over their adversaries, than to vindicate the cause of truth; when sneers, and sarcasms, and personal reproaches are substituted in the room of substantial arguments; when they misrepresent the sentiments of their opponents, by stating them in terms which materially alter their meaning; and when they palm upon them the doctrines and opinions which they entirely disavow.

It is violated in *commercial transactions*, when deteriorated goods are varnished over with a fair outside, and puffed off as if they were salable and sound; when a merchant asks more than he is willing to take for any commodity; when he depreciates the commodities of his neighbor; when he undervalues whatever he is purchasing, and makes an overcharge for the articles of which he is disposing; when he denies the goods he has in his possession, when there is the prospect of an advancing price,—and in a thousand other ways, best known to the nefarious trader.—It is violated by persons in every department of life, not only when they utter what they know to be false, but when they profess to declare the whole truth, and keep back part of it with an intention to deceive; when they make use of a proposition that is literally true, in order to convey a falsehood;\* when they flatter the vanity of weak minds; when they ascribe to their friends or to others good qualities which do not belong to them, or refuse to acknowledge those accomplishments of which they are possessed; when they endeavor to cajole children into obedience, by promising what they never intend to perform, and threatening what they never intend to inflict; and when they indulge in a habit of exaggeration, in the account they give of their adventures, and of the things which they have seen or heard.

Truth is violated by *signs*, as well as by words,

\* The following fact will illustrate this and similar pieces of falsehood:—A person, when selling a watch, was asked by the purchaser if it kept time correctly? He was told by the owner, that neither the hour nor the minute hand had required to be altered for more than a twelve-month. This was *literally* true; but the watch was, nevertheless, a very bad regulator of time. When hung in a perpendicular position, it went too slow, and, when laid in a horizontal position, it went too fast; but by alternately shifting these positions, and thus modifying the rates of motion, the hands did not require to be altered. Such assertions, however, are to be considered as direct lies, when they are intended to convey a false or erroneous conception as in the instance now stated.

—as, when we point with our finger in a wrong direction, when a traveler is inquiring about the road he should take; when a British ship hoists Spanish colors; when flags of truce are violated; when spies insinuate themselves into society as upright men, for the purpose of entrapping the unwary; when false intelligence is communicated to an enemy; when fires are lighted, or put out, in order to deceive mariners at sea; and when signals of distress are counterfeited by ships at sea, for the purpose of decoying into their power the ships of an enemy.

Truth is violated in relation to God, when we conceal from those whom we are bound to instruct, the grandeur and immensity of his works, and the displays of divine intelligence and skill which are exhibited in his visible operations; when we exhibit a diminutive view of the extent and glory of his kingdom; when we give an inaccurate and distorted representation of the laws of nature, and of the order and the economy of the universe; when we misrepresent the facts which exist in the system of nature, and which occur in the truth of providence; when we call in question the history of that revelation which he has confirmed by signs and miracles, and by the accomplishment of numerous predictions; when we misrepresent its facts, its doctrines, and its moral requisitions; when we transform its historical narrations into a series of parables and allegories; when we distort its literal meaning by vague and injudicious *spiritualizing* comments; when we fix our attention solely on its doctrines, and neglect to investigate its moral precepts; and when we confine our views to a few points in the system of revelation, and neglect to contemplate its whole range, in all its aspects and bearings.

In the above, and in ten thousand other modes, is the law of truth violated by the degenerate inhabitants of our world. The mischiefs and the miseries which have followed its violation, in reference to the affairs of nations, to the private interests of societies, families, and individuals, and to the everlasting concerns of mankind, are incalculable, and dreadful beyond description. It is one of the principal sources from which have sprung the numerous abominations and cruelties connected with the system of Pagan idolatry, the delusions and the persecuting spirit of the votaries of Mahomet, and the pretended miracles, and “the lying wonders,” of that church which is denominated “the mother of harlots and abominations of the earth.” It has been chiefly owing to the violation of this law, that the thrones of tyrants have been supported, that liberty has been destroyed, that public safety and happiness have been endangered, that empires have been overturned, that nations have been dashed one against another, and that war has produced among the human race so many overwhelming desolations. By the pernicious influence of falsehood, the peace of families has been invaded, their comforts blasted, their good name dishonored, their wealth destroyed, their hopes disappointed, and their bright prospects of happiness involved in a cloud of darkness and despair. By the sophistry of unprincipled men, literature and science have been perverted, and the avenues to substantial knowledge rendered difficult and dangerous; litigations have been multiplied without number; human beings have been agitated, perplexed, and bewildered; and the widow and the fatherless oppressed and robbed of their dearest enjoyments. Could we search the private records of ancient kings, princes, and legislators, and trace the deceitful plans which have been laid in palaces and cabinets—or could we, at

this moment, penetrate into all the intrigues, deceptions, treacheries, plots, and machinations, which are going forward in the cabinets of despots, the mansions of princes, and the courts of law, throughout Europe, Africa, and Asia; such a host of falsehoods, and “lying abominations,” like an army of specters from the infernal regions, would stare us in the face, as would make us shrink back with horror and amazement, and fill us with astonishment that the patience of the God of heaven has been so long exercised toward the inhabitants of such a depraved and polluted world.

Let us now consider, for a little, some of the effects which would inevitably follow were the law of truth *universally* violated. In this case a scene of horror and confusion would ensue, of which it is difficult for the mind to form any distinct conception. It is obvious, in the first place, that rational beings could never improve in knowledge, beyond the range of the sensitive objects that happened to be placed within the sphere of their personal observation. For, by far the greater part of our knowledge is derived from the communications of others, and from the stimulus to intellectual exertion which such communications produce.—Let us suppose a human being trained up, from infancy, in a wilderness, by a bear or a wolf, as history records to have been the case of several individuals in the forests of France, Germany, and Lithuania,—what knowledge could such a being acquire beyond that of a brute? He might distinguish a horse from a cow, and a man from a dog, and know that such objects as trees, shrubs, grass, flowers, and water, existed around him; but knowledge, strictly so called, and the proper exercise of his rational faculties, he could not acquire, so long as he remained detached from other rational beings. Such would be our situation, were falsehood universal among men. We could acquire a knowledge of nothing but what was obvious to our senses in the objects with which we were surrounded. We could not know whether the earth were twenty miles, or twenty thousand miles in extent, and whether oceans, seas, rivers, and ranges of mountains, existed on its surface, unless we had made the tour of it in person, and, with our own eyes, surveyed the various objects it contains. Of course, we should remain in absolute ignorance of the existence and the attributes of God, of the moral relations of intelligent beings to their Creator, and to one another, and of the realities of a future state. For it is only, or chiefly, through the medium of *testimony*, combined with the evidence of our senses, that we acquire a knowledge of such truths and objects.

In the next place, all confidence among intelligent beings, would be completely destroyed.—Disappointment would *invariably* attend every purpose and resolution, and every scheme we wished to execute, if it depended in the least degree upon the direction or assistance of others. We durst not taste an article of food which we received from another, lest it should contain poison; nor could we ever construct a house to shelter us from the storm, unless our own physical powers were adequate to the work. Were we living in Edinburgh, we could never go to Musselburgh or Dalkeith, if we were previously ignorant of the situation of these places; or were we residing in London, it would be impossible for us ever to find our way to Hammersmith or Hampstead, unless, after a thousand attempts, *chance* should happen to direct us; and when we arrived at either of these villages, we should still be in as much uncertainty as ever whether it was the place to which we intended to direct our steps.

Confidence being destroyed, there could be no friendship, no union of hearts, no affectionate intercourse, no social converse, no consolation or comfort in the hour of distress, no hopes of deliverance in the midst of danger, and no prospect of the least enjoyment from any being around us. In such a case, the mind would feel itself as in a wilderness, even when surrounded by fellow intelligences, and wherever it roamed over the vast expanse of nature, or among the mass of living beings around it, it would meet with no affectionate interchange of feelings and sentiments, and no object on which it could rest for solace and enjoyment. Every one would feel as if he were placed in the midst of an infinite void, and as if he were the only being residing in the universe. In such a case we would flee from the society of men as we would do from a lion or a tiger when rushing on his prey; and hide ourselves in dens, and forests, and caverns of the earth, until death should put a period to a cheerless and miserable existence.

All social intercourses and relations would cease;—families could not possibly exist; nor any affectionate intercourse between the sexes; for truth, and the confidence which is founded upon it, are implied in all the intercourses of husbands and wives, of brothers and sisters, and of parents and children;—and consequently, the human race, cropping into the grave, one after another, like the leaves of autumn, without any successors, would, in a short time, be extirpated from the earth. In such a state, kindness and affection would never be exercised; trade and commerce, buying and selling, social compacts and agreements would be annihilated; science, literature, and the arts, could not exist; and consequently, universities, colleges, churches, academies, schools, and every other seminary of instruction would be unknown. No villages, towns, nor cities would be built; no fields cultivated; no orchards, vineyards, nor gardens planted; no intercourse would exist between different regions of the globe; and nothing but one dreary barren waste would be presented to the eye, throughout the whole expanse of nature. So that were truth completely banished from the earth, it would present a picture of that dark and dismal region where “all liars have their portion” where all are deceivers and deceived, and where the hopeless mind roams amidst innumerable false intelligences, for one ray of comfort, or one confidential spirit in which it may confide, but roams in vain.

In short, were truth banished not only from this world, but from the universe at large, creation would be transformed into a chaos; the bond which now connects angels and archangels, cherubim and seraphim, in one harmonious union, would be forever dissolved; the inhabitants of all worlds would be thrown into a state of universal anarchy; they would shun each other's society, and remain as so many cheerless and insulated wretches, amidst the gloom and desolations of universal nature; all improvements in knowledge, and all progressive advances toward moral perfection, would be forever interrupted; and happiness would be banished from the whole intelligent system. Every mind would become the seat of terror and suspense, and would be haunted with frightful specters and dreadful expectations. The government of the Eternal would be subverted, the moral order of the intelligent system overturned; all subordination would cease, and misery would reign uncontrolled throughout every region of intellectual existence. For *truth* is implied in the principle of *love*; it is essential to its existence; so

that the one cannot operate except on the basis of the other; and we have already shown, that the destruction of love would be the destruction of all order, and of all happiness among intelligent beings.

Such are some of the dreadful effects which would inevitably follow, were the law under consideration reversed or universally violated. In our world this law has, hitherto, been only *partially* violated; yet what dreadful mischiefs, beyond calculation, and even beyond conception, has its frequent violation created! Ever since that moment when the “father of lies” deceived the first human pair, how many thousands of millions of liars have trodden in his footsteps! and what a host of falsehoods has followed in their train, which have destroyed the harmony of the moral system, and robbed the world of happiness and repose! Yet how little are we affected by the frequent violation of this law? and how seldom do we reflect, that every falsehood we unadvisedly utter, is an infringement of that law on which rest the throne of the Almighty and the eternal happiness of the universe? For if one lie may be palliated or vindicated, on the same principle we might vindicate a thousand and a million, and millions of millions, until falsehood became universal among all ranks of beings, and until the moral order of the intelligent creation was completely subverted. Of how much importance is it then, that an inviolable attachment to truth, in its minutest ramifications, be early impressed upon the minds of the young, by persuasion, by precept, by example, by reasoning, and by a vivid representation of its importance, and of its inestimable benefits? and how careful should we be to preserve them from all incentives to the practice of lying, and especially from the company of those “whose mouth speaketh vanity, and their right hand is a right hand of falsehood.”

Were falsehood universally detested, and the love of truth universally cherished; were a single lie never more to be uttered by any inhabitant of this globe, what a mighty change would be effected in the condition of mankind, and what a glorious radiance would be diffused over all the movements of the intelligent system! The whole host of liars, perjurers, sharpers, seducers, slanderers, tale-bearers, quacks, thieves, swindlers, harpies, fraudulent dealers, false friends, flatterers, corrupt judges, despots, sophists, hypocrites, and religious impostors, with the countless multitude of frauds, treacheries, impositions, falsehoods, and distresses which have followed in their train, would instantly disappear from among men.—The beams of truth, penetrating through the mists of ignorance, error, and perplexity, produced by sophists, skeptics, and deceivers, which have so long enveloped the human mind, would diffuse a luster and a cheerfulness on the face of the moral world, like the mild radiance of the morning after a dark and tempestuous night. Confidence would be restored throughout every department of social life; jealousy, suspicion, and distrust would no longer rankle in the human breast; and unfeigned affection, fidelity, and friendship, would unite the whole brotherhood of mankind. With what a beautiful simplicity, and with what smoothness and harmony would the world of trade move onward in all its transactions! How many cares and anxieties would vanish! how many perplexities would cease! and how many ruinous litigations would be prevented? For the violation of truth may be considered as the chief cause of all those disputes respecting property, which have plunged so many families

into suspense and wretchedness. The tribunals of justice would be purified from every species of sophistry and deceit; and the promises of kings, and the leagues of nations, would be held sacred and inviolate. Science would rapidly advance toward perfection; for, as all its principles and doctrines are founded upon facts, when truth is universally held inviolable, the facts on which it is built will always be fairly represented. Every fact asserted by voyagers and travelers, in relation to the physical or the moral world, and every detail of experiments made by the chemist and the philosopher, would form a sure ground-work for the development of truth, and the detection of error; without the least suspicion arising in the mind respecting the veracity of the persons on whose testimony we rely. For want of this confidence the mind has been perplexed and distracted by the jarring statements of travelers, naturalists, and historians; false theories have been framed; systems have been reared on the baseless fabric of a vision; the foundations of science have been shaken; its utility called in question, and its most sublime discoveries overlooked and disregarded.

In fine, the clouds which now obscure many of the sublime objects of religion, and the realities of a future world, would be dispelled, were falsehood unknown, and truth beheld in its native light; and religion, purified from every mixture of error and delusion, would appear arrayed in its own heavenly radiance, and attract the love and the admiration of men. When exhibited in its native grandeur and simplicity, all doubts respecting its divine origin would soon vanish from the mind—the beauty and sublimity of its doctrines would be recognized as worthy of its Author; and all its moral requisitions would be perceived to be “holy, just, and good,” and calculated to promote the order, and the everlasting happiness of the intelligent universe. Divine truth irradiating every mind, and accompanied with the emanations of heavenly love, would dispel the gloom which now hangs over many sincere and pious minds; would unite man to man, and man to God; and the inhabitants of this world, freed from every doubt, error, and perplexity, would move forward in harmony and peace, to join “the innumerable company of angels, and the general assembly of the spirits of just men made perfect, whose names are written in heaven.”

#### THE TENTH COMMANDMENT

“*Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.*”

Every precept of the law to which I have hitherto adverted, has a reference not only to the *external conduct* of moral agents, but also to the *internal motives* or *principles* from which that conduct proceeds. This is evident from the considerations already stated, and from the whole tenor of Divine Revelation;—and it is in unison with reason, and with the common sense of mankind, that the merit or demerit of any action is to be estimated, according to the intention of the actor, and the disposition from which it flows.—That no doubt may remain on this point, the Supreme Legislator closes the decalogue with a command, which has a reference solely to the desires and dispositions of the mind: “Thou shalt not covet.” Covetousness consists in an *inordinate* desire of earthly objects and enjoyments. This

desire, when uniformly indulged, leads to a breach of almost every other precept of the Divine law; and is the source of more than one half of all the evils which afflict the human race. It leads to a breach of the eighth command, by exciting either to fraudulent dealings, or to direct acts of theft and robbery.—It leads to a breach of the ninth command, by cherishing the principle of falsehood which is implied in every fraudulent transaction.—It leads to a violation of the sixth command, by engendering a spirit of revenge against those who stand in the way of its gratification, and by exciting the covetous man to the commission of murder, in order to accomplish his avaricious desires.—It also leads to a violation of the seventh command; for, when one “covets his neighbor’s wife,” the next step is to endeavor to withdraw her affection from her husband, and to plunge a family into misery and distress.—It also leads to a violation of the fifth precept of the law, not only as it steals the heart against those kindly filial affections which children ought to exercise toward their parents, but as it excites them to withhold from their parents, when in old age and distress, those external comforts which are requisite to their happiness, and which it is the duty of affectionate children to provide. And, when covetousness has thus led to the breach of every other precept of the second table of the law, it follows, that all the precepts of the first table are also virtually violated. For all the commandments of the first table are briefly summed up in this comprehensive precept, “Thou shalt love the Lord thy God with all thy heart:” but it is obviously impossible, nay, it would be a contradiction in terms, to suppose, that supreme love to the Creator can reside in the same breast in which an *inordinate* desire of worldly enjoyments reigns uncontrolled, and in which love to man has no existence. So that covetousness may be considered as the great barrier which separates between man and his Maker, and also, as the polluted fountain from whence flow all the moral abominations and the miseries of mankind.

The more obvious and direct manifestation of this principle is generally distinguished by the name of *Avarice*, or an inordinate desire for riches. And what a countless host of evils has flowed from this unhallowed passion, both in relation to individuals, to families, to nations, and to the world at large! In relation to the avaricious man himself, could we trace all the eager desires, anxieties, perplexities, and cares, which harass his soul; the fraudulent schemes he is obliged to contrive, in order to accomplish his object; the miserable shifts to which he is reduced, in order to keep up the appearance of common honesty; the mass of contradictions, and the medley of falsehoods, to which he is always obliged to have recourse; the numerous disappointments to which his eager pursuit of wealth continually exposes him, and by which his soul is pierced as with so many daggers—we should behold a wretched being, the prey of restless and contending passions, with a mind full of falsehoods, deceitful schemes, and groveling affections, like a cage, full of every unclean and hateful bird,—a mind incapable of any rational enjoyment in this life, and entirely incapacitated for relishing the nobler enjoyments of the life to come. Such a man is not only miserable himself, but becomes a moral nuisance to the neighborhood around him; stinting his own family of its necessary comforts; oppressing the widow and the fatherless; grasping with insatiable fangs every house, tenement, and patch of land within his reach; hurrying poor unfortunate

debtors to jail; setting adrift the poor and needy from their long-accustomed dwellings; and presenting to the young and thoughtless a picture, which is too frequently copied, of an immortal mind immersed in the mire of the most degrading passions, and worshipping and serving the creature more than the Creator, who is blessed forever.

In relation to large communities and nations, this groveling passion has produced, on an extensive scale, the most mischievous and destructive effects. It has plundered palaces, churches, seats of learning, and repositories of art; it has polluted the courts of judicature, and the tribunals of justice; it has corrupted magistrates, judges, and legislators; and has transformed many even of the ministers of religion, into courtly sycophants, and hunters after places and pensions.—It has ground whole nations to poverty, under the load of taxation; it has leveled spacious cities with the dust; turned fruitful fields into a wilderness; spread misery over whole empires; drenched the earth with human gore; and waded through fields of blood in order to satiate its ungovernable desires. What has led to most of the wars which have desolated the earth, in every age, but the insatiable cravings of this restless and groveling passion? It was the cursed love of gold that excited the Spaniards to ravage the territories of Mexico and Peru, to violate every principle of justice and humanity, to massacre, and to perpetrate the most horrid cruelties on their unoffending inhabitants. It is the same principle, blended with the lust of power, which still actuates the infatuated rulers of that unhappy nation, in their vain attempts to overthrow the independence of their former colonies. The same principle commenced, and still carries on, that abominable traffic, the *slave trade*,—a traffic which has entailed misery on millions of the sons of Africa; which has excited wars, and feuds, and massacres, among her numerous tribes; which has forever separated from each other brothers and sisters, parents and children; which has suffocated thousands of human beings in the cells of a floating dungeon, and plunged ten thousands into a watery grave;—a traffic which is a disgrace to the human species; which has transformed civilized men into infernal fiends; which has trampled on every principle of justice; which has defaced the image of God in man, and extinguished every spark of humanity from the minds of the ferocious banditti which avarice has employed for accomplishing her nefarious designs.\*

*Ambition*, or, an inordinate desire of power, superiority, and distinction, is another modification of this malignant principle. This passion is manifested, in a greater or less degree, by men of all ranks and characters, and in every situation in life. It is displayed in the *school-room*, by the boy who is always eager to stand foremost in his class; in the *ball-room*, by the lady who is proud of her beauty, and of her splendid attire; in the

*corporation-hall*, by the citizen who struts with an air of condescending dignity, and is ever and anon aiming at pompous harangues; on *the bench*, by the haughty and overbearing judge; in the *church*, by those rulers who, like Diotrephes, "Love to have the pre-eminence;" in the *pulpit*, by the preacher whose main object is to excite the admiration and applause of a surrounding audience; in the *streets*, by the pompous airs of the proud dame, the coxcomb, and the dashing squire; in the *village*, by him who has a better house, and a longer purse, than his neighbors; in the *hamlet*, by the peasant who can lift the heaviest stone, or fight and wrestle with the greatest strength or agility; and in the *city*, by the nobleman who endeavors to rival all his compeers in the magnificence of his mansion, and the splendor of his equipage; among the *learned*, by their eager desire to spread their name to the world, and to extend their fame to succeeding generations; and among all classes who assume airs of importance, on account of the antiquity of their families, their wealth, their exploits of heroism, and their patrimonial possessions.

But it is chiefly on the great theater of the world that ambition has displayed its most dreadful energies, and its most overwhelming devastations. In order to gain possession of a throne, it has thrown whole nations into a state of convulsion and alarm. The road to political power and pre-eminence, has been prepared by the overflow of truth and justice, by fomenting feuds and contentions, by bribery, murder, and assassinations, by sanguinary battles, by the plunder of whole provinces, the desolation of cities and villages, and by the sighs, the groans, and lamentations of unnumbered widows and orphans. In order to raise a silly mortal to despotic power on the throne of Spain, how many human victims have been sacrificed at the altar of ambition! how many families have been rent asunder, and plunged into irremediable ruin! and how many illustrious patriots have been immured in dungeons, and have expired under the ax of the executioner! At the present moment, the fertile vales of Mexico, the mountains and plains of South America, the forests of the Burnese, and the shores of Turkey and of Greece, are everywhere covered with the ravages of this fell destroyer, whose path is always marked with desolation and bloodshed. To recount all the evils which ambition has produced over this vast globe, would be to write a history of the struggles and contests of nations, and of the sorrows and sufferings of mankind.—So insatiable is this ungovernable passion, that the whole earth appears a field too small for its malignant operations. Alexander the Great, after having conquered the greater part of the known world, wept, because he had not another world to conquer. Were there no physical impediments to obstruct the course of this detestable passion, it would ravage, not only the globe on which we dwell, but the whole of the planetary worlds; it would range from system to system, carrying ruin and devastation in its train, until the material universe was involved in misery and desolation; and it would attempt to subvert even the foundations of the throne of the Eternal.

Such are some of the dismal and destructive effects of *covetousness*, when prosecuting the paths of avarice and ambition; and when we consider that it is uniformly accompanied in its progress, with pride, envy, discontentment, and restless desires,—it is easy to perceive, that, were it left to reign without control over the human mind, it would soon desolate every region of the earth,

\* That this accursed traffic is still carried on, with unabated vigor, by the civilized powers of Europe, appears from the following statement:—"The boats of a British Frigate, the *Maidstone*, boarded, in eleven days of June, 1824, no less than ten French vessels, at a single spot upon the coast of Africa; the measurement of which vessels was between 1400 and 1600 tons, while they were destined for the incarceration—we might say, the living burial—of 2000 human beings!" The report to government says—"The schooner *La Louisa*, Capt. Armand, arrived at Guadaloupe, during the first days of April, 1824, with a cargo of 200 negroes, the remainder of a complement of 375, which the vessel had on board. The vessel not being large enough to accommodate so great a number of men, the *overplus were consigned ALIVE to the waves by the Captain.*"

and produce all the destructive effects which, as we have already shown, would flow from a universal violation of the other precepts of God's law.

On the other hand, *Contentment*,—the duty implied in this command, would draw along with it an unnumbered train of blessings, and would restore tranquillity and repose to our distracted world. To be contented under the allotments of the providence of God, is one of the first and fundamental duties of every rational creature.—By contentment and resignation to the divine disposal, we recognize God as the supreme Governor of the universe; as directed by infinite wisdom, in the distribution of his bounty among the children of men; as proceeding on the basis of eternal and immutable justice, in all his providential arrangements; and as actuated by a principle of unbounded benevolence, which has a regard to the ultimate happiness of his creatures. Under the government of such a Being, we have abundant reason, not only to be contented and resigned, but to be glad and to rejoice. "The Lord reigneth, let the earth be glad, let the multitude of the isles thereof rejoice." However scanty may be the portion of earthly good measured out to us at present, and however perplexing and mysterious the external circumstances in which we may now be involved, we may rest assured, that, under the government of unerring wisdom, rectitude, and benevolence, all such dispensations shall ultimately be found to have been, not only consistent with justice, but conducive to our present and everlasting interests. Were such sentiments and affections to pervade the minds of all human beings, what a host of malignant passions would be chased away from the hearts and from the habitations of men? Restless cares, and boundless and unsatisfied desires, which constitute the source and the essence of misery, would no longer agitate and torment the human mind.—Voluptuousness would no longer riot at the table of luxury on dainties, wrung from the sweat of thousands;—nor avarice glut its insatiable desires with the spoils of the widow and the orphan;—nor ambition ride in triumph over the miseries of a suffering world. Every one, submissive to the allotments of his Creator, and grateful for that portion of his bounty which he has been pleased to bestow, would view the wealth and enjoyments of his neighbor with a kind and benignant eye, and rejoice in the prosperity of all around him. Benevolence and peace would diffuse their benign influence over the nations, and mankind, delivered from the fear of everything that might "hurt or destroy," would march forward in harmony and affection, to that happier world where every wish will be crowned, and every holy desire satisfied in God "their exceeding great reward."

Thus it appears, that, on the observance of this law, which closes the Decalogue, and which has a reference to a single affection of the mind—the order and happiness of the intelligent system almost entirely depends. Let the floodgates of *Covetousness* be burst open, and let it flow in every direction without control,—in a short period the world is desolated, and overwhelmed with a deluge of miseries. Let the current of every passion and desire be restrained within its legitimate boundary, and let contentment take up its residence in every heart, and this deluge will soon be dried up, and a new world will appear, arrayed in all the loveliness, and verdure, and beauty of Eden. May Jehovah hasten it in his time!

Thus I have endeavored, in the preceding sketches, to illustrate the *reasonableness* of those

laws which God has promulgated for regulating the moral conduct of the intelligent creation. If the propriety of these illustrations be admitted, they may be considered as a commentary on the words of the Apostle Paul: "*The law is holy, and the commandment is holy and just and good.*" In like manner it might have been shown, that all the Apostolic injunctions, and other precepts recorded in the volume of inspiration, are accordant with the dictates of reason, and with the relations of moral agents; for they are all so many subordinate ramifications of the principles and laws, which I have already illustrated.

#### *General Conclusions and Remarks, founded on the preceding illustrations.*

I shall now conclude this chapter with the statement of a few remarks in relation to the moral law, founded on the illustrations which have been given in the preceding pages; which may be considered as so many inferences deduced from the general subject which has now occupied our attention.

I. In the *first place*, one obvious conclusion from the preceding illustrations is, That the laws of God are not the commands of an arbitrary Sovereign, but are founded on the nature of things, and on the relations which exist in the intelligent system. Many divines, especially those of the supralapsarian school, have been disposed to ascribe every regulation of the Deity to the Divine Sovereignty. I have been told that, in one of the Latin treatises of Mr. Samuel Rutherford, Professor of Divinity in St. Andrews, there is a sentiment to the following purpose: "That such is the absolute sovereignty of God, that had it so pleased him, he might have made every precept of the moral law given to man exactly the reverse of what we now find it." A sentiment more directly repugnant to the scriptural character of God, and to every view we can take of the divine attributes, it is scarcely possible for the human mind to entertain; and it shows us the dangerous consequences to which we are exposed, when we attempt to push certain theological dogmas to an extreme. If it were possible to suppose the Deity capable of such an act, it would overturn all the grounds on which we are led to contemplate him as glorious, amiable, and adorable. At some future period in the revolutions of eternity, his love, his rectitude, and his faithfulness, might be changed into malevolence, injustice, and falsehood. If the requisitions of the moral law depended solely on the Divine Sovereignty, then there is no inherent excellence in virtue; and theft, falsehood, murder, idolatry, profanity, cruelty, wars, devastations, and the malevolence of infernal demons, might become equally amiable and excellent as truth, justice, benevolence, and the songs and adorations of angels; provided the Deity *willed* the change to take place. But this is impossible; and it is evident, I trust, from the preceding illustrations, that, were moral laws, directly opposite to those contained in the scriptural code, to be prescribed to men, or to any other class of moral agents, not only would misery reign uncontrolled through the universe, but, in a short time, the operation of such laws would annihilate the whole intelligent creation.

It is evident, then, that the moral law is not founded on the *will* of God, but on the relations of intelligent beings, and on its own intrinsic excellence; or, in other words, on its tendency to produce happiness throughout the intelligent sys-



tem. This idea nearly coincides with that of some of our modern moralists, who maintain "that virtue is founded on utility,"—if, by *utility*, is meant a tendency to promote happiness. But it by no means follows, from this position, as some moralists have concluded, that utility is the guide, or the rule by which we are to be directed in our moral conduct. This may be considered as the rule which directs the conduct of the Divine Being, whose eye takes in the whole system of creation, whose knowledge extends from eternity past, to eternity to come, and who perceives, at one glance, the remotest consequences of every action. But it cannot be a rule for subordinate intelligences, and especially for man, who stands near the lowest degree of the scale of intellectual existence. From the limited range of view to which he is confined, he cannot trace the remote consequences of any particular action, the bearings it may have on unnumbered individuals, and the relation in which it may stand to the concerns of the eternal world. An action which, to our limited view, may appear either beneficial or indifferent, may involve a principle which, if traced to its remotest consequences, would lead to the destruction of the moral universe. It might appear, at first view, on the whole, beneficial to society, that an old unfeeling miser should be gently suffocated, and his treasures applied for the purpose of rearing asylums for the aged poor, and seminaries of instruction for the young. But the principle which would sanction such an action, if generally acted upon, would lead to universal plunder, robbery, and bloodshed. To tell a lie to a child, in order to induce it to take a nauseous medicine which is essential to its recovery from disease, may appear, in such a case, to have a benevolent tendency; but we have already shown, that were such a principle universally admitted, it would introduce anarchy and misery through the universe, and would ultimately annihilate the intelligent creation. Man, in his present state, can be directed only by *positive laws* proceeding from the Almighty, whose comprehensive mind alone can trace all their consequences to the remotest corners of the universe, and through all the ages of eternity. These laws are contained in the Scriptures—a comprehensive summary of which has been the subject of the preceding illustrations. And we know, in point of fact, that in every country where these laws are either unknown, or not recognized, there is no fixed standard of morals: and vice, in its various ramifications, almost universally prevails.

From what has been now stated we may infer—that a *full and unreserved obedience to the Divine law is a most reasonable requisition*. Men are too frequently disposed to view the commands of God as the dictates of an arbitrary Sovereign. There is a secret thought that occasionally lodges in the heart of every human being, that the law of God is too extensive and rigorous in its demands, accompanied with a secret wish, that the severity of its requisitions could be a little modified or relaxed. Every man is subject to some "besetting sin," and he is apt to say within himself—"If I were allowed but a little license with regard to *one* precept of the law, I would endeavor to do what I could to comply with the requisitions of the rest." But, it would be inconsistent both with the *benevolence* of the Deity, and with the happiness of his moral creation, either to modify or to relax any one requirement of his law; for it is a *perfect* law, from which nothing can be taken without impairing its excellence and utility. Were he to do so, it would be in effect,

to shut up the path to happiness, and to open the flood-gates of misery upon the universe. Although it is impossible for man in his present degraded condition, to yield a *perfect* obedience to this law, yet nothing short of perfect obedience ought to be his aim. For in as far as we fall short of it, in so far do we fall short of happiness; and consequently, until that period arrives when our obedience shall reach the summit of perfection, our happiness must remain incomplete, and a certain portion of misery must be expected to mingle itself with all our enjoyments.

II. *There is so intimate a connection between all the parts of the Divine law, that the habitual violation of any one precept necessarily includes the violation of the greater part, if not the whole of the other precepts.* This is evident from the general tenor of the preceding illustrations. It has been shown that a breach of the first commandment includes pride, falsehood, blasphemy, ingratitude, and hatred of moral excellence; and that it leads to injustice, cruelty, murder, obscenity, and the most revolting abominations. A breach of the fifth involves a principle which would sap the foundations of all government and moral order, and transform society into a rabble of lawless banditti. The violation of the eighth is connected with falsehood, treachery, and covetousness, and leads to oppression, robbery, plunder, murders, and the devastation of empires; and the violation of the tenth, though consisting only in the indulgence of an irregular desire, is the origin of almost every other species of moral turpitude, in relation either to God or to man. In like manner it might be shown, that the strict and regular observance of any one precept is necessarily connected with a regard for all the other requirements of God's law.

III. It appears, from the preceding illustrations, that a universal violation of any one of the six precepts of the second table of the law, would lead to the entire destruction of the human race. In the case of the sixth commandment being supposed to be reversed, or universally violated, this effect would be most rapidly produced; but the destruction and complete extirpation of human beings from the earth would be as certainly effected, in the course of two or three generations, by the universal violation of any one of the other five precepts. Some of the circumstances which would necessarily produce this effect, are alluded to, in the preceding illustration of these precepts. And as the first principle of the moral law, love to God, is the foundation of the precepts contained in the second table, it is obvious, that the same effect would ultimately follow from a universal violation of the first four precepts of the Decalogue.

IV. It follows from what has hitherto been stated, That the moral law has never yet been universally violated, nor has any one of its precepts been completely reversed in the conduct of the inhabitants of our globe. Every individual, of all the millions of mankind that have existed since the fall of Adam, has, indeed, in one shape or another, broken every one of the commandments of God; but such breaches have not been constant and uniform, and running through every action he performed. Falsehood has always been mingled with a portion of truth, theft with honesty, cruelty with clemency and mercy, anarchy with subordination, and licentiousness with chastity and purity. It is owing to this partial obedience to the dictates of the law of nature, impressed upon every human heart, that the world of mankind has hitherto been preserved in existence.

The partial violation, however, of the divine law, which has characterized the actions of mankind, in all ages, has been the source of all the calamities, miseries, and moral abominations, under which the earth has groaned from generation to generation; and, in proportion to the extent of this violation, will be the extent of wretchedness and misery entailed on the human race.—That a universal violation of God's law has never yet taken place in any region of the earth, is not owing so much to any want of energy, or of malignity in the principle of disobedience which is seated in the hearts of men, as to the restraining influence of the moral Governor of the world, and to the physical impediments which he has placed to prevent the diabolical passions of men from raging without control. Whether it be possible for any class of intelligent organized beings to subsist for any length of time, under a complete violation of the moral law, it is not for us positively to determine; but it is evident to a demonstration, that in the present physical condition of the human race, such a violation would unhinge the whole fabric of society, and in a short time, exterminate the race of Adam from the earth.

V. The greater part of the precepts of the Decalogue is binding upon superior intelligences, and upon the inhabitants of all worlds, as well as upon man. For anything we know to the contrary, there may be worlds in different regions of the universe, and even within the bounds of our planetary system, where their inhabitants are placed in circumstances similar to those in which man was placed in his paradisaical state; and, consequently, where the precepts which compose their moral code may be exactly the same as ours. But, it is highly probable that, in general, the inhabitants of the various globes, which float in the immensity of space, differ as much in their moral circumstances and relations, as the globes themselves do in their size, their physical constitution, and their natural scenery. I have already shown (p. 61, &c.), that there are seven precepts of our moral law which are common to the inhabitants of all worlds, namely, the *first*, *second*, *third*, *fourth* (see p. 89), the *sixth*, the *ninth*, and the *tenth*. And, if there be no portion of the intelligent system in which *subordination*, in a greater or less degree, does not exist, then, the fifth precept of our code must also be a law common to all intelligences. It was formerly stated (p. 80), that the seventh precept is in all probability, a law peculiar to the inhabitants of the earth, during the present economy of Providence; and, perhaps it is the only one which is not applicable to the other inhabitants of the universe. So that the moral laws given to man may be considered as substantially the same with those which govern all the other parts of the universal system.

VI. From the preceding illustrations, we may infer, the excellency and the divine origin of the Christian Revelation. The Scriptures contain the most impressive evidence of their heavenly original in their own bosom. The wide range of objects they embrace, extending from the commencement of our earthly system, through all the revolutions of time, to the period of its termination; and from the countless ages of eternity past, to the more grand and diversified scenes of eternity to come—the plan of Providence which they unfold, and the views they exhibit of the moral principles of the Divine government, and of the subordination of all events to the accomplishment of a glorious design—the character and attributes of the Creator, which they illustrate by the most impressive delineations, and the most lofty and

sublime descriptions—the views they exhibit of the existence, the powers, the capacities, the virtues, and the employments of superior orders of intellectual beings—the demonstrations they afford of the dignified station, and of the high destination of man—and the sublime and awful scenes they unfold, when the earth “shall melt like wax at the presence of the Lord,” when the throne of judgment shall be set, and the unnumbered millions of the race of Adam shall be assembled before the Judge of all—ininitely surpass everything which the unassisted imaginations of men could have devised, and everything which had ever been attempted by the greatest sages of antiquity, either in prose or in rhyme; and, consequently prove, to a moral demonstration, that a Power and Intelligence, superior to the human mind, must have suggested such sublime conceptions, and such astonishing ideas; since there are no prototypes of such objects to be found within the ordinary range of the human mind.

But the subject to which we have been hitherto adverted, when properly considered, suggests an evidence of the truth and divinity of the Scriptures, as striking, and, perhaps, more convincing than any other. They unfold to us the moral laws of the universe—they present to us a summary of moral principles and precepts, which is applicable to all the tribes and generations of men, to all the orders of angelic beings, and to all the moral intelligences that people the amplitudes of creation—to man, during his temporary abode on earth, and to man, when placed in heaven, so long as eternity endures—precepts, which, if universally observed, would banish misery from the creation, and distribute happiness, without alloy, among all the intellectual beings that exist throughout the empire of God. Can these things be affirmed of any other system of religion or of morals that was ever published to the world? The Greek and Roman moralists, after all their laborious investigations, could never arrive at any certain determination with regard to the nature of happiness, and the means of attaining it. We are told by Varro, one of the most learned writers of the Augustan age, that, the heathen philosophers had embraced more than two hundred and eighty different opinions respecting the supreme good. Some of them taught that it consisted in sensual enjoyments, and in freedom from pain; others considered it as placed in study and contemplation, in military glory, in riches, honors, wealth, and fame. Some of their moral maxims, separately considered, were rational and excellent; but they were connected with other maxims, which completely neutralized all their virtue, and their tendency to produce happiness. Pride, falsehood, injustice, impurity, revenge, and an unfeeling apathy to the distresses of their fellow-creatures, were considered as quite consistent with their system of morality; and such malignant principles and practices were blended with their most virtuous actions. But we have already shown, that the uniform operation of such principles would necessarily lead to the destruction of all happiness, and to the overthrow of all order throughout the intelligent creation.

Now, can it be supposed, for a moment, that a Jew, who had spent forty years of his life as a shepherd in a desert country, who lived in a rude age of the world, who had never studied a system of ethics, and whose mind was altogether incapable of tracing the various relations which subsist between intelligent beings and their Creator, could have investigated those moral principles and laws which form the foundation of the moral universe,

and the basis of the divine government in all worlds; unless they had been communicated immediately by Him, who, at one glance, beholds all the physical and moral relations which exist throughout creation, and who can trace the bearings and the eternal consequences of every moral law? Or can we suppose, that, throughout the whole period of the Jewish economy, and during the first ages of the Christian dispensation, a multitude of writers should appear, many of them unknown to each other, all of whom should uniformly recognize those laws in their minutest bearings and ramifications, unless their minds had been enlightened and directed by the same powerful and unerring Intelligence? If these laws are distinguished by their extreme *simplicity*, they are the more characteristic of their divine Author, who, from the general operation of a few simple principles and laws in the system of nature, produces all the variety we perceive in the material world, and all the harmonies, the contrasts, the beauties, and the sublimities of the universe. If it be asked why these laws, which are so extremely simple and comprehensive, were not discovered nor recognized by the ancient sages? It might be answered, by asking why the laws of gravitation, which are also simple and comprehensive, were not discovered, until Newton arose to investigate the agencies of nature, and to pour a flood of light on the system of the universe? But the true reasons are—the unassisted powers of the human mind were inadequate to the task of surveying all the moral relations which subsist throughout the intelligent system, and of tracing those moral principles which would apply to the whole assemblage of moral agents, so as to secure the happiness of each individual, and of the system as one great whole—that the laws of God were almost directly contrary to the leading maxims of morality which prevailed in the world—and that they struck at the root of all those principles of pride, ambition, revenge, and impurity, which almost universally directed the conduct of individuals and of nations.

If, then, we find in a book which professes to be a revelation from heaven, a system of moral laws which can clearly be shown to be the basis of the moral order of the universe, and which are calculated to secure the eternal happiness of all intellectual beings—it forms a strong presumptive proof, if not an unanswerable argument, that the contents of that book are of a celestial origin, and were dictated by Him who gave birth to the whole system of created beings.

VII. From this subject we may learn the absurdity and pernicious tendency of Antinomianism. Of all the absurdities and abominations which have assumed the name of Religion, I know none more pernicious and atheistical in its tendency, than the sentiment which is tenaciously maintained by modern Antinomians, “That Christians are set free from the law of God as a rule of conduct.” That in the nineteenth century of the Christian era, amidst the rapid progress of physical and moral science, under the mask of a Christian profession, and with the moral precepts and injunctions of the prophets of Jesus Christ, and of his apostles, lying open before them, a set of men, calling themselves rational beings, should arise to maintain, that there is such a thing as “imputed sanctification,” that the moral law is not obligatory upon Christians, and that “whoever talks of progressive sanctification is guilty of high treason against the majesty of heaven”\*—is a moral pheno-

menon truly humbling and astonishing; and affords an additional proof, to the many other evidences which lie before us, of the folly and perversity of the human mind, and of its readiness to embrace the most wild and glaring absurdities! If the leading train of sentiment which has been prosecuted in the preceding illustrations be admitted, there appears nothing else requisite in order to show the gross absurdity and the deadly malignity of the Antinomian system. If any system of religion be founded on the cancellation of every moral tie which connects man with man, and man with God—if its fundamental and distinguishing principles, when carried out to their legitimate consequences, would lead men to *hate* their Creator and to *hate* one another—if it can be shown, that the operation of such principles constitutes the chief ingredient of the misery which arises from “the worm that never dies, and the fire which is never quenched;” and that, if universally acted upon, they would overthrow all order in the intelligent system, and banish every species of happiness from the universe—it necessarily follows, that such a system cannot be the religion prescribed by the All-wise and benevolent Creator, nor any part of that revelation which proclaims “peace on earth and good-will among men,” and which enjoins us to “love the Lord our God with all our hearts, and our neighbor as ourselves.”

The Antinomian, in following out his own principles, if no human laws or prudential considerations were to deter him, might run to every excess of profligacy and debauchery—might indulge in impiety, falsehood, and profanity—might commit theft, robbery, adultery, fraud, cruelty, injustice, and even murder, without considering himself as acting contrary to the spirit of his religious system. On his principles, the idea of *heaven*, or a state of perfect happiness, is a physical and moral impossibility; and the idea of *hell* a mere bugbear to frighten children and fools. For, wherever the moral law is generally observed, there can be no great portion of misery experienced under the arrangements of a benevolent Creator; and if this law be set aside, or its observance considered as a matter of indifference, the foundation of all the happiness of saints and angels is necessarily subverted. A heaven without love pervading the breasts of all its inhabitants, would be a contradiction in terms; but love, as we have already seen, is the foundation of every moral precept.

I trust the moral conduct of the deluded mortals who have embraced this system is more respectable than that to which their principles naturally lead;—but the consideration, that such absurd and dangerous opinions have been deduced from the Christian revelation, should act as a powerful stimulus on the Christian world, for directing their attention to a more minute and comprehensive illustration than has hitherto been given, of the *practical bearings* of the Christian system, and of the eternal and immutable obligation of the law of God, which it is the great end of the gospel of Christ to enforce and demonstrate. For it is lamentable to reflect how many thousands of religionists, both in North and in South Britain, even in the present day, have their minds tinctured, in a greater or less degree, with the poison of Antinomianism, in consequence of the general strain of many of the doctrinal sermons they are accustomed to hear, and of the injudicious sentiments they have imbibed from the writings of the supralapsarian divines of the seventeenth century.

\* See Cottle's “*Strictures on the Plymouth Antinomians*.”

VIII. Faith and repentance, as required in the Gospel, are absolutely necessary, in the present condition of man, in order to acceptable obedience to the divine law. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."—Faith, as the term is used in scripture, denotes *confidence* in the moral character of God, founded on the belief we attach to the declarations of his word. It is defined, by the Apostle Paul, in the eleventh chapter of the epistle to the Hebrews, to be the "confident expectation of things hoped for," and "the conviction of things which are not seen."\* Faith substantiates and realizes those objects which are invisible to the eye of sense, and which lie beyond the reach of our present comprehension. It recognizes the existence and the omnipresence of an invisible Being, by whose agency the visible operations of nature are conducted; and views him as possessed of infinite wisdom, power, benevolence, faithfulness, rectitude, and eternal duration. It realizes the scenes of an invisible and eternal world—the destruction of the present fabric of our globe, the resurrection of the dead, the solemnities of the last judgment, the new heavens, and the new earth, the innumerable company of angels, and the grandeur and felicity of the heavenly world. These invisible realities it recognizes, on the testimony of God exhibited in his word; and without a recognition of such objects, religion can have no existence in the mind.—In a particular manner, faith recognizes the declarations of God in relation to the character and the condition of men as violators of his law, and as exposed to misery; and the exhibition which is made of the way of reconciliation, through the mediation of Jesus Christ, who is "set forth as a propitiation to declare the righteousness of God in the remission of sins." The man in whose heart the principle of faith operates, convinced that he is guilty before God, and exposed to misery on account of sin, *confides* in the declarations of God respecting "the remission of sins through the redemption that is in Christ Jesus;"—he confides in the goodness, mercy, faithfulness, and power of God, which secure the accomplishment of his promise, and the supply of all requisite strength and consolation to support him amidst the dangers and afflictions of life; he confides in the wisdom and excellence of those precepts which are prescribed as the rule of his conduct, and which are fitted to guide him to the regions of happiness;—and in the exercise of this confidence, he "adds to his faith, fortitude and resolution, knowledge, temperance, patience, godliness, brotherly kindness, and charity;" and prosecutes with courage this course of obedience, until at length "an entrance is abundantly administered to him into the everlasting kingdom of our Lord and Saviour, Jesus Christ." But, without a recognition of such objects, and an unshaken confidence in the declarations of God respecting them, it is obvious, from the nature of things, that we "cannot please God," nor yield to him an acceptable and "reasonable service."

In like manner it might be shown, that *repentance* is essentially requisite in order to acceptable obedience. Sin is directly opposed to the character of God, and is the great nuisance of the moral universe. While the love of it predominates in any mind, it leads to every species of moral turpitude and depravity; and, consequently, completely unfits such a mind for yielding a

cheerful obedience to the divine law. But repentance, which consists in hatred of sin, and sorrow for having committed it, naturally fits and prepares the mind for the practice of universal holiness. It tends to withdraw the soul from the practice of sin, and warns it of the danger of turning again to folly. It is the commencement of every course of virtuous conduct, and the avenue which ultimately leads to solid peace and tranquillity of mind. It is intimately connected with humility and self-denial, and is directly opposed to pride, vanity, and self-gratulation. It must, therefore, be indispensably requisite to prepare us for conformity to the moral character of God, for universal obedience to his law, and for the enjoyment of substantial and never-ending felicity. Hence the importance which is attached to the exercise of repentance by our Saviour and his Apostles. In connection with faith, it is uniformly represented as the first duty of a sinner, and the commencement of the Christian life. Repentance was the great duty to which the forerunner of the Messiah called the multitudes who flocked to his baptism, and on which the Messiah himself expatiated during the period of his public ministry. "Repent ye, for the kingdom of heaven is at hand." "Except ye repent, ye shall all likewise perish." And the apostles, in their instructions to every nation and to every class of men, laid down the following positions as the foundation of every moral duty. "Repentance toward God, and faith toward our Lord Jesus Christ."

IX. From the preceding illustrations we may learn, that no *merit*, in the sense in which that term is sometimes used, can be attached to human actions in the sight of God; and that the salvation, or ultimate happiness of sinners, is the effect of the grace or benevolence of God.—That the good works of men are *meritorious* in the sight of God, is a notion, as unphilosophical and absurd, as it is impious and unscriptural. They are requisite, and *indispensably* requisite, as *qualifications*, or *preparations* for the enjoyment of felicity, without which the attainment of true happiness, either here or hereafter, is an absolute impossibility; but the actions of no created being, not even the sublimest services and adorations of the angelic hosts, can have the least merit in the eyes of the Creator. "Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man;" but "if thou sinnest, what dost thou against God; or, if thou be righteous, what givest thou him? and what receiveth he of thine hand?"\* "Thy goodness extendeth not unto him," and "he that sinneth against him wrongeth his own soul."—What merit can there be in the exercise of love, and in the cultivation of benevolent affections, when we consider, that these affections are essentially requisite to our happiness, and that the very exercise of them is a privilege conferred by God, and one of the principal ingredients of bliss? What merit can be attached, in the presence of the Most High, to the noblest services we can perform, when we reflect, that we derived all the corporeal and intellectual faculties by which we perform these services, and all the *means* by which they are excited and directed, from our bountiful Creator? What merit can there be in obedience to his law, when disobedience must infallibly lead to destruction and misery? Is it considered as meritorious in a traveler, when he is properly directed, furnished with strength of body and mind, and provided

\* Doddridge's translation of Heb xi, 1.

\* Job xxxv. 6, 8. Psalm xvi. 2, &c.

with every necessary for his journey,—to move forward to the place of his wished-for destination? Our benevolent affections, and the active services to which they lead, may be meritorious in the eyes of our fellow-men, in so far as they are the means of contributing to their enjoyment; but in the presence of Him who sits on the throne of the universe, dispensing blessings to all his offspring, we shall always have to acknowledge, that “we are unprofitable servants.” It is probable, that, if the great object of religion were represented in its native simplicity, if the nature of salvation were clearly understood, and if less were said on the subject of human merit in sermons, and systems of divinity, the idea which I am now combating, would seldom be entertained by any mind possessed of the least share of Christian knowledge, or of common sense.

That the eternal salvation of men, is the effect of the love and the grace of God, is also a necessary consequence from what has been now stated. For every power, capacity, and privilege we possess, was derived from God. “What have we that we have not received?” Even our very existence in the world of life, is *an act of grace*. We exerted no power in ushering ourselves into existence: We had no control over the events which determined that we should be born in Britain, and not in Africa; which determined the particular family with which we should be connected; the education we should receive; the particular objects toward which our minds should be directed, and the privileges we should enjoy.

And, when we arrive at the close of our earthly career, when the spirit is hovering on the verge of life, and about to take its flight from this mortal scene, can it direct its course, by its own energies, through the world unknown? can it wing its way over a region it has never explored, to its kindred spirits in the mansions of bliss? can it furnish these mansions with the scenes and objects from which its happiness is to be derived? can it re-animate the body after it has long moldered in the dust? can it re-unite itself with its long-lost partner? can it transport the resurrection-body, to that distant world where it is destined to spend an endless existence? or can it create those scenes of glory and magnificence, and those ecstatic joys which will fill it with transport while eternity endures? If it cannot be supposed to accomplish such glorious objects by its own inherent powers, then, it must be indebted for every entertainment in the future world to the unbounded and unmerited love and mercy of God. To Him, therefore, who sits upon the throne of the heavens, and to the Lamb who was slain and hath redeemed us to God by his blood, let all praise, honor, dominion, and power, be ascribed now and forever. Amen.

Having now finished what I proposed in the illustration of the principles of love to God and to man, and of the precepts of the Decalogue,—in the following chapter, I shall take a bird’s eye view of the moral state of the world; and endeavor to ascertain, to what extent these principles and laws have been recognized and observed by the inhabitants of our globe.

## CHAPTER IV.

### A BRIEF SURVEY OF THE MORAL STATE OF THE WORLD; OR, AN EXAMINATION OF THE GENERAL TRAIN OF HUMAN ACTIONS, IN REFERENCE TO ITS CONFORMITY WITH THE PRINCIPLES AND LAWS NOW ILLUSTRATED.

THE discoveries of modern astronomy have led us infallibly to conclude, that the universe consists of an immense number of systems and worlds dispersed, at immeasurable distances from each other, throughout the regions of infinite space. When we take into consideration the *Benevolence* of the Deity, and that the happiness of the intelligent creation is the great object which his Wisdom and Omnipotence are employed to accomplish—it appears highly probable, that the inhabitants of the whole, or at least of the greater part, of those worlds whose suns we behold twinkling from afar, are in a state of moral perfection, and consequently, in a state of happiness. At any rate, it is reasonable to conclude, that the exceptions which exist are not numerous. Perhaps this earth is the only material world where physical evil exists, where misery prevails, and where moral order is subverted; and these dismal effects may have been permitted to happen, under the government of God, in order to exhibit to other intelligences, a specimen of the terrible and destructive consequences of *moral* evil, as a warning of the danger of infringing, in the least degree, on those moral principles which form the bond of union among the intelligent system.

Could we trace the series of events which have occurred, in any one of those happy worlds, where moral perfection prevails, ever since the period when it was replenished with inhabitants, and the objects to which their physical and rational pow-

ers have been directed, we should, doubtless, be highly delighted and enraptured with the moral scenery which the history of such a world would display. Its annals would uniformly record the transactions of *benevolence*. We should hear nothing of the pomp of hostile armies, of the shouts of victory, of the exploits of heroes, of the conflagration of cities, of the storming of fortifications, of the avarice of merchants and courtiers, of the burning of heretics, or of the ambition of princes. The train of events, presented to our view, would be directly opposed to every object of this description, and to everything which forms a *prominent* feature in the history of mankind. To beautify and adorn the scenery of nature around them, to extend their views of the operations of the Almighty, to explore the depths of his wisdom and intelligence, to admire the exuberance of his goodness, to celebrate, in unison, the praises of the “King Eternal,” the Author of all their enjoyments, to make progressive advances in moral and intellectual attainments, to circulate joy from heart to heart, to exert their ingenuity in the invention of instruments by which their physical powers may be improved, and the wonders of creation more minutely explored; to widen the range of delightful contemplation, to expand their views of the Divine perfections, and to increase the sum of happiness among all their fellow-intelligences, will doubtless form a part of the employments of the inha-

bitants of a world where moral purity universally prevails. One circumstance which may probably diversify the annals of such a world, and form so many eras in its history, may be the occasional visits of angelic or other messengers, from distant regions of creation, to announce the will of the Almighty on particular emergencies, to relate the progress of new creations in other parts of the Divine Empire, and to convey intelligence respecting the physical aspects, the moral arrangements, and the history of other worlds, and of other orders of intellectual beings. Such visits and occasional intercourses with celestial beings, would, undoubtedly, have been more frequent in our world, had not man rendered himself unqualified for such associations, by his groveling affections, and by the moral pollutions with which his character is now stained.

When we turn our eyes from the transactions of such a world, to the world in which we live, how very different a scene is presented to the view! The history of all nations embraces little more than

#### A RECORD OF THE OPERATIONS OF MALEVOLENCE.

Every occurrence has been considered as tame and insipid, and scarcely worthy of being recorded, unless it has been associated with the confused noise of warriors, the shouts of conquerors, the plunder of provinces, the devastation of empires, the groans of mangled victims, the cries of widows and orphans, and with garments rolled in blood. When such malevolent operations cease for a little, in any part of the world, and the tumultuous passions which produced them, subside into a temporary calm, the historian is presented with a *blank* in the annals of the human race, the short interlude of peace and of apparent tranquillity is passed over as unworthy of notice, until the restless passions of avarice and ambition be again roused into fury, and a new set of desperadoes arise, to carry slaughter and desolation through the nations. For, during the short temporary periods of repose from the din of war, which the world has occasionally enjoyed, the malignant passions, which were only smothered, but not extinguished, prevented the operation of the benevolent affections; and, of course, no extensive plans for the counteraction of evil, and the improvement of mankind, worthy of being recorded by the annalist and the historian, were carried into effect.

In order to produce a definite impression of the moral state of the world, I shall endeavor, in this chapter, to give a rapid sketch of the prominent dispositions of mankind, as displayed in the general train of human actions—that we may be enabled to form a rude estimate of the degree in which the law of God has been recognized, and of the extent to which its violation has been carried, on the great theater of the world, and in the ordinary transactions of general society.

I shall, in the first place, take a rapid view of the moral state of the world in ancient times, and then take a more particular survey of the present state of morals, among savage and civilized nations—in the Christian world—and among the various ranks and orders of society

### SECTION I.

#### STATE OF MORALS IN THE ANCIENT WORLD.

MAN was originally formed after the moral image of his Maker. His understanding was

quick and vigorous in its perceptions; his will subject to the divine law, and to the dictates of his reason; his passions serene and uncontaminated with evil; his affections dignified and pure; his love supremely fixed upon his Creator; and his joy unmingled with those sorrows which have so long been the bitter portion of his degenerate race. But the primogenitor of the human race did not long continue in the holy and dignified station in which he was placed. Though he was placed in "a garden of delights," surrounded with everything that was delicious to the taste and pleasant to the eye, yet he dared to violate a positive command of his Maker, and to stretch forth his impious hand to pluck and to taste the fruit of the forbidden tree—a picture and a prelude to the conduct of millions of his degraded offspring who despise the lawful enjoyments which lie within their reach, and obstinately rush on forbidden pleasures, which terminate in wretchedness and sorrow. The dismal effects of the depraved dispositions thus introduced among the human species, soon became apparent. Cain, the first-born son of Adam, had no sooner reached to the years of maturity, than he gave vent to his revengeful passions, and imbrued his hands in his brother's blood. And ever since the perpetration of this horrid and unnatural deed, the earth has been drenched with the blood of thousands and of millions of human beings, and the stream of corruption has flowed without intermission, and in every direction around the globe.

Of the state of mankind in the ages before the flood, the sacred history furnishes us with only a few brief and general descriptions. But those descriptions, short and general as they are, present to us a most dreadful and revolting picture of the pitch of depravity and wickedness to which the human race had arrived. We have the testimony of God himself to assure us, that, within 1600 years from the creation of the world, "the wickedness of man had become great upon the earth—that the earth was filled with violence"—yea, that "every imagination of the thoughts of man's heart was only evil continually," or, as it may more literally be rendered from the Hebrew, "the whole imagination, comprehending all the purposes and desires of the mind, was only evil from day to day."—"God looked upon the earth: and behold it was corrupt; for all flesh had corrupted their way upon the earth." A more comprehensive summary of the greatness and the extent of human wickedness it is scarcely possible to conceive. The mind is left to fill up the outline of this horrid picture with everything that is degrading to the human character, with everything that is profligate and abominable in manners, with everything that is base, false, deceitful, licentious, and profane, and with everything that is horrible and destructive in war, and ruinous to the interests of human happiness.

The description now quoted, contains the following intimations:—1. That, previous to the deluge, wickedness had become universal. It was not merely the majority of mankind that had thus given unbounded scope to their licentious desires, while smaller societies were to be found in which the worship of the true God, and the precepts of his law were observed. For "*all flesh* had corrupted their ways." And, at this period the world is reckoned to have been much more populous than it has been in any succeeding age, and to have contained at least ten billions of inhabitants, or many thousands of times the amount of its present population. So that universal wickedness must have produced misery

among human beings to an extent of which we can form no adequate conception. 2. The description implies, that every invention, and every purpose and scheme devised both by individuals and by communities, was of a malevolent nature. "The imagination of every man's heart was only evil continually." The dreadful spectacles of misery and horror which the universal prevalence of such principles and practices which then existed, must have produced, are beyond the power of human imagination either to conceive or to delineate. Some faint idea, however, may be formed of some of these spectacles, from the descriptions I have already given of the effects which would inevitably follow, were the principle of benevolence to be eradicated from the mind, or were any one of the precepts of the divine law to be universally violated—(see ch. ii. sect. iv., and ch. iii. throughout). 3. The effects produced by this universal depravity are forcibly expressed in the words, "The earth was filled with violence." From this declaration, we are necessarily led to conceive a scene in which universal anarchy and disorder, devastation and wretchedness, everywhere prevailed—the strong and powerful forcibly seizing upon the wealth and possessions of the weak, violating the persons of the female sex, oppressing the poor, the widow, and the fatherless, overturning the established order of families and societies, plundering cities, demolishing temples and palaces, desolating fields, orchards, and vineyards, setting fire to towns and villages, and carrying bloodshed and devastation through every land—a scene in which cruelty, injustice, and outrages of every kind, obscenity, revelry, riot, and debauchery of every description, triumphed over every principle of decency and virtue—a scene in which the earth was strewn with smoking ruins, with fragments of human habitations, with mangled human beings in a state of wretchedness and despair, and with the unburied carcases of the slain.

Such appears to have been the state of general society at the time when Noah was commanded to build an ark of refuge—a state of society which could not have long continued, but must inevitably, in the course of a few generations, have thinned the race of mankind, and ultimately have extirpated the race of Adam from the earth, even although the deluge had never been poured upon the world. Wickedness appears to have come to such a height, that no interposition of Providence could be supposed available to produce a reformation among mankind, without destroying their freedom of will; and, therefore, it was an act of mercy, as well as of judgment, to sweep them away at once by the waters of the flood, after having given them warnings of their danger; in order to convince such obstinate and abandoned characters that "there is a God that judgeth in the earth;" and in order to prevent the misery which would otherwise have been entailed on succeeding generations.

Not only the Sacred, but also the Pagan writers, when alluding to the antediluvians, uniformly represent them as abandoned to uncleanness, and all kinds of wickedness. Eutychus, in his *Annals*, when speaking of the posterity of Cain, says, "that they were guilty of all manner of filthy crimes with one another, and, meeting together in public places for that purpose, two or three men were concerned with the same woman; the ancient women, if possible, being more lustful and brutish than the young. Nay, fathers lived promiscuously with their daughters, and the young men with their mothers, so that neither

the children could distinguish their own parents, nor the parents know their own children." Lucian, a native of Samosata, a town situated on the Euphrates, a spot where memorials of the deluge were carefully preserved, gives the following account of the antediluvians:—"The present race of mankind," says he, "are different from those who first existed; for those of the antediluvian world were all destroyed. The present world is peopled from the sons of Deucalion [or Noah]; having increased to so great a number from one person. In respect of the former brood, they were men of violence, and lawless in their dealings. They were contentious, and did many unrighteous things; they regarded not oaths, nor observed the rights of hospitality, nor showed mercy to those who sued for it. On this account they were doomed to destruction: and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above; so that the rivers swelled, and the sea overflowed, until the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved to re-people the world. This mercy was shown to him on account of his piety and justice. His preservation was effected in this manner:—He put all his family, both his sons and their wives, into a vast ark which he had provided, and he went into it himself. At the same time animals of every species—boars, horses, lions, serpents, whatever kind lived upon the face of the earth—followed him by pairs; all which he received into the ark, and experienced no evil from them; for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafted with him as long as the flood endured.

Such is the account which Lucian gives of the antediluvian world, and of the preservation of the human race, as he received it from the traditions of the inhabitants of Hierapolis, in Syria, where the natives pretended to have very particular memorials of the deluge. It corroborates the facts stated in the sacred history, and bears a very near resemblance to the authentic account which has been transmitted to us by Moses.—These facts, respecting the depravity of the antediluvians, present to us a striking example, and a demonstrative evidence of the dreadful effects to which a general violation of the divine law necessarily leads; and of the extensive confusion and misery which are inevitably produced, when the law of love is set aside, and when malevolence exerts, without control, its diabolical energies. All order in society is subverted, every species of rational happiness is destroyed, and the existence of intelligent beings, in such a state, becomes a curse to themselves, and to all around them. Had not this been the case in the primeval world, we cannot suppose that the Deity would have exerted his Omnipotence in shattering the crust of the terraqueous globe, and burying its inhabitants under the waters of the deluge.

After the deluge had subsided, and the race of Noah had begun to multiply on the earth, it was not long before the depravity of man began to show itself by its malignant effects; though human wickedness has never arrived to such a pitch as in the times before the flood; for this reason, among others, that the life of man has been reduced to a narrow span, which prevents him from carrying his malevolent schemes to such an extent as did the inhabitants of the world before the flood, whose lives were prolonged to the period of nearly a thousand years. The lust of ambition soon began to exert its baleful influence over the

mind; and an inordinate desire after wealth, distinctions, and aggrandizement, paved the way for the establishment of despotism, and for encroachments on the rights and the enjoyments of mankind. Among the heroes and despots of antiquity, *Nimrod*, the founder of the Babylonish empire, holds a distinguished place. He was the grandson of *Ham*, the son of Noah, and is the first one mentioned in Scripture who appears to have made invasions on the territories of his neighbors. Having distinguished himself, by driving from his country the beasts of prey, and by engaging in other valorous exploits, he appears to have aspired after regal dignity and power, and to have assumed the reins of absolute government. He was the first that subverted the patriarchal government; and is supposed to have introduced, among his subjects, the *Zabian* idolatry, or the worship of the heavenly host. "The beginning of his kingdom," we are told, "was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar." In the footsteps of this proud and ambitious despot, has followed a train of Alexanders, Cæsars, Hannibals, Jenghiz-Khans, Attilas, Alarics, Tamerlanes, Marlboroughs, Fredericks, and Bonapartes, who have driven the plowshare of devastation through the world, erected thrones over the graves of slaughtered nations, decorated their palaces with trophies dyed in blood, and made the earth to resound with the groans and shrieks of dying victims, and the voice of mourning, lamentation, and woe.

To delineate all the scenes of desolation and horror which have been produced by such desperadoes, and the atrocious crimes and immoralities which have followed in their train, would be to transcribe the whole records of ancient and modern history, which contain little else than a register of human folly, avarice, ambition, and cruelty; and of the daring villainies with which they have been accompanied. Even then, we should acquire but a very limited conception of the extent of moral evil, and of the immense variety of shapes which it has assumed; for the one-tenth of the crimes of mankind has never been recorded; and it is to the public transactions of only a small portion of the world that the page of the historian directs our attention. I shall, therefore, content myself with stating a few insulated facts, as specimens of the train of actions which have generally prevailed in the world.

#### WARLIKE DISPOSITIONS OF MANKIND.

*War*, as already noticed, has been the delight and the employment of man in every age; and, under this term may be included everything that is base and execrable in moral conduct, everything that is subversive of the principle of benevolence, everything that is destructive of human enjoyment, everything that rouses the passions into diabolical fury, everything that adds to the sum of human wretchedness, everything that is oppressive, cruel, and unjust, and everything that is dreadful and appalling to mankind.—As an exemplification of the destructive effects of war, I shall, in the first place, state a few facts in relation to the Carthaginians.

Carthago was originally a small colony of Phenicians, who, about 800 years before the Christian era, settled on the northern coast of Africa, on a small peninsula, adjacent to the bay of Tunis. Having increased in wealth and power, by means of their extensive commerce, like most other nations, they attempted to make inroads on the territories of neighboring tribes, and to plunder them of their treasures. By degrees they extended their

power over all the islands in the Mediterranean. Sicily only excepted. For the entire conquest of this island, about 480 years before Christ, they made vast preparations, which lasted for three years. Their army consisted of 300,000 men; their fleet was composed of upward of 2000 men of war, and 3000 transports. With such an immense armament, they made no doubt of conquering the whole island in a single campaign. But they found themselves miserably deceived. Hamilcar, the most experienced captain of the age, sailed from Carthage with this formidable army, and invested the city of Hymera. The besieged were much straitened and dismayed by the operations of this powerful armament; but Gelon, the tyrant of Syracuse, flew immediately to their relief, with 50,000 foot and 5000 horse. A dreadful slaughter ensued: an hundred and fifty thousand of the Carthaginians were killed in the battle and pursuit, and all the rest taken prisoners; so that not a single person escaped of this mighty army. Of the 2000 ships of war, and the 3000 transports of which the fleet consisted, *eight* ships only, which then happened to be out at sea, made their escape: these immediately set sail for Carthage, but were all cast away, and every soul perished, except a few who were saved in a small boat, and at last reached Carthage with the dismal tidings of the total loss of the fleet and army.—Here we have presented to our view, in one short struggle, the entire destruction of more than *two hundred thousand* human beings, if we take into account the number which must necessarily have fallen in the Sicilian army. And, if we take into consideration the many thousands of mangled wretches, whose existence, from that moment, would be rendered miserable; the destruction of property in the besieged city; the victims crushed to death amidst the ruins of falling houses; the cries, and shrieks, and lamentations of women and children; the diseases and the misery induced by terror and alarm, and the loss of friends; the terrific and appalling spectacle of 5000 ships all on a blaze, of ten thousands of burning and drowning wretches, supplicating in vain for mercy, and the oaths, execrations, and furious yells which would be mingled with this work of destruction, we shall find it difficult to form an adequate conception of the miseries and horrors of such a scene. And what was the cause of this dreadful slaughter and devastation? That proud and opulent city, whose inhabitants were rioting in every species of luxury, might gratify its ambition, by tyrannizing over neighboring tribes, and by plundering them of that wealth of which it did not stand in need. And this is but *one* instance out of ten hundred thousand of the miseries of war,—one *faint shade* in the picture of human woe!

One would have thought, that, after such a signal loss and discomfiture, the Carthaginians would have contented themselves with their own territory, and refrained from aggressive war. This, however, was not the case. Where benevolence is banished from the mind, and *revenge* occupies its place in the affections, it will hurry unprincipled men to the most wild and atrocious actions, although they should terminate in destruction to themselves and to all around them. It was not long after this period, when preparations were again made for the invasion of Sicily. Hannibal, the grandson of Hamilcar, landed on the coast of Sicily, and laid siege to Selinus. The besieged made a vigorous defense; but at last the city was taken by storm, and the inhabitants were treated with the utmost cruelty. All were massacred by the savage conquerors, except the



women, who fled to the temples;—and these escaped, not through the merciful dispositions of the Carthaginians, but because they were afraid, that, if driven to despair, they would set fire to the temples, and by that means consume the treasure they expected to find in those places. Sixteen thousand were massacred; the women and children, about 5000 in number, were carried away captive; the temples were plundered of all their treasures, and the city razed to the ground. Hymera was next besieged by Hannibal, and razed to its foundations. He forced three thousand prisoners to undergo all kinds of ignominy and punishments, and at last murdered them, on the very spot where his grandfather had been killed by Gelon's cavalry, to appease and satisfy his *manes*, by the blood of these unhappy victims. Such is the *humanity* and the *justice* of those men, whom we are accustomed to distinguish by the names of *Patriots* and *Heroes!*—Elated with these partial victories, the Carthaginians meditated the reduction of the whole of Sicily. They marched against the city of Agrigentum, and battered its walls with dreadful fury. The besieged defended themselves with incredible resolution. In a sally, they burned all the battering machines raised against their city, and repulsed the enemy with immense slaughter. Again the Carthaginians rallied their forces, beat down the walls of the city, plundered it of an immense booty, and with their usual cruelty, put all its inhabitants to the sword, not excepting even those who had fled to the temples. The Carthaginians were soon after forced to retire from Sicily. Again they renewed their expeditions; again they were repulsed; and again they plunged into the horrors of war; while thousands and ten thousands were slaughtered at every onset; men, women, and children massacred in cold blood; and the pestilence produced by the unburied carcases of the slain, proved more fatal to myriads, than even the sword of the warrior.

In this manner did these infatuated mortals carry on a series of sanguinary contests for several centuries, with the Sicilians, Greeks, and other nations; until, at length, they dared to encounter the power, and the formidable forces of the Romans, and commenced those dreadful and long-continued conflicts, distinguished in History by the name of *The Punic Wars*. The first Punic war lasted twenty-four years; the second, seventeen years; and the third, four years and some months. In this last contest, the plowshare of destruction was literally driven through their devoted city, by the Romans. It was delivered up to be plundered by their soldiers; its gold, silver, statues, and other treasures amounting to 4,470,000 pounds weight of silver, were carried off to Rome; its towers, ramparts, walls, and all the works which the Carthaginians had raised in the course of many ages, were leveled to the ground. Fire was set to the edifices of this proud metropolis, which consumed them all, not a single house escaping the fury of the flames. And though the fire began in all quarters at the same time, and burned with incredible violence, it continued for *seventeen* days before all the buildings were consumed.—Thus perished Carthage—a city which contained 700,000 inhabitants, and which had waged so many ferocious wars with neighboring nations—a terrible example of the destructive effects produced by malevolent passions, and of the retributive justice of the Governor of the world. The destruction of human life in the numerous wars in which it was engaged, is beyond all specific calculation. During the space

of sixteen years, Hannibal, the Carthaginian general, plundered no less than four hundred towns, and destroyed 300,000 of his enemies; and we may safely reckon, that nearly an equal number of his own men must have been cut off by the opposing armies; so that several millions of human victims must have been sacrificed in these bloody and cruel wars.

The following is a summary statement of the number of human beings that were slain in several of the battles recorded in history.—In the year 101 before Christ, in an engagement between Marius, the Roman Consul, and the Ambrones and the Teutones, in Transalpine Gaul, there were slain of these barbarians, beside what fell in the Roman army, 200,000, some historians say, 290,000. And it is related, that the inhabitants of the neighboring country made fences for vineyards of their bones. In the following year, the Romans, under the command of the same general, slaughtered 140,000 of the Cimbri, and took 60,000 prisoners. In the year 105, B. C., the Romans, in a single engagement with the Cimbri and the Teutones, lost upward of 80,000 men. In the battle of Cannæ, the Romans were surrounded by the forces of Hannibal, and cut to pieces. After an engagement of only *three hours*, the carnage became so dreadful, that even the Carthaginian general cried out, to spare the conquered. Above 40,000 Romans lay dead on the field, and six thousand of the Carthaginian army. What a dreadful display of the rage and fury of diabolical passions must have been exhibited on this occasion! and what a horrible scene must have been presented on the field of battle, when we consider, that, in the mode of ancient warfare, the slain were literally mangled and cut to pieces!—In the battle of Issus, between Alexander and Darius, were slain 110,000; in the battle of Arbela, two years afterward, between the same two despots, 300,000; in the battle between Pyrrhus and the Romans, 25,000; in the battle between Scipio and Asdrubal, 40,000; in the battle between Suetonius and Boadicea, 80,000. In the siege of Jerusalem by Vespasian, according to the account of Josephus, there were destroyed, in the most terrible manner, 1,100,000; and there were slaughtered in Jerusalem, in 170, B. C., by Antiochus, 40,000. At Cyrene, there were slain of Romans and Greeks, by the Jews, 220,000; in Egypt and Cyprus, in the reign of Trajan, 240,000; and in the reign of Adrian, 550,000 Jews. After Julius Cæsar had carried his arms into the territories of Usipetes in Germany, he defeated them with such slaughter, that 400,000 are said to have perished in one battle. At the defeat of Attila, King of the Huns, at Chalons, there perished about 500,000. In the year 631, there were slain by the Saracens in Syria, 60,000; in the invasion of Milan by the Goths, no less than 300,000; and in A. D. 734, by the Saracens in Spain, 370,000. In the battle of Fontenay, were slaughtered 100,000; in the battle of Yermouk, 150,000; and in the battle between Charles Martel and the Mahometans, 450,000. In the battle of Muret, in A. D. 1213, between the Catholics and the Albigenses, were slain 32,000; in the battle of Cressy, in 1346, 50,000; in the battle of Halidon-hill, in 1333, 20,000; in the battle of Agincourt, in 1415, 20,000; in the battle of Towton, in 1461, 37,000; in the battle of Lepanto, in 1571, 25,000; at the siege of Vienna, in 1683, 70,000; and in a battle in Persia, in 1734, 60,000.\*

\* The above statements are collected from facts stated in Rollin's Ancient History, Millot's Elements, Mavor's Uni-

The most numerous army of which we have any account in the annals of history, was that of Xerxes. According to the statement of Rollin, which is founded on the statements of Herodotus, Isocrates, and Plutarch, this army consisted of 1,700,000 foot, 80,000 horse, and 20,000 men for conducting the carriages and camels. On passing the Hellespont, an addition was made to it from other nations, of 300,000, which made his land forces amount to 2,100,000. His fleet consisted of 1207 vessels, each carrying 230 men; in all 277,610 men, which was augmented by the European nations, with 1200 vessels carrying 240,000 men. Beside this fleet, the small galleys, transport ships, &c., amounted to 3000, containing about 240,000 men. Including servants, eunuchs, women, sutlers, and others, who usually follow an army, it is reckoned, that the whole number of souls that followed Xerxes into Greece, amounted to 5,283,220; which is more than the whole of the male population of Great Britain and Ireland, above twenty years of age, and nearly triple the whole population of Scotland. After remaining some time in Greece, nearly the whole of this immense army, along with the fleet, was routed and destroyed. Mardonius, one of his ablest commanders, with an army of 300,000, was finally defeated and slain at the battle of Plataea, and only three thousand of this vast army, with difficulty escaped destruction.

The destruction of human life in the wars which accompanied and followed the incursions of the barbarians, who overthrew the Roman empire, is beyond all calculation or conception. It forms an era in history most degrading to the human species. In the war which was waged in Africa, in the days of Justinian, Procopius remarks, "It is no exaggeration to say, that five millions perished by the sword, and famine, and pestilence." The same author states that, during the twenty years' war which Justinian carried on with the Gothic conquerors of Italy, the loss of the Goths amounted to above 15 millions; nor will this appear incredible, when we find, that in one campaign, 50,000 laborers died of hunger. About the beginning of the 13th century arose that cruel and bloody tyrant Jenghiz-Khan. With immense armies, some of them amounting to more than a million in number, he overran and subdued the kingdom of Hya in China, Tangut, Kitay, Turkistan, Karazum, Great Bucharia, Persia, and part of India, committing the most dreadful cruelties and devastations. It is computed, that, during the last 22 years of his reign, no fewer than 14,470,000 persons were butchered by this scourge of the human race. He appeared like an infernal fiend, breathing destruction to the nations of the East, and the principle which he adopted, after conquest, was *utter extermination*.

Nearly about the same period when this monster was ravaging and slaughtering the eastern world, those mad expeditions, distinguished by the name of the *Crusades*, were going forward in the west. Six millions of infatuated wretches, raging with hatred, and thirsting for blood, assumed the image of the cross, and marched in wild disorder to the confines of the Holy land, in order to recover the city of Jerusalem from the hands of the infidels. In these *holy wars*, as they were impiously termed, more than 850,000 Europeans were sacrificed before they obtained posses-

sion of Nice, Antioch, and Edessa. At the siege of Acre, 300,000 were slain; and at the taking of Jerusalem, in 1099, about seventy thousand. For 196 years, these wild expeditions continued in vogue, and were urged forward by proclamations issued from the throne, and by fanatical sermons thundered from the pulpit, until several millions of deluded mortals perished from the earth; for by far the greater part of those who engaged in the crusades, were either slain or taken prisoners. About this period, and several centuries before it, the whole earth exhibited little else than one great field of battle, in which nations were dashing against each other, conquerors ravaging kingdoms, tyrants exercising the most horrid cruelties; superstition and revenge immolating their millions of victims; and tumults, insurrections, slaughter, and universal alarm, banishing peace and tranquillity from the world, and subverting the moral order of society. "In Europe, Germany and Italy were distracted by incessant contests between the pope and the emperors; the interior of every European kingdom was torn in pieces by the contending ambition of the powerful barons; in the Mahomedan empire, the caliphs, sultans, emirs, &c. waged continual war; new sovereignties were daily arising, and daily destroyed; and amidst this universal slaughter and devastation, the whole earth seemed in danger of being laid waste, and the human race to suffer a total annihilation."\*

Such is the bird's eye view of the destruction of the human species, which war has produced in different periods. The instances I have brought forward present only a few detached circumstances in the annals of warfare, and relate only to a few limited periods in the history of man; and yet in the four instances above stated, we are presented with a scene of horror, which includes the destruction of nearly 50 millions of human beings. What a vast and horrid picture, then, would be presented to the eye, could we take in at one view *all the scenes* of slaughter, which have been realized in every period, in every nation, and among every tribe! If we take into consideration not only the number of those who have fallen in the field of battle, but of those who have perished through the natural consequences of war, by the famine and the pestilence, which war has produced; by disease, fatigue, terror, and melancholy; and by the oppression, injustice, and cruelty of savage conquerors,—it will not, perhaps, be overrating the destruction of human life, if we affirm, that *one-tenth* of the human race has been destroyed by the ravages of war. And if this estimate be admitted, it will follow, that more than *fourteen thousand millions* of human beings have been slaughtered in war, since the beginning of the world—which is about *eighteen times* the number of inhabitants which, at the present, exist on the globe; or, in other words, it is equivalent to the destruction of the inhabitants of eighteen worlds of the same population as ours † That this conclusion is rather within than beyond the bounds of truth, will appear, from what has been stated above respecting the destruction of the Goths, in the time of Justinian. In the course of 20 years, 15 millions of persons perished in the wars. Now, if the population of the countries of Europe, in which these wars took place, did not exceed 60 millions, the proportion of the slaughtered to the

versal History, the historical Articles in the Encyclopedia Britannica, from a list of battles contained in the "Pictures of War," &c.

\* Mavor's Universal History, Robertson's Charles V, &c."

† This calculation proceeds on the ground, that 145 thousand millions of men have existed since the Mosaic creation. See Christian Philosopher, Art. *Geography*.

whole population was as *one to four*, and, if 20 years be reckoned as only half the period of a generation, the proportion was as *one to two*; in other words, at the rate of one half of a whole generation in the course of 40 years. What a horrible and tremendous consideration!—to reflect, that 14,000,000,000 of beings, endowed with intellectual faculties, and furnished with bodies curiously organized by divine wisdom—that the inhabitants of eighteen worlds should have been massacred, mangled, and cut to pieces, by those who were partakers of the same common nature, as if they had been created merely for the work of destruction! Language is destitute of words sufficiently strong to express the emotions of the mind, when it seriously contemplates the horrible scene. And how melancholy is it to reflect, that in the present age, which boasts of its improvements in science, in civilization, and in religion, neither reason, nor benevolence, nor humanity, nor Christianity, has yet availed to arrest the progress of destroying armies, and to set a mark of ignominy on “the people who delight in war!”

## ATROCITIES CONNECTED WITH WAR.

However numerous may have been the victims that have been sacrificed in war, it is not so much the mere extinction of human life that renders the scene of warfare so horrible, as the cruelties with which it has always been accompanied, and the infernal passions which it has engendered and carried into operation. It extirpates every principle of compassion, humanity, and justice; it blunts the feelings, and hardens the heart; it invents instruments of torture, and perpetrates, without a blush, cruelties revolting to every principle of virtue and benevolence.

When Jerusalem was taken by Antiochus Epiphanes, in the year 163, B. C., he gave orders to one division of his army to cut in pieces all who were found in the temple and synagogues; while another party, going through the streets of the city, massacred all that came in their way. He next ordered the city to be plundered and set on fire; pulled down all their stately buildings, caused the walls to be demolished, and carried away captive ten thousand of those who had escaped the slaughter. He set up the statue of Jupiter Olympus on the altar of burnt-offerings, and all who refused to come and worship this idol were either massacred, or put to some cruel tortures, until they either complied or expired under the hands of the executioners. In the war which the Carthaginians waged with the Mercenaries, Hamilcar, the Carthaginian general, threw all the prisoners that fell into his hands to be devoured by wild beasts. Asdrubal, another Carthaginian general, when engaged in war against the Romans, in revenge for a defeat he had sustained, brought all the Roman prisoners he had taken during two years, upon the walls, in the sight of the whole Roman army. There he put them to the most exquisite tortures, putting out their eyes, cutting off their noses, ears, and fingers, legs and arms, tearing their skin to pieces with iron rakes or harrows; and then threw them headlong from the top of the battlements.\* He was of a temper remarkably inhuman, and it is said that he even took pleasure in seeing some of these unhappy men flayed alive. In the year 1201, when Jenghiz-Khan had reduced the rebels who had seized upon his paternal possessions, as a specimen of his lenity, he caused seventy of their

chiefs to be thrown into as many cauldrons of boiling water. The plan on which this tyrant conducted his expeditions, as already stated, was that of total extermination. For some time he utterly extirpated the inhabitants of those places which he conquered, designing to people them anew with his Moguls; and, in consequence of this resolution, he would employ his army in beheading 100,000 prisoners at once.—Tamerlane, one of his successors, who followed in his footsteps, is said to have been more humane than this cruel despot. Historians inform us that “his sportive cruelty seldom went farther than the pounding of three or four thousand people in large mortars, or building them among bricks and mortar into a wall.” If such be the “tender mercies of the wicked,” how dreadful beyond description must their cruelties be!

We are accustomed to hear Alexander the Great eulogized as a virtuous and magnanimous hero; and even the celebrated Montesquieu, in his “Spirit of Laws,” has written a panegyric on his character. Yet we find him guilty of the most abominable vices, and perpetrating the most atrocious crimes. At the instigation of the strumpet Thais, during a drunken banquet, he set on fire the beautiful city of Persepolis, and consumed it to ashes;—Clitus, one of his captains, and brother of Helenice, who had nursed Alexander, and saved his life at the battle of the Granicus, at the imminent danger of his own. Yet this man, to whom he was so highly indebted, he thrust through with a javelin, at an entertainment to which he had invited him; on account of his uttering some strong expressions, which were intended to moderate Alexander’s vanity. His treatment of the Branchidae furnishes an example of the most brutal and frantic cruelty which history records. These people received Alexander, while pursuing his conquests, with the highest demonstrations of joy, and surrendered to him both themselves and their city. The next day, he commanded his phalanx to surround the city, and, a signal being given, they were ordered to plunder it, and to put every one of its inhabitants to the sword; which inhuman order was executed with the same barbarity with which it had been given. All the citizens, at the very time they were going to pay homage to Alexander, were murdered in the streets and in their houses; no manner of regard being had to their cries and tears, nor the least distinction made of age or sex. They even pulled up the very foundations of the walls, in order that not the least traces of that city might remain. And why were these ill-fated citizens punished in so summary and inhuman a manner? Merely because their forefathers, upward of one hundred and fifty years before, had delivered up to Xerxes the treasure of the temple of Didymaon, with which they had been intrusted!—When he entered the city of Tyre, after a siege of seven months, he gave orders to kill all the inhabitants, except those who had fled to the temples, and set fire to every part of the city. Eight thousand men were barbarously slaughtered; and two thousand more remaining, after the soldiers had been glutted with slaughter, he fixed two thousand crosses along the seashore,† and caused them all to be crucified.

War has given rise to the most shocking and unnatural crimes, the idea of which might never otherwise have entered into the human mind. Lathyrus, after an engagement with Alexander.

\* Rollin’s Ancient History, Vol. I.

\* Rollin’s Ancient Hist.

† *Ibid.*

king of the Jews, on the banks of the river Jordan—the same evening he gained the battle, in going to take up his quarters in the neighboring villages, found them full of women and children, and caused them all to be put to the sword, and their bodies to be cut to pieces, and put into cauldrons in order to their being dressed, as if he intended to make his army sup upon them. His design was to have it believed that his troops ate human flesh, to spread the greater terror throughout the surrounding country.\*

Even under the pretext of religion, and of the Christian religion too, the most shocking barbarities have been committed. Under the pretense of vindicating the cause of Him who, in the midst of cruel sufferings from men, prayed, "Father, forgive them, for they know not what they do," the crusaders hurried forward toward Jerusalem, wading through seas of blood. When their banners were hoisted on a principal eminence of Antioch, they commenced their butchery of the sleeping inhabitants. The dignity of age, the helplessness of youth, and the beauty of the weaker sex, were disregarded by these sanctimonious savages. Houses were no sanctuaries; and the sight of a mosque added new virulence to cruelty. The number of Turks massacred, on this night of frantic fury, was at least ten thousand. After every species of habitation, from the marble palace to the meanest hovel, had been converted into a scene of slaughter; when the narrow streets and the spacious squares were all alike disfigured with human gore, and crowded with mangled carcasses, then the assassins turned robbers, and became as mercenary as they had been merciless. When Jerusalem was taken by these furious fanatics, they suffered none to escape the slaughter: "Yet, after they had glutted themselves with blood and carnage, they immediately became devout pilgrims, and in religious transports, ran barefooted to visit the holy sepulcher."† In what light must that religion appear to Eastern Infidels which is supposed to lead to the perpetration of such enormities? And how woefully are the mild precepts and doctrines of Christianity misrepresented, when desperadoes of this description dare assume the Christian name!

Even the finer feelings of the female sex have been blunted, and, in many instances, quite extirpated by the mad schemes of ambition, and the practices connected with war. Toward the beginning of the thirteenth century, a Queen of Hungary took the sign of the cross, and embarked in the mad expeditions of the crusaders, as did likewise fifty thousand children and a crowd of priests; because, according to the Scripture, "God has made children the instruments of his glory."‡ Cleopatra, daughter of Ptolemy Philometer, in order to gratify her restless ambition of reigning alone and uncontrolled in her dominions, killed her son Seleucus, with her own hand, by plunging a dagger into his breast. She had been the wife of three kings of Syria, and the mother of four, and had occasioned the death of two of her husbands. She prepared a poisoned draught to destroy Grypus, another of her sons; but her intention having been suspected, she was compelled to swallow the deadly potion she had prepared, which took immediate effect, and delivered the world from this female monster. The Carthaginians were in the practice of offering human

sacrifices to their god Saturn, when they were defeated in war, in order to propitiate the wrath of this deity. At first, children were inhumanly burned, either in a fiery furnace, like those in the valley of Hinnom, so frequently mentioned in Scripture, or in a flaming statue of Saturn.—The cries of these unhappy victims were drowned by the uninterrupted noise of drums and trumpets. Mothers made it a merit, and a part of their religion, to view the barbarous spectacle with dry eyes, and without so much as a groan; and if a tear or sigh stole from them, the sacrifice was considered as less acceptable to the deity. This savage disposition was carried to such excess, that even mothers would endeavor, with embraces and kisses, to hush the cries of their children, lest they should anger the god.\* When Carthage was taken by the Romans, the wife of Asdrubal, the Carthaginian general, who had submitted to the Romans, mounted to the upper part of one of the temples which had been set on fire, and, placing herself, with her two children, in sight of her husband, uttered the most bitter imprecations against him. "Base coward (said she), the mean things thou has done to save thy life shall not avail thee; thou shalt die this instant, at least in thy two children." Having thus spoken, she stabbed both the infants with a dagger, and while they were yet struggling for life, threw them both from the top of the temple, and then leaped down after them into the flames!†

Such are only a few insulated pictures of the atrocities of war, and of the unnatural and infernal passions which uniformly follow in its train, which may be considered as specimens of many thousands of similar instances, which the records of history furnish of the malignity and depravity of mankind. I have selected my examples chiefly from the history of ancient warfare: but were we to search the annals of modern warfare, and confine our attention solely to the battles of Alexandria, of the Pyramids, of Borodino, of Smolensko, of Austerlitz, of Leipsic, of Jena, of Eylau, of Waterloo, and other warlike events which have happened within the last thirty years, we should meet with atrocities and scenes of slaughter, no less horrible than those which I have now related. I shall content myself with stating only two or three instances.

After the taking of Alexandria by Bonaparte, "We were under the necessity," says the relater, "of putting the whole of them to death at the breach. But the slaughter did not cease with the resistance. The Turks and inhabitants fled to their mosques, seeking protection from God and their prophet; and then, *men and women, old and young, and infants at the breast, were slaughtered.* This butchery continued for *four hours*; after which the remaining part of the inhabitants were much astonished at not having their throats cut." Be it remembered that all this bloodshed was premeditated. "We might have spared the men whom we lost," says General Boyer, "by only summoning the town; but it was necessary to begin by confounding our enemy."‡ After the battle of the Pyramids, it is remarked by an eye-witness, that "the whole way through the desert, was tracked with the bones and bodies of men and animals who had perished in these dreadful wastes. In order to warm themselves at night, they gathered together the dry bones and bodies of the dead, which the vultures had spared, and *it was by a fire*

\* Rollin's Ancient History, Vol. I.

† Millot's Elements of Gen. Hist.

‡ Ibid.

\* Rollin's Ancient History.

† Ency. Brit., Art. *Carthage*.

‡ Miot's Memoirs.

composed of this fuel that Bonaparte lay down to sleep in the desert.\* A more revolting and infernal scene it is scarcely possible for the imagination to depict.

Miot gives the following description in relation to a scene at Jaffa:—"The soldier abandons himself to all the fury which an assault authorizes. He strikes, he slays, nothing can impede him. All the horrors which accompany the capture of a town by storm, are repeated in every street, in every house. You hear the cries of violated females calling in vain for help to those relatives whom they are butchering. No asylum is respected. The blood streams on every side; at every step you meet with human beings groaning and expiring," &c.—Sir Robert Wilson, when describing the campaigns in Poland, relates, that "the ground between the woods and the Russian batteries, about a quarter of a mile, was a sheet of naked human bodies, which friends and foes had during the night mutually stripped, not leaving the worst rag upon them, although numbers of these bodies still retained consciousness of their situation. It was a sight which the eye loathed, but from which it could not remove." In Labaume's "Narrative of the Campaign in Russia," we are presented with the most horrible details of palaces, churches, and streets, enveloped in flames,—houses tumbling into ruins,—hundreds of blackened carcasses of the wretched inhabitants, whom the fire had consumed, blended with the fragments; hospitals containing 20,000 wounded Russians on fire, and consuming the miserable victims,—numbers of half-burned wretches crawling among the smoking ruins,—females violated and massacred, parents and children half naked, shivering with cold, flying in consternation with the wrecks of their half-consumed furniture,—horses falling in thousands, and writhing in the agonies of death,—the fragments of carriages, muskets, helmets, breast-plates, portmanteaus, and garments strewed in every direction,—roads covered for miles with thousands of the dying and the dead heaped one upon another, and swimming in blood,—and these dreadful scenes rendered still more horrid by the shrieks of young females, of mothers and children, and the piercing cries of the wounded and the dying, invoking death to put an end to their agonies.

But I will not dwell longer on such revolting details. It is probable, that the feelings of some of my readers have been harrowed up by the descriptions already given, and that they have turned away their eyes in disgust from such spectacles of depravity and horror. Every mind susceptible of virtuous emotions, and of the common feelings of humanity, must, indeed, feel pained and even agonized, when it reflects on the depravity of mankind, and on the atrocious crimes they are capable of committing, and have actually perpetrated. A serious retrospect of the moral state of the world in past ages, is calculated to excite emotions, similar to those which overpowered the mourning prophet, when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughters of my people!" But, however painful the sight, we ought not to turn away our eyes, with fastidious affectation, from the spectacles of misery and devastation which the authentic records of history present before us. They form traits in the character of man, which ought to be contemplated,—they are facts in the history of mankind, and not the mere pictures of fancy which are exhibited in poetry, in novels, and romances,—facts

which forcibly exemplify the operations of the malevolent principle, and from which we ought to deduce important instructions, in reference to the evil of sin, and the malignancy of pride, covetousness, ambition, and revenge. We think nothing, in the common intercourse of life, of indulging a selfish disposition, of feeling proud and indignant at a real or supposed affront, of looking with a covetous eye at the possessions of our neighbors, of viewing the success and prosperity of our rivals with discontentment and jealousy, or of feeling a secret satisfaction at the distress or humiliation of our enemies; and we seldom reflect on the malignant effects which such passions and dispositions would produce, were they suffered to rage without control. But, in the scenes and contentions of warfare which have been realized on the great theater of the world, we contemplate the nature and effects of such malignant dispositions in their true light; we perceive the ultimate tendency of every malevolent affection, when no physical obstruction impedes its progress; we discern that it is only the same dispositions which we daily indulge, operating on a more extensive scale; and we learn the necessity of mortifying such dispositions, and counteracting their influence, if we expect to enjoy substantial felicity either here or hereafter; and if we wish to see the world restored to order, to happiness and repose.

I shall only observe farther on this part of my subject, that, beside the atrocities already noticed, war has been the nurse of every vicious disposition, and of every immoral practice. The Carthaginians, who were almost incessantly engaged in war, were knavish, vicious, cruel, and superstitious; distinguished for craft and cunning, lying and hypocrisy, and for the basest frauds and the most perfidious actions. The Goths and Vandals are uniformly characterized, as not only barbarous and cruel, but avaricious, perfidious, and disregarding of the most solemn promises. It was ever a sufficient reason for them to make an attack, that they thought their enemies could not resist them. Their only reason for making peace, or for keeping it, was because their enemies were too strong; and their only reason for committing the most horrible massacres, rapes, and all manner of crimes, was because they had gained a victory. The Greeks and Romans, it is well known, notwithstanding their superior civilization, were distinguished for the most degrading and immoral practices. They gloried in being proud, haughty, and revengeful; and even their amusements were characterized by a spirit of ferocity, and by the barbarisms of war.—It is almost needless to say that war blunts the finer feelings of humanity and engenders a spirit of selfishness, and of indifference even toward friends and companions. Of this many shocking instances could be given.

Miot, in his Memoirs of the War in Egypt, relates the case of a soldier who was seized with the plague, and with the delirium which sometimes accompanies the disease. He took up his knapsack, upon which his head was resting, and placing it upon his shoulders, made an effort to rise, and to follow the army. The venom of the dreadful malady deprived him of strength, and after three steps, he fell again upon the sand, headlong. The fall increased his terror of being left by the regiment, and he rose a second time, but with no better fortune. In his third effort, he sunk, and falling near the sea, remained upon that spot which fate had destined for his grave. The sight of this soldier was frightful: the disorder which reigned in his senseless speech—his figure, which represented whatever is mournful—his eyes staring

\* Miot's Memoirs.

and fixed—his clothes in rags—presented whatever is most hideous in death. The reader may perhaps believe that his comrades would be concerned for him; that they would stop to help him; that they would hasten to support him, and direct his tottering steps. Far from it: the poor wretch was only an object of horror and *derision*. They ran from him, and they burst into *loud laughter* at his motions, which resembled those of a drunken man; “He has got his account,” cried one; “He will not march far,” said another; and, when the wretch fell for the last time, some of them added, “See, he has taken up his quarters!” This terrible truth, says the narrator, which I cannot help repeating, must be acknowledged—*Indifference and selfishness are the predominant feelings of an army.*

Rocca, in his “Memoirs of the War in Spain,” remarks, “The habit of danger made us look upon death as one of the most ordinary circumstances of life; when our comrades had once ceased to live, the indifference which was shown them amounted almost to irony. When the soldiers, as they passed by, recognized one of their companions stretched among the dead, they just said, ‘He is in want of nothing, he will not have his horse to abuse again, he has got drunk for the last time,’ or something similar, which only worked, in the speaker, a stoical contempt of existence. Such were the funeral orations pronounced in honor of those who fell in our battles.”—Simpson, in his “Visit to Flauders,” in 1815, remarks, “Nothing is more frightful than the want of feeling which characterizes the French soldiery. Their prisoners who were lying wounded in the hospitals of Antwerp, were often seen *mimicking the contortions of countenance which were produced by the agonies of death, in one of their own comrades in the next bed.* There is no curse to be compared with the power of fiends like these.”

Thus, it appears, that wars have prevailed in every period, during the ages that are passed, and have almost extirpated the principle of *benevolence* from the world; and, therefore, it is obvious, that, before the prevailing propensity to warfare be counteracted and destroyed, the happiness which flows from the operation of the benevolent affections cannot be enjoyed by mankind at large. To counteract this irrational and most deplorable propensity, by every energetic means which reason, humanity, and Christianity can suggest, must be the duty of every one who is desirous to promote the present and everlasting happiness of his species.\*

## SECTION II.

### STATE OF MORALS IN MODERN TIMES.

#### *Moral state of Savage Nations.*

I SHALL now take a very brief survey of the state of morals in modern times, and of the prevailing dispositions which are displayed by the existing inhabitants of our globe. Were I to enter into those minute and circumstantial details which the illustration of this subject would require, several volumes would be filled with the

detail of facts, and with the sketches of moral scenery which might be brought forward. And such a work, if judiciously executed, might be rendered highly interesting, and might produce a variety of benignant effects both on Christian and on general society. But the narrow limits within which the present work must be comprised, compels me to confine my attention to a few prominent features in the characters of mankind, and to a few insulated facts by which they may be illustrated.—I shall consider, in the first place, some of the

#### *Prominent dispositions which appear among Savage and Half Civilized Nations.*

It is not to be disputed, that numerous individuals among the uncivilized tribes of mankind, have occasionally displayed the exercise of many of the social virtues,—that they have been brave and magnanimous, faithful to their promises, strong in their attachments, and generous and affectionate to their friends and relatives. But their virtues, for the most part, proceed from a principle of selfishness, and are confined to the clan or tribe to which they belong. Toward their enemies, and toward all who have injured them in the slightest degree, they almost uniformly display cruel, perfidious, and revengeful dispositions. The following facts and descriptions, selected from the authentic records of voyagers and travelers, will tend to corroborate these positions.

The most prominent feature which appears in the character of savage nations, is, their disposition for *war*, and to inflict *revenge* for real or supposed injuries. With respect to the NORTH AMERICAN Indians, it is the uniform description given of them by all travelers, that, if we except hunting, *war is the only employment of the men*, and every other concern is left to the women.—Their most common motive for entering into war, is, either to revenge themselves for the death of some lost friends, or to acquire prisoners, who may assist them in their hunting, and whom they adopt into their society. In these wars, they are cruel and savage, to an incredible degree. They enter unawares, the villages of their foes, and, while the flower of the nation are engaged in hunting, massacre all the children, women, and helpless old men, or make prisoners of as many as they can manage. But when the enemy is apprized of their design, and coming on in arms against them, they throw themselves flat on the ground, among the withered herbs and leaves, which their faces are painted to resemble. They then allow a part to pass unmolested; when, all at once, with a tremendous shout, rising up from their ambush, they pour a storm of musket-balls on their foes. If the force on each side continues nearly equal, the fierce spirits of these savages, inflamed by the loss of friends, can no longer be restrained. They abandon their distant war, they rush upon one another with clubs and hatchets in their hands, magnifying their own courage, and insulting their enemies. A cruel combat ensues; death appears in a thousand hideous forms, which would congeal the blood of civilized nations to behold, but which rouse the fury of these savages. They trample, they insult over the dead bodies, tearing the scalp from the head, wallowing in their blood like wild beasts, and sometimes devouring their flesh. The flame rages on until it meets with no resistance; then the prisoners are secured, whose fate is a thousand times more dreadful than theirs who have died in the field.—The conquerors set up a hideous howling, to

\* The Author intended, had his limits permitted, to state some additional considerations to show the folly and wickedness of war. In the meantime, he refers his readers to ‘Letters addressed to Caleb Strong, Esq.’ which contain a series of energetic and impressive reasonings on the subject.—‘Pictures of War,’ by Irenicus, and a duodecimo volume, lately published, entitled, ‘An Inquiry into the accordancy of War with the principles of Christianity,’ &c.

lament the friends they have lost. They approach to their own village; the women, with frightful shrieks, come out to mourn their dead brothers, or their husbands. An orator proclaims aloud a circumstantial account of every particular of the expedition; and as he mentions the names of those who have fallen, the shrieks of the women are redoubled. The last ceremony is the proclamation of victory: each individual then forgets his private misfortune, and joins in the triumph of his nation; all tears are wiped from their eyes, and, by an unaccountable transition, they pass in a moment from the bitterness of sorrow, to an extravagance of joy.\*

As they feel nothing but revenge for the enemies of their nation, their prisoners are treated with cruelty in the extreme. The cruelties inflicted on those prisoners who are doomed to death, are too shocking and horrible to be exhibited in detail: one plucks out the nails of the prisoner by the roots; another takes a finger into his mouth, and tears off the flesh with his teeth; a third thrusts the finger, mangled as it is, into the bowl of a pipe made red hot, which he smokes like tobacco: they then pound his toes and fingers to pieces between two stones; they apply red hot irons to every part of his mangled body; they pull off his flesh, thus mangled and roasted, and devour it with greediness;—and thus they continue for several hours, and sometimes for a whole day, until they penetrate to the vital parts, and completely exhaust the springs of life. Even the women, forgetting the human, as well as the female nature, and transformed into something worse than furies, frequently outdo the men in this scene of horror; while the principal persons of the country sit round the stake to which the prisoner is fixed, smoking, and looking on without the least emotion. What is most remarkable, the prisoner himself endeavors to brave his torments with a stoical apathy. “I do not fear death (he exclaims in the face of his tormentors), nor any kind of tortures; those that fear them are cowards, they are less than women. May my enemies be confounded with despair and rage! Oh, that I could devour them, and drink their blood to the last drop!”

Such is a faint picture of the ferocious disposition of the Indians of America, which, with a few slight modifications, will apply to almost the whole of the original natives of that vast continent. Instead of the exercise of benevolent affections, and of forgiving dispositions; instead of humane feelings, and compassion for the sufferings of fellow-mortals, we here behold them transported into an *extravagance of joy*, over the sufferings they had produced, the carnage they had created, the children whom they had deprived of their parents, and the widows whose husbands they had mangled and slain; because they had glutted their revenge, and obtained a victory.—Nothing can appear more directly opposed to the precepts of Christ, and to the benevolence of heaven.

If, from America, we cross the Atlantic, and land on the shores of AFRICA, we shall find the existing inhabitants of that continent displaying dispositions no less cruel and ferocious. Bosman relates the following instances of cruelties practiced by the Adomese Negroes, inhabiting the banks of the Praa or Chamah river.

“Anqua, the king, having in an engagement taken five of his principal Antese enemies prisoners, wounded them all over; after which,

with a more than brutal fury, he satiated, though not tired himself, by sucking their blood at the gaping wounds; but, bearing a more than ordinary grudge against one of them, he caused him to be laid bound at his feet, and his body to be pierced with hot irons, gathering the blood that issued from him in a vessel, one half of which he drank, and offered up the rest to his god. On another occasion, he put to death one of his wives and a slave, drinking their blood also, as was his usual practice with his enemies.”\*—Dispositions and practices no less abominable, are regularly exhibited in the kingdom of *Dahomey*, near the Gulf of Guinea. An immolation of human victims, for the purpose of watering the graves of the king's ancestors, and of supplying them with servants of various descriptions in the other world, takes place every year, at a grand festival which is held generally in April and May, about the period, possibly, when the Bible and Missionary Societies of this country are holding their anniversaries. The victims are generally prisoners of war, reserved for the purpose; but, should there be a lack of these, the number (between sixty and seventy) is made up from the most convenient of his own subjects. The immolation of victims is not confined to this particular period; for at any time, should it be necessary to send an account to his forefathers of any remarkable event, the king dispatches a courier to the shades, by delivering a message to whoever may happen to be near him, and then ordering his head to be chopped off immediately. It is considered an honor where his majesty personally condescends to become the executioner in these cases; an office in which the king prides himself in being expert. The governor was present on one occasion, when a poor fellow, whose fear of death outweighing the sense of the honor conferred upon him, on being desired to carry some message to his father, humbly declared on his knees, that he was unacquainted with the way. On which the tyrant vociferated, “I'll show you the way,” and, with one blow, made his head fly many yards from his body, highly indignant that there should have been the least expression of reluctance.† On the thatched roofs of the guard-houses which surround the palace of this tyrant, are ranged, on wooden stakes, numbers of human skulls; the top of the wall which encloses an area before it, is stuck full of human jaw-bones, and the path leading to the door is paved with skulls.

In the kingdom of ASHANTEE, similar practices uniformly prevail. “When the king of this country (says Dupuis) was about to open the campaign in Gaman, he collected together his priests, to invoke the royal *Fétiches*, and perform the necessary orgies to insure success. These ministers of superstition sacrificed thirty-two male, and eighteen female victims as an expiatory offering to the gods; but the answers from the priests being deemed by the council as still devoid of inspiration, the king was induced to *make a custom*, at the sepulchers of his ancestors, where many hundreds bled. This, it is affirmed, propitiated the wrath of the adverse god.” The same king, when he returned, having discovered a conspiracy, decreed, that seventeen of his wives, along with his own sister, should be strangled and beheaded. “His sister's paramour, and all those of his party, were doomed to the most cruel deaths, at the grave of the king's mother.—While these butcheries were transacting, the king

\* Dupuis's Journal in Ashantee.  
† M'Leod's voyage to Africa.

\* See Ency. Brit., Art. *America*.

prepared to enter the palace; and in the act of crossing the threshold of the outer gate, was met by several of his wives, whose anxiety to embrace their sovereign lord impelled them thus to overstep the boundary of female decorum in Ashantee; for it happened that the king was accompanied by a number of his captains, who, accordingly, were compelled to cover their faces with both their hands, and fly from the spot.—This is said to have angered the monarch, although his resentment proceeded no farther than words, and he returned the embraces of his wives. But another cause of anger soon after occurred, and he was inflamed to the highest pitch of indignation, and, in a paroxysm of anger, caused these unhappy beings to be cut in pieces before his face, giving orders, at the same time, to cast the fragments into the forest, to be devoured by birds and beasts of prey. Nor did the atonement rest here; for six more unhappy females were impeached of inconstancy, and they also expiated their faults with their lives. Like another Ulysses, his majesty then devoted himself to the purification of his palace, when, to sum up the full horrors of these bloody deeds, two thousand wretches, selected from the Gaman prisoners of war, were slaughtered over the royal death-stool, in honor of the shades of departed kings and heroes.\*

Such are a few specimens of the ferocious dispositions of the petty tyrants of Africa. But we are not to imagine, that such dispositions are confined to kings, and to the higher ranks of society. Wherever such malevolent passions are displayed among barbarous chieftains, they pervade, in a greater or less degree, the whole mass of the people, and almost every one, in proportion to the power with which he is invested, perpetrates similar barbarities. The following instance will corroborate this position, and, at the same time, show, for how many cruelties and acts of injustice the abettors of the infamous traffic in slaves, are accountable. It is extracted from Major Gray's "Travels in Africa, in 1824."

The Kaartan force which the Major accompanied, had made 107 prisoners, chiefly women and children, in a predatory excursion into Bondoo, for the purpose of supplying themselves with slaves. The following is an account of the manner in which they were dragged along. "The men were tied in pairs by the necks, their hands secured behind their backs; the women by the necks only; but their hands were not left free from any sense of feeling for them, but in order to enable them to balance the immense loads of corn or rice which they were obliged to carry on their heads, and their children on their backs."—"I had an opportunity," says Major Gray, "of witnessing, during this short march, the new-made slaves, and the sufferings to which they are subjected in their first state of bondage. They were hurried along (*tied*) at a pace little short of running, to enable them to keep up with the horsemen, who drove them on, as Smithfield drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One, in particular, would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African. She was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along. To crown the heart-rend-

ing picture, she was naked, save from her waist to about half way to the knees. All this did not prevent her inhuman captor from making her carry a heavy load of water, while, with a rope about her neck, he drove her before his horse; and whenever she showed the least inclination to stop, he beat her in the most unmerciful manner with a stick."

Were we to travel through the whole interior of Africa, and round its northern, eastern, and western coasts, we should find, among almost every tribe, numerous displays of the most inhuman and depraved dispositions. The *Algerines* are characterized as the most cruel and dangerous pirates—base, perfidious, and rapacious to the last degree. No oaths, nor ties, human or divine, will avail to bind them, when their interest interferes. Whatever respect they may pretend to pay to their prophet Mahomet, gold is the only true idol which they worship. The emperors of Morocco are well known as a set of rapacious and blood-thirsty tyrants, who have lived in a state of habitual warfare with Christian nations, and in the perpetration of deeds of injustice and cruelty. The *Gallas*, on the borders of Abyssinia, are a barbarous and warlike nation. They are hardy, and of a ferocious disposition; they are trained to the love of desperate achievements, taught to believe that conquest entitles them to the possession of whatever they desire, and to look upon death with the utmost contempt; and therefore, in their wars, they fight with the most desperate resolution, and neither give nor take any quarter. The inhabitants of *Adel*, too, are of a warlike disposition, and most frequently live in enmity and hostility with those around them. The *Feloops* are gloomy and unforgiving in their tempers, thirsting for vengeance even in the hour of dissolution, and leaving their children to avenge their quarrels. The inhabitants of the *Grain Coast*, especially the Mulattoes, are said to be a most abandoned set of people. The men are drunkards, lewd, thievish, and treacherous, and the women are the most abandoned prostitutes, sacrificing themselves at all times, and to all sorts of men, without the least degree of restraint.\*—The natives of *Ansico*, which borders on Angola, live by plundering all who happen to fall in their way, some of whom they kill, and others they keep as slaves.† "The *Boshemen* are land pirates, who live without laws and without discipline; who lurk in thickets, to watch the passage of travelers, and shoot them with poisoned arrows, in order to seize their cattle."‡ "The negroes of Congo (says M. de la Brosse in his *Travels* along the coast of Angola, in 1738), are extremely treacherous and vindictive. They daily demanded of us some brandy for the use of the king and the chief men of the town. One day this request was denied and we had soon reason to repent it; for all the English and French officers having gone to fish on a small lake near the sea-coast, they erected a tent for the purpose of dressing and eating the fishes they had caught. When amusing themselves after their repast, seven or eight negroes, who were the chiefs of Loango, arrived in sedans, and presented their hands according to the custom of the country. These negroes privately rubbed the hands of the officers with a subtle poison, which acts instantaneously; and, accordingly, five captains and three surgeons died on the spot."

\* Dupuis' Mission to Ashantee, in 1823.

\* Cooke's Universal Geography, Vol. I, p. 447.

† Ibid.

‡ Vailant's Travels



The *Moors* are characterized by Mr. Park as naving cruelty and low cunning pictured on their countenances. Their treachery and malevolence are manifested in their plundering excursions against the negro villages. Without the smallest provocation, and sometimes under the fairest professions of friendship, they will seize upon the Negroes' cattle, and even on the inhabitants themselves. The *Bedouins* are plunderers of the cultivated lands, and robbers on the high roads; they watch every opportunity of revenging their enemies, and their animosities are transmitted as an inheritance from father to children. Even the *Egyptians*, who are more civilized than the tribes to which I have now alluded, are characterized by excessive pride, vindictive tempers, inordinate passions, and various species of moral turpitude. There is a trait in the character of the women of this country, pointedly adverted to by Sonini, in his "Travels in Egypt," which is particularly odious and horrible. On discovering any partiality in their husbands for other females, they are transported into an unbounded and jealous fury. Such are their deceit and cruelty on these occasions, that they instil into the blood of their faithless husband, a slow and mortal poison. Their revenge is meditated in silence, and they indulge the diabolical satisfaction of taking off an unhappy being by a lingering death. It is said, with confidence, that their own persons supply the horrid means of perpetrating their malicious designs on their husbands, and that they mix with their aliment a certain portion of an ingredient of a poisonous nature, which infallibly induces a slow languor and consumption, and in time brings the wretched victims to the grave. The symptoms are dreadful. The body desiccates, the limbs become excessively weak, the gums rot, the teeth loosen, the hair falls off, and, at length, after having dragged a miserable and tortured existence, for a whole year or more, the unhappy beings die in the most extreme torment.

If we pass from Africa to the regions of Asia, we shall find similar depraved principles and practices pervading its several tribes, and the various ranks of its population. Here, tyranny, in all its degrading and cruel forms, reigns supreme and uncontrolled over a superstitious, a deluded, and an idolatrous race of mankind,—of which the following recent instances, in relation to a petty despot of Persia, may serve as a specimen. "The governor Zulfeear Khun is pronounced to be a cruel and unprincipled tyrant; unfortunately for the people, he has the ear of the sovereign, and they have no resource against his rapacity. He pays to the crown 7000 tomauns a year, but it is asserted that he collects from the district 100,000. His oppression was so grievous, that the inhabitants, wearied out, went in a body to the king to complain; but his majesty only referred them back to their tyrant, who, exasperated at their boldness, wreaked upon them a cruel vengeance. It is said, that he maimed and put to death upward of a thousand of both sexes, cutting off the hands, putting out the eyes, and otherwise mutilating the men, and cutting off the noses, ears, and breasts of the women. The people, desponding and brokenhearted after this, paid, in so far as they were able, the rapacious demands of their oppressor, and the natural consequence, ruin and desolation has ensued."\*

Sir John Chardin gives us the following account of the inhabitants of Mingrelia, particular-

ly of the women. "The people are generally handsome, the men strong and well-made, and the women very beautiful; but both sexes are very vicious and debauched. The women, though lively, civil, and affectionate, are very perfidious; for there is no wickedness which they will not perpetrate, in order to procure, to preserve, or to get rid of their gallants. The men likewise possess many bad qualities. All of them are trained to robbery, which they study both as a business, and as an amusement. With great satisfaction they relate the depredations they have committed; and, from this polluted source, they derive their greatest praise and honor. In Mingrelia, falsehood, assassination, and theft, are good actions; and whoredom, bigamy, and incest, are esteemed as virtuous habits. The men marry two or three wives at a time, and keep as many concubines as they choose. They not only make a common practice of selling their children, either for gold, or in exchange for wares and provisions, but even murder them, or bury them alive, when they find it difficult to bring them up."

The *Tartars*, who occupy vast regions of the Asiatic continent, are uniformly described by travelers, as a rude, plundering, and uncultivated race of men. "There is something frightful," says Smellie, "in the countenances of the Calmuck Tartars. All of them are wandering vagabonds, and live in tents made of cloth or of skins. They eat the flesh of horses, either raw, or a little softened by putrefying under their saddles. No marks of religion, or of decency in their manners, are to be found among most of these tribes. They are fierce, warlike, hardy, and brutally gross. They are all robbers; and the Tartars of Daghestan, who border on civilized nations, have a great trade in slaves, whom they carry off by force, and sell to the Persians and Turks."\*

The *Arabians*, like the Tartars, live mostly without government, without law, and almost without any social intercourse. They still continue in a state of rudeness and of lawless independency. Their chiefs authorize rape, theft, and robbery. They have no estimation for virtue, and glory in almost every species of vice. They roam about in the deserts, and attack caravans and travelers of every description, whom they frequently murder, and plunder of their property. The *Chinese*, though more highly civilized than the tribes now mentioned, and though they merit great applause for their ingenuity, industry, and perseverance, are as despicable in their moral characters, and as destitute of true benevolence, as almost any nation upon earth. Avarice is their leading passion; and in order to gratify it, they practice every species of duplicity and fraud. They cannot be influenced by motives either of honesty or of humanity; and they surpass every nation on the globe in private cheating. Captain Cook observes, that (the danger of being hanged for any crime being excepted) "there is nothing, however infamous, which the Chinese will refuse to do for gain." In this opinion he concurs with every preceding and subsequent writer, and confirms it by a variety of striking proofs, of which an additional number may be seen in the accounts which have been published of our late embassies to that empire.

The *Birmans* are a lively inquisitive race, active, irascible, and impatient. While in peace, they give proofs of a certain degree of gentleness and civilization; in war, they display the ferocity

of savages.—The *Malays*, though inhabiting a country beautiful and delightful in the extreme, where refreshing gales and cooling streams assuage the heat, where the soil teems with delicious fruits, where the trees are clothed with a continual verdure, and the flowers breathe their fragrant odors, are remarkably ferocious in their manners. They go always armed (except the slaves), and would think themselves disgraced, if they went abroad without their poniards. The inland inhabitants of Malacca, called *Monucaboes*, are a barbarous savage people, delighting in doing continual mischief to their neighbors; on which account, no grain is sown about Malacca, but what is enclosed in gardens, with the thickest hedges, or deep ditches; for when the grain is ripe in the open plains, the *Monucaboes* never fail to set fire to it. The *Persians*, in their dispositions, says Mr. Franklin, are much inclined to sudden anger, are quick, fiery, and very sensible of affronts, which they resent on the spot. Chardin describes them as “warlike, vain, and ambitious of praise; exceedingly luxurious, prodigal, voluptuous, and addicted to gallantry.” It is well known that the wars and fiend-like cruelties in which the despots of this country have been engaged, have transformed many of its provinces into scenes of sterility and desolation.—The *Hindoos* are effeminate, luxurious, and early initiated into the arts of dissimulation. They can caress those whom they hate, and behave with the utmost affability and kindness to such as they intend to deprive of existence, by the most sanguinary means. Though they seldom scold or wrangle, they often stab each other insidiously, and, without any public quarrel, gratify a private revenge. The destruction of infants, the immolation of widows, the drowning of aged parents, which prevail among them, and the cruel and idolatrous rites which distinguish their religious services, are too well known to require description.—The *Turks*, though grave, sedate, and rather hypochondriac, yet when agitated by passion, are furious, raging, ungovernable, fraught with dissimulation, jealous, suspicious, and vindictive beyond conception. They are superstitious, and obstinately tenacious in matters of religion, and are incapable of exercising benevolence or even humanity toward Christians, or toward Jews. Interest is their supreme good, and when that comes in competition, all ties of religion, consanguinity, or friendship, are with the generality, speedily dissolved. They have deprived of their liberty, and of their wealth, all who have been subjected to their iron scepter, and have plunged them into the depths of moral and of mental debasement. The page of history is filled with details of their devastations and cruelties, and the deeds of injustice and of horror which they have perpetrated, even in our own times, are scarcely equaled by the atrocities of the most savage hordes of mankind.

If we take a survey of the numerous tribes which inhabit the Islands of the Indian and the Pacific Oceans, we shall find similar depraved and malevolent passions, raging without control, and producing all those malignant and desolating effects which have counteracted the benevolence of the Creator, and entailed misery on the human race. The dismal effects of the principle of hatred directed toward human beings, the disposition to engage in continual warfare, and the savage ferocity of the human mind, when unrestrained by moral and prudential considerations, are nowhere so strikingly displayed, as in the isles which are scattered throughout the wide

expanse of the Pacific Ocean. Of the truth of these positions we have abundance of melancholy examples, in the reports of missionaries, and in the journals which have been published by late navigators, from which I shall select only two or three examples.

The first instance I shall produce, has a relation chiefly to the inhabitants of *New Zealand*. With respect to these islanders Captain Cook remarks, “Their public contentions are frequent, or rather perpetual; for, it appears from their number of weapons, and dexterity in using them, that war is their principal profession.”—“The war dance consists of a great variety of violent motions, and hideous contortions of the limbs, during which the countenance also performs a part; the tongue is frequently thrust out to an incredible length, and the eyelid so forcibly drawn up, that the white appears both above and below, as well as on each side of the iris, so as to form a circle around it; nor is anything neglected so as to render the human shape frightful and deformed. To such as have not been accustomed to such a practice, they appear more like demons than men, and would almost chill the boldest with fear; at the same time they brandish their spears, shake their darts, and cleave the air with their patoo-patoos. To this succeeds a circumstance almost foretold in their fierce demeanor, horrid and disgraceful to human nature, which is, cutting to pieces, even before being perfectly dead, the bodies of their enemies; and, after dressing them on a fire, devouring the flesh, not only without reluctance, but with peculiar satisfaction.” There is perhaps nothing that can convey a more striking idea of the actions of pure malevolence, and of the horrible rage and fury of infernal fiends, than the picture here presented of these savage islanders.

These people live under perpetual apprehensions of being destroyed by each other; there being few of their tribes that have not, as they think, sustained wrongs from some other tribe, which they are continually on the watch to avenge, and the desire of a good meal is no small incitement. Many years will sometimes elapse before a favorable opportunity happens, yet the son never loses sight of an injury that has been done to his father.—“Their method of executing their horrible designs is by stealing upon the adverse party in the night, and if they find them unguarded (which is very seldom the case) they kill every one indiscriminately, not even sparing the women and children. When the massacre is completed, they either feast and gorge themselves on the spot, or carry off as many of the dead bodies as they can, and devour them at home, with acts of brutality too shocking to be described. If they are discovered before they execute their bloody purpose, they generally steal off again; and sometimes are pursued and attacked by the other party in their turn. To give quarter, or to take prisoners, makes no part of their military law; so that the vanquished can save their lives only by flight. This perpetual state of war, and destructive method of conducting it, operates so strongly in producing habits of circumspection, that one hardly ever finds a New Zealander off his guard, either by night or by day.”\* While the mind is kept in such a state of incessant anxiety and alarm, it must be impossible for human beings to taste the sweets of rational, or even of sensitive enjoyment. A melancholy gloom must hang over these wretched beings,

\* Cook's Voyages

and the dark suspicions, and the revengeful passions which agitate their minds, can only fit them for those regions of darkness where the radiations of benevolence are completely extinguished.

The implacable *hatred* which these savages entertain toward each other, is illustrated, in the following short narrative from Captain Cook.—“Among our occasional visitors was a chief named Kahoorā, who, as I was informed, headed the party that cut off Captain Furneaux’s people, and himself killed Mr. Rowe, the officer who commanded. To judge of the character of Kahoorā, by what I had heard from many of his countrymen, he seemed to be more feared than beloved among them. Not satisfied with telling me that he was a very bad man, some of them even importuned me to *kill him*: and, I believe, they were not a little surprised that I did not listen to them; for according to their ideas of equity, this ought to have been done. But if I had followed the advice of all our pretended friends, I might have extirpated the whole race; for the people of each hamlet or village, by turns, applied to me, to destroy the other. One would have almost thought it impossible, that so striking a proof of the divided state in which this people live, could have been assigned.”

Similar dispositions are displayed throughout almost all the other islands of the Southern Ocean. The following description is given by M de la Perouse, of the inhabitants of *Maouna Oyolava*, and the other islands in the *Navigator’s Archipelago*. “Their native ferocity of countenance always expresses either surprise or anger. The least dispute between them is followed by blows of sticks, clubs, or paddles, and often, without doubt, costs the combatants their lives.” With regard to the women, he remarks: “The gross effrontery of their conduct, the indecency of their motions, and the disgusting offers which they made of their favors, rendered them fit mothers and wives for the ferocious beings that surrounded us.” The treachery and ferocity of these savages were strikingly displayed in massacring M. de Langle, the astronomer, and eleven of the crew that belonged to Perouse’s vessel, and such was their fierce barbarity, that, after having killed them, they still continued to wreak their fury upon the inanimate bodies with their clubs. The natives of *New Caledonia* are a race of a similar description. Though Captain Cook describes them as apparently a good natured sort of people, yet subsequent navigators have found them to be almost the very reverse of what he described; as ferocious in the extreme, addicted to cannibalism, and to every barbarity shocking to human nature. The French navigator, Admiral D’Entrecasteaux, in his intercourse with these people, received undoubted proofs of their savage disposition, and of their being accustomed to feed on human flesh. Speaking of one of the natives, who had visited his ship, and had described the various practices connected with cannibalism, he says,—“It is difficult to depict the ferocious avidity with which he expressed to us, that the flesh of their unfortunate victims was devoured by them after they had broiled it on the coals. This cannibal also let us know, that the flesh of the arms and legs was cut into slices, and that they considered the most muscular parts a very agreeable dish. It was then easy for us to explain, why they frequently felt our arms and legs, manifesting a violent longing; they then uttered a faint whistling, which they produced by closing their teeth, and applying to them the tip of the tongue;

afterward opening their mouth, they smacked their lips several times in succession.”

The characters of the islanders now described, may be considered as common to the inhabitants of the New Hebrides, the Friendly Islands, the Marquesas, the Sandwich, New Guinea, New Britain, the Ladrões, and almost all the islands which are dispersed over the vast expanse of the Pacific Ocean. Captain Cook, when describing the natives of New Zealand, remarks, that, “the inhabitants of the other parts of the South Seas have not even the idea of indecency with respect to any object, or to any action.” The inhabitants even of the Society and of the Sandwich Isles, prior to the state of moral and religious improvement to which they have lately advanced, though their dispositions were somewhat milder than those of the other islands, were almost equally low in point of moral debasement. Captain Cook, speaking of the natives of Otaheite, declares, “They are all arrant thieves, and can pick pockets with the dexterity of the most expert London black-guard.”\* When describing the societies distinguished by the name of *Arreeoy*, he declares, as a characteristic of the female part of the community, “If any of the women happen to be with child, which in this manner of life, happens less frequently than in ordinary cases, the poor infant is smothered the moment it is born, that it may be no incumbrance to the father, nor interrupt the mother in the pleasures of her diabolical prostitution.”† Another circumstance, stated by the same navigator, exhibits their former moral character in a still more shocking point of view. On the approach of war with any of the neighboring islands, or on other interesting occasions, human sacrifices were a universal practice. “When I described,” says this illustrious voyager, “the Natibe at Tongataboo, I mentioned, that, on the approaching sequel of that festival, we had been told that ten men were to be sacrificed. This may give us an idea of the extent of this religious massacre on that island. And though we should suppose, that never more than one person is sacrificed on any single occasion at Otaheite, it is more than probable, that these occasions happened so frequently, as to make a shocking waste of the human race; for I counted no less than forty-nine skulls of former victims, lying before the Morai, where we saw one more added to the number. And, as none of these skulls had, as yet, suffered any considerable change from the weather, it may hence be inferred, that no great length of time had elapsed, since this considerable number of unhappy wretches had been offered on this altar of blood.”‡ He also informs us, that human sacrifices were more frequent in the Sandwich, than in any of the other islands. “These horrid rites,” says he, “are not only had recourse to upon the commencement of war, and preceding great battles, and other signal enterprises; but the death of any considerable chief calls for a sacrifice of one or more *Toutous* (that is, vulgar or low persons), according to his rank; and we were told that ten men were destined to suffer on the death of *Terretoboo*, one of their great chiefs.§

Such are a few specimens of the moral dispositions—tho hatred, the horrid warfare, and the abominable practices, which are displayed over the greater portion of the Eastern and Western Continents, and among the thousands of islands which diversify the surface of the Ocean—disposi-

\* Hawkesworth’s Narrative of Cook’s Voyages, vol. II.

† Ibid.

‡ Ibid.

§ Hawkesworth’s Narrative of Cook’s Voyages, vol. II.

tions and practices, which, if permitted to extend their influence universally, and without control, would soon extirpate the intelligent creation, and banish happiness from the empire of God.

#### WARLIKE ATTITUDE OF SAVAGE NATIONS.

Were benevolence a characteristic of the inhabitants of our globe, every traveler would be secure from danger from his fellow-men; he might land on every shore without the least suspicion or alarm, and confidently expect that his distresses would be relieved, and his wants supplied, by every tribe of the human race among whom he might occasionally sojourn. No hostile weapons would be lifted up to repel a stranger, when gratifying his curiosity in visiting distant lands, and contemplating foreign scenes; and no instruments of destruction would require to be forged, to preserve a nation from the inroads of destroyers. But when we survey the actual state of mankind, we find almost every nation under heaven, if not actually engaged in war, at least in a warlike attitude, and one of their chief employments consists in devising schemes, either of conquest or revenge, and in furnishing the instruments of death. The following instances may suffice, as illustrations of this position.

The armies of **ASHANTEE**, says Dupuis, amount to upward of eighty thousand men, armed with tomahawks, lances, knives, javelins, bows, and arrows; and forty thousand, who can occasionally be put in possession of muskets and blunderbusses.—The opposing armies of **MOSLEM** and **DINERU**, amounted at times to 140,000 men.—The king of **DAHOMEY**, and his auxiliaries, can raise about 50,000 men, armed with bows and arrows, sabers, and iron maces.—The king of **BENIN** can arm 200,000, upon an emergency, and furnish 10,000 of them with muskets. In those countries of Africa, where fire-arms and gunpowder are unknown, they wield the following kinds of arms with great dexterity and execution. These are, very strong supple lances, which are barbed and poisoned, targets, bows and arrows, tomahawks, and iron maces; the former of which they are in the practice of poisoning with a venom more deadly than that which is used by any other nation, as its operation is said to be sometimes instantaneous, and its wound, though ever so slight, usually produces death within the lapse of a few minutes.\*

Such is the warlike disposition displayed by a few comparatively insignificant tribes in Africa, and similar dispositions are manifested, and similar attitudes assumed, by almost all the tribes which inhabit that vast continent. Their time, and their physical and mental exertions, seem to be spent much in war, and in the preparation of warlike instruments, as if these were the great ends for which the Creator had brought them into existence. If the ingenuity and the energies displayed in such preparations and pursuits, were employed in operations calculated to promote the benefit of mankind, what an immense proportion of happiness would be distributed among numerous tribes which are just now sunk into depravity, and into the depths of wretchedness and woe!

Pallas, in his description of the nations inhabiting the *Caucasus*, when speaking of the **CIRCASSIANS**, says, "Persons of wealth and rank never leave the house without a saber, nor do they venture beyond the limits of the village without being com-

pletely arrayed, and having their breast pocket supplied with ball cartridges." In regard to the lower class, "when they do not carry a saber, with other arms, they provide themselves with a strong staff, two arshines long, on the top of which is fixed a large iron head, and the lower end is furnished with a sharp iron pike, about eighteen inches long, which they are accustomed to throw expertly, like a dart. The princes and knights pursue no other business or recreation than war, pillage, and the amusements of the chase; they live a lordly life, wander about, meet at drinking parties and undertake military excursions." Among these people, "the desire of revenge, for injuries received, is hereditary in the successors, and in the whole tribe. It remains, as it were, rooted with so much rancor, that the hostile princes or nobles of two different tribes, when they meet each other on the road, or accidentally in another place, are compelled to fight for their lives; unless they have given previous notice to each other, and bound themselves to pursue a different route. Unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations."\*

It is well known, that in almost all the islands in the Indian and the Southern Oceans, when navigators attempt to land, in order to procure water and provisions, they are almost uniformly opposed by crowds of ferocious savages, armed with long spears, clubs, lances, bows and arrows; and, with horrid yells, brandishing them in the most hostile attitudes. In some instances, these warlike attitudes might be accounted for, from a fear of the depredations and murders which might be committed by strangers, with whose dispositions and characters they are unacquainted. But the implacable hatred which they manifest toward even the neighboring tribes, with which they are acquainted, and of which I have already stated several instances, shows, that war, revenge, and the preparation of the instruments of death, are both their employment, and their delight. Yea, not only savage and half-civilized tribes, but almost every civilized nation on the face of the earth, is found in a hostile attitude with respect to surrounding nations—either actually engaged in a deadly warfare with a foreign power, or preparing for an attack, or keeping up fleets and standing armies, and forging cannons, and balls, and swords, in the prospect of a rupture with neighboring states. And in such deadly preparations and employments, a great proportion of those treasures is expended, which, if directed by the hand of benevolence, would be the means of transforming the wilderness into a fruitful field, of distributing intelligence and moral principle among all ranks, and of making the hearts of the poor, the widow, and the orphan, "to leap for joy." What a pitiful picture is here presented of Man, who was originally formed after the image of his Maker, for the purpose of displaying benevolent affections toward his fellows,—now divided into hostile tribes, and brandishing, with infernal fury, at all around, the instruments of destruction. How art thou fallen, O man, from thy original station of dignity and honor! "How is the gold become dim, and the most fine gold changed! The crown is fallen from our heads; woe unto us, for we have sinned!"

\* Dupuis' "Mission to Ashantee, in 1823."

\* Pallas' "Travels through the Southern Provinces of the Russian Empire," Vol. II, pp. 401-405.

## INHUMANITY OF UNCIVILIZED TRIBES TO UNFORTUNATE TRAVELERS.

In passing through the scene of his earthly pilgrimage, Man is exposed to a variety of distresses and dangers. Sometimes he is exposed to "the pestilence that walketh in darkness," and to the fever "that wasteth at noon-day." Sometimes he is exposed to the desolations of the earthquake and the volcano; the blasts of the tempest, the hurricane, and the tornado, and the billows of the stormy ocean; and, at other times, he is exposed to the attacks of the lion, the tiger, and the hyena, in the dark recesses of the forest. It would be well, however, with man, were these the only evils and enemies which he had to encounter. But the greatest enemy which man has to encounter, is *Man* himself—those who are partakers of the same nature, and destined to the same immortal existence; and from these kindred beings, he is exposed to evils and distresses, incomparably greater and more numerous, than all the evils which he suffers from the ravenous beasts of the forest, or from the fury of the raging elements. It is a most melancholy reflection, that, throughout the greater part of the habitable world, no traveler can prosecute his journey, without being in hazard either of being dragged into captivity, or insulted and maltreated, or plundered of his treasures, or deprived of his life, by those who ought to be his friends and protectors. After he has eluded the pursuit of the lion or the wolf, or after he has escaped, with difficulty, from the jaws of the devouring deep, he is frequently exposed to the fury of demons in human shape, who exult over his misfortunes, instead of relieving the wants of his body, and soothing the anguish of his mind. The following relations, among a numerous series which might be presented to the view of the reader, will tend to illustrate these remarks.

My first example shall be taken from the "Narrative of the Loss of the Grosvenor Indiaman." This vessel sailed from Trineomalae, June 13th, 1782, on her homeward-bound voyage, and was wrecked on the coast of Caffraria, on the 4th of August following. It is needless to dwell on the circumstances which attended the shipwreck, and on the consternation, distraction, and despair, which seized upon the passengers and the crew, when they became alive to all the terrors of the scene. Shipwreck, even in its mildest form, is a calamity which never fails to fill the mind with horror; but what is instant death, considered as a temporary evil, compared with the situation of those who had hunger, and thirst, and nakedness, to contend with; who only escaped the fury of the waves, to enter into conflicts with the savages of the forest, or the still greater savages of the human race; who were cut off from all civilized society, and felt the prolongation of life to be only the lengthened pains of death?

After losing about twenty men, in their first attempts to land, the remaining part of the crew and the passengers, in number about a hundred, after encountering many difficulties and dangers, reached the shore. Next morning a thousand uneasy sensations were produced, from the natives having come down to the shore, and, without ceremony, carried off whatever suited their fancy. They were at this time about 447 leagues from the Cape of Good Hope, and 226 beyond the limits of any Christian habitation. Their only resource appeared to be, to direct their course by land to the Cape, or to the nearest Dutch settlement. As they moved forward, they were followed by some

of the natives, who, instead of showing compassion to this wretched group, plundered them from time to time, of what they liked, and sometimes pelted them with stones. In this way they pursued their journey for four or five days; during which the natives constantly surrounded them in the day, taking from them whatever they pleased, but invariably retired in the night. As they proceeded, they saw many villages, which they carefully avoided, that they might be less exposed to the insults of the natives. At last, they came to a deep gully, where three of the Caffres met them, armed with lances, which they held several times to the captain's throat. Next day, on coming to a large village, they found these three men, with three or four hundred of their countrymen, all armed with lances and targets, who stopped the English, and began to pilfer and insult them, and at last fell upon them, and beat them. With these inhuman wretches they had to engage in a kind of running fight for upward of two hours: after which, they cut the buttons from their coats, and presented them to the natives, on which, they went away and returned no more. The following night they were terrified with the noise of the wild beasts, and kept constant watch for fear both of them and the natives. How dreadful a situation, especially for those delicate ladies and children, who had so lately been accustomed to all the delicacies of the East! Next day, as they were advancing, a party of natives came down upon them, and plundered them, among other things, of their tinder-box, flint and steel, which proved an irreparable loss. Every man was now obliged to travel, by turns, with a fire-brand in his hand; and before the natives retired, they showed more insolence than ever, robbing the gentlemen of their watches, and the ladies of their jewels, which they had secreted in their hair. Opposition was vain; the attempt only brought fresh insults or blows.

This group of wretched wanderers now separated into different parties, and took different directions; their provisions were nearly exhausted; and the delay occasioned by traveling with the women and children was very great. Their difficulties increased, as they proceeded on their journey; they had numerous rivers, sometimes nearly two miles in breadth, to swim across in the course of their route, while the women and children were conveyed across on floating stages, at the imminent hazard of their lives, and of being carried down by the impetuous current into the sea. Whole days were spent in tracing the rivers toward their source, in order to obtain a ford. They traversed vast plains of sand, and bleak and barren deserts, where nothing could be found to alleviate their hunger, nor the least drop of water to quench their raging thirst. They passed through deep forests, where human feet had never trod, where nothing was heard but the dreadful howlings of wild beasts, which filled them with alarm and despair. Wild sorrel, berries which the birds had picked at, and a few shell-fish which they occasionally picked up on the shore, were the only food which they had to subsist on for several days; and on some occasions the dead body of a seal, or the putrid carcass of a whale, was hailed as a delicious treat to their craving appetites. One person fell after another into the arms of death, through hunger, fatigue, and despair, and were sometimes obliged to be left in the agonies of dissolution, as a prey to ravenous beasts, or to the fowls of heaven. The following circumstance shows the dreadful situation to which they were reduced for want of food. "It appeared that the

captain's steward had been buried in the sand of the last desert they had passed, and that the survivors were reduced to such extremity, that, after he had been interred, they sent back two of their companions to cut off part of his flesh; but while they proceeded in this horrid business, they had the good fortune to discover a young seal, newly driven on shore, which proved a most seasonable relief."

Imagination cannot form a scene of deeper distress than what the tender sex, and the little children must, in such a case, have experienced. It harrows up the very soul to think what pangs those delicate females who had so lately been inured to all the pleasures and luxuries of India, must have endured, when they were fain to appease their craving appetites on the putrid carcass of a whale, and were obliged to repose on the bare ground, amidst the howlings of the tempest, and the more dismal yells of the beasts of prey. But, amidst this heart-rending scene, their fellow-men, who ought to have been their soothers and protectors, and who had it in their power to have alleviated their distresses, were the greatest enemies they had to encounter; and their appearance filled their minds with greater alarm than if they had beheld a roaring lion, or a raging bear. The following are some specimens of the perfidy and inhumanity of the natives. In passing through a village, one of the company observing, "that a traffic would not be unacceptable, offered them the inside of his watch for a calf; but though they assented to the terms, no sooner had they obtained the price, than they withheld the calf, and drove the English from their village." In the same manner were they used on many other occasions. One time, when resting at a village, where the natives offered no particular resistance, "they produced two bowls of milk, which they seemed willing to barter, but as our wretched countrymen had nothing to give in exchange, they denied them this humble boon without an equivalent, and ate it up themselves." At the same place, they implored in the most impressive terms, to partake with the natives of the spoils of a deer, which they had just killed, but they turned a deaf ear to their solicitations, and insisted, moreover, on their quitting the kraal. On another occasion, "on coming to a large village, the inhabitants set upon them with such fury, that several were severely wounded, and one of them died soon after."

In this manner, did the wretched remains of these hapless wanderers traverse the wilds of Africa, during the space of one hundred and seventeen days, until they accidentally met with some Dutch settlers, when within 400 miles of the Cape. Here they were treated with the kindest attention, and their wants relieved. But by this time, only 15 or 20 emaciated beings survived, out of more than 120 persons who were on board the Grosvenor. What became of the captain and his party is still unknown. Some are supposed to have perished from hunger, some through grief and fatigue, and others to have been killed by the inhospitable natives.—Now, all the accumulated miseries endured by these unfortunate travelers, and the premature death of nearly a hundred persons, are to be attributed to that spirit of selfishness, inhumanity, and hostility, which, in all ages, has prevented enjoyment, and entailed misery on the human race. Had a principle of love to mankind pervaded the hearts of the wretched Caffres, or had even the common feelings of humanity been exercised toward their fellow-creatures in distress, the whole of the unfortunate individuals that pe-

rished in Africa's inhospitable clime, might have been conducted in safety to their friends and their native land.

My next example is taken from M. De Brisson's "Narrative of his shipwreck, and captivity among the Moors."

M. Brisson was shipwrecked on the coast of Barbary, on the 10th July, 1785, and, after much difficulty and danger, he, along with the crew, escaped safe to land. No sooner had they reached the shore, than they were surrounded by a crowd of savages, and seized by the collars. "The Arabs," says M. Brisson, "armed with cutlasses and large clubs, fell upon my companions with incredible ferocity; and I had the mortification of soon seeing some of them wounded, while others, stripped and naked, lay stretched out and expiring on the sand. The news of our shipwreck being spread abroad through the country, we saw the savages running with the greatest eagerness from all quarters. The women, enraged that they could not pillage the ship, threw themselves upon us, and tore from us the few articles of dress which we had left. While they went to the shore to obtain more plunder, a company of Ouadelims discovered and pillaged our retreat, and beat us in the most unmerciful manner, until I was almost at the last gasp. My mind was so much affected that I could not refrain from tears; and some of the women having observed it, instead of being moved with compassion, *threw sand in my eyes*, 'to dry up my tears,' as they expressed it." M. Brisson was forced, by these rude barbarians, into the interior of the country, as a captive "After passing," says he, "mountains of a prodigious height, which were covered with small sharp flints, I found that the soles of my feet were entirely covered with blood. I was permitted to get up behind my master on his camel, but as I was naked, I could not secure myself from the friction of the animal's hair, so that in a very little time my skin was entirely rubbed off. My blood trickled down over the animal's sides, and this sight, instead of moving the pity of these barbarians, *afforded them a subject of diversion*. They sported with my sufferings; and that their enjoyments might be still higher, they spurred on their camels." After traveling for sixteen days, during which they were exposed to the greatest fatigue, and the most dreadful miseries, they at length reached the place of their destination, in a most wretched and exhausted condition. And what was the manner of their reception? The women having satisfied their curiosity in inquiries about the strangers, immediately began to load them with abuse. "They even spat in our faces," says M. B., "and pelted us with stones. The children, too, copying their example, pinched us, pulled our hair, and scratched us with their nails, while their cruel mothers ordered them to attack sometimes one and sometimes another, and took pleasure in causing them to torment us."

They were compelled to work at the most fatiguing and menial employments, and beaten with severity when they did not exert themselves far beyond their strength, while they were denied a single morsel of wholesome food. "As we were Christians," says the narrator, "the dogs fared better than we, and it was in the basins destined for their use that we received our allowance: our food was raw snails, and herbs and plants trodden under foot by the multitude." In this manner did these unfortunate travelers drag out the period of their captivity; some died of the blows and harsh treatment they received, and others died of hunger and despair. M. Brisson one day found

the captain of the vessel in a neighboring hamlet, stretched out lifeless upon the sand, and scarcely distinguishable but by the color of his body. In his mouth he held one of his hands, which his great weakness had no doubt prevented him from devouring. He was so changed by hunger, that his body exhibited the most disgusting appearance; all his features being absolutely effaced. A few days after, the second captain, having fallen down through weakness below an old gum tree, became a prey to the attacks of a monstrous serpent. Some famished crows, by their cries, frightened away the venomous animal, and, alighting on the body of the dying man, were tearing him to pieces, while four savage monsters, in human shape, still more cruel than the furious reptile, beheld this scene without offering him the least assistance. "I attempted to run toward him," says M. Brisson, "and to save his life, if possible, but the barbarians stopped me, and after insulting me, said, 'This Christian will soon become a prey to the flames.'" The bad state of health of this unfortunate man would not permit him to labor, and his master and mistress would not allow him the milk necessary for his subsistence.—Such were the scenes of inhumanity and cruelty which M. Brisson witnessed, during the whole period he remained in the territories of these barbarous tribes. They present to our view so many pictures of abominable selfishness and even of pure malevolence. And it is a most melancholy reflection, that numerous tribes of a similar description are spread over a very large portion of the habitable world. It makes one feel degraded when he reflects that he is related, by the ties of a common nature, to beings possessing a character so malignant and depraved.

I shall select only another example, illustrative of this topic, extracted from the travels of Mr. Park. This enterprising traveler prosecuted a journey of many hundred miles in the interior of Africa, for the most part on foot, and alone. Sometimes, his way lay over a burning sandy wilderness, where he found little to alleviate either his hunger or his thirst; and sometimes he traveled among woods and thickets, and across rivers and marshes, exposed to the wild beasts, and without any path to guide him. Though the negroes of that country frequently relieved his wants and distresses, yet the Moors used him with great cruelty and inhumanity, so that he hardly escaped with life. The chiefs through whose territories he passed, generally exacted a tribute from him, so long as he had anything to give, and under that plea, they often robbed him of all the articles which he had it not in his power to conceal. When he passed through the town of Deena, the Moors insulted him in every form which malignity could invent. A crowd of them surrounded the hut in which he lodged, and, beside hissing and shouting, uttered much abusive language. Their aim seemed to be to provoke Park to make retaliation, that they might have some pretense to proceed to greater outrages, and to rob him of his property. Suspecting their intentions, he bore all with the greatest patience, and, though they even spat in his face, he showed no marks of resentment. Disappointed in their aim, they had recourse to an argument common among Mahometans, to convince themselves that they had a right to whatever the stranger might have in his possession. He was a *Christian*. They opened his bundles, and took whatever they thought might be of use, and whatever suited their fancy.

Having been kept for some time in captivity

by a Moorish tribe, they not only robbed him of the few articles which were still in his possession, but insulted and oppressed him with the most wanton cruelty. The day was passed in hunger and thirst; to hunger and thirst were added the malignant insults of the Moors, of whom many visited him, whose only business seemed to be to torment him. He always saw the approach of the evening with pleasure; it terminated another day of his miserable existence, and removed from him his troublesome visitants. A scanty allowance of kouskous,\* and of salt and water, was brought him generally about midnight. This scanty allowance was all that he and his two attendants were to expect during the whole of the ensuing day. "I was a stranger," says he, "I was unprotected, and I was a Christian; each of these circumstances is sufficient to drive every spark of humanity from the heart of a Moor. Anxious, however, to conciliate favor, and if possible, to afford the Moors no pretense for ill-treating me, I readily complied with every command, and patiently bore every insult. But never did any period of my life pass away so heavily. From sunrise to sunset, was I obliged to bear, with an unruffled countenance, the insults of the rudest savages upon earth." Having, at length, made his escape from these barbarians, he declares, "It is impossible to describe the joy that arose in my mind, when I looked around, and concluded that I was out of danger. I felt like one recovered from sickness. I breathed freer; I found unusual lightness in my limbs; even the desert looked pleasant; and I dreaded nothing so much as falling in with some wandering parties of the Moors, who might convey me back to the land of thieves and murderers from which I had just escaped."—Alas! what a load of sorrow and of misery have the selfishness and inhumanity of man accumulated upon the heads of forlorn and unfortunate sufferers! While our disconsolate traveler, after his escape, was wandering in an unknown desert, fainting with hunger, and parched with thirst, surrounded with pitchy darkness, which was only relieved by the flashes of the lightnings; where no sounds were heard but the howlings of wild beasts, and the rolling thunders:—"About two in the morning," says he, "my horse started at something, and, looking round, I was not a little surprised to see a light, at a short distance among the trees, and supposing it to be a town, I groped along the sand, in hopes of finding corn stalks, cotton, or other appearances of cultivation, but found none. As I approached, I perceived a number of lights in other places, and, leading my horse cautiously toward the light, I heard, by the lowing of the cattle, and the clamorous tongues of the herdsmen, that it was a watering place, and most likely belonged to the Moors. Delightful as the sound of the human voice was to me, I resolved once more to strike into the woods, and rather run the risk of perishing with hunger, than trust myself again into their hands."—It is a most affecting consideration, and shows to what a degree of malignity human beings have arrived, when a hungry, houseless, and benighted traveler prefers to flee for protection to the haunts of the beasts of prey, rather than commit himself to the tender mercies of those who are partakers of the same common nature, and who have it in their power to alleviate his distresses.

Mr. Park, when among the Moors, was forced to pass many days, almost without drink, under a burning climate, where, to a European, the heat

\* A species of food somewhat resembling *Scotch porridge*.

is almost insufferable. His raging thirst induced him to run every risk, and to burst through every restraint. He sent his boy to the wells to fill the skin which he had for holding water; but the Moors were exasperated that a Christian should presume to fill his vessel at wells consecrated to the use of the followers of Mahomet. Instead, therefore, of permitting the boy to carry away water, they gave him many severe blows; and this mode of treatment was repeated as often as an attempt was made.—On another occasion, when awaking from a dream, in which, during his broken slumbers, his fancy had transported him to his native country, and placed him on the verdant brink of a transparent rivulet, and perceiving that his raging thirst had exposed him to a kind of fever, he resolved to expose himself to the insults of the Moors at the wells, in hopes that he might procure a small supply. When he arrived at them he found the Moors drawing water. He desired permission to drink, but was driven from well to well with reiterated outrage. At length he found one well where only an old man and two boys drew for their cattle. He earnestly begged a small quantity. The old man drew the bucket from the well, and held it out. Park was about eagerly to seize it, when the Moor, recollecting that the stranger was a Christian, instantly threw the water into the trough, where the cows were already drinking, and told Park to drink thence. He hesitated not for a moment. His sufferings made even this offer acceptable. He thrust his head between those of two cows, and, with feelings of pleasure which can be experienced only by those who have been reduced to a similar state of wretchedness, he continued to quench his thirst until the water was exhausted, and “until the cows began to contend with each other for the last mouthful.”

In this instance, we can partly account for the barbarity of the action, from the inveterate prejudices which all Mahometans entertain against Christians; but it still remains to be accounted for, why any one should refuse to a suffering fellow-creature the common bounties of Providence, which he has in his power to bestow, however different he may be in complexion, in national character, or in the religion he professes. A religion which encourages such prejudices, and which leads to such inhumanity, must be an abomination in the sight of Him who has a special regard to the wants of all his creatures, and who “sendeth rain to refresh the fields of the just and of the unjust.” The prevalence of such characters and dispositions over so large a portion of the world, shows that the moral constitution of man has suffered a sad derangement since the period when he proceeded as a pure intelligence from the hands of his Creator.

Such incidents as those to which I have now adverted, when properly considered, are calculated to inspire us with contentment, and to excite to gratitude for the common blessings which we enjoy without the least fear of danger or annoyance. How often do we enjoy the refreshment of a delicious beverage, without thinking of the parched tongues of the African pilgrims; and how often do we spurn at a wholesome dish, which would be hailed with transports of gratitude by the houseless and hungry wanderer of the desert! Yea, how many are there, even in our civilized country, who enjoy, in luxurious abundance, all the blessings which nature and art can furnish, who never once acknowledge, with heartfelt gratitude, the goodness of Him “who daily loads them with his benefits,” nor reflect on the

wants and the sufferings of their fellow-men! Mr. Park, when oppressed with hunger and fatigue, applied, at the chief magistrate’s house, in a village named Shrilla, for some relief, but was denied admittance. He passed slowly through the village until he came without the walls, where he saw an old motherly-looking woman at the door of a mean hut. She set before him a dish of boiled corn, that had been left the preceding night, on which he made a tolerable meal. “Overcome with joy,” says Park, “at so unexpected a deliverance, I lifted up my eyes to heaven, and, while my heart swelled with gratitude, I returned thanks to that gracious and bountiful Being, whose power had supported me under so many dangers, and had now spread for me a table in the wilderness.”

When Mr. Park was returning from the interior of Africa, he was encountered by a party of armed negroes, who led him into a dark place of the forest through which he was passing, and stripped him entirely naked, taking from him everything which he possessed, except an old shirt and a pair of trowsers. He begged them to return his pocket compass; but, instead of complying with his request, one of them assured him, that, if he attempted to touch that, or any other article, he would immediately shoot him dead on the spot. He was thus left in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, without food, and without the means of procuring it; surrounded by savage animals, and by men still more savage, and 500 miles from the nearest European settlement. “All these circumstances,” says this intrepid traveler, “crowded at once on my recollection, and, I confess, my spirits began to fail me. I considered that I had no other alternative, but to lie down and die. The influence of religion, however, aided and supported me. At this moment, painful as my reflections were, the extraordinary beauty of a small moss irresistibly caught my eye. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern on the situation and sufferings of creatures formed after his own image? Surely not. Reflections like these would not allow me to despair. I started up, and, disregarding both hunger and fatigue, traveled forward, assured that relief was at hand, and I was not disappointed.” Thus was this unfortunate adventurer delivered, by the care of Providence, from those accumulated distresses which had been brought upon him by the malignity and inhumanity of man.

Such are a few specimens of the inhumanity displayed by uncivilized tribes toward strangers, and unfortunate voyagers and travelers. They exhibit dispositions and conduct directly repugnant to every principle of benevolence, and present to our view a gloomy prospect of the difficulties and dangers to be surmounted by philanthropic missionaries, before the habitable world can be thoroughly explored, and before the blessings of knowledge, civilization, and religion can be communicated to the benighted and depraved tribes of mankind.

#### MALEVOLENT DISPOSITIONS, AS DISPLAYED IN DISFIGURING THE HUMAN BODY.

The human frame, when preserved in its original state, is one of the finest pieces of mechanism which the mind can contemplate. In beauty, in symmetry, in the harmony and proportion of all its parts and functions, it is superior to the organical structures of all the other ranks of sensitive



existence. There is no part imperfect or deformed, no part defective, and no part useless or redundant. All its members are so constructed and arranged as to contribute to the beauty and perfection of the whole, and to the happiness of the intelligent mind by which it is governed and directed. In combination with the power of thought and volition, and when unstained by malignant passions, it is a visible representative of the Creator, having been formed after his image; and it displays, in a most striking manner, the wisdom and the goodness of its Almighty Maker. But, notwithstanding the acknowledged excellence of the human frame, it has been the practice of the degraded tribes of mankind, in almost every country, and in every age, to disfigure its structure, and to deface its beauty; as if the Creator, when he formed it, had been deficient in intelligence and in benevolent design. Such practices, I am disposed to think, imply a principle of malevolence directed toward the Creator, and a disposition to find fault with his wise contrivances and arrangements. At any rate, they display a degree of ignorance and folly, a vitiated taste, and a degradation of mind, inconsistent with the dignity of a rational intelligence. The following facts will, perhaps, tend to illustrate these remarks:—

Condamine, when describing the natives of South America, informs us, that the Omaguas, and some other savages, flatten the faces of their children, by lacing their heads between two boards; that others pierce the nostrils, lips, or cheeks, and place in them feathers, the bones of fishes, and similar ornaments;—and that the savages of Brazil pull the hair out of their beards, their eye-brows, and all parts of their bodies, which makes them have an uncommon, and a ferocious appearance. Their under-lip they pierce, and, as an ornament, insert into it a green stone, or a small polished bone. Immediately after birth the mothers flatten the noses of their children. The whole of them go absolutely naked, and paint their bodies of different colors.—Captain Cook informs us, that, in New Zealand, both sexes mark their faces and bodies with black stains, similar to the tattooing in Otaheite. The men, particularly, add new stains every year, so that, in an advanced period of life, they are almost covered from head to foot. Beside this, they have marks impressed, by a method unknown to us, of a very extraordinary kind. They are furrows of about a line deep, and a line broad, such as appear upon the bark of a tree which has been cut through after a year's growth. The edges of these furrows are afterward indented by the same method, and, being perfectly black, they make a most frightful appearance. Both sexes bore their ears: they gradually stretch the holes until they are so large as to admit a finger. Into these holes they put feathers, colored cloth, bones of birds, twigs of wood, and frequently the nails which they received from the ships.—The same voyager, when describing the New Hollanders, tells us,—“Their chief ornament is a bone, which is thrust through a hole bored in the cartilage which divides the nostrils. This bone is as thick as a man's finger, and six inches in length. It reaches quite across the face, and so effectually stops up both nostrils, that they are forced to keep their mouths wide open for breath, and snuffle so when they attempt to speak, that they are scarcely intelligible to each other. Our seamen with some humor, called it their *sprit-sail yard*; and indeed it had so ludicrous an appearance, that, until we were used to it, we found it difficult to restrain

from laughter.” He also describes a custom of a peculiar nature which prevails in the Friendly Islands. “The greater part of the inhabitants, both male and female, were observed to have lost one or both of their little fingers. This custom seemed not to be characteristic of rank, of age, or of sex; for, with the exception of some young children, very few people were discovered in whom both hands were perfect. They likewise burn or make incisions in their cheeks.”

All the eastern nations are said to have a predilection for long ears. Some draw the lobe of the ear, in order to stretch it to a greater length, and pierce it so as to allow the admission of an ordinary pendant. The natives of *Laos* so prodigiously widen the holes in their ears, that a man's hand may be thrust through them. Hence, the ears of these people often descend to the tops of their shoulders.\* Gentil assures us, that the women, in the northern parts of China, employ every art in order to diminish their eyes. For this purpose, the girls, instructed by their mothers, extend their eye-lids continually, with the view of making their eyes oblong and small. These properties, in the estimation of the Chinese, when joined to a flat nose, and large, open, pendulous ears, constitute the perfection of beauty.—We are informed by Struys, that the women of Siam wear so large and heavy pendants in their ears, that the holes gradually become wide enough to admit a man's thumb. The natives of New Holland pull out the two fore-teeth of the upper jaw. In Calicut, there is a band of nobles called *Naires*, who lengthen their ears to such a degree, that they hang down to their shoulders, and sometimes even lower.† The Arabs paint their lips, arris, and the most conspicuous parts of their bodies, with a deep blue color. This paint, which they lay on in little dots, and make it penetrate the flesh, by puncturing the skin with needles, can never be effaced. Some of the Asiatics paint their eye-brows of a black color, and others eradicate the hairs with *rusma*, and paint artificial eye-brows, in the form of a black crescent, which gives them an uncommon and ugly appearance. The inhabitants of Prince William's Sound, paint their faces and hands, bore their ears and noses, and slit their under lips. In the holes made in their noses, they hang pieces of bone or ivory, which are often two or three inches long; and, in the slit of the lip, they place a bone or ivory instrument with holes in it, from which they suspend beads that reach below the chin. These holes in the lip disfigure them greatly, for some of them are as large as their mouths.‡

Such distortions of the beautiful structure of the human frame, are not peculiar to the savage tribes of the human race, but are practiced by nations which have made considerable advances in science and civilization. It is well known that, in China, a ridiculous custom prevails, of rendering the feet of their females so small that they can with difficulty support their bodies. This is deemed a principal part of their beauty; and no swathing nor compression is omitted, when they are young, to give them this fancied accomplishment. Every woman of fashion, and every woman who wishes to be reckoned handsome, must have her feet so small, that they could easily enter the shoe of a child of six years of age. The great toe is the only one left to act with freedom; the rest are doubled down under the foot, in their tenderest infancy, and restrained by tight band-

\* Smellie's Philosophy of Natural History, vol. II.

† Ibid. ‡ Portlock's Voyage round the World.

ages, until they unite with, and are buried in the sole. I have inspected a model of a Chinese lady's foot, exactly of this description, which, I was assured, was taken from life. The length was only two inches and three-fourths; the breadth of the base of the heel, seven-eighths of an inch; the breadth of the broadest part of the foot, one and one-fourth of an inch; and the diameter of the ankle, three inches above the heel, one and seven-eighths of an inch. With feet of this description the Chinese ladies may be said rather to totter than to walk; and, by such practices, they evidently frustrate the benevolent intentions of the Creator, and put themselves to unnecessary inconvenience and pain. Yet such is the powerful influence of fashion, however absurd and ridiculous, that women of the middling and inferior classes frequently suffer their feet to be thus maimed and distorted, in order to ape the unnatural customs of their superiors.

We have every reason to believe that the harsh and ugly features, and the ferocious aspect, by which numerous tribes of mankind are distinguished, are owing to such voluntary distortions of the human frame, and to the filthy and abominable practices in which they indulge. Father Tetre assures us, that the flat noses of the negroes are occasioned by a general practice of mothers, who depress the noses of their new-born infants, and squeeze their lips, in order to thicken them; and that those children who escape these operations have elevated noses, thin lips, and fine features.—It is somewhat unaccountable, and it shows the perversity of the human mind, in its present degraded state, that such practices should be so general, and so obstinately persisted in, when we consider the pain and inconvenience with which they are attended.—To pull the hairs of the chin or eye-brows from the roots; to slit the under lip, until the incision be as large as one's mouth; to pierce the nostrils, until a bone as large as a man's finger can be thrust through them; and to cover the body with black streaks, which make the blood to flow at every stroke of the instrument by which they are produced, must be attended with excruciating pain. Sir Joseph Banks, who accompanied Captain Cook in his first voyage, was present, in the island of Otaheite, at the operation of tattooing, performed on the back of a girl of thirteen years of age. The instrument used had twenty teeth; and at each stroke, which was repeated every moment, issued an ichor or serum, tinged with blood. The girl bore the pain with great resolution, for some minutes, until, at length, it became so intolerable, that she burst out into violent exclamations; but the operator, notwithstanding the most earnest entreaties to desist, was inexorable, while two women, who attended upon the occasion, both chid and beat her for struggling.

I am therefore disposed to view such absurd and barbarous practices, as intimately connected with the operation of a principle of malevolence, as an attempt to frustrate the wise designs of divine benevolence, and as directly repugnant to the spirit of Christianity, and to the benevolent precepts of the gospel of peace. And it becomes some of the ladies, and the dandies of modern Europe to consider, whether some of their awkward attempts to improve the symmetry of the human frame ought not to be viewed in the same light. Not many years ago, it was considered, in the higher circles of society, as an admirable improvement of the female form, to give the lower half of the body the appearance of the frustum of a large fun, as if it had been ten times the ca-

capacity of its natural size, by supporting their robes with enormous hoops;—and, about the same period, the lower ranks of female society considered it as the perfection of proportion and beauty, to have their waists compressed into the smallest possible space, until the vital functions, in many instances, were deranged, and ultimately destroyed. Were the dictates of sound reason universally attended to, and were the influence of Christianity fully felt among all nations, the preposterous and savage practices to which I have now adverted, would not only be discontinued, but held in abhorrence. And were such customs completely abolished, we might soon expect to behold, among all the tribes of mankind, every distortion of the features or the countenance removed, and the human form restored to its original beauty and perfection. Instead of a warlike visage, and a ferocious aspect, and the frightful appearance of naked savages, streaked with colors of black and blue, we should behold, in every land, every countenance beaming with the radiations of benevolence, and reflecting the moral image of the Creator.

#### MALEVOLENCE AS IT APPEARS IN THE RELIGION OF SAVAGE TRIBES.

There is scarcely a nation on the surface of the globe but what appears to have some impressions of the existence of a Superior Power, and to have formed a system of religious worship. But, it is a striking fact, that, among the greater portion of human beings, their religious notions, and their sacred rites, instead of breathing a spirit of kindness and benevolence toward their fellow-creatures, are blended with a principle of hatred and revenge. This might be illustrated by an induction of a great variety of instances, in reference to almost every uncivilized portion of the human race. I shall content myself, however, with stating only one instance, in reference to the *Nesserie*, a tribe not much known in Europe, and which may serve as an example of many others.

The territory of this people extends from Antioch nearly to Tripoli. They occupy almost all the mountains to the east of Latakia, and a great part of the plain. Among them is perceived a mixture of the religious usages of Paganism, of the Jewish law, of that of Mahomet and Ali, and of some dogmas of the Christian Religion.—The women are considered as a part of the domestic animals of the house, and treated as slaves.—They have no idea of religion, and when they are bold enough to inquire of their masters concerning it, the latter answer them that their religion is, to be charged with the reproduction of the species, and to be subject to the will of their husbands.—The *Nesserie* say their prayers at midnight, and before sunset. They may say them either sitting, standing, or walking; but they are obliged to begin again repeating their abtution, if they speak to a person not of their religion,—if they perceive, either near or at a distance, a camel, a pig, a hare, or a negro. In their prayers, they curse the man who shaves below the chin, him who is impotent, and the two Caliphs, Omar and Abou-Bekr. They detest the Turks, to whom they are sworn enemies. This warlike people of mountaineers would be strong enough to shake off the yoke of the Turks, and live independently, if they were not divided by interested motives, almost all occasioned by implacable family hatreds. They are *vindictive*, and cherish their rancor for a length of time: even the death of the guilty person cannot assuage

their fury; their vengeance is incomplete, if it does not fall beside on one or several members of his family. They are so obstinately superstitious in their attachment to their peculiar system, that no threats nor punishments can extort from them the secrets of their religion.\*

Here, then, we are presented with a system of religion which appears to be founded on malevolence,—which directs its devotees to curse their fellow-men—which leads them to keep their women in profound ignorance of everything which they hold sacred—which induces them to conceal its mysteries from all the rest of the world—and which, in so far from producing any beneficial effects on their own conduct, leads to “implacable family hatreds.” A religion, unless it be founded on a principle of benevolence, is unworthy of the name; it must be an abhorrence in the sight of God, and can never communicate happiness to man. And were we to examine the various religious systems which prevail in the numerous islands of the Indian and Pacific Oceans, in Cabul, Thibet, and Hindostan, and among the uncivilized tribes which are scattered over a large portion of Asia and of Africa, we should find them, not only blended with malevolent principles and maxims, but sanctioning the perpetration of deeds of cruelty, obscenity, and horror.

In the preceding pages, I have endeavored to illustrate some of the prominent features in the moral character of the savage and uncivilized tribes of the human race. The examples I have selected have not been taken from the records of missionaries, or of professed religionists, who might be suspected by some to give an exaggerated description of the depravity of the Pagan world—but from the unvarnished statements of respectable voyagers and travelers, who could have no motive for misrepresenting the facts which they have recorded. These illustrations might have been extended to a much greater length, had it been consistent with the limited nature of the present work. Instead of occupying only forty or fifty pages, they might have been extended so as to have filled as many volumes; for every book of travels, as well as every historical document, contains a record of the operations of malignity, and of the diversified modes in which human depravity is displayed. The dispositions which I have illustrated, it will be readily admitted, are all of a *malignant* character, directly repugnant to that benevolent principle which forms the basis of the moral laws of the universe. And when we consider, that such malevolent dispositions are displayed by a mass of human beings, amounting to more than three-fourths of the population of the globe, and that true happiness cannot be experienced where malignant passions reign uncontrolled, a benevolent mind cannot refrain from indulging a thousand melancholy reflections, when it casts its eye over the desolations of the moral world, and from forming an anxious wish, that the period may soon arrive, when the darkness which covers the nations shall be dispelled, and when benevolence and peace shall reign triumphant over all the earth.

I shall now endeavor to present a few facts and sketches which may have a tendency to illustrate the present state, and the moral character and aspect of the *civilized* world.

## SECTION III.

## MORAL STATE OF CIVILIZED NATIONS.

The present population of the globe may be estimated at about 800 millions. Of these, if we except the empires of China and Hindostan, we cannot reckon above 180 millions as existing in a state of enlightened civilization; a number which is less than the fourth part of the human race. Were even this small portion of mankind uniformly distinguished for intelligence, and for the practice of benevolence, it would form a glorious picture for the philanthropist to contemplate; and would be a sure prelude of the near approach of that happy period, when “*all the ends* of the earth shall remember and turn to the Lord, when *all the kindreds of the nations* shall do homage unto him, and when there shall be nothing to hurt nor destroy” among all the families of mankind. But alas! when we investigate the moral state even of this portion of human beings, we find the principle of malignity distinctly visible in its operations, and interwoven, in numerous and minute ramifications, through all the ranks and gradations of society. Though its shades are less dark and gloomy, they are no less real than among the hordes of Africa and Tartary, and the other abodes of savage life. To illustrate this position is the object of the following sketches; in which I shall chiefly refer to the state of society among the nations of Europe, and the United States of America, and particularly to the moral character and aspect of the British empire.

I shall, in the first place, consider the operation of the malevolent principle as it appears in the actions and dispositions of the young, and in the modes of tuition by which they are trained.

In many thousands of instances, it may be observed, that, even before a child has been weaned from its mother's breasts, malignant dispositions are not only fostered, but are regularly taught both by precept and example. Does a child happen to hit its head accidentally against the corner of a table—it is taught by its nurse, and even by its mother, to avenge the injury on the inanimate object which caused it, and to exhibit its prowess and its revenge by beating the table with all its might. Does it cry, through peevishness or pain—it is immediately threatened with being thrown into the ditch, tossed out of the window, or committed to the charge of some frightful specter. Is it expedient to repress its murmurings, and to cajole it into obedience—it is then inspired with fallacious hopes, and allured with deceitful promises of objects and of pleasures which are never intended to be realized. Does it require to have its physical powers exercised—a wooden sword or a whip is put into its hands; and it is encouraged to display its energies in inflicting strokes on a dog, a cat, or any of its play-fellows or companions. I have seen a little urchin of this description, three or four years of age, brandishing its wooden sword with all the ardor of a warrior, and repeating its strokes on every person around, while the fool'sh parents were exulting in the prowess displayed by their little darling, and encouraging it in all its movements. By these and similar practices, revenge, falsehood, superstition, and the elements of war, are fostered in the youthful mind; and is it to be wondered at, that such malignant principles and passions should “grow with their growth, and strengthen with their strength,” until they burst forth in all those hideous forms which they assume amidst the contests of communities and of nations?—The false maxims by which children are frequently trained under the domestic roof,

\* See Dupont's “Memoirs of the Manners and Religious Ceremonies of the Nesserie,” a work lately published.

and the foolish indulgence with which they are treated by injudicious parents, in too many instances lay the foundation of those petulant and malignant tempers, which are a pest both to Christian and to general society. Indulgence often leads to an opposite extreme; and produces such a degree of insubordination among the young, that nothing is to be seen and heard but a perpetual round of scolding and beating, and the contest of angry passions. "Among the lower ranks of people," says Dr. Witherspoon, "who are under no restraint from decency, you may sometimes see a father or mother running out into the street, after a child who has fled from them, with looks of fury and words of execration, and they are often stupid enough to imagine that neighbors or passengers will approve them in this conduct." Wherever parental authority is thus undermined, and such conduct uniformly pursued, a sure foundation is laid for an extensive display, in after life, of the malignant passions of the human heart.

If we follow our youth from the nursery to the school-room, we shall find the same malevolent affections developing themselves on a larger scale, and indirectly cherished, by the books they read, and the discipline by which they are trained, and the amusements in which they indulge. Here we may behold one little fellow taking a malicious pleasure in pinching his neighbor, another in kicking him, a third in boxing him, a fourth in tearing his book, a fifth in pilfering his property, and a sixth in endeavoring to hold him up to scorn and ridicule; and all of them combined to frustrate, if possible, the exertions of their teacher, and to prevent their own improvement.—If we look into the majority of the books which are read in schools, we shall find them full of encomiums upon war, and upon warriors. The Cæsars, the Alexanders, and the Bonapartes, whose restless ambition has transformed the earth into scenes of desolation and carnage, are represented as patterns of everything that is brave, noble, generous, and heroic. The descriptive powers of the poet are also called in, in order to inflame the youthful mind with warlike dispositions, and to excite an ardent desire for mingling in scenes of contention, and for the acquisition of false glory and of military renown. Hence, there is no part of their school exercises in which the young so much delight, and in which they so much excel, as in that in which they are called upon to recite such speeches as "Sempronius's speech for war," or to ape the revengeful encounter of Norval and Glendalvon. While the spirit of war is thus virtually cherished, the counteraction of vicious propensities, and the cultivation of the moral powers of the young, are considered as a matter of inferior importance, and, in many seminaries of instruction, are altogether overlooked. Many of the school collections to which I allude—instead of exhibiting, in simple language, the beauties and sublimities of the works of nature, the displays of the natural and moral character of the Deity, the facts of Sacred History, the morality of the Gospel, the scenes of rural and domestic life, and the operations of philanthropy—are filled with extracts from metaphysical writers, from parliamentary debates, and from old plays, novels, and farces, which are frequently interlarded with oaths, obscenity, and the slang of Billingsgate, which can have no other tendency than to pollute and demoralize the youthful mind. It needs, therefore, excite no surprise, that the great body of mankind is still so deficient in rational information and substantial knowledge, and that a warlike spirit

is afloat, and exerting its baleful influence among the nations.

If we follow the young from the school-room, to the play-ground, or to the streets and the high-ways, we shall find the spirit of malignity displaying itself in a vast diversity of forms. Here, we may behold one mischievous little boy slapping his neighbor in the face, another tearing his neighbor's clothes, another tossing his cap into a dirty ditch, another chalking his back in order to hold him up to ridicule, and another pouring upon him a torrent of nicknames, and of scurrilous epithets. There, we may behold a crowd of boys pelting a poor beggar or an unfortunate maniac with stones and dirt for their diversion; mocking the lame, the deformed, and the aged, and insulting the passing traveler. And, when such objects do not happen to occur, we may see them assailing, with a shower of stones, a cat, a dog, a hare, or a fowl, that happens to cross the path, and enjoying a diabolical pleasure in witnessing the sufferings of these unfortunate animals. Here, we may behold an insolent boy insulting a timid girl, overturning her pitcher, and besmearing her with mire,—there we behold another saluting his fellow with a malignant scowl, and a third brandishing his whip, and lashing a horse or a cow, for his amusement. On the one hand, we may sometimes behold a ring of boys, in the center of which two little demons are engaged in mutual combat, with eyes glaring with fury and revenge, exerting their physical powers to the utmost stretch, in order to wound and lacerate, and cover with blood and gore, the faces of each other: on the other hand, we may behold an unfortunate boy, whom a natural temperament, or a virtuous principle, prevents from engaging in similar combats, assailed with opprobrious epithets, and made a laughing-stock, and an object of derision and scorn, because he will not be persuaded to declare war against his neighbor. And, what is still more atrocious and disgusting, we may behold children of thirty or forty years of age, encouraging such malevolent dispositions, and stimulating such combatants in their diabolical exertions!\* Such infernal practices, among creatures originally formed after the divine image, if they were not so common, would be

\* The practice of boxing, among boys, which so generally prevails, especially in England, is a disgrace to the boasted civilization and Christianity of that country, and to the superintendents of its public seminaries. That pugilistic contests between grown-up savages in a civilized shape, should be publicly advertised, and described in our newspapers, and the arena of such contests resorted to by so many thousands of the middling and higher classes of society, is a striking proof that the spirit of folly and of malignity still prevails to a great extent, and that the spirit of Christianity has made little progress, even within the limits of the British empire.—The following late occurrence shows the fatal effects with which such practices are sometimes attended. "On Monday, February 28, 1825, two of the scholars at Eton, the Hon. F. A. Cooper, the son of the Earl of Shaftesbury, and Mr. Wood, the son of Colonel Wood, and nephew to the Marquis of Londonderry, in consequence of a very warm altercation on the play-ground, on the preceding day, met, for the purpose of settling the unhappy quarrel by a pugilistic encounter—a prevalent practice at Eton and all our public schools. Almost the whole school assembled to witness the spectacle. The inexperienced youth commenced fighting at four o'clock, and partly by their own energy, and partly by the criminal excitement of others, continued the fatal contest until within a little of six, when, mournful to relate, the Earl of Shaftesbury's son fell very heavily upon his head, and never spoke afterward. He was carried off to his lodgings, where he expired in a few hours. On the coroner's inquest it came out, that brandy had been administered very freely, and that no decisive effort had been made to discontinue a contest prolonged beyond all due limits.—About forty years ago a similar cause led to a similar result at the same establishment. The survivor is a clergyman of great respectability."—See *Public Prints for Feb.*, and *Evam. Mag.* for April, 1825.

viewed by every one in whose breast the least spark of virtue resides, with feelings of indignation and horror.

The great body of our youth, habituated to such dispositions and practices, after having left school at the age of fourteen or fifteen—a period when headstrong passions and vicious propensities begin to operate with still greater violence—have access to no other seminaries, in which their lawless passions may be counteracted and controlled, and in which they may be carried forward in the path of moral and intellectual improvement. Throughout the whole of the civilized world, I am not aware that there exist any regular institutions exclusively appropriated for the instruction of young persons, from the age of fifteen to the age of twenty-five or upward, on moral, religious, and scientific subjects; in order to expand their intellectual capacities, and to direct their moral powers in the path of universal benevolence. Yet, without such institutions, all the knowledge and instructions they may have previously acquired, in the great majority of instances, are rendered almost useless and inefficient for promoting the great end of their existence. From the age of fifteen to the age of twenty-five, is the most important period of human life; and, for want of proper instruction and direction, during this period, and of rational objects to employ the attention at leisure hours, many a hopeful young man has been left to glide insensibly into the mire of vice and corruption, and to become a pest to his friends, and to general society. Our streets and highways are infested, and our jails and bridewells filled with young persons of this age, who, by means of rational and religious training, might have been rendered a comfort to their friends, blessings to society, and ornaments of the Christian Church.

It would be inconsistent with the limited plan of this work, to attempt to trace the principle of malignity through all the scenes of social, commercial, and domestic life. Were I to enter into details of filial impiety, ingratitude, and rebellion—of faithless friendships—of the alienations of affection, and of the unnatural contentions between brothers and sisters—of the abominable selfishness which appears in the general conduct and transactions of mankind—of the bitterness, the fraud, and the perjury, with which lawsuits are commenced and prosecuted—of the hatred, malice, and resentment, manifested for injuries real or supposed—of the frauds daily committed in every department of the commercial world—of the shufflings and base deceptions which are practiced in cases of bankruptcy—of the slanders, the caballing, and the falsehood, which attend electioneering contests—of the envy, malice, and resentment displayed between competitors for office and power—of the haughtiness and insolence displayed by petty tyrants both in church and state—of the selfishness and injustice of corporate bodies, and the little regard they show for the interests of those who are oppressed, and deprived of their rewards—of the gluttony, drunkenness, and prodigality, which so generally prevail—of the brawlings, fightings, and contentions, which are daily presented to the view in taverns, ale-houses, and dram-shops, and the low slang and vulgar abuse with which such scenes are intermingled—of the seductions accomplished by insidious artfulness and outrageous perjury—of the multiplied falsehoods of all descriptions which are uttered in courts, in camps, and in private dwellings—of the unblushing lies of public newspapers, and the perjuries of office—of

the systematic frauds and robberies by which a large portion of the community are cheated out of their property and their rights—of the pride, haughtiness, and oppression of the rich, and of the malice, envy, and discontentment of the poor—such pictures of malignity might be presented to the view, as would fill the mind of the reader with astonishment and horror, and which would require a series of volumes to record the revolting details.

There is one very general characteristic of civilized, and even of Christian society, that bears the stamp of malignity, which may particularly be noticed; and that is, the pleasure with which men expatiate on the faults and delinquencies of their neighbors, and the eagerness with which they circulate scandalous reports through every portion of the community. Almost the one half of the conversation of civilized men, when strictly analyzed, will be found to consist of malignant insinuations, and of tales of scandal and detraction, the one half of which is destitute of any solid foundation. How comes it to pass, that the slightest deviation from propriety or rectitude, in the case of one of a generally respectable character, is dwelt upon with a fiend-like pleasure, and aggravated beyond measure, while all his good qualities are overlooked and thrown completely into the shade? What is the reason why we are not as anxious to bring forward the good qualities and actions of our fellow-men, and to bestow upon them their due tribute of praise, as we are to blaze abroad their errors and infirmities? How often does it happen, that a single evil action committed by an individual, contrary to the general tenor of his life, will be trumpeted about by the tongue of malice, even to the end of his life, while all his virtuous deeds and praiseworthy actions will be overlooked and forgotten, and attempted to be buried in oblivion! If benevolence were the prevailing characteristic of mankind, such dispositions would seldom be displayed in the intercourses of human beings. If benevolence pervaded every heart, we would rejoice to expatiate on the excellencies of others;—these would form the chief topics of conversation in our personal remarks on others; we would endeavor to throw a veil over the infirmities of our brethren, and would be always disposed to exercise that candor and charity “which covers a multitude of sins.”

If we now turn our eyes for a moment, to the amusements of civilized society, we shall find many of them distinguished by a malignant character and tendency. What an appropriate exhibition for rational and immortal beings do the scenes of a cockpit display! to behold a motley group of bipeds, of all sorts and sizes, from the peer to the chimney-sweep, and from the man of hoary hairs to the lisping infant, betting, blustering, swearing, and feasting their eyes with a savage delight on the sufferings of their fellow-bipeds, whom they have taught to wound, to torment, and to destroy each other! There is scarcely anything that appears so congenial to the spirit which pervades the infernal regions, as the attempt to inspire the lower animals with the same malignant dispositions which characterize the most degraded of the human species. That such a cruel and disgusting practice still prevails in England, and that it formed, until lately, a part of the amusements of almost all the schools in Scotland, is a reproach to the civilization, the humanity, and the Christianity of our country. And what a fine spectacle to a humane and civilized mind is the amusement of bull-baiting! an

amusement in which the strength and courage of this animal are made the means of torturing him with the most exquisite agonies! Can benevolence, can even the common feelings of humanity, reside in the breast of that man who can find enjoyment in encouraging and in witnessing such barbarous sports? And what a dignified amusement is the *horse-race!* where crowds of the nobility, gentry, and of the most polished classes of society, as well as the ignoble rabble, assemble from all quarters, to behold two noble animals panting, and heaving, and endeavoring to outstrip each other on the course! What a scene of bullying, and jockeying, and betting, and cheating, and cursing, and swearing, and fighting, is generally presented on such occasions! What a wonderful degree of importance is attached, by the most dignified rank of society, to the issue of the race; as if the fate of an empire, or the salvation of an immortal spirit, were depending on the circumstance of one horse getting the start of another! I do not mean to decry, indiscriminately, public amusements; nor to call in question the propriety of improving the locomotive powers of the horse; but, surely, it would require no great stretch of invention, to devise spectacles and entertainments, much more dignified and congenial to the noble powers, and to the high destination of the human mind, and which might be exhibited with as little expense either of time or of money.

And what shall we say of *lion fights*, and *dog fights*, and *boxing matches* between animals in the shape of men, which have been lately advertised in the public prints with so much impudence and effrontery? Are the patrons of such revolting exhibitions, and the crowds which resort to them, to be considered as patterns of taste, of humanity, and of refined benevolence? And what shall we think of the amusements of one half of our gentry, country squires, gentlemen farmers, and the whole tribe of the sporting community, who derive more exquisite enjoyment in maiming a hare, a partridge, or a moorfowl, than in relieving the wants of the friendless poor, in meliorating the condition of their dependents, or in patronizing the diffusion of useful knowledge? If one of our best moral poets declared, that "he would not enter, on his list of friends, though graced with polished manners and fine sense, the man who needlessly sets foot upon a worm," what would be his estimate of the man who derived one of his chief gratifications, day after day, from making havoc among the feathered tribes, and from lacerating and maiming a timid hare, for the sole purpose of indulging a sporting humor, and proving himself an excellent marksman? Can we suppose that the benevolent Creator so curiously organized the beasts of the earth and the fowls of heaven, and endowed them with exquisite feelings and sensibility, merely that tyrannical man might torture and destroy them for his amusement? For the persons to whom I allude cannot plead *necessity* for such conduct, as if they were dependent for subsistence on their carcasses. Such is still the mania for these cruel arguments, that the butchery of the brutal and the winged tribes, it is likely, will soon be reduced to a regular system, and enrolled among the number of the *fine arts*. For, an octavo volume, of 470 pages, which has already passed through three editions, has been lately published, entitled, "Instructions to young Sportsmen in all that relates to Game and Shooting:" by Lieut. Colonel Hawker. The author, after having stated that he has now lost his eyes and nerves for a good shot,

says, "The greatest pleasure that can possibly remain for me, is to resign the little I have learned for the benefit of young sportsmen. The rising generation of shooters might otherwise be left for many years, to find out all these little matters." And a most important loss, doubtless, the rising generation would have sustained, had not the worthy Colonel condescended to communicate his discoveries! I was lately making an excursion in a steamboat, through one of the Scottish lakes. Among the passengers were several of the sporting gentry, furnished with all their requisite accouterments, who seemed to enjoy a higher gratification in disturbing the happiness of the feathered tribes, than in contemplating the natural beauties of the surrounding scene. When any of these hapless animals appeared in view, a hue and cry commenced, a shot was prepared, and a musket leveled at the unoffending creatures, which created among them universal agitation and alarm. Some of them were killed; and others, doubtless, maimed, and rendered miserable for life; while no human being could enjoy the least benefit from such wanton cruelty. To kill, or even to maim any living creature that is doing us no harm, and when there is no possibility, nor even a desire, to procure its carcass for food, cannot, I should think, by any sophistry of reasoning, be construed into an act of benevolence.\*

I cannot, here, forbear inserting a passage from "Salt's Travels in Abyssinia," which exhibits a very different spirit in one whom some would be disposed to rank among the class of semi-barbarians. "In the evening, Baharnegash Yasons, a servant of the Ras (of Abyssinia) who had attended me during my whole stay in the country, took his leave. Among all the men with whom I have been intimately acquainted, I consider this old man as one of the most perfect and blameless characters. His mind seemed to be formed upon the purest principles of the Christian religion; his every thought and action appeared to be the result of its dictates. He would often, to ease his mule, walk more than half the day; and as he journeyed by my side, continually recited prayers for our welfare and future prosperity. On all occasions he sought to repress in those around him, every improper feeling of anger; conciliated them by the kindest words, and excited them, by his example, to an active performance of their duties. If a man were weary, he would assist him in carrying his burden; if he perceived any of the mules' backs to be hurt, he would beg me to have them relieved; and, constantly, when he saw me engaged in shooting partridges, or other birds, he would call out to them to fly out of the way, shaking his head, and begging me, in a mournful accent, not to kill them. I have remarked, in my former journal, that, with all this refined feeling of humanity, he was far from being devoid of courage; and, I had an opportunity, subsequently, of witnessing several instances of his bravery, though he appeared on all occasions peculiarly

\* In throwing out these reflections, the author by no means wishes to insinuate, that it is improper, in every instance, to kill any of the inferior animals; his remarks being directed solely against the practice of wantonly maiming or destroying them for the sake of mere sport or amusement. Even in those cases where it may appear expedient or necessary, to extirpate a portion of the animal tribes, it appears somewhat strange, that *gentlemen* should be the voluntary agents employed in this work of destruction, and that their minds should be so much absorbed in the satisfaction which it creates. One would have thought that the very lowest class of the community would have been selected for this purpose, as there is something naturally revolting in the employment of destroying the life of any sensitive being.

anxious to avoid a quarrel. We parted, I believe, with mutual regret; at least for my own part, I can truly say, that I have seldom felt more respect for an individual than I did for this worthy man."

As a contrast to the benevolent dispositions displayed by this worthy Abyssinian,—I shall give a short description of a *bull-fight*, in Madrid, extracted from a work, the author of which was a spectator, (in 1803) of the scene he describes: "The Spanish bull-fights are certainly the most extraordinary exhibition in Europe: we were present at one of them this morning. The places in the amphitheater were nearly all filled at half past nine, and at ten, the *corregidor* came into his box; upon which the trumpet sounded, and the people rose and shouted, from the delight that the show was to begin immediately. Four men in black gowus then came forward, and read a proclamation, enjoining all persons to remain in their seats. On their going out of the arena, the six bulls which were to be fought this morning, were driven across, led on by a cow, with a bell round her neck. The two *Picadores* (the men who were appointed to fight the furious animals) now appeared, dressed in leathern gaiters, thick leathern breeches, silk jackets covered with spangles, and caps surmounted by broad brimmed white hats; each rode a miserable hack, and carried in his hand a long polo, with a goad at the end. As soon as they were prepared, a door was opened, and the first bull rushed in. In the course of the contest, I felt first alarmed for the men, and then for the horses. Soon the accidents of the men withdrew my pity from the beasts; and, latterly, by a natural, and dreadful operation of the mind, I began to look without horror on the calamities of both. The manner of the fight is thus:—the bull rushes in, and makes an attack severally upon the picadores, who repulse him; he being always, upon these occasions, wounded in the neck; after a few rencounters, he becomes somewhat shy; but, at the same time, when he does rush on, he is doubly dangerous. He follows up the attack, and frequently succeeds in overthrowing both horse and rider. As long as the horse has strength to bear the picadore, he is obliged to ride him. This morning one of these wretched animals was forced to charge, *with his guts hanging in festoons between his legs!* His belly was again ripped open by the bull, and he fell for dead; but the attendants obliged him to rise and crawl out! This seems the cruelest part of the business; for the men almost always escape; but *the blood and sufferings of thirteen horses were exhibited in the short space of two hours.* Four men were hurt; one who was entirely overturned with his horse upon him, was carried out like a corpse; but the spectators, *totally disregarding this melancholy sight, shouted for his companion to renew the attack.* The bull, after his first rage and subsequent fury during many rounds, begins to feel weakness, and declines further attacks on the horsemen. Upon this, a loud shout re-echoes through the theater, and some of the attendants advance and stick his gored neck full of arrows, which cause him to *writhe about in great torment.* When the efforts he makes under these sufferings have considerably spent his strength, the *corregidor* makes a motion with his hands, and the trumpets sound as a signal to the matador to dispatch him. This is a service which requires great skill and bravery; for the madness of the bull, and the torture he endures, prompt him to destroy every one around. The matador advances with a red cloak in one hand, and a sword in the other. He engages the bull with the cloak, until, at length

getting opposite to him, he rushes forward, and the sword pierces his spinal marrow, or, what is more common, is buried to the hilt in his neck; upon which he turns aside, at first moaning, but a torrent of blood gushes from his mouth; and he staggers round the arena, and falls. The trumpets sound; three mules, ornamented with ribbons and flags, appear, to drag the wretched victim out by the horns, and the horsemen to prepare for the attack of a fresh animal.

"In the evening the show began at half-past four, and ten bulls were brought forward. To tame them before the matador approached, a new expedient was resorted to, most infamously cruel, namely, the covering of the darts with sulphur and fireworks. The torments of these were so dreadful, that the animals whose strength was fresh, raged about terribly, so that the assistants were forced to use great agility to get from them. There were many hair-breadth escapes, one of the animals in pursuit of a man, leaped the barrier of the arena, which is about eight feet high. A second bull was still more furious, and made more tremendous attacks. In one of these he pinned the man and horse against the barriers, got his horns under the horse, and lacerated him dreadfully; in a moment afterward, he lifted him up and threw the man with such force through one of the apertures, as to kill him on the spot. He was borne past the box in which we were with his teeth set, and his side covered with blood; the horse staggered out, spouting a stream of gore from his chest. The remaining picadore renewed the charge, and *another came in with shouts to take the dead man's place.* One of these had his horse's skin dreadfully ripped off his side, and when he breathed, *the entrails swelled out of the hole;* to prevent which, the rider got off and stuffed in his pocket handkerchief," etc.\*—"I have seen," says Bourgoing, "eight or ten horses torn, and their bellies ripped open, fall and expire in the field of battle. Sometimes these horses, affecting models of patience, of courage, of docility—present a spectacle, at which it may be allowable to shudder. You see them tread under their feet, their own bloody entrails, hanging out of their open sides, and still obey, for some time, the hand that guides them."

Such are the amusements which, in Spain, fascinate all ranks of the community, from the prince to the peasant. Young ladies, old men, servant girls, and people of all ages and all characters are present. The art of killing a bull, which seems exclusively to be the business of a butcher, is gravely discussed and exalted with transport, not only by the rabble, but by men of sense, and by women of delicacy. The day of a bull-fight is the day of solemnity for the whole canton. "The people come," says Bourgoing, "from ten and twelve leagues distance. The artisan who can with difficulty earn enough for his subsistence, has always sufficient to pay for the bull-fight. Woe be to the chastity of a young girl whose poverty excludes her! The man who pays for her admittance, will be her first seducer. It is indeed a very striking sight, to see all the inhabitants assemble round the circus, waiting the signal for the fight, and *wearing in their exterior every sign of impatience.*" There is not a town in Spain, but what has a large square for the purpose of exhibiting bull-fights; and it is said, that

\* Travels through Spain and part of Portugal in 1803, Vol. 2. pp. 35—45. A more circumstantial account of these fights, and in perfect accordance with the above description, may be seen in Bourgoing's "Modern State of Spain," vol. II, pp. 346—360.

even the poorest inhabitants of the smallest villages will often club together, in order to procure a cow or an ox, and fight them riding upon asses for want of horses.\* Can a spirit of pure benevolence be general among a people addicted to such cruel and savage amusements! And, need we wonder to find, that troops of lawless banditti are continually prowling among the mountains and forests of that country, committing murders and depredations? One of the authors just now quoted, when alluding to banditti, and detailing the incidents which occurred on his route to Madrid, says, "In this country it is impossible to distinguish friends from foes, as all travelers go well armed. We met just here half a dozen horsemen, many of whom had swords and pistols, and we afterward saw peasants riding on asses, armed in the same way. A few leagues further on, we met a strong detachment of cavalry patrolling the road, in consequence of a daring robbery, which had just been committed on a nobleman who was bringing his bride to court from Barcelona. He had a numerous retinue; the banditti were twelve in number, and completely armed."

If we now take a cursory glance at our POPULAR LITERARY WORKS, and at several of our publications intended for the *nursery*, we shall find that a goodly portion of them is stamped with the character of frivolity and of *maliginity*. When the young mind is just beginning to expand, instead of being irradiated with the beams of unadulterated truth, a group of distorted and unsubstantial images, which have no prototypes in nature, is presented to the view of the intellect, as the groundwork of its future progress in wisdom and knowledge. Instead of the simple and sublime precepts of Christian benevolence, the wild and romantic notions connected with chivalry, the superstitions of the dark ages, and the love of false heroism, and of military glory, are attempted to be indelibly riveted on the minds of the young. What else can be expected, when such legends and romances as the following, occupy the principal part of the nursery library?—*Blue Beard*; *Cinderella*; *Tom Thumb*; *Jack the Giant-Killer*; *Valentine and Orson*; *The Seven Champions of Christendom*; *Robin Hood*; *Goody Two-Shoes*; *Pass in Boots*; *Sinbad the Sailor*; *Aladdin, or, the Wonderful Lamp*; *Thalaba, or, the Destroyer*; *The Blood-Red Knight*; *The Maid and the Magpie*; *Fairy Tales*, and a long list of similar tales and romances, equally improving and important! Such works are published, even at the present time, not only in a Lilliputian size, to suit the lower ranks of the community, but in a style of splendor and elegance, calculated to fascinate the highest circles of society. Ten thousands of copies of such publications, are presently in circulation throughout every part of the British empire:—and what is the great object they are calculated to accomplish? To exhibit distorted views of the scenes of nature, and of human society; to foster superstitious notions; to inspire the minds of the young with an inordinate desire after worldly honor and distinction; to set before them, as an ultimate object, the splendor and felicity of "riding in a coach and six;" and to familiarize their minds to chival-

rous exploits, and to scenes of butchery and revenge.

If we glance at the popular literary works of the present day, intended for the amusement of children of a larger growth, we shall find many of them imbued with a similar spirit, and having a similar tendency. What is it that just now fascinates our literary loungers, our polished gentry, our educated females, nay all ranks of the community, from the dignified clergyman to the humble weaver, and which threatens to destroy all relish for plain unvarnished facts, and for substantial knowledge? The novels of *Waverley*, *Guy Mannering*, *Rob Roy*, *Tales of my Landlord*, *The Fortunes of Nigel*, *St. Ronan's Well*, *Marmion*, *The Corsair*, *Childe Harold*, and a shoal of similar publications, which are daily issuing from the press. And what is the general tendency of the great majority of such works?—To distort and caricature the facts of real history; to gratify a romantic imagination; to pamper a depraved mental appetite; to excite a disrelish for the existing scenes of nature, and for the authenticated facts which have occurred in the history of mankind; to hold up venerable characters to derision and contempt; to excite admiration of the exploits and the malignant principles of those rude chieftains and barbarous heroes, whose names ought to descend into everlasting oblivion; to revive the revengeful spirit of the dark ages; to undermine a sacred regard for *truth* and moral principle, which are the basis of the happiness of the intelligent universe; and to throw a false glory over scenes of rapine, of bloodshed, and of devastation.—To such works, and to their admirers, we might apply the words of the ancient Prophet: "He feedeth on *ashes*; a deceived heart hath turned him aside, that he cannot say, Is there not a lie in my right hand?"

"For, sure, to hug a fancied ease,  
That never did, nor can take place,  
And for the pleasures it can give,  
Neglect the 'facts of real life,'  
Is madness in its greatest height,  
Or I mistake the matter quite."—*Wilkie*.

To affirm, that it is necessary for the entertainment of the human mind, to have recourse to fictitious scenes and narratives, and to the wild vagaries of an unbridled imagination, is, in effect, to throw a reflection upon the plans and the conduct of the Creator. It implies, that, in the scenes of nature which surround us, both in the heavens and on the earth, and in the administration of his moral government among men, God has not produced a sufficient variety of interesting objects for the contemplation, the instruction, and the entertainment of the human race—and that the system of the moral and physical world must be distorted and deranged, and its economy misrepresented and blended with the creations of human folly, before its scenery be rendered fit to gratify the depraved and fastidious tastes of mankind.\* And is it indeed true, that there is not a

\* The following sketch of Sir Walter Scott, the supposed author of some of the works alluded to, is given in Hazlitt's "Spirit of the Age, or Cotemporary Portraits." "His mind receives and treasures up everything brought to it by tradition or custom—it does not project itself beyond this into the world unknown, but mechanically shrinks back as from the edge of a precipice. The land of *pure reason* is to his apprehension like *Van Dieman's Land*, barren, miserable, distant, a place of exile, the dreary abode of savages, convicts, and adventurers. Sir Walter would make a bad hand of a description of the *millennium*, unless he would lay the scene in Scotland 500 years ago; and then he would want facts and worm-eaten parchments to support his drooping style. Our historical novelist firmly thinks, that nothing is

\* It is said that these fights were prohibited in 1805, to the deep regret of the most numerous part of the nation; but another entertainment, called *fiesta de novillos*, which is an image of the bull-fight, is still retained, and it is not improbable, that, by this time, the true bull-fight has been again revived.



sufficient *variety* to gratify a *rational* mind in the *existing scenes* of creation and providence? If we survey the Alpine scenes of nature; if we explore the wonders of the ocean; if we penetrate into the subterraneous recesses of the globe; if we direct our view to the numerous objects of sublimity and of beauty to be found in every country; if we investigate the structure and economy of the animal and the vegetable tribes; if we raise our eyes to the rolling orbs of heaven; if we look back to the generations of old, and trace the history of ancient nations; if we contemplate the present state of civilized and of savage tribes, and the moral scenery which is everywhere displayed around us—shall we not find a sufficient variety of everything which is calculated to interest, to instruct, and to *entertain* a rational mind? I am bold to affirm, that were a proper selection made of the *facts* connected with the system of nature, and with the history and the present state of human society, and were the sketches of such facts executed by the hand of a master, and interspersed with rational and moral reflections—volumes might be presented to the public, no less entertaining, and certainly far more instructive, than all the novels and romances which the human imagination has ever produced; and that, too, without distorting a single fact in the system of nature or of human society, or exciting a sentiment of admiration or of approbation of the exploits of warriors. If we wish to be amused with entertaining narrations and novel scenes, the narratives of adventurous voyagers and travelers, when written with spirit and animation, will supply us with entertainment scarcely inferior to that of the best written novel; and it is the reader's own fault, if he do not, from such sources, derive moral instruction. Such adventures as those of Mungo Park in Africa, and Captain Cochrane in Siberia, and such narratives as those of Byron, Brisson, Pierre Viaud, Anson, Cook, Bligh, Perouse, and others, abound with so many striking and affecting incidents, that the reader's attention is kept alive, and he feels as lively an interest in the fate of the adventurers, as is usually felt in that of the fictitious hero of a novel, or a romance.

If man were only the creature of a day, whose whole existence was confined within the limits of this sublunary scene, he might amuse himself either with facts or with fictions, or with any toys or gewgaws that happened to strike his fancy while he glided down the stream of time to the gulf of oblivion. But if he is a being destined for eternity, the train of his thoughts ought to be directed to objects corresponding to his high destination, and all his amusements blended with those moral instructions which have an ultimate reference to the scene of his immortal existence. When I read one of our modern novels, I enjoy, for a few hours, a transitory amusement, in contemplating the scenes of fancy it displays, and in following the hero through his numerous adventures; I admire the force and brilliancy of the imagination of the writer (for I am by no means disposed to underrate the intellectual talent which has produced some of the works to which I allude), but when I have finished the perusal, and reflect that all the scenes which passed before my

mental eye, were only so many unsubstantial images, the fictions of a lively imagination—I cannot indulge in rational or religious reflections on the subject, nor derive a single moral instruction, any more than I can do from a dream or a vision of the night. When I survey the scenes of creation; when I read the history of ancient nations; when I peruse the authentic narratives of the voyager and traveler; when I search the records of revelation; and when I contemplate the present state of society around me,—I learn something of the character, the attributes, and the providence of God, and of the moral and physical state of mankind. From almost every scene, and every incident, I can deduce instructions calculated to promote the exercise of humility, meekness, gratitude, and resignation—to lead the mind to God as the source of felicity, and as the righteous governor of the world—and to impress the heart with a sense of the folly and depravity of man. But it is obvious, that no distinct moral instructions can be fairly deduced from scenes, circumstances, and events “which never did nor can take place.”—Such however is, at present, the tide of public opinion on this subject, that we might as soon attempt to stem a mountain torrent by a breath of wind, or to interrupt the dashings of a mighty cataract by the waving of our hand, as to expect to counteract, by any considerations that can be adduced, the current of popular feeling in favor of novels, and tales of knights, and of tournaments; of warlike chieftains, and military encounters. Such a state of feeling, I presume, never can exist in a world where moral evil has never shed its malign influence.

Again, if we consider the sentiments and the conduct of many of our *Literary and Scientific characters*, we shall find that even philosophy has had very little influence, in counteracting the stream of malignity, and promoting the exercise of benevolence. Do not many of our literary characters in their disputes frequently display as keen resentments, and as malevolent dispositions, as the professed warrior, and the man of the world? and have they not sometimes resorted even to horsewhips and to pistols to decide their contests? In proof of this, need I refer to the gentlemen now or formerly connected with the “Edinburgh Magazine,” “Blackwood's Magazine,” the “London Magazine,” the “Quarterly Review,” and other periodical works—and to the mean jealousies and contentions which have been displayed, and the scurrilous paragraphs which have been written by various descriptions of competitors for literary fame? Such a display of temper and conduct in men of professed erudition, is not only inconsistent with moral principle, and the dignity of true science, but has a tendency to hold up philosophy and substantial knowledge to the scorn and contempt both of the Christian and of the political world.

Again, is it an evidence that benevolence forms a prominent character of modern civilized society, when philanthropists, who have devoted their substance and their mental activities to the promotion of the best interests of mankind; and when men of science, who have enlarged the sphere of our knowledge, and improved the useful arts, are suffered to pine away in penury and neglect, and to descend into the grave, without even a “frail memorial” to mark the spot where their mortal remains are deposited; while, on the warrior, who has driven the plowshare of destruction through the world, and wounded the peace of a thousand families, enormous pensions are bestowed,

but what *has been*—that the moral world stands still, as the material one was supposed to do of old—and that we can never get beyond the point where we actually are, without utter destruction, though everything changes and will change, from what it was 300 years ago, and what it is now, from what it is now, to all that the bigoted admirer of the good old times most dreads and hates.”

and trophies erected to perpetuate his memory to future generations? And how comes it to pass, if benevolence and justice be distinguishing features of our age and nation, that authors, whose writings afford instruction and entertainment to a numerous public, are frequently suffered to pine away in anxiety and distress, and to remain in hopeless indigence, while publishers and booksellers are fattening on the fruit of their labors? Yet, while we leave them to remain in abject penury, during life,—no sooner have their spirits taken their flight into the world unknown, than subscriptions are set on foot, statues and mausoleums are erected, flattering inscriptions are engraved on their tombs, and anniversary dinners are appointed to celebrate their memories. Such displays of liberality might have been of essential benefit to the individuals, while they sojourned within the limits of this sublunary sphere; but they are altogether futile and superfluous in relation to the separate spirits, which are now placed forever beyond the reach of such vain pageantry and posthumous honors.

If we now attend, for a little, to the *Penal Codes* of civilized nations, we shall find them, not only glaringly deficient in a spirit of benevolence, but deeply imbued with a spirit of cruelty and revenge. The great object of all civil punishments ought to be, not only the prevention of crimes, but also the reformation of the criminal, in order that a conviction of the evil of his conduct may be impressed upon his mind, and that he may be restored to society as a renovated character.—When punishments are inflicted with a degree of severity beyond what is necessary to accomplish these ends, the code which sanctions them, becomes an engine of cruelty and of injustice.—But, the reformation, and the ultimate happiness of the criminal, never seem to have been once taken into consideration, in the construction of the criminal codes of any nation in Europe. The infliction of *pain*, and even of *torture*, and of everything that is degrading and horrible, to a degree far beyond what is necessary for the security of the public, and which has no other tendency than to harden the culprit, seems to have been the great object of the framers of our penal statutes. If a man has committed an offense against society, he is either confined to a jail, thrown into a dungeon, loaded with irons, whipped through the streets, banished to a distant land, hung upon a gallows, or broken on the wheel.—No system of moral regimen, calculated to counteract his criminal habits, to impart instruction to his mind, and to induce habits of industry and temperance (except in a few insulated cases), has yet been arranged by our legislators, so as to render punishment a blessing to the criminal, and to the community which he has injured.

The following circumstances, in relation to punishments, manifest a principle both of folly and of malignity in the arrangements of our criminal jurisprudence. In the first place, the present system of our prison discipline, instead of operating to prevent the increase of crime, has a direct and inevitable tendency to produce vice and wretchedness, and to render our jails the nurseries of every depraved propensity, and of every species of moral turpitude. From the indiscriminate association of the young and the old, and of persons charged with every degree of criminality, the youthful and inexperienced culprit is soon tutored in all the arts of fraud, deception, and robbery, and prepared for acting a more conspicuous and atrocious part on the theater of crime. “I make no scruple to affirm,” says Mr. Howard,

“that if it were the aim and wish of magistrates to effect the destruction, present and future, of young delinquents, they could not desire a more effectual method than to confine them in our prisons.” Of the truth of this position, the reader will find an ample and impressive proof in the Honorable T. F. Buxton’s “Inquiry whether crime and misery are produced or prevented by our present system of Prison Discipline.”

In the second place, the disproportion between crimes and punishments, and the sanguinary character of every civilized code of penal statutes, are directly repugnant to every principle of justice and benevolence. The punishment assigned by the law to the man who steals a sheep, or pilfers a petty article of merchandise, is the same as that which it inflicts on the miscreant who has imbrued his hands in his father’s blood. In France, prior to the revolution, the punishment of robbery, either with or without murder, was the same; and hence it happened, that robbery was seldom or never perpetrated without murder. For, when men see no distinction made in the nature and gradations of punishment, they will be generally led to conclude, that there is no distinction in the guilt. In our own country, it is a melancholy truth, that, among the variety of actions which men are daily liable to commit, no less than *one hundred and sixty* have been declared, by act of parliament, to be felonies, without benefit of clergy; or, in other words, to be worthy of instant death.\* It is an indelible disgrace to an age which boasts of its being enlightened with the beams of science, and of religion, that laws, framed in an ignorant and barbarous age, and intended to apply to temporary or fortuitous occurrences, should still be acted upon, and stand unrepealed in the criminal codes of the nations of Europe, in the 19th century of the Christian era, when so many distinguished writers have demonstrated their futility, their injustice, and their inadequacy for the prevention of crime. For, instead of diminishing the number of offenders, experience proves, that crimes are almost uniformly increased by an undue severity of punishment. This was strikingly exemplified in the reign of Henry VIII, remarkable for the abundance of its crimes, which certainly did not arise from the mildness of punishment. In that reign alone, says his historian, *seventy-two thousand executions* took place for robberies alone, exclusive of the religious murders which are known to have been numerous—amounting, on an average, to *six executions a day*, Sundays included, during the whole reign of that monarch.

In the next place, *the shocking and unnecessary cruelties* which are frequently inflicted upon criminals, are inconsistent with every principle of reason and of justice, and revolting to every feeling of humanity. If the forfeiture of life ought, in any case, to be resorted to as the punishment of certain crimes, humanity dictates, that it should be accompanied with as little pain as possible to the unfortunate criminal. But man, even *civilized man*, has glutted his savage disposition by inventing tortures to agonize his fellow man, at which humanity shudders. It is not enough that a poor unfortunate wretch, in the prime of life, whom depravity has hurried to the commission of crime, should be deprived of his mortal existence,—his soul must be harrowed up at the prospect of the prolonged torments which he must endure, before his spirit is permitted to take

\* Ency. Brit., Art. Crime.

its flight to the world unknown. Instead of simply strangling or beheading the unhappy criminal, his flesh must be torn with pinchers, his bones dislocated, his hands chopped off, or his body left to pine away in exquisite torments, amidst devouring flames. In Sweden, murder is punished by beheading and quartering, after having previously chopped off the hand. In Germany, Poland, Italy, and other parts of the continent, it was customary, and, I believe, still is, in some places, to put criminals to death, by breaking them alive on the wheel. The following account is given, by a traveler, who was in Berlin, in 1819, of the execution of a man for murder, which shows that the execution of criminals, in Prussia, is frequently distinguished by a species of cruelty worthy of the worst days of the inquisition. Amidst the parade of executioners, officers of police, and other judicial authorities, the beating of drums, and the waving of flags and colors, the criminal mounted the scaffold. No ministers of religion appeared to gild the horrors of eternity, and to soothe the agonies of the criminal; and no repentant prayer closed his quivering lips. "Never," says the narrator, "shall I forget the one bitter look of imploring agony that he threw around him, as immediately on stepping on the scaffold, his coat was rudely torn from off his shoulders. He was then thrown down, the cords fixed round his neck, which were drawn until strangulation almost commenced. Another executioner then approached, bearing in his hands a heavy wheel, bound with iron, with which he violently struck the legs, arms, and chest, and lastly the head of the criminal. I was unfortunately near enough to witness his mangled and bleeding body still convulsed. It was then carried down for interment, and, in less than a quarter of an hour from the beginning of his torture, the corpse was completely covered with earth. Several large stones, which were thrown upon him, hastened his last gasp; *he was mangled into eternity!*"

In Russia, the severest punishments are frequently inflicted for the most trivial offenses. The *knout* is one of the most common punishments in that country. This instrument is a thong made of the skin of an elk or of a wild ass, so hard that a single stroke is capable of cutting the flesh to the bone. The following description is given by *Olearius* of the manner in which he saw the knout inflicted on eight men, and one woman, only for selling brandy and tobacco without a license. "The executioner's man, after stripping them down to the waist, tied their feet, and took one at a time on his back. The executioner stood at three paces distance, and, springing forward with the knout in his hand,—when ever he struck, the blood gushed out at every blow. The men had each twenty-five or twenty-six lashes; the woman, though only sixteen, fainted away. After their backs were thus dreadfully mangled, they were tied together two and two; and those who sold tobacco having a little of it, and those who sold brandy a little bottle put about their necks; they were then whipped through the city of Petersburg for about a mile and a half, and then brought back to the place of their punishment, and dismissed." That is what is termed the *moderate* knout; for when it is given with the utmost severity, the executioner, striking the flank under the ribs, cuts the flesh to the bowels; and, therefore, it is no wonder that many die of this inhuman punishment.—The punishment of the pirates and robbers who infest the banks of the Wolga, is another act of savage cruelty common to Russia. A float is built, whereon a gallows is

erected, on which is fastened a number of iron hooks, and on these the wretched criminals are hung alive by the ribs. The float is then launched into the stream, and orders are given to all towns and villages on the borders of the river, that none, upon pain of death, shall afford the least relief to any of these wretches. These malefactors sometimes hang, in this manner, three, four, and even five days alive. The pain produces a raging fever, in which they utter the most horrid imprecations, imploring the relief of water and other liquors.\* During the reign of Peter the Great, the robbers who infested various parts of his dominions, particularly the banks of the Wolga, were hung up in this manner by hundreds and thousands, and left to perish in the most dreadful manner. Even yet, the boring of the tongue, and the cutting of it out, are practiced in this country as an inferior species of punishment. Such cruel punishments, publicly inflicted, can have no other tendency than to demoralize the minds of the populace, to blunt their natural feelings, and to render criminal characters still more desperate: and hence we need not wonder at what travelers affirm respecting the Russians, that they are very indifferent as to life or death, and undergo capital punishments with unparalleled apathy and indolence.

Even among European nations more civilized than the Russians, similar tortures have been inflicted upon criminals. The execution of *Damiens*, in 1757, for attempting to assassinate Louis XV, King of France, was accompanied with tortures, the description of which is sufficient to harrow up the feelings of the most callous mind—tortures, which could scarcely have been exceeded in intensity and variety, although they had been devised and executed by the ingenuity of an infernal fiend. And yet, they were beheld with a certain degree of apathy by a surrounding populace; and even counselors and physicians could talk together about the best mode of tearing asunder the limbs of the wretched victim, with as much composure as if they had been dissecting a dead subject, or carving a pullet. Even in Britain, at no distant period, similar cruelties were practiced. Those who are guilty of high treason are condemned, by our law, "to be hanged on a gallows for some minutes; then cut down, *while yet alive*, the heart to be taken out and exposed to view, and the entrails burned." Though the most cruel part of this sentence has never been actually inflicted in our times, yet it is a disgrace to Britons that such a statute should still stand unrepealed in our penal code.—The practice, too, of *torturing* supposed criminals for the purpose of extorting a confession of guilt, was, until a late period, common over all the countries of Europe; and if I am not mistaken, is still resorted to, in several parts of the continent. Hence, Baron Bielsfeld, in his "Elements of Universal Erudition," published in 1770, lays down as one of the branches of criminal jurisprudence, "*The different kinds of tortures for the discovery of truth.*" Such a practice is not only cruel and unjust, but absurd in the highest degree, and repugnant to every principle of reason. For, as the Marquis Beccaria has well observed, "It is confounding all relations to expect that a man should be both the accuser and the accused, and *that pain should be the test of truth*; as if truth resided in the muscles and fibers of a wretch in torture. By this method.

\* See Hanway's "Travels through Russia and Persia"—Salmon's "Present State of all Nations," vol. 6. Guthrie's Geography, &c.

the robust will escape, and the feeble be condemned.—To discover truth by this method, is a problem which may be better resolved by a mathematician than a judge, and may be thus stated: *The force of the muscles and the sensibility of the nerves of an innocent person being given, it is required to find the degree of pain necessary to make him confess himself guilty of a given crime.*”\*

If the confined limits of the present work had admitted, I might have prosecuted these illustrations to a much greater extent. I might have traced the operations of malevolence in the practice of that most shocking and abominable traffic, the *Slave Trade*—the eternal disgrace of individuals and of nations calling themselves *civilized*. This is an abomination which has been encouraged by almost every nation in Europe, and even by the enlightened states of America. And although Great Britain has formally prohibited, by a law, the importation of slaves from Africa; yet, in all her West India colonies, slavery in its most cruel and degrading form still exists; and every proposition, and every plan for restoring the negroes to their natural liberty, and to the rank which they hold in the scale of existence, is pertinaciously resisted by *gentlemen* planters, who would spurn at the idea of being considered as either infidels or barbarians. They even attempt to deprive these degraded beings of the chance of obtaining a happier existence in a future world, by endeavoring to withhold from them the means of instruction, and by persecuting their instructors. “In *Demerara* alone there are 76,000 immortal souls linked to sable bodies, while there are but 3,500 whites; and yet, for the sake of these three thousand whites, the seventy-six thousand, with all their descendants, are to be kept in ignorance of the way of salvation, for no other purpose than to procure a precarious fortune for a very few individuals out of their sweat and blood.” Is such conduct consistent with the spirit of benevolence, or even with the common feelings of humanity? I might have traced the same malignant principle, in the practice of a set of men denominated *wreckers*, who, by setting up false lights, allure mariners to destruction, that they may enrich themselves by plundering the wrecks—in the *warlike dispositions* of all the go-

vernments of Europe, and the enormous sums which have been expended in the work of devastation, and of human destruction, while they have refused to give the least *direct* encouragement to philanthropic institutions, and to the improvement of the community in knowledge and virtue—and in that spirit of tyranny, and thirst for despotic power, which have led them to crush the rising intelligence of the people, and to lend a deaf ear to their most reasonable demands. For, there is no government on this side of the Atlantic, so far as I know, that has ever yet formed an institution for promoting the objects of general benevolence, for counteracting the baleful effects of depravity and ignorance, and for enlightening the minds of the people in useful knowledge; or which has even contributed a single mite to encourage such institutions after they were set on foot by the people themselves. Knowledge is simply *permitted* to be diffused; it is never directly encouraged; its progress is frequently obstructed; and, in some instances, it is positively interdicted, as appears from the following barbarous edict, published in the year 1825.—“A royal Sardinian edict directs, that henceforth no person shall learn to read or write who cannot prove the possession of property above the value of 1500 livres (or about 60*l.* sterling). The qualification for a student is the possession of an income to the same amount.”\* Such is the firm determination of many of the kings and princes of Europe to hold their subjects in abject slavery and ignorance; and such is the desperate tendency of proud ambition, that they will rather suffer their thrones to shake and totter beneath them, than give encouragement to liberal opinions, and to the general diffusion of knowledge.—But, instead of illustrating such topics in minute detail, I shall conclude this section by presenting a few miscellaneous facts, tending to corroborate several of the preceding statements, and to illustrate the moral state of the civilized world.

The following statement, extracted from “*Neale’s Travels through Germany, Poland, Moldavia, and Turkey*,” exhibits a faint picture of the state of morals in Poland. “If ever there was a country,” says Mr. Neale, “where ‘might constitutes right,’ that country was Poland, prior to its partition.” The most dreadful oppression, the most execrable tyranny, the most wanton cruelties were daily exercised by the nobles upon the unfortunate peasants.—Let us quote a few facts; they will speak volumes. A Polish peasant’s life was held of the same value with one of his horned cattle; if his lord slew him, he was fined only 100 Polish florins, or 2*l.* 16*s.* sterling. If, on the other hand, a man of ignoble birth dared to raise his hand against a nobleman, death was the inevitable punishment. If any one presumed to question the nobility of a magnate, he was forced to prove his assertion, or suffer death; nay, if a powerful man chose to take a fancy to the field of his humbler neighbor, and to erect a landmark upon it, and if that landmark remained for three days, the poor man lost his possession. The atrocious cruelties that were habitually exercised, are hardly credible. A Masalki caused his hounds to devour a peasant who happened to frighten his horse. A Radzivil had the belly of one of his subjects ripped open, to thrust his feet into it, hoping thereby to be cured of a malady that had tormented him.

One of the most infallible signs of a degraded state of morals in any country, is the corrupt

\* See Beccaria’s “*Essay on Crimes and Punishments*,” pp. 52-56. The following is a brief summary of the principal punishments that have been adopted by men, in different countries, for tormenting and destroying each other. *Capital* punishments—beheading, strangling, crucifixion, drowning, burning, roasting, hanging by the neck, the arm, or the leg; starving, sawing, exposing to wild beasts, rending asunder by horses drawing opposite ways, shooting, burying alive, blowing from the mouth of a cannon, compulsory deprivation of sleep, rolling on a barrel stuck with nails, cutting to pieces, hanging by the ribs, poisoning, pressing slowly to death by a weight laid on the breast; casting headlong from a rock, tearing out the bowels, pulling to pieces with red-hot pinchers, stretching on the rack, breaking on the wheel, impaling, flaying alive, cutting out the heart, &c., &c., &c. Punishments short of death have been such as the following. Fine, pillory, imprisonment, compulsory labor at the mines, galleys, highways, or correction-house; whipping, bastinado; mutilation by cutting away the ears, the nose, the tongue, the breasts of women, the foot, the hand; squeezing the marrow from the bones with screws or wedges, castration, putting out the eyes; banishment, running the gauntlet, drumming, shaving off the hair, burning on the hand or forehead; and many others of a similar nature. Could the ingenuity of the inhabitants of *Tophet* have invented punishments more cruel and revolting? Has any one of these modes of punishment a tendency to reform the criminal, and promote his happiness? On the contrary, have they not all a direct tendency to irritate, to harden, and to excite feelings of revenge? Nothing shows the malevolent dispositions of a great portion of the human race, in so striking a light, as the punishments that have inflicted on one another; for these are characteristic, not of insulated individuals only, but of *nations*, in their collective capacity.

administration of justice. As specimens of Polish justice, Mr. Neale mentions the case of a merchant of Warsaw, whom it cost 1400 ducats to procure the conviction and execution of two robbers who had plundered him; and another case, still more flagrant, that of a peasant who had apprehended an assassin, and who, on taking him to the Staroste, was coolly dismissed with the prisoner, and the corpse of the murdered person which he had brought in his wagon; because he had not ten ducats—the fee demanded by the magistrate for his interference.—“During the reign of Stanislaus Poniatowsky, a petty noble having refused to resign to Count Thisenhaus his small estate, the Count invited him to dinner, as if desirous of amicably adjusting the affair; and while the knight, in the pride of his heart at such unexpected honor, assiduously plied the bottle, the Count dispatched some hundreds of peasants with axes, plows, and wagons, ordering the village, which consisted only of a few wooden buildings, to be pulled down, the materials carried away, and the plow to be passed over the ground which the village had occupied. This was accordingly done. The nobleman, on his return home in the evening, could find neither road, house, nor village. The master and his servant were alike bewildered, and knew not whether they were dreaming or had lost the power of discrimination; but their surprise and agony were deemed so truly humorous, that the whole court was delighted with the joke!” How depraved must be the state of moral feeling, when the injustice inflicted upon fellow-creatures, and the miseries they endure, become the subjects of merriment and derision!—“The morals of the people of Poland,” says Mr. Neale, “were, and continue to be, nearly at the lowest point of debasement. Female chastity is a phenomenon; while the male sex are proportionally profligate. Drunkenness, gluttony, and sensuality, prevail to a degree unknown in other countries in Europe.”

The following extract from Mr. Howison's “Foreign Scenes and Traveling Recreations,” will convey some idea of the state of morals in the island of Cuba. “Nothing can be worse,” says Mr. H., “than the state of society in Havana. The lower classes are all alike dissolute and unprincipled. Assassinations are so frequent that they excite little attention; and assault and robbery are matters of course, when a man passes alone and at night through a solitary quarter of the town. Several assassinations take place in the streets every week.” This depraved and lawless state of things may be ascribed to three causes: the inefficiency of the police; the love of gaming and dissipation which prevails among the lower orders; and the facility with which absolution of the greatest crimes may be obtained from the priests. In fact, the Catholic religion, as it now exists in Cuba, tends to encourage rather than to check vice. We shall suppose, for example, that a man makes himself master of 100 dollars by robbing or by murdering another; and that the church grants him absolution for half the sum thus lawlessly obtained; it is evident that he will gain 50 dollars by the whole transaction, and think himself as innocent as he was before he committed the crime. No man need mount the Havana scaffold, whatever be his crime, if he has the means of ministering to the rapacity of the church, and of bribing the civil authorities. A poor friendless criminal is executed in a few days after sentence is pronounced upon him; but a person of wealth and influence generally manages to put off capital punishment

for a series of years, and at last get it commuted to fine and imprisonment. Of these depraved practices, Mr. Hewison states several striking examples.—Those statements of Mr. H., in reference to the moral state of Cuba, I find corroborated by a short account of this island in the Monthly Magazine for March, 1820, page 120. “They act here very frequently those sacred mysteries which so delighted our good forefathers. I have witnessed (says the writer) the triumph of *Ave Maria*, a tragi-comedy, which closes with the sudden appearance, in the midst of a theater, of a chivalrous worthy, mounted on a real horse, shaking at the end of a lance the bloody head of an infidel. This horrid exhibition excited a titter of enjoyment in all the spectators. The ladies, in particular, seemed to be highly entertained,—no fainting fits, no nervous attacks. How could a mere fiction agonize the blunt feelings of women, hardened by the spectacle of bull-fights, and almost every day meeting with the dead body of some human being who has been assassinated?”

There is no situation in which human beings can be placed, where we should more naturally expect the manifestation of benevolent affections, than in those scenes of danger where all are equally exposed to deep distress, and where the exercise of sympathy and kindness is the only thing that can alleviate the anguish of the mind. When the prospect of immediate death, or of prolonged agonies even more dreadful than the simple pain of dissolution, is full before the mind, one should think that ferocious dispositions would be instantly curbed, and kindly affections begin to appear. Yet, even in such situations, it frequently happens, that feelings of malevolence and revenge, and all the depraved passions, are most powerfully excited to action. The following facts will tend to illustrate this remark. Mr. Byron was shipwrecked, in a violent storm on the coast of South America. A mountainous sea broke over the ship; she was laid on her beam ends; darkness surrounded them; nothing was to be seen but breakers all around; and every soul on board looked upon the present minute as his last. “So terrible was the scene of foaming breakers around us,” says Mr. B., “that one of the bravest men we had could not help expressing his dismay at it, saying it was too shocking a sight to bear.” Even in this dreadful situation, malignant passions began to appear; and, like the dashing waves around, to rage with unbounded violence. No sooner had the morning thrown a ray of light over the dismal gloom, and a faint glimpse of land was perceived, than many of the crew who, but a few minutes before, had shown the strongest signs of despair, and were on their knees praying for mercy, “grew extremely riotous, broke open every chest and box that was at hand, stove in the heads of casks of brandy and wine, and got so drunk that some of them were drowned on board, and lay floating about the decks for some days after.” After the greater part, to the number of 150 persons, had got to shore—“the boatswain and some of the people would not leave the ship so long as there was any liquor to be got at; they fell to beating everything to pieces that came in their way, and carrying their intemperance to the greatest excess, broke open chests and cabinets for plunder that could be of no use to them. So earnest were they in this wantonness of theft, that one man had evidently been murdered on account of some division of the spoil, or for the sake of the share that fell to him, having all the marks of a strangled corpse.” The same malignant dispositions were displayed, in numerous

instances, during their abode on the desolate and barren island on which they had been thrown, notwithstanding the hunger, the rains, the cold, and the attacks of wild beasts to which they were all equally exposed.\*

There is, perhaps, no occurrence that has happened in modern times, which so strikingly displays the desperate malignity of human beings in the midst of danger, as the conduct of the crew of the *Medusa Frigate*, while tossing on the *raft* by which they endeavored to save themselves, after that vessel had been shipwrecked. The *Medusa* was stranded, in the month of June, 1816, on the bank of *Arguin*, near the western coast of *Africa*. A raft was hastily constructed, which was but scantily supplied with provisions. There were five boats, which contained in all about 240 persons; and upon the raft, there embarked about 150 individuals. The boats pushed off in a line, towing the raft, and assuring the people on board that they would conduct them safely to land. They had not proceeded, however, above two leagues from the wreck, when they, one by one, cast off the tow lines, and abandoned the raft to its fate. By this time the raft had sunk below the surface of the water to the depth of three feet and a half, and the people were so squeezed one against another, that it was found impossible to move; fore and aft they were up to the middle in water. Night at length came on; the wind freshened; the sea began to swell; about midnight the weather became very stormy, and the waves broke over them in every direction. Tossed by the waves from one end to the other, and sometimes precipitated into the sea; floating between life and death; mourning over their own misfortunes; certain of perishing, yet contending for the remains of existence with that cruel element which menaced to swallow them up—such was their situation until break of day, when a dreadful spectacle presented itself. Ten or twelve unhappy men, having their extremities jammed between the spars of the raft, had perished in that situation, and others had been swept away by the violence of the waves.—All this, however, was nothing to the dreadful scene which took place the following night. “Already,” says the narrator, “was the moral character of the people greatly changed. A spirit of sedition spread from man to man, and manifested itself by the most furious shouts.” Night came on; the heavens were obscured with thick clouds; the wind rose, and with it the sea; the waves broke over them every moment; numbers were swept away, and several poor wretches were smothered by the pressure of their comrades. Both soldiers and sailors resolved to soothe their last moments by drinking to excess; they became deaf to the voice of reason; boldly declared their intention of murdering their officers; and, cutting the ropes which held the rafts together, one of them seizing an axe, actually began the dreadful work. The officers rushed forward to quell the tumult, and the man with the hatchet was the first that fell—the stroke of a saber terminated his existence. One fellow was detected secretly cutting the ropes, and was immediately thrown overboard; others destroyed the shrouds and halyards; and the mast, destitute of support, immediately fell on a captain of infantry, and broke his thigh; he was instantly seized by the soldiers and thrown into the sea, but was saved by the opposite party. About an hour after midnight the insurrection burst forth anew. They

rushed upon the officers like desperate men, each having a knife or a saber in his hand; and such was the fury of the assailants, that they tore their flesh, and even their clothes with their teeth. There was no time for hesitation; a general slaughter took place, and the raft was strewed with dead bodies. On the return of day, it was found that, in the course of the preceding night of horror, *sixty-five* of the mutineers had perished, and two of the small party attached to the officers. A third night of horror approached, distinguished by the piercing cries of those whom hunger and thirst devoured; and the morning’s sun showed them a dozen unfortunate creatures stretched lifeless on the raft. The fourth night was marked by another massacre. Some Spaniards and Italians conspired to throw the rest into the sea. A Spaniard was the first to advance with a drawn knife; the sailors seized him and threw him into the sea. The Italian seeing this, jumped overboard; the rest were mastered, and order was restored. But, before the ship *Argus* came to their relief, of the 150 that embarked on the raft, 15 unhappy creatures only remained, covered with wounds and bruises, almost naked, stripped of their skin, shriveled with the rays of the sun, their eyes hollow, and their countenances savage.—Such are the dreadful effects of *malignity*, which produces more sufferings and fatal effects, than the most tremendous elements of nature!

A certain portion of the same spirit was lately displayed by several individuals on board of the *Kent East Indiaman*. In the midst of a most violent gale, in the Bay of Biscay, when the sea was running mountains high, this vessel, containing about 600 persons, took fire, in consequence of the spirits from a stoved cask having communicated with a lamp; and all hopes of safety became extinguished, until the ship *Cambria*, Captain *Cooke*, hove in sight. But the danger of passing from one ship to the other, in boats, in such a tempestuous sea, rendered the preservation of the passengers and crew in a degree doubtful. Yet, in the midst of the danger, the alarm and the anguish which accompanied this tremendous scene, we are told by the narrator, page 24, that “it is suspected that one or two of those who perished, must have sunk under the weight of their spoils; the same individuals having been seen eagerly plundering the *cuddy* cabins.” And, a little afterward, page 31, he adds: “Some time after the shades of night had enveloped us, I descended to the *cuddy* in quest of a blanket to shelter me from the increasing cold, and the scene of desolation that there presented itself was melancholy in the extreme. The place, which only a few short hours before had been the seat of kindly intercourse, and of social gayety, was now entirely deserted, save by a few miserable wretches, who were either stretched in irrecoverable intoxication on the floor, or prowling about, like beasts of prey, in search of plunder.”\*

\* See a “Narrative of the Loss of the *Kent East Indiaman*, by fire, in the Bay of Biscay, on the 1st of March, 1825, by a Passenger,” supposed to be Major *Macgregor*.—The humanity and intrepidity displayed, amidst the heart-rending scene which this narrative describes—by Captain *Cobb* of the *Kent*; by Messrs. *Thompson*, *Fearon*, *Macgregor*, and the other officers, and many of the soldiers; by Captain *Cooke* of the *Cambria*, his crew, and the *Cornish miners*—is above all praise. Their benevolent and heroic conduct at that alarming crisis, is far more deserving of a public monument being raised for its commemoration, than that of many of our military heroes, in honor of whom so many trophies have been erected. If men, who have been instrumental in destroying the lives and the happiness of hundreds and of thousands, have pensions bestowed on them, and are exalted to posts of honor, surely those who have exerted their

\* See *Byron’s* “Narrative of the Loss of the *Wager Man of War*.”

The following is a short description of the moral character of the inhabitants of Carolina, and of one of the *amusements* of a people who boast of their liberty and their civilization,—as it is found in “Morse’s American Geography.” “The citizens of North Carolina who are not better employed, spend their time in drinking, or gaming at cards or dice, in cock-fighting, or horse-racing. Many of the interludes are filled up with a boxing-match; and these matches frequently become memorable by feats of *gouging*. This *delicate* and *entertaining* diversion is thus performed: When two boxers are worried with fighting and bruising each other, they come, as it is called, to close quarters; and each endeavors to twist his fore-fingers in the ear-locks of his antagonist. When these are fast clenched, the thumbs are extended each way to the nose, and *the eyes gently twined out of their sockets*. The victor, for his expertness, *receives shouts of applause* from the sporting throng, *while his poor eyeless antagonist is laughed at for his misfortune*. In a country that pretends to any degree of civilization, one would hardly expect to find a prevailing custom of putting out the eyes of each other. Yet this more than barbarous custom is prevalent in both the Carolinas, and in Georgia among the lower class of people.”—“Lord, what is man!” In a savage and a civilized state—in infancy and in manhood—in his games and diversions—in the instructions by which he is trained—in the remarks he makes upon his neighbors—in the sports and amusements in which he indulges—in his literary pursuits and lucubrations—in his system of rewards and punishments—in his intercourses and contests with communities and nations—in his commercial transactions—in his judicial administrations—in the height of prosperity—and in scenes of danger, and of the deepest distress,—a principle of malignity is forever operating to destroy his comforts, and to undermine the foundation of his happiness!

The above sketches may suffice, in the meantime, as specimens of some of the prominent dispositions of that portion of the human race who have assumed to themselves the character of *civilized nations*. It will readily be admitted, by most of my readers, that the dispositions displayed in the instances I have selected, are all directly repugnant to the principle of benevolence recognized in the divine law, and tend to undermine the happiness of intelligent beings.—I shall now conclude with a very brief sketch of the conduct of Christians, and of Christian societies toward each other, and of the leading traits of character which appear in the religious world.

#### SECTION IV.

##### MORAL STATE OF THE PROFESSING CHRISTIAN WORLD.

I HAVE already endeavored to show, that Christianity is a religion of *love*; that its facts, its doctrines, and its moral precepts, are all calculated to promote “peace on earth,” and to form mankind into one affectionate and harmonious society. This glorious and happy effect, in the first instance, it actually produced. We are told, in the history of the Apostles, that the multitudes who

energies in preserving the lives of hundreds, and in preventing the anguish of thousands, ought not to be suffered to sink into oblivion, or to pass unrewarded. It is, I presume, one reason among others, why virtue is so little practiced, that it is seldom rewarded according to its merit.

were converted to the Christian faith, by the powerful sermons delivered by Peter on the day of Pentecost, had their malignant propensities subdued, and their minds animated with an ardent affection for each other; and, as a practical proof of the operation of this noble principle, “they had all things common, and sold their possessions and goods, and parted them to all, as every man had need.” During the early ages of Christianity, a goodly portion of the same spirit was manifested by the greater part of those who had enrolled themselves as the disciples of Christ. Even in the midst of the reproaches, and the severe persecutions to which they were subjected during the two first centuries of the Christian era, a meek and forgiving disposition, and a spirit of benevolence toward one another, and toward all men, distinguished them from the heathen around, and constrained even their enemies to exclaim, “Behold how these Christians love one another!”—But no sooner was the Christian Church amalgamated with the kingdoms of this world, in the reign of Constantine, than its native purity began to be tainted, and Pagan maxims, and worldly ambition began to be blended with the pure precepts and the sublime doctrines of the Gospel. Many of its professed adherents, overlooking the grand practical bearings of the Christian system, began to indulge in vain speculations on its mysterious doctrines; to substitute a number of unmeaning rites and ceremonies in the room of love to God and to man; and even to prosecute and destroy all those who refused to submit to their opinions and decisions. Pride, and a desire of domination, usurped the place of meekness and humility; and the foolish nummeries of monastic superstition, and the austerities of the *Ascetics*, were substituted in the room of the active duties of justice and benevolence. Saints were deified; the power of the clergy was augmented; celibacy was extolled; religious processions were appointed; pilgrimages were undertaken to the tombs of the martyrs; monasteries and nunneries, without number, were erected; prayers were offered up to departed saints; the Virgin Mary was recognized as a species of inferior deity; the sign of the cross was venerated as capable of securing victory in all kinds of trials and calamities, and as the surest defense against the influence of malignant spirits; the bishops aspired after wealth, magnificence, and splendor; errors in religion were punished with civil penalties and bodily tortures; and the most violent disputes and contentions convulsed every section of the Christian world; while the mild and beneficent virtues of the religion of Jesus were either discarded, or thrown into the shade.

Of these, and similar dispositions and practices, details might be exhibited which would fill many volumes, and which would carry conviction to every impartial mind, that the true glory of Christianity was sadly tarnished and obscured, and its heavenly spirit almost extinguished amidst the mass of superstitious observances, of vain speculations, and of angry feuds and contentions. Milot, when adverting to the state of the Church in the days of Constantine and the succeeding emperors, justly remarks: “The disciples of Christ were inspired with mutual feuds, still more implacable and destructive than the factions which were formed for or against different emperors. The spirit of contention condemned by St. Paul became almost universal. New sects sprung up incessantly, and combated each other. Each boasted its apostles, gave its sophisms for divine oracles, pretended to be the depository of the faith,

and used every effort to draw the multitude to its standard. The church was filled with discord; bishops anathematized bishops; violence was called in to the aid of argument, and the folly of princes fanned the flame which spread with so destructive rage. They played the theologians, attempted to command opinions, and punished those whom they could not convince. The laws against idolaters were soon extended to heretics; but what one emperor proscribed as heretical, was to another sound doctrine. What was the consequence? The clergy, whose influence was already great at court, and still greater among the people, began to withdraw from the sovereign authority that respect which religion inspires. The popular ferments being lightened by the animosity of the clergy, prince, country, law, and duty, were no longer regarded. Men were Arians, Donatists, Priscillianists, Nestorians, Eutychians, Monotholites, &c., but no longer citizens; or, rather, every man became the mortal enemy of those citizens whose opinions he condemned.—This unheard-of madness, for irreconcilable quarrels on subjects that ought to have been referred to the judgment of the Church, *never abated amidst the most dreadful disasters*. Every sect formed a different party in the state, and their mutual animosities conspired to sap its foundations.”\*

At the period to which these observations refer, it appears that two erroneous maxims generally prevailed, which tended to undermine the moral system of revelation, and which were productive of almost all the tumults, massacres, and disasters, which distinguished that era of the Christian church. These were, 1. That religion consists chiefly in the belief of certain abstract and incomprehensible dogmas, and in the performance of a multitude of external rites and ceremonies: and, 2. That all heresies or differences of opinion on religious points, ought to be extirpated by the strong arm of the civil power. Than such maxims, nothing can be more repugnant to reason, more subversive of genuine morality, or more inconsistent with the spirit and genius of the Christian religion. And yet, to this very hour, they are recognized and acted upon by more than three fourths of the Christian world, notwithstanding the melancholy examples which history has furnished of their futility, and their pernicious tendency.—The narrow limits to which I am confined will permit me to state only two or three instances in reference to the period to which I allude.

Theodosius, one of the emperors, who commenced his reign in the year 379, and who received baptism during a dangerous distemper, in the second year of it, professed great zeal in favor of religion. By a law addressed to the people of Constantinople, he enacted, “That all subjects shall profess the catholic faith with regard to the articles of the Trinity; and that they who do not conform shall ignominiously be called heretics, until they shall feel the vengeance of God and our own, according as it shall please Divine providence to inspire us.” He declared apostates and Manicheans incapable of making a will, or receiving any legacy; and having pronounced them worthy of death, the people thought they had a right to kill them as proscribed persons. He enacted a law, condemning to the flames *cousins german* who married without a special license from the emperor. He established *inquisitors* for the

discovery of heretics. He drove the Manicheans<sup>a</sup> from Rome as infamous persons, and, on their death, ordered their goods to be distributed among the people. Yet, with all this religious zeal, he, on one occasion, gave orders for a universal massacre at Thessalonica, because some persons of distinction had been killed in a sedition at the time of the races. The inhabitants were caused to assemble in the circus, under the pretense of an exhibition of games, and slaughtered without distinction of age. Seven thousand, according to some, and fifteen thousand according to others, the greatest part unquestionably innocent, were thus sacrificed to atrocious revenge.† Leo, another emperor, “commanded every person to be baptized, under pain of banishment, and made it capital to relapse into idolatry, after the performance of the ceremony;” just as if Christians could be made by a forced baptism, or by a law of the state. Such edicts clearly showed, that, whatever zeal princes or the clergy might manifest in favor of the Christian religion, they were grossly ignorant of its true spirit, and of the means by which its benevolent objects were to be accomplished.

As a specimen of the manner in which such edicts were sometimes carried into effect, the following instance may be stated. Hypatia, daughter of the celebrated Geometrician, Theon of Alexandria, exceeded her father in learning, and gave public lectures in Philosophy, with the greatest applause; nor was she less admirable for the purity of her virtue, joined to an uncommon beauty, and every accomplishment that could adorn human nature. But this excellent woman, *because she was a Pagan*, trusted by the magistrates and *suspected* to be active against St. Cyril, the bishop, became an object of detestation to the Christian multitude. A set of monks and desperadoes, headed by a priest, seized her in the open street, hurried her into a church, where they stripped her naked, tore her body with whips, cut her in pieces, and publicly burned her mangled limbs in the market place.‡ St. Cyril, who was suspected of having fomented this tragedy, had previously attacked the synagogues, and driven out the Jews; their goods were pillaged, and several persons perished in the tumult. Such conduct plainly demonstrates the tendency of the human mind, in every situation, to abuse power and authority, for the purposes of persecution and revenge; and shows us what false ideas the Christians of that period must have entertained of the God of Mercy; and how soon they had forgotten the sufferings which their fathers had so lately endured, under the reign of the heathen emperors.

About this period, too, vain speculations about abstruse and incomprehensible subjects, occupied the attention of theologians, and engendered religious quarrels and disputes, which burst asunder the bonds of affection and concord. A play of words and vain subtleties, were substituted in place of clear conceptions and substantial knowledge, which, instead of directing the faculties of the human mind to their proper objects, tended only to darken the light of reason, and to introduce the long night of ignorance which soon succeeded. It was a prevailing madness among the Greek theologians, who were intractable in their opinions,—and it is too much the case with cer-

\* The distinguishing characteristic of the Manicheans was, their recognizing the doctrine of two independent and eternal principles, the one the author of all good, and the other the author of all evil.

† Millot's Ancient History, vol. ii.

‡ Ibid.

\* Millot's Modern History, vol. I.



tain modern divines,—to dispute about incomprehensible mysteries, to render them more obscure by their attempts to explain them, and perpetually to revive the most dangerous contentions. The Arians rejected the Divinity of the Word, in order to maintain the unity of God;—the Nestorians denied that Mary is the mother of God, and gave two persons to Jesus Christ, to support the opinion of his having two natures;—the Eutychians, to maintain the unity of the person, confounded the two natures into one. This heresy became divided into ten or twelve branches; some of the sections maintaining that Jesus Christ was merely a phantom, or appearance of flesh, but no real flesh. The Monothelites maintained, that there was only one will in Christ, as they could not conceive two free wills to exist in the same person. Another sect maintained, that the body of Christ was *incorruptible*, and that from the moment of his conception, he was incapable of change, and of suffering. This chimera Justinian attempted to establish by an edict. He banished the Patriarch Eutychius, and several other prelates, who opposed his sentiments; and was proceeding to tyrannize over the consciences of men with more violence than ever, when death interposed, and transported him to another scene of existence.—In such vain and preposterous disputes as these, were the minds of professed Christians occupied, notwithstanding the perils with which they were then environed. Councils were held, to determine the orthodox side of a question; anathemas were thundered against those who refused to acquiesce in their decisions; princes interposed their authority, and the civil sword was unsheathed to compel men to believe what they could not understand;—while the substantial truths of religion were overlooked, and its morality disregarded.—“Religion,” says Millot, “inspires us with a contempt of earthly vanities, a detestation of vice, and indulgence for the frailties of our neighbor; invincible patience in misfortunes, and compassion for the unhappy; it inspires us with charity and heroic courage; and tends to sanctify every action in common and social life. How sublime and comforting the idea it gives of the Divinity! What confidence in his justice and infinite mercy! What encouragement for the exercise of every virtue! Wherefore, then, such errors and excesses on religious pretenses? It is because heresy, shooting up under a thousand different forms, incessantly startles the faith by subtleness and sophistry, by which almost the whole energy of men’s minds is absorbed in the contest. Disputes engender hatred; from hatred springs every excess; and virtue, exhausted with words and cabals, loses her whole power.”—How happy would it be, and how glorious for the cause of genuine Christianity, were the present generation of Christians to profit by the sad experience of the past!

As we advance in the history of the Christian church, through the middle ages, the prospect appears still more dark and gloomy. The human mind, at that period, appeared to have lost its usual energy, and its powers of discrimination; the light of reason seemed almost extinguished; sophisms, and absurdities of all kinds, were greedily swallowed; and superstition displayed itself in a thousand diversified forms. Morality was in a manner smothered under a heap of ceremonies and arbitrary observances, which acquired the name of devotion. Relics, pilgrimages, offerings, and pious legacies, were thought capable of opening the gate of heaven to the most wicked of men. The Virgin Mary, and the souls of depart-

ed saints, were invoked; splendid churches were erected to their honor; their assistance was entreated with many fervent prayers; while the mediation of Jesus Christ was thrown into the shade, and almost disregarded. An irresistible efficacy was attributed to the bones of martyrs, and to the figure of the cross, in defeating the attempts of Satan, in removing all sorts of calamities, and in healing the diseases both of the body and of the mind. Works of piety and benevolence were viewed as consisting chiefly in building and embellishing churches and chapels; in endowing monasteries; in hunting after the relics of martyrs; in procuring the intercession of saints, by rich oblations; in worshipping images; in pilgrimages to holy places; in voluntary acts of mortification; in solitary masses; and in a variety of similar services, which could easily be reconciled with the commission of the most abominable crimes. So that the worship of “the God and Father of our Lord Jesus Christ,” was exchanged for the worship of bones, hair, fragments of fingers and toes, tattered rags, images of saints, and bits of rotten wood, supposed to be the relics of the cross. The dubbing of saints became a fruitful source of frauds and abuses throughout the Christian world; lying wonders were invented, and fabulous histories composed, to celebrate exploits that were never performed, and to glorify persons that never had a being, and absolution from the greatest crimes could easily be procured, either by penance, or by money.

The absurd principle, that Religion consists in *acts of austerity*, produced the most extravagant behavior in certain devotees, and reputed saints. They lived among the wild beasts; they ran naked through the lonely deserts, with a furious aspect, and with all the agitations of madness and frenzy; they prolonged their wretched lives, by grass and wild herbs; avoided the sight and conversation of men, and remained almost motionless for several years, exposed to the rigor and inclemency of the seasons;—and all this was considered as an acceptable method of worshipping the Deity, and of attaining a share in his favor.—But of all the instances of superstitious frenzy, which disgraced those times, none was held in higher veneration than that of a certain order of men, who obtained the name of *Pillar saints*. These were persons of a most singular and extravagant turn of mind, who stood motionless on the tops of pillars, expressly raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of a stupid and wondering populace. This strange superstitious practice began in the fifth century, and continued in the East for more than six hundred years.—To the same principle are to be attributed the revolting practices of the *Flagellants*, a sect of fanatics who chastised themselves with whips in public places. Numbers of persons of this description, of all ages and sexes, made processions, walking two by two, with their shoulders bare, which they whipped until the blood ran down in streamlets; in order to obtain mercy from God, and appease his indignation against the wickedness of the age. They held, among other things, that flagellation was of equal virtue with baptism, and the other sacraments; that the forgiveness of all sins was to be obtained by it, without the merits of Jesus Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place.

The enormous power conferred on the ministers of religion was another source of immorality and

of the greatest excesses. The pope and the clergy reigned over mankind without control, and made themselves masters of almost all the wealth of every country in Europe. They were immersed in crimes of the deepest dye; and the laity, imagining themselves able to purchase the pardon of their sins for money, followed the example of their pastors without remorse. The most violent contentions, animosities, and hatred, reigned among the different orders of monks, and between the clergy of all ranks and degrees. "Instead of consecrating ecclesiastical censures solely to spiritual purposes, they converted them into a weapon for defending their privileges, and supporting their pretensions. The priesthood, which was principally designed to bless, was most frequently employed in *cursing*. Excommunication was made the instrument of *damning*, instead of *saving* souls, and was inflicted according to the dictates of policy or of revenge." The great and the noble, and even kings and emperors, were excommunicated, when it was designed to rob, or to enslave them; and this invisible engine, which they wielded with a powerful and a sovereign hand, was used to foment dissensions between the nearest relatives, and to kindle the most bloody wars. The generality of priests and monks kept wives and concubines, without shame or scruple, and even the papal throne was the seat of debauchery and vice. The possessions of the church were either sold to the highest bidder, or turned into a patrimony for the bastards of the incumbents. Marriages, wills, contracts, the interests of families and of courts, the state of the living and the dead, were all converted into instruments for promoting their credit, and increasing their riches. It was, therefore, a necessary result from such a state of things, that vices of every description abounded, that morals were ruined, and that the benevolence of the divine law was trampled under foot.

The *theological speculations* in which they indulged, corresponded to the degrading practices to which I have adverted, and tended to withdraw the mind from the substantial realities both of science and of religion. Sophisms and falsehoods were held forth as demonstrations. They attempted to argue after they had lost the rules of common sense. The cultivation of letters was neglected; eloquence consisted in futile declamations; and philosophy was lost in the abyss of scholastic and sophistical theology. "They attempted to penetrate into mysteries, and to decide questions which the limited faculties of the human mind are unable to comprehend or to resolve;" and such vain speculations they endeavored to incorporate into the system of religion, and to render theology a subject of metaphysical refinement, and of endless controversy. A false logic was introduced, which subtilized upon *words*, but gave no idea of *things*; which employed itself in nice and refined distinctions concerning objects and operations which lie beyond the reach of human understanding, which confounded everything by attempting to analyze everything, and which opened an arena for men of fiery zeal to kindle the flame of controversy, and to give birth to numerous heresies. The following are a few instances, out of many, which might be produced, of the questions and controversies which occupied the attention of bishops and seraphical doctors, and gave rise to furious contentions:—Whether the conception of the Blessed Virgin was immaculate? Whether Mary should be denominated the Mother of God, or the Mother of Christ? Whether the bread and wine used in the eucha-

rist were digested? In what manner the *will* of Christ operated, and whether he had *one will* or *two*? Whether the Holy Ghost proceeded from the Father and Son, or only from the Father? Whether leavened or unleavened bread ought to be used in the eucharist? Whether souls in their intermediate state see God, or only the human nature of Christ? It was disputed between the Dominicans and the Franciscans, *Whether Christ had any property*? The Pope pronounced the negative proposition to be a pestilential and blasphemous doctrine, subversive of catholic faith. Many councils were held at Constantinople, to determine what sort of light it was the disciples saw on Mount Tabor: it was solemnly pronounced to be the eternal light with which God is encircled; and which may be termed his energy or operation, but is distinct from his nature and essence. The disputes respecting the real presence of Christ in the eucharist, led to this absurd conclusion, which came to be universally admitted—"That the substance of the bread and wine used in that ordinance is changed into the real body and blood of Christ;" and consequently, when a man eats what has the appearance of a wafer, he really and truly *eats the body and blood, the soul and divinity of Jesus Christ*; and when he afterward drinks what has the appearance of wine, he drinks the very same body and blood, soul and divinity, which, perhaps, not a minute before, he had *wholly and entirely eaten!*—At the period to which I now allude, *the authenticity of a suspected relic* was proved by bulls—councils assembled and decided upon the authority of forged acts with regard to *the antiquity of a saint*, or the place where his body was deposited; and a bold impostor needed only to open his mouth, to persuade the multitude to believe whatever he pleased. To feed upon animals strangled or unclean, to eat flesh on Tuesday, eggs and cheese on Friday, to fast on Saturday, or to use unleavened bread in the service of the mass—were, by some, considered as indispensable duties, and by others, as vile abominations. In short, the history of this period is a reproach to the human understanding; an insult offered to the majesty of reason and of science, and a libel on the benevolent spirit which breathes through the whole of the Christian system.\*

\* As a striking instance of the folly and imbecility of the human mind at this period, it may be noticed, that in several churches in France they celebrated a festival in commemoration of the Virgin Mary's flight into Egypt, which was called the *Fest of the Ass*. A young girl richly dressed, with a child in her arms, was set upon an ass richly caparisoned. The ass was led to the altar in solemn procession. High mass was said with great pomp. The ass was taught to kneel at proper places; a hymn, no less childish than impious, was sung in his praise; and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, *brayed three times like an ass*, and the people, instead of the usual response, "We bless the Lord," *brayed* in the same manner. This ridiculous ceremony was not a mere farcical entertainment; but an *act of devotion*, performed by the ministers of religion, and *by the authority of the Church*.—Robertson's History of Charles V, vol. I.—In accordance with such ceremonies were the ideas which prevailed of the foolish qualifications requisite to constitute a good Christian. "He is a good Christian," says St. Eloy, a canonized saint of the Romish church; "who comes frequently to church; who presents the oblation offered to God upon the altar; who doth not taste of the fruits of his own industry until he has consecrated a part of them to God; who when the holy festivals approach, lives chastely even with his own wife during several days, that with a safe conscience he may draw near to the altar of God; and who in the last place, can repeat the Creed and the Lord's prayer. Redeem, then, your souls from destruction, while you have the means in your power; offer presents and tithes to churchmen; come more frequently to church; humbly implore the patronage of the saints; for if you observe these things, you may come with security in the day of retribution to the tribunal of the

Nothing can be conceived more directly repugnant to the benevolence which the religion of Jesus inculcates, than the temper and conduct of those who arrogated to themselves the character of being God's viceregents on earth, and who assumed the supreme direction and control of the Christian church. In persons who laid claim to functions so sacred and divine, it might have been expected, that the appearance at least, of piety, humility, and benevolence, would have been exhibited before the eyes of the Christian world. But the history of the popes and their satellites, displays almost everything which is directly opposed to such heavenly virtues. Their avarice, extortion, and licentiousness, became intolerable and excessive, almost to a proverb. To extend their power over the kingdoms of this world, to increase their wealth and revenues, to live in opulence and splendor, to humble kings, to alienate the affections of their subjects, and to riot in the lap of luxury and debauchery, seemed to be the great objects of their ambition. Instead of acting as the heralds of mercy, and the ministers of peace, they thundered anathemas against all who called in question their authority, kindled the flames of discord and of civil wars, armed subjects against their sovereigns, led forth hostile armies to the battle, and filled Europe with confusion, devastation, and carnage. Instead of applying the mild precepts of Christianity, and interposing the authority they had acquired for reconciling enemies, and subduing the jealousies of rival monarchs, they delighted to widen the breach of friendship, and to fan the flame of animosity and discord. Dr. Robertson, when adverting to the personal jealousies of Francis I. and Charles V, remarks, "If it had been in the power of the Pope to engage them in hostilities, without rendering Lombardy the theater of war, nothing would have been more agreeable to him than to see them waste each other's strength in endless quarrels."\* The Son of man came into the world, not to *destroy* men's lives, but to *save* them; but, in such instances, we behold his pretended vicars, preparing and arranging the elements of discord, laying a train for the destruction of thousands and tens of thousands, and taking a diabolical delight in contemplating the feuds, the massacres, and the miseries which their infernal policy had created. The decrees of the papal throne, instead of breathing the mildness and benevolence of Jesus, became thundering curses, and sanguinary laws, and a set of frantic enthusiasts, or a lawless

eternal Judge, and say, 'Give to us, O Lord, for we have given unto thee.'"—Here we have an ample description of a good Christian, in which there is not the least mention of the love of God, of resignation to his will, obedience to his laws, or of justice, benevolence, or charity toward men.—*Mosheim's Church History.*

The following are the terms in which Tetzel and his associates describe the benefit of *indulgences*, about the beginning of the 16th century, a little before the era of the reformation. "If any man," said they, "purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. The efficacy of indulgences were so great that the most heinous sins, even if one should violate [which was impossible] the Mother of God, would be remitted and expiated by them, and the person be free both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile men to himself. That the cross erected by the preachers of indulgences, was as efficacious as the cross of Christ itself. Lo! the heavens are open, if you enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory: and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat, you ought to strip yourself instantly and sell it, in order to purchase such benefits," &c.—*Robertson's Charles V.*, vol. ii.

\* *Robertson's Charles V.*, vol. ii.

banditti, were frequently appointed to carry them into effect.

Not contented with the insurrections and the desolations they had produced among the European nations, they planned an expedition for the purpose of massacring the inhabitants of Asia, and ravaging their country. Urban II, about A. D. 1095, traveled from province to province, levying troops, even without the consent of their princes; preaching up the doctrine of "destruction to the infidels;" and commanding the people, in the name of God, to join in the *holy war*. St. Bernard ran from town to town haranguing the multitude, performing pretended miracles, and inducing all ranks, from the emperor to the peasant, to enroll themselves under the banners of the cross. Peter the Hermit, a man of a hideous figure and aspect, covered with rags, walking barefooted, and speaking as a prophet, inspired the people everywhere with an enthusiasm similar to his own. Thousands of wicked and abandoned debauchees were thus collected; bishops, priests, monks, women and children, were all enrolled in the holy army. A plenary absolution of all their sins was promised: and if they died in the contest, they were assured of a crown of martyrdom in the world to come. With hearts burning with fury and revenge, this army of banditti, without discipline or provisions, marched in wild confusion through the eastern parts of Europe, and, at every step of their progress, committed the most dreadful outrages. So inveterate was their zeal against the Jews, wherever they were found, that many of those unfortunate beings, both men and women, murdered their own children, in the midst of the despair to which they were driven by these infuriated madmen; and when they arrived at Jerusalem, and had taken that city by assault, they suffered none of the infidels to escape the slaughter. Such was the way in which the successors of the Apostle Peter displayed their general benevolence, and their love to the souls and bodies of men.

The establishment of the *Inquisition*, is another mode in which the tyranny and cruelty of the Romish church has been displayed. This court was founded in the 12th century, by Father Dominic, and his followers, who were sent by Pope Innocent III, with orders to excite the Catholic princes and people to extirpate heretics. It is scarcely possible to conceive any institution more directly opposed to the dictates of justice and humanity, to the genius of Christianity, and to the meekness and gentleness of Christ, than this infernal tribunal. The proceedings against the unhappy victims of this court, are conducted with the greatest secrecy. The person granted them as counsel is not permitted to converse with them, except in the presence of the Inquisitors; and, when they communicate the evidence to the accused persons, *they carefully conceal from them the names of the authors*. The prisoners are kept for a long time, until they themselves, through the application of the *torture*, turn their own accusers; for they are neither told their crime, nor confronted with witnesses. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects. When he is convicted and condemned, he is led in procession, with other unfortunate beings, on the festival of the *Auto da fé*, to the place of execution. He is clothed with a garment, painted with flames, and with his own figure, surrounded with dogs, serpents, and devils, all open-mouthed, as if ready to

devour him. Such of the prisoners as declare that they die in the communion of the church of Rome, are first strangled, and then burned to ashes. Those who die in any other faith, are burned *alive*. The priests tell them, that they leave them to the devil, who is standing at their elbow, to receive their souls, and carry them with him into the flames of hell. Flaming furzes, fastened to long poles, are then thrust against their faces, until their faces are burned to a coal, which is accompanied with the loudest acclamations of joy, among the thousands of spectators. At last fire is set to the furze at the bottom of the stake, over which the criminals are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they seem to be *roasted* rather than burned. There cannot be a more lamentable spectacle; the sufferers continually cry out, while they are able, "Pity, for the love of God;" yet it is beheld by all sexes and ages, with transports of joy and satisfaction; and even the monarch, surrounded by his courtiers, has sometimes graced the scene with his presence, imagining that he was performing an act highly acceptable to the Deity!!\*

And what are the heinous crimes for which such dreadful punishments are prepared? Perhaps nothing more than reading a book which has been denounced as heretical by the holy office, such as "Raynal's History of the Indies,"—assuming the title of a freemason—irritating a priest or mendicant friar—uttering the language of free-thinkers—declaiming against the celibacy of the clergy—insinuating hints or suspicions respecting their amours and debaucheries—or throwing out a joke to the dishonor of the Virgin Mary, †—or, at most, holding the sentiments of a Mahometan, of a Jew, or the followers of Calvin or Luther. In the year 1725, the Inquisition discovered a family of Moors at Grenada, peaceably employed in manufacturing silks, and possessing superior skill in the exercise of this profession. The ancient laws, supposed to have fallen into disuse, were enforced in all their rigor, and the *wretched family was burnt alive*. ‡ On the entry of the French into Toledo, during the late Peninsular war, General Lasalle visited the palace of the Inquisition. The great number of instruments of torture, especially the instruments to stretch the limbs, and the drop-baths, which cause a lingering death, excited horror, even in the minds of soldiers hardened in the field of battle. One of these instruments, singular in its kind for refined torture, and disgraceful to humanity and religion, deserves particular description. In a subterraneous vault adjoining to the audience chamber, stood, in a recess in the wall, a wooden statue made by the hands of monks, representing the Virgin Mary. A gilded glory beamed round her head, and she held a standard in her right hand. Notwithstanding the ample folds of the silk garment which fell from her shoulders on both sides, it appeared that she wore a breastplate; and, upon a closer examination, it was found, that the whole

front of the body was covered with extremely sharp nails, and small daggers, or blades of knives, with the points projecting outward. The arms and hands had joints, and their motions were directed by machinery, placed behind the partition. One of the servants of the Inquisition was ordered to make the machine manœuver. As the statue extended its arms, and gradually drew them back, as if she would affectionately embrace, and press some one to her heart, the well-filled knapsack of a Polish grenadier supplied for this time the place of the poor victim. The statue pressed it closer and closer; and when the director of the machinery made it open its arms and return to its first position, the knapsack was pierced two or three inches deep, and remained hanging upon the nails and daggers of the murderous instrument.

This infamous tribunal is said to have caused, between the years 1481 and 1759, 34,658 persons to be burnt alive; and between 1481 and 1808, to have sentenced 288,214 to the galleys, or to perpetual imprisonment.\* In the *Auto* of Toledo, in February, 1501, 67 women were delivered over to the flames for Jewish practices. The same punishment was inflicted on 900 females for being *witches*, in the Duchy of Lorraine, by one Inquisitor alone. Under this accusation, upward of *thirty thousand women* have perished by the hands of the Inquisition. † Torquemada, that infernal inquisitor of Spain, brought into the Inquisition, in the space of 14 years, no fewer than 80,000 persons; of whom 6000 were condemned to the flames, and burned alive with the greatest pomp and exultation; and, of that vast number, there was perhaps not a single person who was *not* more pure in religion, as well as morals, than their outrageous persecutors. ‡—Has the Deity, then, whom the Inquisition professes to *serve*, such a voracious appetite for the blood of human victims? Has that benevolent Being, who maketh his sun to cheer the habitations of the *wicked* as well as of the righteous, and whose "tender mercies are over all his works"—commissioned such bloodthirsty monsters to act as his ministers of vengeance, and to torment and destroy the rational creatures he has formed? The very thought is absurd and *blasphemous* in the highest degree. All his beneficent operations in creation around us, and all the gracious promises and declarations of his word, stand directly opposed to such hellish practices, and condemn the perpetrators as audacious rebels against the divine government, and as nuisances in the universe of God.

The numerous *Massacres* which, in different ages, have taken place, on account of religious opinions, is another revolting and melancholy trait in the character of the professed votaries of the Christian cause. Of these, the massacre of the Protestants in France on the feast of St. Bartholomew, on the 24th August, 1572, was perhaps, one of the most diabolical acts of perfidy, injustice, and cruelty, which have stained the character of our race. Everything was atrocious and horrible in this unexampled conspiracy and assassination; feelings of the most sacred nature were annihilated; religious zeal was changed into an impious frenzy; and filial piety degenerated into sanguinary fury. Under the direction of the infamous Duke of Guise, the soldiers and the populace *en masse*, at the signal of the tolling of a bell,

\* See Ency. Brit., Art. *Act of faith, and Inquisition*, and Bourgoing's "Modern State of Spain," Vol. I. The "Instructions for the office of the holy Inquisition given at Torda in 1561," may be seen in the *Appendix* to "Peyron's Essays on Spain," which forms the fourth volume of Bourgoing's work.

† The Chevalier de St. Gervais, was imprisoned in the Inquisition on the following occasion.—A mendicant having come to his chamber, with a purse, begged him to contribute something for the lights or tapers to be lighted in honor of the Virgin, he replied, "My good father, the Virgin has no need of lights, she need only go to bed at an earlier hour."

‡ Bourgoing's State of Spain, Vol. I. p. 349.

\* Histoire Abregee de l'Inquisition.

† "The Inquisition Unmasked." By Antonio Paigblanch.

‡ Kaim's Sketches, Vol. IV.

flow to arms, seizing every weapon that presented itself; and then rushing in crowds to every quarter of the city of Paris,—no sound was heard but the horrible cry, *Kill the Huguenots!* Every one suspected of being a Calvinist, without any distinction of rank, age, or sex, was indiscriminately massacred. The air resounded with the horrid cries and blasphemous imprecations of the murderers, the piercing shrieks of the wounded, and the groans of the dying. Headless trunks were every instant precipitated from the windows into the court-yards, or the streets; the gate-ways were choked up with the bodies of the dead and dying, and the streets presented a spectacle of mangled limbs, and of human bodies, dragged by their butchers in order to be thrown into the Seine. Palaces, hotels, and public buildings, were wreking with blood; the image of death and desolation reigned on every side, and under the most hideous appearances; and in all quarters, carts were seen loaded with dead bodies, destined to be cast into the river, whose waters were for several days sullied by tides of human gore. The infuriated assassins, urged on by the cry, that “It was the king’s will that the very last of this race of vipers should be crushed and killed,” became furious in the slaughter; in proof of which, one Cruce, a jeweler, displaying his naked and bloody arm, vaunted aloud, that he had cut the throats of more than 400 Huguenots in one day. During this horrid period, every species of the most refined cruelty became exhausted; the weakness of infamy proved no impediment to the impulse of ferocity; children of ten years, exercising the first homicidal deed, were seen committing the most barbarous acts, and cutting the throats of infants in their swaddling clothes! The number of victims thus slaughtered in the city of Paris, amounted to above six thousand; and, in the provinces, at the same time, there perished about sixty thousand souls. And, what is still more shocking, the news of this massacre was welcomed at Rome with the most lively transports of joy. The Cardinal of Lorraine gave a large reward to the courier: and interrogated him upon the subject, in a manner that demonstrated he had been previously aware of the intended catastrophe. The cannons were fired, bonfires were kindled, and a solemn mass was celebrated, at which Pope Gregory XIII, assisted, with all the splendor which that court is accustomed to display on events of the most glorious and important consequences!\*

The horrid practice of *Dragooning*, which was used by Papists, for converting supposed heretics, was another melancholy example of religious cruelty and frenzy. In the reign of Louis XIV, of France, his troopers, soldiers, and dragoons, entered into the houses of the Protestants, where they marred and defaced their household stuff, broke their looking-glasses, let their wine run about their cellars, threw about and trampled under foot their provisions, turned their dining-rooms into stables for their horses, and treated the owners with the highest indignity and cruelty. They bound to posts mothers that gave suck, and let their sucking infants lie languishing in their sight for several days and nights, crying, mourning, and gasping for life. Some they bound before a great fire, and after they were half roasted, let them go. Some they hung up by the hair, and

some by the feet, in chimneys, and smoked them, with wisps of wet hay until they were suffocated. Women and maids were hung up by their feet, or by their arm-pits, and exposed stark naked to public view. Some they cut and slashed with knives, and after stripping them naked, stuek their bodies with pins and needles from head to foot; and, with red hot pinchers, took hold of them by the nose and other parts of the body, and dragged them about the rooms until they made them promise to be *Catholics*, or until the cries of these miserable wretches, calling upon God for help, induced them to let them go. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them, as if they had been wild beasts; and prohibited them from departing the kingdom, upon pain of the galleys, the lash, and perpetual imprisonment. On such scenes of desolation and horror, the Popish clergy feasted their eyes, and made them only a matter of laughter and of sport.\*—What a striking contrast to the benevolence of the Deity, whom they impiously pretended to serve! Could an American savage have devised more barbarous and infernal cruelties?

In the civil wars, on account of religion, which happened in France, in the beginning of the 17th century, above a million of men lost their lives, and nine cities, 400 villages, 2000 churches, 2000 monasteries, and 10,000 houses were burned or destroyed, during their continuance; beside the many thousands of men, women, and children, that were cruelly butchered; and 150,000,000 of livres were spent in carrying forward these slaughters and devastations. It is said of Louis XIII, who carried on these wars, by one of his biographers and panegyrists, Madame de Motteville, that, “what gave him the *greatest pleasure*, was his thought of *driving heretics out of the kingdom*, and thereby purging the different religions which corrupt and infect the church of God.”† In the Netherlands alone, from the time that the edict of Charles V, was promulgated against the reformers, more than 100,000 persons were hanged, beheaded, buried alive, or burned on account of religion. The prisons were crowded with supposed heretics; and the gibbet, the scaffold, and the stake, filled every heart with horror. The Duke of Alva, and his bloody tribunal, spread universal consternation through these provinces; and, though the blood of eighteen thousand persons, who, in five years, had been given up to the executioner for heresy, cried for vengeance on this persecutor, and his adherents, yet they gloried in their cruelty. Philip II, in whose reign these atrocities were committed, hearing one day, that thirty persons at least had a little before been burned at an *auto da fé*, requested that a like execution might be performed in his presence; and he beheld with joy forty victims devoted to torments and to death. One of them, a man of distinction, requesting a pardon, “No,” replied he, coldly, “were it my own son. I would give him up to the flames, if he obstinately persisted in heresy.”‡

Even in our own island, the flames of religious persecution have sometimes raged with unrelenting fury. During two or three years of the short reign of Queen Mary, it was computed that 277 persons were committed to the flames, beside

\* See a late publication entitled “Memoirs of Henry the Great, and of the Court of France during his reign,” 2 vols. 8vo., in which is contained the fullest description of this massacre which has appeared in our language.

\* For a more particular account of such scenes, see Ency. Brit., Article Dragooning.

† Motteville’s Memoirs of Anne of Austria, Vol. i, p. 98.

‡ Millot’s Modern History, vol. ii, p. 190.

those who were punished by fines, confiscations, and imprisonments. Among those who suffered by fires were five bishops, twenty-one clergymen, eight lay gentlemen, and eighty-four tradesmen; one hundred husbandmen, fifty-five women, and four children. And, a century and a half has scarcely elapsed, since the Presbyterians in Scotland were hunted across moors and mosses, like partridges of the wilderness, slaughtered by bands of ruffian dragoons, and forced to seek their spiritual food in dens, and mountains, and forests, at the peril of their lives. Hunter, a young man about nineteen years of age, was one of the unhappy victims to the zeal for Papacy of Mary queen of England. Having been inadvertently betrayed by a priest, to deny the doctrine of transubstantiation, he absconded to keep out of harm's way. Ponner, that arch-hangman of Popery, threatened ruin to the father if he did not deliver up the young man. Hunter, hearing of his father's danger, made his appearance, and was burned alive, instead of being rewarded for his filial piety. A woman of Guernsey was brought to the stake, without regard to her advanced pregnancy, and she was delivered in the midst of the flames. One of the guards snatched the infant from the fire; but the magistrate, who attended the execution, ordered it to be thrown back, being resolved, he said, that nothing should survive which sprung from a parent so obstinately heretical.\*

What a dreadful picture would it present of the malignity of persons who have professed the religion of Christ, were we to collect into one point of view, all the persecutions, tortures, burnings, massacres, and horrid cruelties, which, in Europe, and Asia, and even in the West Indies and America, have been inflicted on conscientious men for their firm adherence to what they considered as the truths of religion! When we consider, on the one hand, the purity of morals, and the purity of faith which generally distinguished the victims of persecution; and, on the other, the proud pampered priests, abandoned without shame to every species of wickedness, we can scarcely find words sufficiently strong to express the indignation and horror which arise in the mind, when it views this striking contrast, and contemplates such scenes of impiety and crime. Could a religion, which breathes peace and good-will from heaven toward men, be more basely misrepresented? or can the annals of our race present a more striking display of the perversity and depravity of mankind? To represent religion as consisting in the belief of certain incomprehensible dogmas, and to attempt to convert men to Christianity, and to inspire them with benevolence, by fire, and racks, and tortures, is as absurd as it is impious and profane; and represents the Divine Being as delighting in the torments and the death of sinners, rather than that they should return and live.—But, without dwelling longer on such reflections and details, I shall just present an example or two of the moral state of Roman Catholic countries, as a specimen of the effects to which their system of religion naturally leads.

“By their fruits shall ye know them,” says our Saviour. Wherever religion is viewed as consisting chiefly in the observance of a number of absurd and unmeaning ceremonies, it is natural to expect that the pure morality of the Bible will seldom be exemplified in human conduct. This is strikingly the case in those countries, both in Europe and America, where the Catholic religion reigns

triumphant.—Mr. Howison, whose work, entitled “Foreign Scenes,” I formerly quoted, when speaking of the priesthood in the island of Cuba, says, “The number of priests in Havana exceeds four hundred. With a few exceptions, they neither deserve nor enjoy the respect of the community. However, no one dares openly to speak against them. In Havana, the church is nearly omnipotent, and every man feels himself under its immediate jurisdiction. Most people, therefore, attend mass regularly, make confession, uncover, when passing a religious establishment of any kind, and stand still in the streets, or stop their volantos, the moment the vesper-bell begins ringing. But they go no further; and the priests do not seem at all anxious that the practice of such individuals should correspond to their profession. The priests show, by their external appearance, that they do not practice those austerities which are generally believed to be necessary concomitants of a monastic life. The sensual and unmeaning countenances that encircle the altars of the churches, and the levity and indifference with which the most sacred parts of the service are hurried through, would shock and surprise a Protestant, were he to attend mass with the expectation of finding the monks, those solemn and awe-inspiring persons, which people, who have never visited Catholic countries, often imagine them to be.

The following extract, from a late writer, exhibits a specimen of the religion and of the moral feelings of the NEAPOLITANS. “When Vesuvius thunders aloud, or when an earthquake threatens them with destruction—when fiery streams vomited from the roaring mouth of the volcano roll on, carrying desolation over the plains below—when the air is darkened by clouds of smoke, and showers of ashes, the Neapolitans will fall on their knees, fast, do penance, and follow the processions barefooted; but as soon as the roar has ceased, the flame has disappeared, and the atmosphere has recovered its wonted serenity, they return to their usual mode of life, they sink again to their former level, and the tinkling sounds of the tumburella call them again to the lascivious dance of the tarentella.”\*—As an evidence of the litigious dispositions of the Neapolitans, the same author informs us, “That there is scarcely a landholder but has two or three causes pending before the courts—that a lawyer, and a suit, are indispensable appendages of property;—and that some of the principal families have suits which have been carried on for a century, and for which a certain sum is yearly appropriated, although the business never advances; and, at last, the expenses swallow up the whole capital.”—“The infinite number of churches,” says a late writer, “is one of the most efficient causes of the decline of the religion of Rome, whose maxims and practice are diametrically opposite to those of the Gospel. The Gospel is the friend of the people, the consoler of the poor. The religion of Rome, on the contrary, considers all nations as great flocks, made to be shorn or eaten according to the good pleasure of the shepherds: for her the golden lever is the lever of Archimedes. The favors of the church are only showered on those who pay: with money we may purchase the right to commit perjury and murder, and be the greatest villains at so much per crime; according to the famous Tariff printed at Rome, entitled, “Taxes of the Apostolic Chancery.”†

\* Kain's Sketches vol. iv.

\* Vieusseux's “Italy in the 19th century,” 1824.

† “Picture of Modern Rome,” by M. Santo Domingo, 1824.

M Joay, in his late publication, "The Hermit in Italy," presents the following picture of the religion and the practical morality of the Tuscans. "The greediness after profit is such, among the lower classes of shop-keepers, that they adulterate their merchandise so much as to render it almost intolerable. Milk, cheese, and butter, are always in peril under the hands of a Florentine shop-keeper. It is impossible to meet with good butter, except at the dairies. The grocers are not exempt from the imputation of these illicit mixtures, and adulterations of their goods. I bought, from one of them, some brown sugar, which would not dissolve in the mouth; and, on examination, I found, that nearly one-third part consisted of powdered marble, which had been mixed up with it. Yet they are excessively punctual in the outward ceremonies of religion; and whenever they remove from one place to another, a large cross, or a madonna, is always stuck up at full length in the cart."

In a conversation which Bonaparte had with his friends at St. Helena, on the subject of religion, as related by Las Casas, in his Journal, he said, among many other things, "'How is it possible that conviction can find its way to our hearts, when we hear the absurd language, and witness the acts of iniquity of the greatest number of those whose business it is to preach to us? I am surrounded with priests, who preach incessantly that their reign is not of this world, and yet they lay hands upon everything they can get. The Pope is the head of that religion from heaven, and he thinks only of this world,' &c. The Emperor ended the conversation, by desiring my son to bring him the New Testament, and taking it from the beginning, he read as far as the conclusion of the speech of Jesus on the mountain. He expressed himself struck with the highest admiration at the purity, the sublimity, the beauty of the morality it contained, and we all experienced the same feeling."

Such facts may suffice as specimens of the benevolence and morality which exist in Roman Catholic countries.

#### MORAL STATE OF THE PROTESTANT CHURCH, AND OF THE DISPOSITIONS GENERALLY MANIFESTED AMONG CHRISTIANS IN OUR OWN COUNTRY.

This is a topic which would admit of a very extended illustration; but my present limits will permit me to do little more than simply to allude to a few prominent dispositions displayed by the different sections of the Protestant church.—We have already seen some of the pernicious effects which flowed from the divisive and contentious spirit of Christians, under the reign of the Christian emperors, and during the middle ages, when ignorance and intolerance so extensively prevailed.

The present state of the Christian world affords abundant proofs that this spirit is far from being extinguished. Christians are at present distinguished by the peculiarity of their opinions respecting—the person of Christ, and the attributes of which he is possessed—the means by which salvation is to be obtained—the measure and extent of divine benevolence—the Government of the Christian church—and the ceremonies connected with the administration of the ordinances of religion. Hence the religious world appears arranged into such sects and parties as the following:—Arians, Socinians, Unitarians, Sabellians, Necessarians, and Trinitarians; Baxterians, Antinomians, Arminians, Calvinists, Lutheranans, Sub-lapsarianans; Supra-apsarianans, Swedenbor-

gians, and Moravians;—Roman Catholics, Protestants, Huguenots, Episcopalians, Presbyterians, Independents, Seceders, Brownists, Pædo-Baptists, Anti-Pædo-Baptists, Keilamites, Methodists, Jumpers, Universalists, Sabbatarians, Millenarians, Destructionists, Dunkers, Shakers, Mystics, Hutchinsonians, Muggletonians, the followers of Joanna Southcott, &c., &c.—Most of these sectaries profess their belief in the existence of One Eternal, Almighty, Wise, Benevolent, and Righteous Being, the Creator and Preserver of all things;—in the Divine authority of the Holy Scriptures;—that God is the alone object of religious worship;—that Jesus of Nazareth is the true Messiah, and the Son of God;—"that he died for our offenses, and was raised again for our justification;"—that there is a future state of rewards and punishments;—that there will be a resurrection from the dead;—that it is our duty to love God with all our hearts, and our neighbor as ourselves;—that the Divine law is obligatory on the consciences of all men;—that virtue and piety will be rewarded, and vice and immorality punished, in the world to come.

Yet, though agreeing in these important articles of the Christian system, how many boisterous and malignant disputes have taken place between Calvinists and Arminians, Episcopalians, Presbyterians, Independents, and Methodists, respecting the speculative points in which they disagree! While controversies among philosophers have frequently been conducted with a certain degree of candor and politeness, the temper with which religious disputants have encountered the opinions of each other, has generally been opposed to the spirit of Christian love, to the meekness and gentleness of Christ, and even to common civility and decorum. The haughty and magisterial tone which theological controversialists frequently assume,—the indignant sneers, the bitter sarcasms, the malignant insinuations, the personal reproaches they throw out against their opponents,—the harsh and unfair conclusions they charge upon them,—the general asperity of their language,—and the bold and unhallowed spirit with which they apply the denunciations of Scripture to those whom they consider as erroneous, are not only inconsistent with everything that is amiable and Christian, but tend to rivet more powerfully in the minds of their opponents, those very opinions which it was their object to subvert. To gain a victory over his adversary, to hold up his sentiments to ridicule, to wound his feelings, and to bespatter the religious body with which he is connected, is more frequently the object of the disputant, than the promotion of truth, and the manifestation of that "character which is the bond of perfection." And what are some of the important doctrines which frequently rouse such furious zeal? Perhaps nothing more than a metaphysical dogma respecting the sonship of Christ, absolute or conditional election, the mode of baptism, the manner of sitting at a communion-table, an unmeaning ceremony, or a circumstantial punctilio in relation to the government of the church! While the peculiar notions of each party, on such topics, are supported with all the fierceness of unhallowed zeal, the grand moral objects which Christianity was intended to accomplish are overlooked, and the law of meekness, humility, and love, is trampled under foot.

The following are some of the ideas entertained respecting the rights of religious disputants, as assumed by the disputants themselves:—"The Controversialist," says Mr. Vaughan, in his "Defense of Calvinism," "is a wrestler; and is at

full liberty to do all he can, in the fair and honest exercise of his art, to supplant his antagonist. He must not only be dexterous to put in his blow forcibly; but must have a readiness to *menace with scorn*, and to *tease with derision*, if haply he may, by these means, unnerve or unman his competitor. I know not that he is under any obligation to withhold a particle of his skill and strength, whether offensive, or defensive, in this truly Spartan conflict." In perfect accordance with these maxims, he thus addresses his adversary: "Why, Sir, I will *fight you* upon this theme, as the Greeks did for the recovery of their dead Patroclus; as Michael the archangel, when, contending with the Devil, he disputed about the body of Moses; as the famed Athenian, who *grasped his ship with his teeth*, when he had no longer a hand to hold it by. It shall be with a loss not less than life, that I resign this splendid attestation (Rom. viii. 28-30) to the triumphal origin, procession, and coronation, of grace in the redeemed."

Woe to religion, when it meets with such boisterous "wrestlers!" Its true glory will be obscured, its beauty defaced, its interests betrayed, and its benevolent spirit smothered, amidst the smoke and dust raised by the onsets of such angry combatants. Do such controversialists really imagine, that "the wrath of man worketh the righteousness of God?" or, that the religion of Heaven stands in need of such warlike arts, and unhallowed passions, for its vindication and defence? If it did, it would be a religion unworthy of our reception and support. What a contrast to the mild and gentle spirit of Christianity, to behold one zealot dipping his pen in wormwood and gall, when he sits down to defend the Religion of Love! and another, standing up in a Synod or Assembly, with eyes sparkling with indignation, a mouth foaming with rage, and a torrent of anathemas and abusive epithets bursting from his lips, against the supposed abettors of an erroneous opinion! while at the same time, they imagine that they are fired with holy zeal for the honor of the Lord God of Sabaoth. Such disputants seem not to be aware, that they are grossly misrepresenting the genius of the Christian system, and bidding defiance to its most distinguishing principles and laws.—There are heresies in *conduct*, as well as heresies in doctrine; and of all heresies, the former are the most pestilential and pernicious. And why do not Controversialists and Religious Societies manifest as much zeal against heresies in temper and morality, which are nursed among the members of every church, as they do against heresies in theology? If these heresies were more particularly investigated and subverted, and a greater latitude allowed for the exercise of private judgment, the church of Christ would present a very different moral aspect from what she has hitherto done.

Again, there is nothing which so strikingly marks the character of the Christian world in general, as the want of candor, the spirit of jealousy, and the evil surmisings which the different denominations of religionists manifest toward each other. There is a prevailing disposition in one religious party to speak evil of another; and it appears, in many instances, to afford a high degree of satisfaction, when one party can lay hold of the inadvertencies of another denomination, or even of the imprudence of a single individual, in order to asperse the character of the whole body, and to hold it up to general derision and contempt. Episcopalians look down with feelings of scorn and contempt on Methodists and Dissenters; Independents sneer at Methodists, and Methodists at

Independents; Presbyterians are disposed to revile Independents, as self-conceited, sauctimonious pretenders, and Independents, to treat with unbecoming levity, and even with ridicule, the opinions and practices of Presbyterians; while the different classes of Baptists, distinguishable only by the slightest shades of opinion, stand aloof from each other, in a warlike attitude, and refuse to join with cordiality in the ordinances of Divine worship. I have seldom been in company with individuals of any particular party, in which I have not found, when allusions were made to another denomination, innuendoes thrown out to their prejudice; and that the detail of any error or imperfection which attached to them, was generally relished, and even received with a high degree of satisfaction. Hence it happens, that the rules of common civility are every day violated by the different denominations. If a person belonging to a particular denomination be accidentally introduced into a company composed of persons belonging to another religious party, he is frequently treated with reserve, and with a spirit of jealousy and suspicion, even although he may be viewed, on the whole, as a Christian at bottom. I have known individuals of respectable character and attainments, who, from conscientious motives, had forsaken the denomination to which they formerly belonged, have, merely on this account, been treated with scorn and neglect, been banished from the intimacies of social and friendly intercourse, and been regarded nearly in the same light as a Turk or an infidel; and that, too, by men who pretended to liberality, and to literary accomplishments.

There is certainly neither heresy nor orthodoxy inherent in stone or lime, in a church-pew, or a pulpit cushion:—yet one denomination will rudely refuse to another, the liberty of preaching in their place of worship, when it can conveniently be spared, although nothing but the fundamental doctrines acknowledged by both are intended to be proclaimed; just as if the walls, the pews, and the pulpit of a church, would receive a stain of pollution from the presence of another sectary. Even in those cases where the common interests of Christianity are to be supported,—as in vindicating the cause of Missionary, and other Philanthropic institutions,—if the preacher belongs to a dissenting body, he is shut out from the spacious churches of the Establishment, where he might address a numerous audience, and obtain a large collection; and is obliged to confine his exertions within the narrow walls of any public hall, or meeting-house, that he can procure. We account it no more than a piece of common civility, to accommodate a neighbor with a barn, a parlor, or even a dining-room, for the entertainment of his friends at a wedding or a funeral; but such is the little progress that professed Christians have made in the exercise of a noble and generous liberality, that, when we ask the use of a church, or meeting-house, only for a couple of hours, we are spurned away with rudeness and indignation.—The Christian world is unhappily divided into sects and parties; and these divisions must still continue for a time; but what should hinder Christian ministers of different parties from occasionally at least, officiating for each other, in order to show to the world, that they entertain no malignant jealousies, and that they are united in the bonds of a common Religion? Yet, do we ever behold an Episcopalian officiating for a Methodist, an Independent preaching in an Established church, or a Baptist leading the devotional exercises of a society of Presbyterians? If such a



case occasionally occur, it is so far from being a matter of course, that it is considered a phenomenon in the religious world. Yet all these different parties recognize the leading doctrines and duties exhibited in the Christian Revelation; and the points in which they differ are "trifles light as air," when compared with those important truths in which they all agree.\*

Even among Christians belonging to the same religious society, how often do we behold a display of "bitter envyings," contentious dispositions, and malignant passions! Perhaps a mere punctilio respecting a certain mode of worship, or a difference in opinion about the choice of a pastor, will throw the whole society into a flame. Evil passions will be engendered; backbitings, whisperings, tumults, and dissensions, will arise; harsh and unfounded conclusions, respecting the motives and characters of individuals, will be drawn; alienations of affection will be induced; friendly intercourse interrupted; an attitude of hostility assumed; and even the rules of common civility violated;—so that a calm and impartial spectator will plainly discern, that the spirit of Christianity has never been thoroughly imbibed, and that they have never learned the apostolic precept, "to forbear one another in love," however high pretensions they may have previously made to spirituality of affection and deportment. Among Christians of every name, we find dispositions and practices daily prevailing, which are altogether inconsistent with the genius of the religion of Christ, and directly repugnant to its precepts. Slander, dishonesty, falsehood, cheating, swindling, and vexatious litigations, are far from being uncommon among those who profess to be united in the bonds of a common Christianity. How little dependence can we have, in social and commercial transactions, on the promise or the declaration of a man, merely on the ground of his being a Christian in profession! If written engagements, and civil laws, did not secure our property, and the performance of promises and contracts, our reliance on Christian principle, abstractly considered, in the present state of the religious world, would prove like that of a person who leans upon a broken reed. How few would fulfill their promises and engagements, when they interfered with their ambitious schemes, and their pecuniary interests! How many instances of fraudulent bankruptcy happen among the professors of religion! And in cases of common bankruptcy, where a legal settlement has been obtained, is there one out of a hundred that ever thinks of performing an act of natural justice, in restoring to his creditors the loss they had sustained, when he afterward has it in his power?

\* The following recent facts will illustrate some of the positions contained in this paragraph.—It appears that the minister of the parish of Annan has been in the habit of allowing Dissenters occasionally to preach in the parish church. His Assistant brought this heavy offense before a late meeting of the Presbytery; and, by that body, it was declared, that no Dissenter should, in future, pollute the said pulpit. They, at the same time, voted thanks to the Assistant for his manly and liberal conduct in making the complaint.—*Public Prints, April, 1824.*

"Lately, the minister of a parish, a few miles to the westward of Cupar, hearing that, at the request of some of his parishioners, a sermon was to be preached to them, by a Dissenting clergyman from Cupar, and knowing that the school-room was the only place where that could be conveniently done, he called upon the teacher and commanded him not to allow the school-room to be used for such a purpose. In a few days, a company of strolling players visited the parish; whereupon the worthy pastor, calling on the school-master, ordered the school-room to be at their service, to perform in."—*Dundee Courier, April, 1825.*

Finally, the degree in which the spirit of *intolerance* and *persecution* still prevails, shows a lamentable deficiency of benevolence and of Christian spirit in the religious world. Notwithstanding the unjust and cruel sufferings which English Protestants endured from Popish priests and rulers, a short period only elapsed, after they had risen to power, before they began in their turn, to harass their Dissenting brethren, with vexations and cruel prosecutions, and fines and imprisonments, until they were forced to seek for shelter in a distant land. And no sooner had the English Independents settled in America, than they set on foot a persecution against the Quakers, no less furious than that which they themselves had suffered in the country from which they had fled. A number of these worthy persons they threw into prison, and seized upon the books they had brought from England, and committed them to the flames. In virtue of a law which had been made against heretics in general, sentence of banishment was passed upon them all; and another law punished with *death*, "all Quakers who should return into the jurisdiction after banishment;" and it is a fact, that *four* persons actually suffered death, under this impolitic and unjust law.\* Nor did the Reformed clergy in Scotland lose sight of that magisterial authority which had been assumed by the Romish church. Upon a representation, in 1646, from the commission of the Kirk of Scotland, James Bell, and Colin Campbell, bailiffs of Glasgow, were committed to prison by the Parliament, merely for having said, that "Kirkmen meddled too much in civil matters."† Even so late as the middle of the eighteenth century, when Whitefield, Wesley, and other pious men, began to address the ignorant villagers of England on the most important subjects, "a multitude has rushed together, shouting and howling, raving and cursing, and accompanying their ferocious cries and yells with loathsome or dangerous missiles, dragging or driving the preacher from his humble stand, forcing him, and the few who wished to hear him, to flee for their lives, sometimes not without serious injury before they could escape. And these savage tumults have, in many cases, been well understood to be instigated by persons, whose advantage of superior condition in life, or even express vocation to instruct the people better, has been infamously lent in defense of the perpetrators, against shame or remorse, or legal punishment for the outrage. And there would be no hazard in affirming, that, since Wesley and Whitefield began to conflict with the heathenism of the country, there have been in it hundreds of instances answering in substance to this description.—Yet the good and zealous men who were thus set upon by a furious rabble of many hundreds, the foremost of whom active in direct violence, and the rest venting their ferocious delight, in a hideous blending of ribaldry and execration, of joking and cursing,—were taxed with a canting hypocrisy, or a fanatical madness, for speaking of the prevailing ignorance, in terms equivalent to those of the prophet, 'The people are destroyed for lack of knowledge.'"‡

But we need not go back even to the distance

\* Morse's American Geography.—The following severe laws, among others, were enacted against the Quakers. "Any Quaker, after the first conviction, if a man, was to lose one ear,—and for the second offense, the other—a woman, to be each time severely whipped;—and the third time, whether man or woman, to have their tongues bored through with a red hot iron."

† Kaim's Sketches.

‡ Foster's "Essay on Popular Ignorance."

of half a century in order to find instances of religious intolerance among Protestant communities and churches; our own times unhappily furnish too many examples of a bigoted, intolerant, and persecuting spirit. Little more than two years have elapsed since the Methodist chapel in Barbadoes was thrown down and demolished by the *mob-gentry*, and with the connivance of the public authorities of that slave-trafficking island, and Mr. Shrewsbury, a worthy and respected pastor and missionary, obliged to flee for his life. Previous to this outrage, he suffered every species of insult, contumely, and reproach. He was abused as a villain, and hissed at in the streets, not by mere rabble, but by the *great vulgar*; by merchants from their stores, and individuals in the garb of gentlemen. By such characters his chapel was surrounded, and partly filled, on Sunday the 5th October, 1823. Thin glass bottles had been previously prepared and filled with a mixture of oil and asafetida; and all of a sudden, they were thrown with great violence in the midst of the people, and one was aimed at the head of the preacher; and during the whole service, stones were rattling against the chapel from every quarter. On the next Sabbath an immense concourse of people assembled, "breathing out threatenings and slaughter;" and from 20 to 30 of the *gentlemen-mob* planted themselves around the pulpit apparently ready for any mischief. Men wearing masks, and having swords and pistols, came galloping down the street and presenting their pistols, fired them at the door; and it was originally designed to have fire crackers among the females, to set their clothes on fire. At length, on Sabbath, the 19th, this execrable mob, consisting of nearly 200 *gentlemen*, and others, again assembled, with hammers, saws, hatchets, crows, and every other necessary implement; and in the course of a few hours, the lamps, benches, pews, pulpit, and even the walls, were completely demolished. They entered the dwelling-house, broke the windows and doors, threw out the crockery-ware, chopped up tables, chairs, and every article of furniture; tore the manuscripts of the preacher, and destroyed a library of more than 300 volumes. All this was done under the light of the full moon, in the presence of an immense crowd of spectators, without the least attempt being made to check them either by the civil or military authorities—while the unfortunate preacher, with his wife in an advanced state of pregnancy, had to flee to a neighboring island to save his life! Such is the tolerant and humane conduct of *gentlemen* Protestants of the nineteenth century! gentlemen who would, no doubt, consider it very unhandsome were they to be compared to Goths and Vandals, or to the rude and barbarous savages of Papua or New Holland.\*

About the same period, the authorities of Demerara set on foot a persecution against Mr. Smith, Missionary from the London Society, under various pretexts: but his real crime in the eyes of his persecutors, was, his unwearied zeal in instructing the negroes in the knowledge of religion. He was condemned to death by a court-martial, in the face of every principle of justice: he died in prison, was refused the privilege of a Christian burial, and his friends were prohibited from erecting a stone to mark the spot where his body was laid. The whole details of this transaction present a scene of savage bar-

barity, created by the lust of gain, scarcely to be paralleled in the history of Europe.

In Switzerland, which was formerly the headquarters of Protestantism, the demon of religious persecution has again reared its head. The council of state of the Pays de Vaud, at the instigation of the clergy, on January 15, 1825, published a decree, "prohibiting, under the penalty of severe fines and imprisonments, all meetings for religious worship or instruction, other than those of the Established Church:" and in the following May, another decree was issued, which denounces "fines, imprisonment, or banishment, upon the most private kind of religious assembly, or even the admission of a single visitor to family worship." In pursuance of these disgraceful laws, several ministers and private Christians of high character for piety and acquirements, have been banished from the Canton, some for one and some for two years—cut off from all means of subsistence, unless possessed of independent fortunes and left perhaps to starve and perish in foreign lands. If they returned before the expiration of their sentence, it is said that *death* is the punishment to be inflicted. One poor man, a schoolmaster, in the principality of Neuchâtel, has been condemned to *ten* years' banishment. He was brought out from prison, tied with cords, and compelled to kneel in the snow in the public square to hear his sentence read. His crime was, gathering together a few fellow Christians in his own house, and there having the Lord's supper administered by a regularly ordained minister.\*

And is England pure from the spirit of persecution and intolerance? Let us see.—At Kenneridge in Dorsetshire, a worthy and excellent individual, belonging to the Wesleyan denomination, had attended on a green, where 20 or 30 persons usually congregated, on a Sunday afternoon, to listen to the truths he thought it important to declare. The clergyman of the parish approached with a retinue of servants, and *commanded* him to desist. The preacher took no notice of the command, and proceeded to read his text. The clergyman then commanded the tithing-man to seize him. He was directed to be conveyed to Wareham jail; and to every question the preacher put, as to the ground of his being seized upon, the *reverend* and *worthy* clergyman only replied by the brandishing of his stick.—Instances have occurred in which clergymen of the establishment have refused to *bury the dead*. At Chidds Ercal, in Shropshire, the child of a poor man was refused interment, and the father was obliged to carry it six miles, before it could be laid at rest in its mother earth.—At Catsfield, in Sussex, a similar act of infamy was committed.—At the moment when the bell had tolled, when the earth was to fall heavily upon the coffin, containing the only remains of the being that affection had endeared, and when those who stood by needed all the consolations that religion can supply—at this moment the clergyman appeared, but advanced only to give pain to the mourners, and to agonize a parent's heart, by saying, "Now that you have waited an hour until it suited me to come, I will not inter your child! I did not know that you were Dissenters—take your child somewhere else—take it where you please—but here it shall not lie in consecrated ground." And, in fact, they were compelled to carry the child away, eleven miles from the abode of its parents, and from the place

\* For a more particular detail of these execrable transactions, see "Report of the Wesleyan Missionary Society for 1824:" and the debates in Parliament in 1825.

\* See a pamphlet on this subject by Dr. Pye Smith. See also, Cong. Mag. for June, 1825, and other periodical works of that date.

that gave it birth, before it could find repose in its kindred dust.—At Mevagissey, in the county of Cornwall, the vicar refused to allow the corpse of a Dissenter to be brought within the church, and, therefore, read the burial service in the open air; but, in consequence of which, he read only a part of that service, and omitted the most beautiful portion.—Such a power appears to be conceded to the clergy by the laws of the church; but the spirit which gave it existence is deeply to be deplored, as the spirit of bigotry and intolerance. At Wellingborough, a clergyman, in opposition to a custom which had been established for sixty years, issued orders, that no bell should toll when a Dissenter expired. He boldly avowed, “that he never would permit the passing-bell to be rung for a Dissenter, even in the event of an interment in the church-yard; that while he held the curacy, no bell of his church should ever toll for a Dissenter; and that he would not even permit the bells to ring for a marriage where the parties were Dissenters.” In reference to this case, an appeal was made to the Bishop of Peterborough, who wrote a long letter on the subject, and defended the conduct of this Wellingborough curate.—At Newport Pagnel, two persons of decent appearance, teachers of Baptist Societies, were collecting subscriptions for the erection of a new place of worship.—After arriving at the residence of the parish clergyman, they were taken before a clerical magistrate, who upon the oath of the other clergyman, that they were rogues and vagrants, committed them to Aylesbury jail; where they were confined for three weeks in common with the basest felons; among convicted thieves of the most abandoned character;—nay, more, they were sentenced to the tread-mill, and kept at hard labor there, though, during the whole time, one of them was afflicted with spitting of blood. Their papers were seized upon; their money was taken from them; and by means of it the expense of sending them to prison was defrayed.\*

All the above-stated instances, and many others of a similar description, occurred within the limits of the year 1824; and every year since the “Society for the Protection of Religious Liberty” was formed, similar instances, some of them of a more barbarous nature, have been brought forth to public view. And, were it not for the protection which this Society affords to the victims of intolerance, it is highly probable, that vexatious persecutions, insults, fines, and imprisonments, on account of differences in religious opinions, would be much more common than they now are. Were such individuals as those to whom we have now alluded, permitted, by the laws of our country, to carry their intolerant spirit to its utmost extent, Dissenters would have no security either for their property or their lives; and the fires of Smithfield would again be kindled, to torture the souls, and to consume the bodies, of all who refused to conform to the dogmas of a national church.

After what has been stated in the preceding part of this work, it is almost needless to say, that such an intolerant and persecuting spirit is diametrically opposite to every principle that pervades the Christian system; and there cannot be a grosser misrepresentation of its spirit and tendency, than to ascribe such dispositions and

conduct to the genius of that religion which INTOLERANCE has thought proper to assume. Can a single instance be produced of a persecuting spirit in the conduct of Jesus Christ, or in that of any one of his apostles! When he “was reviled, he reviled not again; and when he suffered, he threatened not;” and he solemnly rebuked his followers when the least symptom of intolerance or revenge was displayed. Can a religion, which commands us to “love our neighbors as ourselves—to be kindly affectionate one toward another—to love our enemies—to do good to them that hate us—to bless them that curse us—and to pray for them that despitefully use us,”—can such a religion be supposed to give the least countenance to actions that are both intolerant and inhuman? If the religion of Christ have any one prominent object which distinguishes it from all others, it is this—to unite mankind in one harmonious and affectionate society; and such an object is altogether incompatible with resentment, intolerance, or persecution in any shape. “By this shall all men know,” says Jesus, “that you are my disciples, if ye love one another.”

Here I must close the illustrations of the moral state of mankind, though they might have been carried to a much greater extent. They present to every benevolent mind a gloomy picture of the moral aspect of the human race, and of the depravity which the principle of malevolence carries in its train. It is a picture which shows us that those moral principles and laws which the Creator intended to promote, the felicity of all worlds, have never yet been brought into full effect in the world in which we live. It is a picture, however, from which we ought not to turn away our eyes. It sets before us the evils which require to be counteracted, and the obstacles which must be surmounted, before the principles of malignity be extirpated, and the moral principles of the Christian system take root in the world. But such views of the existing state of the moral world, so far from operating as sedatives, ought to stimulate us to exert every energy, and to use every judicious and powerful mean, which has a tendency to promote the accomplishment of this important object.

It would have given me pleasure to have presented before the eye of the reader a more cheerful and alluring picture; but “facts are stubborn things,” and there is no resisting the force of the evidence which they adduce.—I intend to relieve some of the dark shades of this picture, by exhibiting some faint radiations of truth and benevolence which are still visible amidst the surrounding gloom. For, amidst the moral darkness which has so long covered the earth, some streaks of celestial light have always been visible; and the dawning of a brighter day now begins to gild our horizon. Substantial knowledge is now beginning to diffuse its benign influence on all ranks; the shackles of despotism are bursting asunder; the darkness of superstition is gradually dispelling; the spirit of persecution is borne down and powerfully opposed by the force of truth and of common sense, and the rights of conscience are beginning to be generally recognized. Philanthropic institutions of various descriptions have been established, education is extending its beneficial effects; the instruction of the young is becoming an object of more general attention; philosophical institutions, village libraries, and associations for intellectual improvement, are ra-

\* The reader will find a more particular detail of these cases, in the “Address of John Wilks, Esq., at the Fourteenth Anniversary of the Protestant Society for the Protection of Religious Liberty,” in May, 1825.

pidly organizing; Bible and missionary societies are extending their influence through every portion of the religious world, and Christianity is now beginning to display its beneficent energies on distant continents, and the islands of the ocean.—But, instead of entering into details in the illustration of these and similar effects which have always, in a greater or less degree, accompanied the progress of the Christian religion, I shall, in the meantime, refer the reader to the excellent work of Dr. Ryan, “On the History of the effects of Religion on Mankind.”

Here a question may be proposed by some of my readers,—Is it possible to bring the inhabitants of this world, in their present depraved state, to a general observance of the laws of benevolence which have been illustrated in the preceding part of this work? To such a question I would reply,—*Whatever man has done, man may do.* Amidst the depravity and the darkness with which the earth has been generally enveloped, individuals have occasionally arisen who have shone as lights in the moral world, and exhibited bright patterns of Christian temper and of active beneficence. The Apostle Paul had his mind imbued with a large portion of the spirit of love. He voluntarily embarked in a tour of benevolence through the nations; and in spite of reproaches, persecutions, stripes and imprisonments; in the midst of “perils in the waters, perils of robbers, perils by his own countrymen, perils in the city, and perils in the wilderness;” and in the face of every danger, and of death itself, he prosecuted, with a noble heroism, his labor of love, purely for the sake of promoting the best interests of mankind. All the Apostles engaged in the same benevolent undertaking; they sacrificed every private interest, every selfish consideration; “neither counted they their lives dear unto themselves, so that they might finish their course with joy,” and be the means of accomplishing the salvation of their fellow-men.

Even in our own times, many distinguished individuals have arisen, who have reflected honor on our species. The name of *Howard* is familiar to every one who is in the least acquainted with the annals of philanthropy (see p. 14). This excellent man, and truly philanthropic character, devoted his time, his strength, his genius, his literary acquisitions, and his fortune, and finally sacrificed his life, in the pursuits of humanity, and in the unwearied prosecution of active benevolence. He traveled over every country in Europe and in the adjacent regions of Asia, impelled by the spirit of Christian love, in order to survey the mansions of sorrow and of pain, and to devise schemes for the relief of human wretchedness wherever it existed; and, in the execution of this scheme of benevolence, the energies of his mind were so completely absorbed, that “he never suffered himself, for a moment, to be diverted from carrying it into effect, even by the most attractive of those objects which formerly possessed all their most powerful influence upon his curiosity and his taste.”\*

The late Walter Venning, Esq., who has been denominated, by Prince Galitzin, the *second Howard*, walked in the steps of his illustrious predecessor, and with the most fervent Christian zeal, devoted his short, but useful life, to the alleviation of human misery, and to the promotion of the best interests of thousands of wretched individuals

who “were ready to perish.” He withdrew himself from the ordinary round of genteel society and declined all commercial business, that he might devote the whole energies of his soul to benevolent occupations. He commenced his philanthropic career, by co-operating in the formation of the “Society for improvement of Prison discipline,” which was formed in London in 1816; and afterward visited the prisons in Petersburg, Novogorod, Tver, Moscow, and other cities in the Russian empire. The prisons, hospitals, work-houses, mad-houses, houses of correction, and the abodes of misery of every description in Petersburg, were visited by him, day after day: “and many a prisoner, bowed down with affliction and iron, was cheered, instructed, and saved by his ministrations; for his philanthropy extended both to the bodies and to the souls of men.”\*

Many other examples might be produced from the annals of our times, and of illustrious characters, presently existing, to demonstrate, that a noble and disinterested benevolence is a principle, capable of being exercised even in the present degenerated state of the inhabitants of our world. We find parents sometimes displaying a high degree of benevolent feeling toward their offspring, and sacrificing their ease, and their personal interests, in order to secure their health, their happiness, and enjoyments. We find bosom friends like David and Jonathan, and like Damon and Pythias, rejoicing in the welfare of each other, and encountering difficulties and dangers in promoting the interests of the objects of their friendship. What, then, should hinder such dispositions from becoming universal? What should hinder them from being transferred to all the sensitive and intellectual beings, with whom we may have occasion to correspond, or to associate? Would not the universal exercise of such dispositions be *highly desirable*? would it not tend to banish war and discord from the world, and promote peace on the earth, and good-will among men? Why, then, are such dispositions so seldom displayed? Not because the universal exercise of them is a thing impossible; but because men, actuated by selfishness, are *unwilling* to give full scope to the benevolent affections; because they have never yet employed all the requisite means for bringing them into full operation. If all the energies of the intellect, and all the treasures which have been expended in fostering malignant passions, and in promoting contentions and warfare, had been devoted to the great object of cultivating the principle of benevolence, and distributing happiness among men; the moral and physical aspect of our world would long ago have assumed a very different appearance from what it now wears.

The philanthropic individuals, to whom I have alluded, were men, whose actions were sometimes blended with the failings and imperfections incident to degenerated humanity; but the principle of benevolence ruled supreme over all the subordinate affections; and if the world were peopled with such men, notwithstanding the imperfections which attached to them, society, in every land, would present the appearance of a moral paradise, and form an image of the harmony and felicity of “the saints in light.” Every one who believes in the existence of a future state, fondly imagines that he shall enjoy happiness in that state. But, whence is his happiness to arise in the future world, but from the exercise of those dispositions

\* For a particular account of the labors of this eminent philanthropist, see Brown’s “Memoirs of the public and private life of John Howard.”

\* Mr. Venning died in Petersburg, in 1821, in the fortieth year of his age.

which the law of God requires? And if the exercise of benevolent dispositions be essentially requisite for securing supreme felicity in the eternal state, their cultivation, even in the present world, must be an *indispensable* duty, in order to our *preparation* for the employments of the celestial world. For it is a law of the Creator, which is eternal and immutable, that "without holiness, no man can see the Lord." And whenever the requisite means are employed for the cultivation of holy and beneficent dispositions, we may rest assured, that our labor will be crowned with success. For the energy of the divine Spirit, from whom proceedeth every good and perfect gift, is promised to accompany the use of every proper mean, so as to render it effectual for counteracting the effects of moral evil, and for promoting the renovation of the world.

We have examples before us, not only of a few insulated individuals, but of societies, where the principle of benevolence, in a greater or less degree, pervades the whole mass. The people who have been denominated *Quakers*, have always been distinguished by their humane and peaceable dispositions, their probity and hospitality to each other, the cheerfulness of their manners, their opposition to war, and the active zeal which they have displayed in contributing to the good of mankind. The *Moravians* are also distinguished for their affectionate intercourse with each other, the liberality of their dispositions, the peaceableness of their tempers, the purity and simplicity of their lives, and their missionary efforts for evangelizing the heathen.\* Would to God that the whole world were Quakers and Moravians, notwithstanding their peculiarities of opinion! With all their foibles and imperfections, society would then wear a more beautiful and alluring aspect than it has ever yet done; peace and industry would be promoted: the fires of persecution would be quenched; philanthropy would go forth among the nations, distributing a thousand blessings, and the people would learn war, no more.

I intend, in this *piece*, to inquire into the MEANS

\* The following anecdote, is illustrative of the character of many of the Moravians, or Herhutters as they are sometimes called.—In a late war in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly anything but woods was to be seen. In the midst stood a little cottage; on perceiving it he rode up, and knocked at the door; out comes an ancient Herhutter with a beard silvered by age. "Father," says the officer, "show me a field where I can set my troopers a-foraging." "Presently," replied the Herhutter. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a field of barley. "There is the very thing we want," says the captain.—"Have patience for a very few minutes," replied the guide, "and you shall be satisfied." They went on, and about the distance of a quarter of a league farther, they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, says to his conductor, "Father, you have given yourself and us unnecessary trouble; the first field was much better than this." "Very true, Sir," replied the good old man, "But it was not mine."—Here we have a beautiful *practical* exhibition of *love to our neighbor*, and of calm resignation to the providential dispensations of God. How few professed Christians have been found acting in this manner! And yet I doubt not, that this good man would experience more true satisfaction in the temper and conduct he displayed, than if he had offered resistance, practiced dissimulation, or set them to plunder his neighbor's field. A number of disinterested actions such as this, would contribute more powerfully to the support of the Christian cause than a thousand theological disputes, imbued with the spirit and temper with which they have been most frequently conducted,

BY WHICH THE PRACTICE OF CHRISTIAN MORALITY MIGHT BE PROMOTED. But I find that this is a subject which would require a distinct volume for its illustration. At present, I can suggest only two or three hints.

In the first place, the *intellectual* instruction of the young, should be an object of universal attention, both in public and private. For true knowledge is the spring of all religious emotions, and of all virtuous actions. By intellectual instruction, I do not mean merely a series of exercises in spelling, pronouncing, parsing, construing, writing, and figuring; but a communication of the elements of thought, and of clear and extensive conceptions of the physical and moral relations of the universe.—2. The moral instruction of the young should be an object of particular and incessant attention. Moral instruction should be inculcated, not merely by a reiteration of dry precepts, maxims, and abstract doctrines, or by a reference to the details and flimsy sentiments contained in fictitious narratives; but by a pointed and pacific reference to real facts; as exhibited in the Sacred History, the annals of nations, and in the scenes of the family, and of general society. I would expect no greater assistance in the work of moral instruction from the religious novels with which the Christian world is now deluged, than I would do from a circulation of the Pious Frauds which were so common in the first ages of the church. In schools and in families, everything which has a tendency, either directly or indirectly to foster pride, envy, contention, revenge, and other malignant affections, should be firmly and sedulously discouraged and counteracted; and higher rewards (if rewards be expedient) should in every instance, be bestowed on the individual who cultivates and displays benevolent affections, than on him who is distinguished merely for intellectual acquirements. Hitherto, a more decided preference seems to have been given to what is termed *genius*, than to moral accomplishments.—3. Institutions should be formed for communicating literary and scientific knowledge, blended with moral and religious instructions, to persons of both sexes, and of every rank and age, from fifteen years and upward, particularly to apprentices, journeymen, clerks, shopkeepers, and others, for the purpose of calling forth into action the energies of their minds, and for preventing the growth of habits of dissipation. In such institutions, the manifestation of benevolent affections, and propriety of moral conduct, should be made the conditions of enjoying the instructions and privileges of the association.—4. In connection with these and other means, the cause of practical morality would be powerfully promoted, were the ministers of religion, among all parties, to direct their energies to the discussion of moral subjects, on Christian principles, instead of confining their attention almost exclusively to doctrinal discussions. Religion is not a system merely of speculative and metaphysical truths, nor does it consist in the contemplation of mysterious facts, or incomprehensible dogmas; but it is a rational and tangible subject, addressed to the reason, the hopes, and fears, and the common sense of mankind; and therefore, its illustrations should be chiefly derived from the facts of Sacred History, the system of nature, and from the existing objects, scenes, and associations with which we are connected.—A much greater degree of animation, and of energy, than is now displayed in instructions from the pulpit, is also requisite for arresting the attention, and riveting impressions of moral and religious truths.

upon the mind. If fewer sermons were delivered, and a greater portion of intellectual energy concentrated in each discourse, and if preachers, particularly among Dissenters, had fewer discourses to compose, and more time for taking an ample intellectual range through the system of nature, of Providence, and of revelation, a more powerful effect would undoubtedly be produced on the Christian world, and upon all who occasionally attend on the ministrations of religion.

I need scarcely add, that all such means ought to be accompanied with fervent prayer to the "Father of lights," and dependence on the promised aid of the Spirit of holiness. But without the application of all the energetic means which reason and revelation suggest, we have no reason to conclude, and it would be presumption to expect, that the influences of heaven will descend upon the moral world. For it appears, in point of fact, to be one part of the plan of the divine procedure, that human agents shall be the means of enlightening each other, and of promoting the renovation of the world, as "workers together with God."

CONCLUSIONS FROM THE GENERAL PRINCIPLES ILLUSTRATED IN THIS VOLUME.

If the general train of sentiment which runs through the preceding discussions and illustrations be admitted, the following conclusions may be deduced respecting,

I. The subject of preaching, and the grand aim which the ministers of religion, in their discourses, ought always to have in view.\* We have already seen, that it is the great object of revelation to bring into practical operation the principles of love to God and to man; and, it is obvious, that, what is the main object of Christianity to accomplish, ought to be the ultimate aim of every Christian preacher. It is not merely to convert men to the belief of certain *opinions*, or to induce them to embrace the peculiarities of a party. It is, that they may "be renewed in the spirit of their minds," and, "made meet for the inheritance of the saints in light"—it is, that they may "deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in the present evil world;" and be "united together in love, which is the bond of perfection."—Metaphysical disquisitions, respecting dogmas in religion, have very little tendency to meliorate the heart, and to promote benevolent dispositions and affections. On the contrary, they have frequently produced a temper of mind directly opposite to the spirit of Christianity. They have led multitudes to pique themselves on the supposed purity of their profession, and the orthodoxy of their creed, and to point at others as heretics, and subverters of the gospel, on account of some slight differences in sentiment about a particular doctrine; while they themselves have never attempted to cultivate heavenly dispositions, and to display that charity which "suffereth long, and is kind, which is not easily provoked, and thinketh no evil." There are certain doctrines and facts, which we ought always to recognize, and to keep in view as fundamental axioms in the Christian system;—such as, that "there is one God, and one Mediator be-

tween God and man, the man Christ Jesus;" that "he died for our offenses, and rose again for our justification;" that "all have sinned and come short of the glory of God;" and that "we are justified freely by his grace, through the redemption that is in Christ Jesus." But, there is no necessity for expatiating almost exclusively on these and similar doctrines, as is frequently done, to the exclusion of practical morality; since they ought to be regarded in the light rather of first principles in religion, than as topics which require to be proved by labored and diffused arguments. Yet, it is a fact, that such doctrines, which are only the means of religion, have been expatiated upon without intermission, as if the simple belief of them were the end of religion; while the great moral object of Christianity has been either entirely overlooked, or thrown into the shade. What should we think of the instructor of youth, who confined the attention of his pupil solely to the characters of the alphabet, and to the pronunciation of a few elementary sounds, and then dismissed him with a general exhortation, to apply them to all the combinations of letters and syllables he might find in every book? Could we ever expect, that, in ordinary cases, such a pupil would either make progress in the art of reading, or use it as the medium of acquiring knowledge? And what shall we think of those who do little more than attempt to explain the axioms of the Christian system, but never show their bearings on the scenery of real life, nor endeavor to extend our views of the providential operations of God, and of the glory of his kingdom? If Christianity consisted merely in abstract disquisitions, and metaphysical dogmas, such a practice might be, in some measure, defensible; but since it is, in every sense of the word, a *practical* system, it is next to trifling with its prominent objects, to confine the range of religious discussions within so narrow bounds as is generally done by many of those who are designated by the term *evangelical*; and argues a complete forgetfulness of the apostle's exhortation, "Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection," tracing first principles through all their diversified bearings on mortal action, and on Christian contemplation.

One of the great objects of preaching ought, undoubtedly, to be, to investigate the numerous and minute ramifications of human conduct; to explore every avenue of corruption; to endeavor to draw forth from its hiding-place every immoral principle and action, which exerts its pernicious influence in Christian or in general society; and with all the powers of graphical description we can command, to portray them before the eyes of men, in all their repulsive features, and in all their abominations. At the same time, we ought to apply the touch-stone of the divine law to every unchristian propensity and practice; to exhibit its contrariety to the spirit of our holy religion; to show how the principle of love ought to operate in every given case and circumstance, and in the minutest actions of human life; and how very different effects would be produced, were the principles laid down by our Saviour and his apostles, to operate with full effect throughout every department of the moral world. Unless such objects be generally aimed at, and steadily kept in view, in the course of public instruction, religion will be apt to degenerate into a mere figment, or at most, into a subject of wrangling, or a matter of curious speculation.

Let no class of religionists presume to tell us that, if the fundamental doctrines of religion be

\* The Author originally intended to illustrate this, and the following conclusions, at considerable length, and to enter into a variety of circumstantial details; but, as the intended illustrations would occupy more than a hundred pages, and as the work has already swelled to a considerable size, he is under the necessity of postponing them for the present.

simply declared, Christian morality will follow as a matter of course; and that, to expatiate on any particular branch of social conduct, is to degenerate into *legal preaching*. If this principle were to be admitted, then all the expostulations and denunciations of the prophets, all the reproofs and exhortations of the apostles, all the moral sermons of our Saviour, and all the minute directions in reference to moral conduct, detailed in every epistle to the Christian churches, may be regarded as egregious trifling. If it be one grand design of revelation to restore mankind from the ruins of the fall, and to reinstate them in that integrity which they at first possessed;—if it was the chief design of “the law and the prophets” to bring forth into action, on the theater of the world, the two fundamental principles of the moral law, as the Lawgiver himself has expressly stated (Matt. xxii. 37-40);—if the sweet singer of Israel devoted a large portion of his inspired strains to the celebration of the divine precepts (Psalm cxix. &c.);—if most of the sermons and parables of our Saviour have a direct bearing on the same important subject;—if the apostle Paul, in his instructions to a Christian minister, enlarged particularly on the duties which should be inculcated on the various ranks and relations of men (Titus ii. iii.);—if all the apostolic letters to the Christian churches are full of minute directions, in relation to every branch of moral duty;—if heaven be the scene of perfect moral rectitude, where ardent affection toward God, and toward fellow-intelligences, ever reigns—where love, peace, and harmony, eternally prevail;—if the happiness of that world depend upon the absence of moral evil, and the attainment of moral perfection;—if the present world be a state of preparation for the enjoyments of that happier region;—if this preparation consist in having the principles of love to God and to man interwoven through the whole constitution of the mind, and brought forth into action in the diversified scenes of civil and religious intercourse;—if such important effects cannot be produced, unless by laying open to view the latent abominations of the heart, by impelling the moral principles of the gospel through all the avenues and windings of the human passions and affections; and by illustrating, with minute particularity, every subordinate branch of Christian duty;—if these positions be admitted, it will follow, that the duties of Christian morality, so far from being thrown into an obscure corner, ought to occupy a *prominent place* in the range of the ministration of every Christian minister, who is desirous to promote the improvement of society, and the renovation of the world.

In short, we expect no grand moral reformation to be achieved—no commencement of the millennial era of the church, until “the watchmen upon Mount Siou,” with more energy than they have yet displayed, “shall lift up their voice like a trumpet, and show to the house of Jacob their transgressions”—until they “lift it up with strength, and not be afraid” of any suspicions that may be thrown out against their orthodoxy, when they show unto men the path of duty in all its bearings on the relations of time, and on the employments of eternity—until they make the moral principles of Revelation bear, in all their force, not only on the prominent features of social life, but upon every minute ramification of human conduct until every lurking principle of jealousy, envy, avarice, and revenge be made to feel their energy—until even the very *amusements* of public and domestic life be made to bend to the eternal laws of rectitude, and to carry on their

fronts that noble inscription, “HOLINESS TO THE LORD.”

II. If the preceding train of sentiments be admitted, we may be directed in our views of the *nature and ends* of church discipline, and the persons on whom it ought to be exercised.

In a great majority of Christian churches, censures are inflicted chiefly, or solely, on persons guilty of an *external* breach of one or two precepts of the decalogue—only one or two species of violation of the moral law are considered as worthy of cognizance; while the systematic operations of slander, revenge, envy, and avarice—the indications of harsh, sour, and ungovernable tempers, and the absence of Christian candor and affection—circumstances which display the real characters of men far more distinctly than any *insulated* acts of immorality can do—are either wholly overlooked, or considered as characteristics of very trivial import. The censures to which I allude, are likewise accompanied, in many instances, with a degree of magisterial haughtiness, severity, and unchristian feeling, which is directly repugnant to every amiable, candid, and generous principle. A person guilty, in a single instance, of a breach of the seventh or eighth commandments, will lie under the frown of a religious society for years, and even to the close of his life, notwithstanding every evidence he can give of the sincerity of his repentance, and even be deprived of the means of earning his subsistence; while another may habitually violate almost all the other precepts of the decalogue, and be screened from the discipline of the church. He may be avaricious, cunning, and deceitful; harsh and unfeeling in his conduct; uncandid and uncharitable in his dispositions toward others; proud, selfish, and obstinate in his temper; addicted to slander and to incessant litigations; impatient of control; and boisterous and contentious in his general deportment—and yet be considered as no proper object of censure; and, though never manifesting the least symptom of penitence, will be viewed as a tolerably fair character in religious society, especially if he has acquired a considerable share of wealth and of influence in general society.—Of such cases and practices, the author had selected a number of striking examples, which the narrow limits to which he is confined in the present work, constrain him, in the meantime, to postpone.

Now, if the general sentiments already thrown out be founded on truth, and on the nature of things, such a practice as that to which we allude, must be absurd, unchristian, and inconsistent with the preservation of the moral purity of religious society. It has this pernicious tendency, among others, that it leads multitudes to imagine, that, if they can keep clear of two or three acts of moral delinquency, they may trample on every divine principle and law with impunity. A poor wretch, under the pressure of poverty, steals a hen or a pocket handkerchief, and, notwithstanding his subsequent repentance, is banished from social intercourse, and held up to execration; while a sanctimonious hypocrite will swindle his neighbor out of a hundred pounds, if no criminal law can take hold of him, and will retain his station in the church, and hold up his face without a blush in the presence of general society. It is obvious, if there be any truth in what we have hitherto stated, that the general tenor of the conduct, and the uniform manifestation of benevolent affections, ought, in every case, to form the grand criterion of a man’s being entitled to the character of a Christian; and, that dispositions of an opposite nature habitually displayed, however much

overlooked in the general intercourse of life, ought to form a ground of exclusion from the society of the faithful.

III. This subject has a particular bearing upon the *divisions* which subsist in the religious world, and the grand principles which ought to form a *bond of union* among all who acknowledge the truth of the Christian Revelation.—If the train of thought illustrated in the preceding pages be correct, it will follow, that a cordial union of the various sections of the Christian church is to be expected from the cultivation of the Spirit of Love, more than from any attempt to produce an exact coincidence of opinion on these theological points in which they now differ. Wherever this spirit is found expanding the soul, and governing the affections, it will lead its possessors to view the peculiar opinions of others with candor; to respect their persons; to allow them liberty of thought on all the subordinate ramifications of theological sentiment; and to set a higher value on moral qualifications, and the manifestation of benevolent affections, than on those circumstantial opinions which do not enter into the essence of the Christian scheme. If the professing Christian world were thoroughly investigated, it would be found, that it is owing more to the absence of this spirit, that Christians stand so much aloof from each other, than to the speculative opinions which they respectively maintain. The prevalent disposition for sneering at other denominations, and the pleasure that seems to be felt in laying open their sores, will generally be found to proceed from a principle of pride, and of self-conceit in regard to our own favorite opinions, some of which, when probed to the bottom, will be found as rotten as our neighbor's. Why are men not as much disposed to pass encomiums on what is sound in the opinions, and laudable in the conduct of other parties, as they are to censure them for minor peculiarities of sentiment? Why? Because it appears, that many professed Christians take more delight in the exercise of malevolent feelings than of benevolent affections; and are like flies, that pass over the sound parts of a man's body, and fix upon his sores. Until such unchristian dispositions be undermined, and tempers of an opposite description pervade the ranks of Christian society, we can expect no cordial nor lasting union in the visible church, however many ingenious schemes may be formed, to bring about this desirable event. For every effect must have an adequate cause: this cause will be found to consist more in the affection than in opinion; and a union formed on an apparent coincidence of sentiment, unmingled with ardent love and affection, would be unworthy of the name, and would soon be dissolved.

It can form no decisive mark of a man's Christianity, that he recognizes the *peculiar opinions* of the Baptists or Pædo-Baptists, of Presbyterians, Episcopalians, or Independents; it is a matter, comparatively of little importance, whether a man believes that Christ was an actual or a virtual Mediator under the Old Testament; whether he be designated the *Son of God* in virtue of his office, or of his nature; whether or not we be guilty of Adam's first sin; whether the transaction which passed between him and his Creator, should be viewed as a law, or as a covenant; whether the ordinance of baptism should be administered by dipping, or by sprinkling, &c., &c.—But it is, unquestionably, a matter of the highest moment, both to the person himself, and to Christian society, that his temper, affections, and conduct, should be in unison with the holy law

of God, and that he should display the love which it requires, in all his social, commercial, domestic, and Christian intercourses;—and if such dispositions and conduct were universally to prevail among the various denominations of the religious world, union would soon follow, as a matter of course.—If, therefore, we wish to behold the unhappy divisions of the church cemented, let us cultivate, with ardor, those amiable and affectionate dispositions which our benevolent religion inculcates, and be more anxious to correct our own mental and moral aberrations, than to magnify the errors and the faults of others. Let us make every allowance for the effects which education, habit, temper, local circumstances, and particular associations, may have produced on the opinions of our supposed erring brethren; and let us consider, that we ourselves, had we been placed in the same circumstances, might have imbibed the same sentiments. Let us endeavor to acquire clear and well-defined ideas on every subject connected with religion; that we may not contend about trifles, about mere abstract ideas, or the application of particular terms or phrases. Let us keep our eyes fixed on the great and prominent objects of revelation, and on all the subordinate active means by which they may be promoted. Let us consider religion as consisting more in action, than in speculation. Let our love to Christian brethren be founded, not so much on a general coincidence of opinion, as on the resemblance they bear to the Divine image; and then we may confidently expect, that that period will soon approach, when the saints of God "shall see eye to eye," in reference to all the grand bearings of the Gospel scheme, and when the name of Jehovah shall be one throughout all the earth.

IV. We may learn from the subject we have been illustrating, what notions we ought to form of the *NATURE of a future state of happiness, and of the PREPARATION requisite to enable us to engage in its employments.*—The felicity of the future world will not consist simply in a *change of place*; nor will it consist chiefly in change of sentiment or opinion. Its foundation must be laid in the principle of *Love*, and in the complete renovation of the moral powers of the human mind, without which no celestial scene could produce permanent enjoyment. Although all the theologians who now exist were united in opinion about every article of the system of Divinity; and although they were transported to the most splendid world that revolves around the star *Arcturus*; after the first transports, arising from the novelty and the grandeur of the scene had subsided, they would enjoy little more happiness in that orb, than they do in this terrestrial sphere, unless they were actuated with moral dispositions and affections very different from those which many of them now display. For, not only rancor and malice, but even coldness and indifference to the welfare of others, would prevent happiness from being enjoyed in any region of the material universe. All who believe in the reality of a future world, indulge in anxious wishes to be made happy when they pass from this mortal scene to the world of spirits. Even wicked men, whose consciences frequently forbode evil to them in the other world, indulge the hope that God will ultimately be merciful to them, and admit them to the joys of heaven. But this is impossible, in the very nature of things, unless they be "renewed in the spirit of their minds," and endowed with those holy dispositions which alone can qualify them for relishing substantial happiness, and for participating in



"the inheritance of the saints of light." How could Malignity associate with Benevolence, Contention with Friendship, or War with Peace? How could the sons of discord dwell in unity, in an assembly where all is harmony and love? How could the malicious and revengeful spirit find delight in the employments of kindness and pure benignity? How could the man who now finds his chief pleasure in hounding and horse-racing, in brawling and fighting, have any relish for the sublime adorations, the enraptured praises, and the lofty and refined contemplations, of the celestial inhabitants? The thing is impossible, unless the moral order of all worlds were completely subverted. Such characters will be banished from the abodes of bliss; not by any arbitrary decree of the Almighty, but in virtue of the moral constitution of the intelligent universe.

It is, therefore, evident, that the happiness of heaven must be founded upon the exercise of love, affection, harmony, perfect good-will to fellow-intelligences, and the infinite variety of ramifications into which such principles may diverge; combined with profound, enlightened, and venerable views and affections, in relation to the God and Father of our Lord Jesus Christ. When these and similar dispositions are uniformly exercised, without the least mixture of any one ingredient of moral evil, it is easy to conceive, with what transports of delight the inhabitants of heaven will contemplate the displays of Divine Power, Wisdom, and Goodness, and investigate the history of his dispensations in the moral government of our world, and in the arrangements of all the other worlds whose physical and moral economy may be laid open to their view.\*

Such views are in perfect accordance with the representations of Scripture.—"Without holiness, no man shall see the Lord." "The pure in heart (and they alone) shall see God." "Nothing that worketh abomination, can enter within the gates of the heavenly city." "As we have borne the image of the earthly (says the Apostle), so shall we bear the image of the heavenly." "Christ Jesus gave himself for the church, that he might sanctify and cleanse it, and that he might present it to himself a glorious church, holy, and without blemish." The crown of glory, reserved in heaven for the faithful, is designated "a crown of righteousness." "The spirits of just men," in the future world, "are made perfect," freed from

every taint of moral pollution, and unrestrained in the exercise of their moral powers. The inheritance to which they are destined, is "undefiled" with the least stain of corruption, or with the example of impure and malignant spirits. "When Christ, who is our life, shall appear, we shall be like him;" transformed into his moral image, and animated with those Divine principles and virtues, which he displayed in his conduct, when he tabernacled among men. The saints "shall walk with him in white," an emblem of their perfect moral purity; "They shall receive an inheritance among them that are sanctified," and "there shall be no more death, neither sorrow, nor crying; for the former things shall have passed away."

V. From the preceding illustrations we may learn something of the nature and essence of future punishment. If the exercise of love, in all its diversified modifications, constitutes the foundation and the essence of happiness, the unrestrained operations of malevolence must be the source and the sum of misery. We cannot form a more dreadful picture of future punishment, than by conceiving the principles of falsehood, deceit, and malignity, and the passions of pride, hatred, malice, and revenge, raging with uncontrolled and perpetual violence. We need represent to ourselves nothing more horrible in the place of punishment, than by supposing the Almighty simply to permit wicked men to give full scope to their malevolent dispositions; leaving them "to eat of the fruit of their own ways, and to be filled with their own devices." The effects produced by the uncontrolled operation of such principles and passions would be such, as may be fitly represented by the emblems of "the worm that never dies," of "devouring fire," and of their necessary concomitants, "weeping, and wailing, and gnashing of teeth." (See Chap. II, Sect. iv, pp. 42-44.) What other ingredients of misery, arising either from local circumstances, from the recollection of the past, or the anticipation of the future, may be mingled with the cup of future woe, it becomes not us particularly to determine. And, whether this scene of misery will ever come to a termination, must be determined by the consideration, whether the effects produced by such a punishment will have a tendency to produce repentance and reformation on the minds of the sufferers. If, after a lapse of ages, the principles of hatred to God, and to surrounding intelligences, continue to operate with increasing violence, without producing the least desire of returning to their allegiance to God, or the least symptom of reformation,—then, we may conclude, that the misery of wicked intelligences will continue so long as they remain in existence.

\*The author will have an opportunity of illustrating this topic in more minute detail, in a work entitled, "*The Philosophy of a Future State*;" or, an Illustration of the Connection of Science with the Eternal World,—and of the Aids which its discoveries afford, for enabling us to form a conception of the perpetual improvement of the celestial inhabitants in knowledge and felicity."



ON THE  
MENTAL ILLUMINATION  
AND  
MORAL IMPROVEMENT  
OF  
MANKIND;

OR,

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

ILLUSTRATED WITH ENGRAVINGS.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

LECTURE NOTES

PHYSICS 354

BY [Name]

## P R E F A C E .

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

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

In the following volume the Author has exhibited a brief outline of the whole series of instructions requisite for man, considered as an intelligent and moral agent destined to immortality—from the earliest dawn of reason to the period of manhood. But it is merely an *outline*; for the subject, considered in all its bearings, is the most *extensive* and interesting that can occupy the attention of mankind. Should the present volume, however, meet with general approbation, some more specific details in reference to the subjects here discussed, and to other topics connected with the improvement of society, may afterward be presented to the public.

Several excellent works have lately been published on the subject of education, some of them recognizing the leading principles which are here illustrated. But the Author has, in every instance, prosecuted his own train of thought, without interfering with the sentiments or language of others, unless where it is acknowledged. Some of the works alluded to he has not had it in his power to peruse; and the same current of thought will sometimes occur to different writers on the same subject.—The greater part of this work was composed before the Author had an opportunity of perusing

the excellent treatise of Mr. Simpson, entitled, "Necessity of Popular Education"—a work which abounds with liberal and enlightened views, and which recognizes the same general principles which are here illustrated. But the two works do not materially interfere; and the one may be regarded as a supplement or sequel to the other, both having a bearing on the same grand object.

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

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

**BROUGHTY FERRY, NEAR DUNDEE.**

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INTRODUCTION.

BEFORE we attempt to accomplish any great and extensive enterprise, it is requisite to ascertain, in the first place, whether the object we propose be attainable, and, in the next place, whether, if attained, it would be productive of beneficent effects. If these points are not ascertained, previous to our engaging in any undertaking, we may exert our intellectual faculties, and active powers, and spend our time, our wealth, and our labor to no purpose, and in the end meet with nothing but disappointed expectations. The history of the world, and even the annals of science, would furnish hundreds of facts to corroborate this position. The object of the Alchemists was to transmute earthy substances and the baser metals into gold, and, by the fortunate labor of some happy day, when the stars were propitious, to realize vast treasures of wealth, to enable them to live in splendor and opulence during the remaining period of their lives. In this visionary pursuit, which, for several centuries, occupied the attention of princes, statesmen, ecclesiastics, physicians, and experimenters of various descriptions, thousands of fortunes were irretrievably wasted, and the dupes of this fallacious science kept in perpetual anxiety, and amused with vain and unfounded expectations. Even although such schemes had been practicable—which experience proves they are not—it would not be difficult to show, that, had they been successful, they would have produced more misery than happiness among mankind. The study of the heavens, with the view of foretelling future events, and the destinies of men, from the different aspects of the planets and the signs of the Zodiac, was another scheme which, for many ages, absorbed the attention of kings, legislators, popes, cardinals, and even men of science, as well as that of the illiterate vulgar,—and, in numerous instances, no public affair of any importance was undertaken, without first consulting the stars. This fallacious art has likewise been proved impracticable, and inconsistent with the peace and happiness of mankind. The researches which were long made after the *panacea*, or universal remedy for all disorders—the search for an universal menstruum and ferment—the search for a medicine which will confer immortality even in this world—the attempts to discover mines by means of divining-rods—and to cure palsies, inflammations, obstructions, and other disorders, by animal magnetism and metallic tractors—and, above all, the attempt to conduct mankind to happiness by discarding the idea of a Divine Being and every species of religion from the plans proposed—with hundreds of similar schemes,—may be regarded nearly in the same light as the foolish arts of astrologers and alche-

mists, and could easily be shown to be equally unprofitable and vain.

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

In a work lately published, I have endeavored to illustrate, at considerable length, some of the *advantages which would result from a general diffusion of knowledge*, which, I presume, will tend to substantiate the position, that an increase of knowledge among all ranks would be productive of an increase of enjoyment. If a more extensive diffusion of knowledge would have a tendency to dissipate those superstitious notions and false alarms which have so long enslaved the minds of men—to prevent numerous diseases and fatal accidents—to accelerate the improvement of the physical sciences—to increase the pleasures and enjoyments of mankind—to promote the progress of the liberal and mechanical arts—to administer to the comforts of general society—to prepare the way for new inventions and discoveries—to expand our views of the attributes and moral government of the Deity—to advance the interests of morality—to prepare the mind for the pleasures

and employments of the future world—to promote a more extensive acquaintance with the evidences, facts, and doctrines of Revelation—to prepare the way for the establishment of peace and harmony among the nations, and to promote the union and the extension of the Christian church;—if such positions can be fairly proved, every philanthropist and every rational and well-directed mind will readily admit, that a more general cultivation of the human intellect, and a more extensive diffusion of rational information, are highly desirable, and would be productive of the most auspicious and beneficial results, in reference both to the present interests and the future prospects of mankind.

With regard to the *practicability* of this object, no rational doubt can be entertained, if the moral machinery requisite for its accomplishment were once thoroughly set in motion. *Whatever Man has hitherto achieved, Man may still accomplish.* If minds, once feeble and benighted, and ignorant as the wild ass's colt, have, by proper training, been raised near the highest pitch of moral and intellectual attainments, other minds, by similar training, may be elevated to the same degree of perfection. If nations, once rude and ignorant, as the Britons formerly were, have been raised to a state of civilization and refinement, and excited to cultivate the arts and sciences, the same means by which this object was accomplished, may still be employed in other cases to produce the same effect. If several portions, however small, of any civilized community, have been brought to a high state of intellectual improvement, it is evident, that the greater part, if not the whole, may be advanced into a similar state. It only requires that the means of instruction be simplified and *extended*, and brought within the reach of every one whose faculties are capable of cultivation. That this object has never yet been effected, is not owing to its impracticability, or to any insuperable obstacles which lie in the way of its accomplishment; but because the attention of mankind has never yet been thoroughly directed to it: and because the means requisite for promoting it have never been employed on a scale proportionate to the extent and magnitude of the enterprise. The influential classes of society, in every country, have been more absorbed in the pursuits of avarice, ambition, war, devastation, and sensual gratifications, than in meliorating the physical and moral condition of their species. The tenth part of the treasures which have been wasted in the prosecution of such mad and immoral pursuits, had it been properly directed, would have been more than sufficient to have brought the means of instruction within the reach of every individual of the human race, and to have transformed the barren wastes of every country into the appearance of a terrestrial para-

dise. There is no government under heaven, so far as we are acquainted (if Prussia and the United States of America be not excepted), where the instruction of the great mass of the people forms a prominent and specific object in its administration. On the contrary, in several instances, even within the limits of Europe, it is well known, that the intellectual instruction of the lower orders is prohibited by a law.\* Even in Great Britain, where the light of science shines with peculiar effulgence, the exertions of philanthropists have been damped in their attempts to diffuse knowledge among the people; heavy *taxes* have been imposed on the means of its diffusion; men of knowledge have been persecuted and neglected, while men devoted to war and bloodshed have been loaded with wealth, and exalted to the highest stations of dignity and honor; no national scheme, supported by the state, has ever yet been devised for its universal propagation among all ranks, and no sums set apart for this purpose, while the treasures of the nation have been wasted in extravagance, and, in too many instances, devoted to the support of vice, tyranny, and intolerance.

But we trust that the breath of a new spirit is now beginning to animate the councils of the nation and the great body of the people;—and when the means within our power of extending the blessings of knowledge shall be employed with energy and judgment, we may expect, ere long, to behold a generation rising up, in intelligence and moral action, superior to all the generations that have gone before it—improving the soil, adorning the landscape, promoting the progress of the useful arts, enlarging the boundaries of science, diffusing the blessings of Christianity over the globe, giving an impulse to every philanthropic movement, counteracting the spirit of war, ambition, and licentiousness, cultivating peace and friendly correspondence with surrounding nations, and forming an impregnable bulwark around every government where the throne is established in truth and in righteousness.

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

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

# PART I.

## ON EDUCATION.

### PRELIMINARY REMARKS.

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

Nothing, however, appears to have been more overlooked, in the general arrangements of society, than the selection of the most proper means by which such important ends are to be accomplished. In those nations and societies which, in their progress from barbarity, have arrived at only a half-civilized state, the acquisition of the means of subsistence, and of those comforts which promote their sensitive enjoyment, forms almost the exclusive object of pursuit; and it is not before they have arrived at a certain stage of civilization, that moral and intellectual improvement becomes an object of general attention. And, even in those nations which have advanced farthest in the path of science and of social refinement, the cultivation of the human mind, and the details of education, are not considered in that serious light which their importance demands. Almost everything else is attempted to be accurately adjusted, while the moral and intellectual improvement of the mass of the community is left either to the direction of chance, or to the injudicious schemes of weak and ignorant minds. Every one who has acquired a smattering of English grammar and arithmetic, and who can write his own name, conceives that he is qualified to conduct the intellectual improvement of the young; the most illiterate and superficial pedants have intruded themselves into the office of teachers; those who have never had the least experience in the art of teaching, nor have studied its principles, have assumed the prerogative of dictating the arrangements and discipline of a school; and hence, the office of a teacher of youth, which is one of the most important and respectable in the social system, has frequently

been considered as connected with the meanest talents, and with the lowest gradations in society.

Great Britain has long held a distinguished rank among the nations of Europe in the scale of science and of civilization, and on account of the numerous seminaries of instruction which have been established in every quarter of the island. Excepting Prussia, the United States of America, and the mountains and vales of Switzerland, there are few countries in which education is more generally appreciated and more widely diffused than in the northern district of Great Britain; and the effects produced by our literary and scholastic establishments are apparent in the desire for knowledge, and the superior intelligence which characterize the different ranks of our population. When we compare ourselves in this respect with the Russian boors, the Laplanders, the Calmucks, the Cossacks, or the Tartars, or even with the inhabitants of Naples, of Spain, or of Portugal, we seem to stand on an eminence to which they can scarcely hope to approach for a lapse of ages. On the other hand, when we compare ourselves with what we ought to be, as beings possessed of rational natures, and destined to immortality, and as surrounded with the light of science and of revelation,—we shall find that we are, as yet, but little more than just emerging from the gloom of moral depravity and mental darkness. When we consider the mass of depravity which is still hovering around us, the deplorable ignorance, the superstitious notions, the false conceptions in regard to many important truths, the evil passions, and the groveling affections, which so generally prevail, we must acknowledge that much, *much indeed*, remains to be accomplished, before the great body of the people be thoroughly enlightened in the knowledge of all those subjects in which they are interested, as rational, accountable, and immortal beings, and before they can be induced to give a decided preference to moral pursuits and intellectual pleasures. And, if this is the case in a nation designated civilized and enlightened, how thick must be the darkness which broods over the inhabitants of other regions of the globe, how deep the moral debasement into which they are sunk, and how many vigorous efforts must be requisite, ere they can be raised to the true dignity of moral and intellectual agents? If ever this important object is to be accomplished—which the predictions of ancient prophesy leave us little room to doubt—it is now high time that we arouse ourselves from our slumbers, and engage with increased activity and zeal in the work of reformation and of rational instruction. Let us not imagine that the preaching of the gospel, in the dull and formal manner by which it is at present characterized, will effectuate this great object, without the use of all the efficient means of juvenile instruction we can devise. While we boast of the privileges of our favored land, of the blessings of Divine Revelation, and of the enlightened era in which we live; and

while we are endeavoring to impart to distant nations the blessings of science and of the Christian religion;—let us not forget, that there are thousands of the young generation around us, under the show of having obtained a good education, rising up in life, in a state of ignorance and vice, in consequence of the superficial and injudicious modes by which they have been tutored, and which prevent them from profiting by the instructions of the ministers of religion.

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

In order to raise mankind from the state of mental darkness and moral degradation into which they have fallen, it is essentially requisite, that the utmost care be bestowed on the proper direction of the youthful mind, in its *first* excursions in the physical and moral world; for when it has proceeded a certain length, amidst the mists of ignorance and the devious ways of vice, it is extremely difficult, if not impossible, to recall it from its wanderings to the path of wisdom and felicity. Instructions, not merely in reference to sounds and

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

## CHAPTER I.

### PRESENT STATE OF EDUCATION IN DIFFERENT COUNTRIES.

For a long period, even after the introduction of Christianity among the nations of Europe, the education of the young seems to have been in a great measure neglected. The records of history afford us no details of any particular arrangements that were made either by the church or the state for promoting this important object. During the long reign of Papal superstition and tyranny, which lasted for nearly a thousand years, the instruction of the young appears to have been entirely set aside, or, at least, to have formed no prominent object of attention. The common people grew up, from infancy to manhood, ignorant of the most important subjects, having their understandings darkened by superstition, their moral powers perverted, and their rational faculties bewildered and degraded, by an implicit submission to the foolish ceremonies and absurdities inculcated by their ecclesiastical dictators; and

even many in the higher ranks of life, distinguished for their wealth and influence in society, were so untutored in the first elements of learning, that they could neither read nor write. Ignorance was one of the foundations on which the splendor and tyranny of the Romish hierarchy were built, and therefore it would have been contrary to its policy, and the schemes it had formed of universal domination, to have concerted any measures for the diffusion of knowledge and the enlightening of mankind. We read of no nation or community, during the dark ages, that devised plans for the rational and religious instruction of youth, excepting a poor, oppressed, and despised people, “of whom the world was not worthy”—the pious and intelligent, but *persecuted Waldenses*. It appears that a system of instruction prevailed among these inhabitants of the valleys of Piedmont, seven hundred years ago, more rational and effi



cient than has yet been established in the British Isles.

It was not until the era of the Reformation that seminaries for the instruction of the young began to be organized and permanently established. Prior to this period, indeed, colleges and universities had been founded in most of the countries of Christendom; but the instructions communicated in those seats of learning were chiefly confined to the priestly order, and to the sons of the nobility, who aspired after the highest and most lucrative offices under the hierarchy of Rome. Their influence was scarcely felt by the mass of the people; and the origin of the earliest of these seminaries cannot be traced much beyond the beginning of the thirteenth century. These new establishments, however, with the academical honors they conferred on proficient in knowledge, gave a powerful impulse to the study of science, and greatly increased the number of those who devoted themselves to the pursuits of learning. It is said, that, in the year 1262, there were no less than ten thousand students in the university of Bologna, although law was the only science taught in it at that time; and that in the year 1340, there were thirty thousand students in the university of Oxford. But the education of the middling and lower classes of society was still miserably neglected. Even in those countries which have since been distinguished for scholastic establishments, a universal apathy seems to have prevailed, in regard to the acquisition of knowledge, and of the first elements of education. In the year 1494, a few years before Luther began to assail the Romish Church, it was enacted by the Parliament of Scotland, "that all barons and substantial freeholders throughout the realm should send their children to school, from the age of six to nine years, and then to other seminaries, to be instructed in the laws, that the country might be possessed of persons properly qualified to discharge the duties of sheriffs, and other civil offices." Those who neglected to comply with the provisions of this statute, were subjected to a penalty of twenty pounds Scots. This enactment evidently implies, that even the influential classes of society, at that period, paid little attention to the education even of the male branches of their families, and, of course, that those in the lowest ranks must have been generally, if not altogether deprived of this inestimable privilege. It was only after the passing of this act, as Dr. Henry remarks, that several individuals began to be distinguished for their classical acquirements, and that learning was much more generally diffused throughout the country.

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

range of instruction which they profess to communicate.—The following is a brief view of the present state of education in various countries:—

*United States of America.*—Although the system of education has never yet arrived nearly at perfection, in any nation, yet the inhabitants of the United States may be considered, on the whole, as the best educated people in the world. With a degree of liberality and intelligence which reflects the highest honor on their character, they have made the most ample provision for the elementary instruction of all classes; and most of their arrangements, in reference to this object, appear to be dictated by disinterested benevolence, and by liberal and enlarged views of what is requisite to promote the moral improvement of society. In the New States, one square mile in every township, or one *thirty-sixth* part of all the lands, has been devoted to the support of common schools, beside seven entire townships for the endowment of larger seminaries. In the older States, grants of land have frequently been made for the same purposes; but in New England all sorts of property are assessed for the support of the primary schools, which are established in every township.—The following extract from a speech of Mr. Webster, a distinguished member of Congress, in a convention held at Massachusetts in 1821, displays the principles and practical operation of this system, and the grand design it is intended to accomplish:—"For the purpose of public instruction," said this illustrious senator, "we hold every man subject to taxation in proportion to his property; and we look not to the question, whether he himself have or have not children to be benefited by the education for which he pays; we regard it as a wise and liberal system of police, by which property and life, and the peace of society, are secured. We hope to excite a feeling of respectability, and a sense of character, by enlarging the capacities and increasing the sphere of intellectual enjoyment. By general instruction, we seek so far as possible, to purify the moral atmosphere; to keep good sentiments uppermost, and to turn the strong current of feeling and opinion, as well as the censures of law, and the denunciations of religion, against immorality and crime. We hope for a security beyond the law and above the law, in the prevalence of enlightened and well-principled moral sentiment. We hope to continue and to prolong the time, when, in the villages and farm-houses of New England, there may be undisturbed sleep within unbarred doors. We do not indeed expect all men to be philosophers or statesmen; but we confidently trust, that by the diffusion of general knowledge and good and virtuous sentiments, the political fabric may be secure, as well against open violence and overthrow, as against the slow but sure undermining of licentiousness. We rejoice that every man in this community may call all property his own, so far as he has occasion for it to furnish for himself and his children the blessings of religious instruction, and the elements of knowledge. This celestial and this earthly light he is entitled to by the fundamental laws. It is every poor man's undoubted birth-right—it is the great blessing which this constitution has secured to him—it is his solace in life—and it may well be his consolation in death, that his country stands pledged, by the faith which it has plighted to all its citizens, to protect his children from ignorance, barbarity, and vice."

These are noble sentiments and views, worthy of being adopted and reduced to practice by every government under heaven; and we trust the

period is not far distant when the British senate, and every other legislative assembly in Europe, shall have their attention directed to the arrangement of a *system of universal education*, on an expansive and liberal scale, and with such generous and disinterested objects in view.

There are no states in the Union, nor perhaps in any country in the world, so amply provided with the means of instruction, as the States of New York and New England. In New York, in 1829, there were no less than 8609 common schools, affording education to 463,205 young persons, which was rather more than a *fourth* part of the entire population! and it is probable, that, since that period, the number has considerably increased. In Scotland, which is reckoned one of the best educated countries in Europe, it is found that only one in eleven, out of the entire population, has the benefit of education.—In New England, free schools have been endowed by benefactions from different individuals,—and the funds thus bequeathed by charity, or public spirit, have not been devoured by the cormorants of a grasping oligarchy, but prudently and carefully administered.—The education given at these schools, too, is vastly superior to what is obtained at our parish schools. “The general plan of education at the public free schools here,” says Mr. Stuart,\* “is not confined to mere reading, writing, arithmetic and book-keeping, and the ancient and modern languages, but comprehends grammar, mathematics, navigation, geography, history, logic, political economy, rhetoric, moral and natural philosophy. These schools being, as stated in the printed regulations, intended to occupy the young people from the age of four to seventeen, and to form a system of education, advancing from the lowest to the highest degree of improvement which can be derived from any literary seminaries inferior to colleges and universities, and to afford a practical and theoretical acquaintance with the various branches of useful education. There are at present in Boston, 63 free schools, beside 23 Sabbath schools, in all of which the poorest inhabitant of Boston may have his children educated, according to the system of education now specified, from the age of four to seventeen, without any expense whatever. The children of both sexes are freely admitted. The funds of those schools are derived from funds and bequests from individuals, and grants from the legislature and corporations; and enable the trustees, consisting of twelve citizens elected by the inhabitants of each of the twelve wards of the city, with the mayor and eight aldermen, to give the teachers salaries, varying from 2500 to 800 dollars a-year. The assistant teachers have 600 dollars. The trustees elect their teachers, and vote their salaries yearly, and *no preference is given on any principles but those of merit or skill.* No expense whatever is incurred in these schools for the children, except in books. The richer classes in Boston formerly very generally patronized teachers of private schools, who were paid in the usual way; but they now find that the best teachers are at the head of the public schools, and in most cases prefer them—the children of the highest and lowest rank enjoying the privilege, altogether invaluable in a free state, of being educated together.

“In the adjoining State of Connecticut, it has been ascertained by actual reports, that *one-third* of the population of about 275,000, attend the free schools. The result of the recent inquiry

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

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

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

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

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

with that of the village schoolmaster. Frederick issued an ordinance, that a school should be kept in every village, and that a competent subsistence should be provided for the schoolmaster by the joint contribution of the lord of the village and the tenants. Felbiger, an Augustine monk, belonging to a convent at Sagan, traveled to different countries to obtain an acquaintance with the best modes of teaching. After spending some years at Berlin, to obtain a perfect knowledge of the best method of instruction in the schools of that city, he returned to Sagan, and made the convent to which he belonged a seminary for candidates as schoolmasters. Pattern schools were established at Breslaw, Glatz, and other places, on the principles he had adopted, and all candidates for the office of teachers, were obliged to attend these seminaries, and to practice the method in which they were there instructed. The clergy, no less than the teachers, were required to go through this process, because the superintendence of the teachers was to be committed to them. After these preparatory matters had been carried into effect, an ordinance was published in the year 1765, prescribing the mode of teaching, and the manner in which the clergy should superintend the system. The teachers were directed to give plain instruction, and upon subjects applicable to the ordinary concerns of life; not merely to load the memory of their scholars with words, but to make things intelligible to their understanding, to habituate them to the use of their own reason, by explaining every object of their lesson, so that the children themselves may be able to explain it, upon examination. The school tax must be paid by the lord and tenants, without distinction of religions. The boys must all be sent to school from their sixth to their thirteenth year, whether the parents are able to pay the school tax or not. For the poor the school money must be raised by collections. Every parent or guardian who neglects to send his child or pupil to school, without sufficient cause, is obliged to pay a double tax, for which the guardian shall have no allowance. Every curate must examine, weekly, the children of the school of his parish. A general examination must be held annually, by the deans of the districts, of the schools within their respective precincts; and a report of the condition of the schools, the talents and attention of the schoolmasters, the state of the buildings, and the attendance of the children, made to the office of the vicar-general, who is bound to transmit all these reports to the royal domain offices, from which orders are issued to supply the deficiencies of the schools, and to correct any abuses that may be found to prevail. If one school suffice for more than one village, neither of them must be more than half a German mile, or two and one-fourth British miles, distant from it in the flat country, nor more than half that distance in the mountainous parts.

This system had at first many difficulties to struggle with, from the indolence of the Catholic clergy, and their consequent aversion to the new and troublesome duty imposed upon them. Their zeal was alarmed at the danger arising from this diffusion of light to the stability of their church. They considered the spirit of innovation, and the spirit of inquiry, as equally their natural enemies; and the system still finds a certain degree of resistance from the penurious economy, and the stubborn love of darkness, which still prevail in some parts of this province. But in so far as it has been acted upon, its operation has proved a blessing to multitudes. As a proof of its exten-

sive effects, the number of schools, in 1752, amounted only to 1552; but in 1798, their number was more than 3500; and many other facts, equally clear, attest the progressive increase of knowledge, and a desire for improvement. Before the seven years' war, there had scarcely ever been more than one periodical journal or gazette published in Silesia at one time; but in 1801, there were no less than seventeen newspapers and magazines, which appeared by the day, the week, the month, or the quarter; many of them upon subjects generally useful, and containing valuable information and instruction for the people. At the former period, there were but three booksellers, and all these at Breslaw; but in 1801, there were six in that capital, and seven dispersed in the other cities. The number of printing presses, and of bookbinders, had increased in a similar proportion. Agriculture and manufactures, too, have been vastly improved and extended; so that Silesia is, at this moment, one of the most flourishing districts of the Continent. The habits of the people have been signally improved; and they have become among the most intelligent, orderly, and industrious, in Europe.\*

*Wurtemberg, Baden, Bavaria, &c.*—In Wurtemberg, during the last thirty years, the system of education has been very greatly extended and improved. A public school is established in every parish, and, in some instances, in every hamlet. The master receives, as in Scotland, a fixed salary from the parish, exclusive of a small fee from the pupils, varying according to their age, and the subjects in which they are instructed. The fees are fixed by government, and are everywhere the same. Exclusive of the salaries and fees, the masters are furnished with a house, a garden, and, in most instances, a few acres of ground, corresponding to the *glebes* of the Scottish clergy. The law requires that the children should be instructed in reading, writing, and arithmetic; and it is specially enacted, that they shall be instructed in the principles of German grammar and composition. The books used in the schools of Wurtemberg and Baden, are very superior to those used in similar establishments in this country. They consist of geographical, biographical, and historical works, and elementary treatises on moral science, natural history, and the principles and practice of the most important and useful arts. In all the large schools, the boys and girls are kept separate. The girls, in addition to reading, writing, and arithmetic, are taught all sorts of needlework, the knitting of stockings, the making of clothes, &c.; receiving at the same time lessons in the art of cookery, the management of children, and other departments of domestic employment. The supervision of the schools is intrusted, in every parish or *commune*, to a committee, consisting of a few of the principal inhabitants; the clergy of the parish, whether Protestants or Catholics, being always *ex officio* members of the committee. This body is intrusted with the duty of inspecting the school, and is bound to see that the master performs his duty, and that the children attend. No particular system of religion is allowed to be taught in any of the schools of Wurtemberg, and most of the other Germanic States. The tuition of this important branch is left entirely to the clergy and the parents of the children, so that the sons and daughters of Catholics, Lutherans, Calvinists, Quakers, &c., frequent the schools, and live in the utmost harmony.

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

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

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

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

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

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

*France*.—Notwithstanding the numerous scientific characters which have appeared in this country, and the discoveries and improvements they have made in the physical and mathematical sciences—the provision for public instruction, particularly in the southern departments, is very defective. The Revolution of 1789 annihilated almost every existing institution, and those for public instruction among the rest. For a period of nearly five years, a whole nation of thirty millions of people remained without any regular education. It was, indeed, enacted by a law of the 13th September, 1791, "That a system of public instruction should be organized; that the public schools should be open to every one; and that no fees should be charged for the elementary branches. But, amidst the commotions and demoralizing scenes of that period, this law, like many others, was never carried into effect; and, at this moment, France, with the exception of Spain and Portugal, is worse provided with the means of elementary instruction, than any other countries in Europe. In the "*Bulletin des Sciences Geographiques*," vol. xiv, for 1828, it is stated, that "in France, the number of children of an age to frequent primary schools is nearly 6,000,000. Of this number scarcely a million and a half receive instruction." Thus, without adverting to the circumstance of ten millions of adults who can neither read nor write, according to a recent calculation—there are four millions and a half of young Frenchmen, who do not receive even the first rudiments of educa-

tion. The children at school, in the thirty-two departments of the north, are reckoned at 740,846; and in the fifty-four departments of the south, only 375,931, which is little more than *one-thirtieth* of the population. In Paris there are to be distinguished two populations,—the population already enlightened, which comprehends, at most, about 100,000, souls; and the population which still remains to be enlightened, which amounts to nearly 800,000. Societies and individuals at Paris and other populous towns, exerted themselves to supply so great a want; but their efforts being openly opposed by the clergy, and secretly by the late government, were not so successful as they might otherwise have been. Schools, upon the Lancasterian plan, were introduced by the government at Paris, and other large towns; but the benefits of the system were extended only to professed Catholics;—none but Catholic teachers were employed, and the Protestants were left to educate their children the best way they could. In consequence of this deficiency of instruction, ignorance and superstition, irreligion and immorality prevail over a large portion of the kingdom, even amidst the light of literature and science with which they are surrounded; and a considerable period must elapse before the mental darkness can be dispelled, and the moral mischief it has produced be completely eradicated. It is to be hoped, now that the influence of the Catholic priests has been diminished, and liberal measures of policy introduced, that a more extensive system of elementary instruction will be established; and we are happy to understand that the attention of the Government of Louis Philip, has been directed to this object, and that measures have been brought forward in order to its accomplishment. In the year 1831, M. V. Cousin was sent as a deputation to Prussia from the government of France to acquire a knowledge of the details and regulations connected with the Prussian system of education. Since his return, numerous schools have been established on the principles of the Prussian system, and there is now a prospect, that, in the course of a few years, an efficient system of education will be established in that country.—According to the latest statistical accounts, the number of children who are learning to read, now amounts to 2,000,000; the number of primary elementary schools is 35,007; of superior primary schools, 370; of private schools, 9092; total, 44,269. The number of boys attending these schools is, 1,175,243; and of girls, 731,773. The total expense of primary instruction is 10,162,706 francs, or about £423,446. Of this expense there is paid by the Communes, 7,693,793 fr.; by the Departments, 2,063,072 fr.; and by the State, 405,841 fr.; or about £16,910—a very paltry sum when compared with the magnitude and importance of the object.

*Spain.*—"In this country there are few establishments for the diffusion of the first rudiments of knowledge. The lower classes seldom learn to read or write; those above them are as seldom instructed in anything but those two accomplishments, and the elements of arithmetic. Such as are intended for the learned professions attend a Latin school for three or four years; and since the expulsion of the Jesuits, these schools are not numerous. Some private establishments, for the instruction of the boys in Latin, were rising at the time of the French invasion, and a desire of improvement in the method of teaching was showing itself among the teachers."\* When we consider that the education of youth in this country is com-

mitted chiefly to monks, we may rest satisfied, that, in general, its plans and objects are very limited and defective. Nor is the system much improved, when the student proceeds to the university. He is there taught little else but the logic and natural Philosophy of Aristotle, and the theology of Thomas Aquinas. If a Spaniard, therefore, attain to anything like true knowledge, he must either leave his country in the search, or teach himself in the best way his fancy may devise.—The same remarks, with a slight modification, will apply to the neighboring kingdom of *Portugal*, where Papal superstition and tyranny exist in all their fullness and rigor. As the numerous swarms of priests, monks, and friars, that infest this country, are almost universally ignorant, and not unfrequently vicious,—as they are bigoted in the extreme to the established religion and its childish ceremonies, and as the general diffusion of knowledge would strike at the foundation of their ecclesiastical system,—it cannot be supposed that they will show much zeal either in making their scholars liberal and intelligent, or in enlarging and improving the general system of instruction. Several generations must elapse, and numerous and important changes be effected, before we can expect that the great body of the Spaniards and Portuguese can become enlightened and moralized.

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

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

\* Quarterly Journal of Education, vol. i.

Scotland In the *Pays de Vaud*, this proportion amounts to *one-eighth* of the population, which is more than the average of the other countries of Europe, where systems of instruction have been established; so that the inhabitants of this district of Switzerland, have generally been considered by travelers as the most intelligent and the best educated among the European nations.

The celebrated school of *Pestalozzi* at Yverdun, in the *Pays de Vaud*, has been visited and celebrated by every traveler. This was among the first seminaries in which the intellectual system was introduced, in which the *rationale* of every subject taught is explained and illustrated, and the intellectual faculties stimulated and brought into exercise. It embraces, also, the plan of mutual instruction, as exemplified in the schools of Bell and Lancaster. The establishment of the School of Industry of M. Fellenberg at Hofwyl, in the Canton of Berne, has also been deservedly cele-

brated. The object of this seminary is to combine scholastic education with industrious habits, and a knowledge of the best manner of performing mechanical and agricultural operations. Although, at Hofwyl, the principles and practice of *Agriculture* are the chief objects of attention, yet the general principles of the institution and the mode of instruction might, in towns, be successfully applied to mechanical operations and manufacturing processes of every description. It has given a great impulse to education throughout the country, and has produced some very eminent scholars. Not only the lower classes, but pupils of the highest rank come to this seminary, from Germany, France, England, and other parts of Europe. In most of the cantons, education is a matter of state, persons of the greatest respectability are engaged in the business of instruction, and the arrangements of the system of tuition are under the immediate direction and protection of the government.

## CHAPTER II.

### STRICTURES ON THE MODE IN WHICH EDUCATION HAS GENERALLY BEEN CONDUCTED.

THERE are few subjects which have so frequently engaged the attention of the literary public as the instruction of the young; and yet there is no subject about which so many vague and erroneous notions generally prevail. No term in our language has been more abused and misapplied than that of *education*. By the great majority of our countrymen it is considered as consisting merely in the acquisition of pronunciation, spelling, and grammar—of writing, casting accounts, and the knowledge of languages; and these acquisitions are considered of value chiefly as they prepare the individual for engaging in certain *secular* employments, and are instrumental in procuring his subsistence. By others it has been confined to the communication of the elements of thought, and the improvement of the intellect; and, by a comparatively small number, it has been regarded chiefly as the formation of character, and the cultivation of moral habits. But, to neither of these objects is education to be *exclusively* confined. It consists of a comprehensive and harmonious combination of them all, including every mean and every mode of improvement by which intelligent beings may be trained to knowledge and virtue—qualified for acting an honorable and respectable part on the theater of this world, and prepared for that immortal existence to which they are destined. It is deeply to be regretted, that, up to the present hour, with a very few exceptions—in an age deemed liberal and *enlightened*—the system on which education has generally been conducted is repugnant to the dictates of reason, inefficient for enlightening and meliorating the human mind, and is little short of an insult offered to the understandings of the young. While almost every initiatory book has for its motto, and every teacher can readily repeat the following lines of Thomson,—

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

the great objects which education ought to promote have been miserably neglected. A farrago of *words* has been substituted in the place of *things*; the elements of *language* have been preferred to the elements of *thought*; the *key* of knowledge has been exhibited instead of *knowledge* itself; and the youthful mind, at the termination of the common process of instruction, is almost as destitute of *ideas* as at its commencement. At that period of life when the minds of the young are beginning to expand—when they ardently thirst after novelty and variety—when they are alive to the beauties and sublimities of nature, and listen with delight to the descriptions of other countries, and the tales of other times—instead of being gratified with the exhibition of all that is interesting in the scenes of creation and the history of man—they are set down in a corner to plod over unknown characters and strange sounds—no pleasing objects are exhibited to inspire them with delight—their memories are burdened, and even *tortured*, while their understandings are neglected; and, after many painful efforts, intermingled with cries and tears, while the detested lash is hanging over their heads, they are enabled to repeat, like a number of puppets, their medley of grammar rules, their psalms, their hymns, their catechisms, and their speeches from the English and Roman classics, pouring out their words with a velocity like water bursting from a spout, *without a single correct idea connected with their exercises*, “understanding neither what they say, nor whereof they affirm.”—Hence it has too frequently happened, that the school-room has been viewed as a prison, their teachers as a species of tyrants, and the scholastic exercises in which they are engaged, as repugnant to their natural vivacity, and subversive of their youthful pleasures. Hence they have frequently been driven to the village school, like sheep to the slaughter, and like criminals to a jail, or carried on the shoulders of their companions, amidst

eries, and lamentations, and forebodings of punishment.

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

Even in those seminaries which are devoted to the *religious* instruction of the young, the same absurd and inefficient system to which I have alluded is too frequently acted upon. Instead of exhibiting to the understandings of the young the character and perfections of the Deity, and the truths of Christianity, by familiar and popular illustrations deduced from the economy of nature and the *facts* of revelation, a great proportion of their Sabbath-school exercises consists in repeating, with a disgusting flippancy and vociferation, their catechisms, psalms, paraphrases, hymns, and scripture passages, assigned them as *tasks*, and in listening to the crude expositions of certain abstract theological dogmas, to which they can attach no precise or well-defined notions, and which do not enter into the essence of the Christian system. In certain schools of this description, I have witnessed the attention of the children almost exclusively directed to the *mere repetition* of the Shorter Catechism, and other compends of divinity, and that, too, in a most inaccurate, irreverent, and vociferous manner, without a single attempt being made to convey any *idea* to the understanding of the nature of the truths repeated—while the catechumens seemed to be much gratified and relieved in having got their memories disburdened of the ungracious tasks imposed upon them. In other schools, where the teachers had acquired a smattering of systematic theology—after the memorial tasks were dispatched—I have listened to a series of crude dissertations addressed to the young respecting the covenant of works and of grace, predestination, absolute and conditional decrees, faith, the Trinity, and similar topics, together with long-winded exhortations, occasionally intermingled with boisterous and unhallowed threats and denunciations, because the young did not yield a profound attention to such abstract speculations. Yet all this goes by the name of *religious* instruction; and, when it is found to produce little influence on the moral conduct of the young, the effect is attributed solely to the corruption of human nature, and to the withholding of the influences of divine grace,—a sentiment which goes far to attribute to the “Only Wise God”

those effects which are produced by the folly and the injudicious schemes of men.—As it is painful to exercise the memory to any extent on words unconnected with ideas, so it frequently happens, that a disrelish for religion and its services is induced, in consequence of the labor and drudgery with which they are thus associated. In these seminaries, too, the duties of Christian morality are too frequently thrown into the shade. Christianity is not a mere theory, but a *practical system*; for all its historical details, its doctrines and precepts, its promises and threatenings, have an ultimate reference to the regulation of the temper and affections, the direction of the conduct, and to the general renovation of the moral powers of man, in order to his preparation for a higher state of moral and intellectual excellence. And, therefore, it ought to be one of the grand objects of religious instruction to cultivate the moral powers, to direct the temper and affections, and to show, by familiar illustrations taken from the scenes of active life, how the principles of Christianity ought to operate in all the diversified circumstances and relations of society.—But, leaving this topic, in the meantime, let us attend a little more particularly to the range of instruction in our common initiatory schools.

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

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

In fine, during the whole of the process now described, the moral powers of the young are in a great measure overlooked, and the business of *moral tuition* shamefully neglected. To improve their tempers and affections, and to bend them into that direction which will tend to promote their own happiness and that of others, is considered as a matter of inferior moment, in which teachers are very little, if at all, interested. It forms, at least, no *prominent* object, in our schools, to meliorate the tempers of the young, to counteract the principles of malice, envy, and revenge—to inspire them with kindness and benevolence—and to train them to moral excellence. On the contrary, the mode in which they are treated has frequently a tendency to produce *obstinacy, dissimulation, superstition, pride, hatred, and disaffection*. The spirit of unchristian emulation, contention, and revenge is indirectly fostered by the books they read, the discipline by which they are trained, the amusements in which they indulge, the false maxims and pagan sentiments which are interwoven through the whole course of their education, and by the admiration which is attempted to be excited in their breasts for barbarous heroes and the butchers of mankind. The active powers of the young being thus allowed to take the natural bent of their depraved inclinations, selfishness, pride, malice, and other malignant passions, are allowed to spring up and flourish, without feeling the force of those salutary checks which might impede their progress, or destroy them in the bud; and thus perverse habits and dispositions are induced, which “grow with their growth, and strengthen with their strength,” until at length they display themselves with diabolical energy in the scenes of domestic life, and on the theater of the political world, amidst the contentions of communities and “the tumults of the people.”

Such is the amount of the education which the great mass of our population receive prior to their entrance on the scene of active life. To affirm that it is attended by no beneficial effects, would be to fly in the face of all observation and experience. It prepares the mind, in some measure, for certain avocations in civil society, and for the reception of knowledge in after life, should it ever be exhibited in a more judicious and intelligent

manner; and, in some instances, when combined with judicious domestic instruction, it will assist and direct the pupil, in the pursuit of knowledge and of mental enjoyments. But, considered by itself, as a system of culture for rational and immortal beings, in order to the development of their moral and intellectual powers, and as a preparation for a higher state of existence, it is *miserably deficient*, both in the means which are employed, in the range of instruction, and in the objects which it is calculated to accomplish.—To illustrate this position is the object of the following remarks.

1. In the first place, one glaring defect which runs through the whole system of initiatory instruction (except in very rare instances) is *that no attempt is made to convey ideas to the youthful mind, along with the elementary sounds of language and the art of pronunciation*. Provided children can *mouth* the words, and vociferate with alacrity the different sentences contained in their lessons, it appears to be a matter of little importance in the eyes either of teachers or of parents, whether or not they appreciate the meaning of any one portion of the sentiments they read. Although the great object of education is “to teach the young idea how to shoot,” it is almost the only object which is thrown into the shade; and those scholastic exercises which are only the *means* of education, are almost exclusively attended to as if they were the *end*. The young are thus treated as if they were only so many puppets, placed on a stage to exhibit a series of mechanical movements, and as if they were not possessed of the smallest portion of intellect, and were entirely destitute of affections and passions. Yet, it is undeniable, from fact, that children, at a very early age, are capable of receiving a variety of ideas into their minds, and of exercising their reasoning powers respecting them. Present an engraved landscape to a boy of four or five years of age, especially as exhibited through the *Optical Diagonal Machine*, where he will see every object in its true perspective as it appears in nature—he will at once recognize and describe, in his own way, the houses, the streets, the men, the women, the roads and carriages, and the land and water of which it is composed, and express his opinion respecting them. Present well-executed engravings of a horse, a cow, a lion, an elephant, or a monkey, and he will soon learn to distinguish the one from the other, and will feel delighted with every new exhibition that is made to him of the objects of nature or of art. And, therefore, if sensible objects, level to his capacity, and range of thought, and with which he is in some measure acquainted, were uniformly exhibited in his first excursions in the path of learning, his progress in knowledge would nearly correspond to his advancement in the art of spelling and pronunciation. The absurdity of neglecting the cultivation of the understanding, in the dawn of life, and during the progress of scholastic instruction, however common it may be, is so obvious and glaring, that it scarcely requires a process of reasoning to show its irrationality, if we admit that the acquisition of knowledge ought to be one of the great ends of education. What important purpose can be gained by a number of boys and girls spending a series of years, in pronouncing, like so many parrots, a number of articulate sounds, to which they annex no corresponding ideas or impressions, and which cost them so much pain and anxiety to acquire? What is the use of the art of reading, if it be not made the medium by which knowledge and moral improve-



ment may be communicated? And, if we neglect to teach youth to apply this mean to its proper end, while they are under regular tuition, how can we reasonably expect, that they will afterward apply it, of their own accord, when a sufficient stimulus is wanting? By neglecting to connect the acquisition of useful information with the business of elementary instruction, we place the young nearly in the same predicament as we ourselves should be placed, were we obliged from day to day, to read and repeat long passages from the writings of Confucius, the Alcoran of Mahomet, or the Shasters of Bramah, in the Chinese, the Turkish and the Hindoo languages, while we understood not the meaning of a single term. And how painful and disgusting should we feel such a revolting exercise!—The consequence of this absurd practice is, that, instead of exciting desires for further acquisitions in learning,—in a majority of instances, we produce a disgust to every species of mental exertion and improvement; instruction becomes unpleasant and irksome, both to the teacher and the scholar; the child leaves school without having acquired any real knowledge, and destitute of any *relish* for it, and seldom afterward makes any use of the instructions he received for the further cultivation of his mind in wisdom and virtue. To this cause, perhaps, more than to any other, is to be attributed the deplorable ignorance which still pervades the mass of our population, notwithstanding the formal process of instruction they undergo,—and the little relish they feel for devoting their leisure hours to the improvement of their minds, and to those pursuits which are congenial to rational and immortal natures.

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

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

tary debates—Extracts from the Poems of Aken-side, Thompson, Milton and Young—Speech of Sin to Satan—Speech of Satan in his infernal palace of Pandemonium—Moloch’s speech to Satan—Belial’s Speech in reply—Satan’s soliloquy—the combat of the Horatii and the Curiatii—Captain Bobadil’s method of defeating an army—Clarence’s dream—Norval and Glenalvon’s revengeful encounter—Lord and Lady Randolph, Sir Charles and Lady Raeket—Sempronius’ speech for war—Description of Queen Mab—Oscian’s address to the sun—Soliloquy of Dick the Apothecary’s apprentice—Alexander’s feast—Blair’s Grave—Young’s Life, Death, and Immortality—Queen of the Fairies—the Wolf and the Crane—the Town Mouse and the Country Mouse—the Tailor and the Conjurer—the Old Man and his Ass—with a multifarious medley of pieces of a similar description.

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

But, it is farther to be regretted, that this is not the only fault that can be charged upon these productions. They exhibit scenes and sentiments which ought not to be familiarized to the minds of children, and which are repugnant to the spirit

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

But, in fine, although the selections to which I allude were level to the comprehensions of the young, and untinged with anti-christian sentiments—what is the amount of all the knowledge and instruction they contain? They embrace no perspicuous system of interesting and useful information,—scarcely anything that bears on the cultivation of Christian dispositions,—no exhibitions of the scenes of Nature and Art in which the young may afterward be placed,—little information respecting the works of God, the revelations of his word, or the useful inventions of men. The beauties which adorn the scenery of nature, the wonders of Creating Power, as displayed in the earth, the air, the ocean, and the heavens; the displays of Divine Wisdom and Goodness, which everywhere surrounds us; the mild and pacific virtues of Christianity, which ought equally to adorn the prince and the peasant; the avocations and amusements of domestic life; the scenery of the country, the city, and the village, or the important facts contained in the Sacred history,—are seldom or never detailed, with interesting simplicity, in this class of publications. And, are a few extracts from old plays and novels, romances and fables, Pagan mythology and Parliamentary debates—from the speeches of Roman orators and the epilogues of stage-players, to be considered as the most agreeable and substantial food for the youthful intellect, and as the most judicious process for imbuing it with useful know-

ledge, and preparing it for the employments of an immortal existence? Are the absurd opinions of Roman and Grecian poets and warriors, respecting their gods, their heroes, and their religion, and the polluted streams of heathen morality, to be substituted in the room of the simple and sublime delineations of revelation, the pure principles of the gospel, and the noble discoveries of modern science? If so,—then let us not boast of imparting to our children a rational and a *Christian* education.

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

III. Another error which runs through our scholastic instruction is, that, while the cultivation of the judgment is neglected, *the memory is injudiciously, and often too severely exercised*. The efforts of memory, in most cases, especially when exercised in the retention of mere sounds and terms, are generally attended with painful sensations; and, when these sensations are long continued, they frequently produce a disgust at the objects and employments of education. Long passages from Homer, Shakespeare, Milton, or Pope, are given out for recitation to the young, while they are still incapable of appreciating the

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

meaning of a single sentiment in the task prescribed; and the facility with which they can recollect and vociferate a number of jingling sounds is considered by many as the best evidence of their progress in the paths of instruction. The period has not long gone by (if it have yet passed) when the repetition of the first chapter of the first book of Chronicles, of the tenth chapter of Nehemiah, of the hundred-and-nineteenth Psalm, or of half a dozen chapters in the New Testament, by a school-boy,—with a disgusting vociferation, and a uniform velocity, like water dashing over a precipice, was regarded, both by parents and teachers, as an evidence of extraordinary genius and as an achievement in education of far greater importance than if he had drawn an outline of universal history, or sketched the geography of the globe.—Of all the exercises of memory to which the young tyro is accustomed, there is none more injudicious and more painful to the pupil, than that by which he is constrained to get by rote the Shorter Catechism, at the early age at which it is generally prescribed. At the age of five or six, before he is capable of understanding a single sentiment of the system of Divinity, and even before he can read with ease any one of its questions and answers—he is set to the ungracious task of committing its vocables to memory, as if he were a mere machine, formed solely for mechanical movements and the emission of sounds. The reluctance with which this task is generally engaged in; the painful sensations which accompany it; the correction which follows its neglect; the ludicrous blundering; and the complete destitution of ideas with which it is generally attended—all conspire to show the absurdity of the practice. I am fully persuaded, that the unpleasant associations connected with this task, have, in many instances, produced a lasting disgust, both at the pursuits of learning, and the instructions of religion. Yet, there are few school-exercises to which parents in general attach a greater degree of importance. To omit the teaching of this catechism by rote, even although other and more perspicuous instructions were given on divine subjects, would be considered as arguing a certain degree of *irreligion* on the part of the teacher; and even respectable clergymen and others consider this exercise as a *sine qua non* in religious instruction—just as if the mere terms and definitions of this excellent summary were to produce a *magical* effect on the moral and intellectual faculties. The common argument in favor of this practice, “that it is laying in a store of religious vocables for after reflection, and that the answers will be perfectly understood in riper years,”—when considered in connection with what has been now said, is extremely futile and inconclusive. The blundering manner in which persons advanced in life frequently repeat this catechism—mistaking, for example, the answer to “What is Justification?” for that which relates to “sanctification,” or what is *forbidden* for what is *required* in any of the commandments, and without being at all conscious of their error—plainly indicates, that correct ideas are seldom attached to whatever has been learned by mere rote, and that the rational faculty is seldom exerted in such exercises. In short, I have little hesitation in laying it down as a maxim that will generally hold true, that “whenever the words of a proposition are committed to memory without being understood, their meaning will afterward be seldom inquired after or perceived.” I am convinced, that a careful perusal of this catechism, or any other similar system, accompanied with

proper explanations, at the age of fourteen, or sixteen, will convey more real information than can be acquired by all the painful labor and drudgery endured by committing it to memory at the usual age at which it is prescribed.

Let it not, however, be imagined, that I wish to throw the least reflection on the Shorter Catechism, as a summary of Christian doctrine and duty. On the contrary—without admitting every sentiment it contains as perfectly correct, or necessary to be embodied in such a synopsis of theology—I consider it on the whole, as one of the most comprehensive compends of divinity ever published—which, with a few retrenchments and modifications, might form a *basis of union* to almost all the religious bodies in this country. But the very thing in which its chief excellence consists, constitutes an argument against its being used as a first catechism. It is so *comprehensive*, that almost every word includes an important meaning, and has an allusion to those profound views of the Christian system, and to those controverted points in divinity, which are chiefly recognized by professed divines. It is not by endeavoring to convey *general* and *abstract* views of Christian doctrine, or by cramming the memories of young persons with a multiplicity of theological terms and doctrinal opinions, that instructions in religion will be successful in arresting their attention, and impressing their minds; but by particular explications, and familiar illustrations borrowed from sensible objects, of a few of the most prominent truths of the Christian system, that impressive and well-defined ideas will be communicated to the youthful mind. And perhaps too little care is exercised in communicating, in a vivid and impressive manner, the fundamental truths of *natural religion*, which form the groundwork of the different parts of the Christian superstructure. I conceive, that it is time enough to commence the regular study of the Shorter Catechism, at the age of twelve or thirteen, when its answers should be minutely analyzed, and its terms, doctrines, and moral injunctions, familiarly explained and elucidated by instructors, who have accurate and enlarged views of the truths it conveys; and, when employed in this way, it will be found a useful synopsis of Christian faith and practice. Prior to the period to which I now refer, some of Dr. Watts’ first catechisms might be used; or, perhaps, it might be possible to construct a catechism more simple and interesting, and containing more striking illustrations of natural and revealed religion, than any that have yet appeared; or, perhaps, without adopting the form of a catechism, we might directly refer to the positive declarations of Scripture, in reference to its facts, doctrines, and precepts, accompanying the passages we extract with short comments and familiar elucidations. The truths contained in such catechisms might be learned with ease, and even with pleasure, by the young, if they were accompanied with a few hints from the parent or teacher, to elucidate the facts and doctrines exhibited to their view; and especially, were they compiled on such a plan, as to give occasional exercise to the curiosity and the judgment in finding out the proper answers.

In throwing out such remarks as the above, I am aware that I am treading on delicate ground. But far more convincing arguments than any I have yet heard must be brought forward, before I can see reason to alter the opinion now stated. If it be once admitted, that the communication of *ideas* ought to form the great object of all in-

struction—that the young, at an early age, are capable of being the recipients of knowledge—and that education should be rendered as pleasant and agreeable as the nature of the exercise will admit—I will not fear to face any argument that may be presented on this subject. I am far from wishing to insinuate, that the memory ought not to be exercised in the process of education; for it is one of the powers or instruments conferred on us, for the purpose of making intellectual acquisitions; but I contend, that its exertions, in the first instance, ought to be gentle, easy, and rational, and employed chiefly in relation to those objects about which the young are capable of forming some distinct and agreeable conceptions, and not merely on sounds and terms, and abstract propositions, to which no precise meaning is attached.

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

That the opinions now stated may not appear altogether singular, I shall quote a sentence or two from the writings of the learned *Mr. Smellie*—the well-known translator of “*Buffon’s Natural History.*” In his work on “*The Philosophy of Natural History,*” vol. ii, p. 453, he remarks—“*Premature studies are uniformly painful, because young minds are incapable of comprehending the principles, and far less the application of them to arts or*

sciences. *Grammar, the first science intruded upon, I may say, infantine intellects, is one of the most abstract and intricate. To attain even a tolerable knowledge of grammar, whatever be the language (for the general principles are, and must be, the same), presupposes a considerable range of intuitive facts, as well as of acquired ideas.*” Again, speaking of the absurdity of “*journeymen shoemakers, tailors, weavers, bakers, carpenters,*” &c., sending their children for years to Latin and Grammar schools, he remarks—“*During the hours of recess from scholastic discipline, nature resumes her empire, and, by her irresistible power, obliges the children to frisk and romp about, and to enjoy those various and pure pleasures which result from activity and amusement. But these enjoyments are no sooner over, than the abhorred ideas of unnatural confinement, and of a constrained attention to jargon, which to them is completely unintelligible, instantly recur, and harass, and terrify their imaginations. The fruitless and painful labors which such preposterous conduct in managing the early education of youth produces, are immense, and truly ridiculous.*” P. 448.

V. In regard to the art of *writing*, which is chiefly a mechanical exercise, the quality of which depends somewhat on the taste of the pupil—a great degree of fastidiousness exists, and *by far too much importance is attached to the acquisition of an “elegant hand.”* To so disgusting a degree has this predilection been carried, on certain occasions, that all the qualities of a good teacher have been considered as concentrated in this one acquirement; and persons have been selected to superintend the instruction of youth, who were destitute of almost every other qualification, merely because they could write “*a fine text,*” or “*an elegant running hand.*” The art of communicating our thoughts by writing, is one of the most useful accomplishments, which every person from the highest to the lowest ranks of society ought to possess. To attain a certain degree of neatness and regularity in writing is highly desirable; and where a taste for elegance in this art exists, it should be encouraged, though not at the expense of more substantial acquirements. To write *straight*, to attend to the proper use of capital letters, and to arrange the subject of writing into distinct sentences and paragraphs, so as to render the writing easily legible, and the sentiments perspicuous to others, should be considered as the great object of this art; and such qualities of writing are undoubtedly of more importance, in the practical purposes to which it may be applied, than the acquirement of the most elegant “*dashes*” and “*flourishes*” of penmanship. I have, indeed, known but few individuals who have prided themselves in such showy accomplishments, who were not extremely superficial in their other attainments. It is a very odd circumstance, and shows to what a ridiculous length a fastidious taste for elegant writing may be carried—that most of the higher ranks, who have been taught by the first writing-masters, now consider it as *fashionable* to write an illegible scrawl, which is nothing else than a *caricature* of good plain writing—which is the pest of merchants, printers, editors, and every other class of correspondents—which costs them a world of trouble before it can be read; and, in many cases, the very names of the writers can scarcely be deciphered. This is *elegance* with a witness; it is carrying it to its highest pitch of perfection, by rendering the art of writing almost useless for the purpose for which it was intended. I do not mean, by these remarks, to

insinuate that care and attention should not be bestowed, in order to acquire a neat and accurate mode of writing; but merely to modify that undue degree of importance which is attached to the accomplishment of "fine writing," and to impress upon the mind this sentiment, that a man may be possessed of very slender attainments in this art, in respect to elegance, and yet prove a good general teacher; while another may excel in all the ornamental flourishes of penmanship, and, at the same time, be altogether unqualified for directing the young mind in knowledge and virtue. I have known parents and guardians who seemed to consider the most useful and substantial accomplishments of youth as of little value, while their children remained in the smallest degree deficient in the flimsy ornaments of writing, and the higher elegancies of penmanship. In a word, to arrest and record the useful ideas which pass through our minds, to communicate them to others, in such well defined characters, and with such external neatness and order as may be most perspicuous and easily legible—to acquire a certain degree of facility and rapidity in forming characters and words—and to state mercantile accounts with taste, accuracy, and precision—should be considered as the great objects of the art of writing, beyond which it is of little importance to aspire; though, at the same time, no individual should be discouraged from indulging a taste for elegance in this department, when it does not absorb the attention from more important pursuits.

VI. With regard to our mode of teaching *Arithmetic*, a variety of strictures might be made. This department of scholastic instruction, like all the rest, is generally conducted in too abstract a manner—too much detached from the objects of sense, and from the pursuits of science and the business of human life, to which it has a reference. As all our notions on any branch of human knowledge are originally derived from *sensible* objects, so our ideas of numbers and their various relations and combinations, must be derived from the same source; and consequently, without a reference to the original objects and ideas whence the notion of numbers is derived, no accurate impression of their signification and use can be made on the juvenile mind. A boy may be taught to distinguish the character 9 from the rest of the digits, and yet may remain devoid of a distinct conception of the *idea* for which it stands; and in the same manner, he may be taught by rote, that  $9+8=17$ ; that  $16-9=7$ ; that 7 times 8 are 56; and that the quotient of 84, divided by 14, is equal to 6, without attaching any definite conception to such arithmetical processes.—By neglecting to illustrate the fundamental rules of arithmetical computation, in a familiar and amusing manner, by presenting to the eye the precise objects or ideas which numbers represent, we leave the young arithmetician to grope in the dark, and to a vagueness and confusion of conception in all the subsequent operations of this useful study.

In most of our elementary arithmetical works, the questions for exercise in the different rules are not so simple and interesting to young minds as they might be rendered. The practical use of the various operations—the commercial transactions to which they refer, and the extent and capacity of the weights and measures about which their calculations are employed, are seldom appreciated with any degree of precision, for want of the original ideas denoted by the terms employed, and for want of those models and representations of money, weights, and measures, by which they

might be illustrated. In many instances, too, there is a studied brevity and obscurity, and a tendency to puzzle and perplex, instead of rendering the operations of Arithmetic simple and perspicuous. While a young person may easily be made to perceive the object and meaning of such questions as the following—"What is the price of 30 lemons at twopence a-piece?" or, "If one pair of shoes cost 5s. 6d., what will 7 pair of shoes cost?"—he is quite puzzled to conceive what is the precise meaning of scores of questions arranged in columns in the following manner— $497865 a \frac{1}{4}d.$ — $7643984 a 3\frac{3}{4}d.$ — $46794 a 4s. 7\frac{1}{2}d.$ — $44766 a 15s. a 11\frac{3}{4}d.$ , &c. &c. Even although he may happen to perform mechanically the operations intended, he frequently knows nothing at all of the principle and object of his calculations. It is true, indeed, the teacher is expected to explain the nature and design of such questions; but in a crowded promiscuous school he cannot afford time to give the necessary explanations to every individual. And why should it be requisite? Why should not every book on arithmetic be so conspicuous and explicit as to render the meaning and object of every question clear and well defined even to the youthful understanding? And why should not questions, circumstances, and objects, be selected as arithmetical exercises, which are familiar to the young, and calculated to awaken their curiosity and attention? In short, the greater part of our arithmetical treatises, like our "School Collections," "English Readers," and "Beauties of Eminent Writers," are calculated for men of advanced years, instead of being adapted to the capacities and the range of thought possessed by boys and girls of from eight to twelve years of age. I might have enlarged to an indefinite extent on this topic; but several additional remarks may be introduced more appropriately in the sequel, when I shall take an opportunity of throwing out a few hints for the improvement of the present system of education.

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

1. In the first place, in most of our schools both in town and country—*there is a deplorable want of ample accommodation, and of convenient school furniture.* In many cases, a hundred children are compressed into a space scarcely sufficient for the easy accommodation of one-third of that number, and appear huddled together like a flock of sheep pent up in a narrow pen. Scarcely a passage can be obtained for moving from one place to another; and when one class is about to retire, and another is called up, a noise, and jostling, and hubbub ensue, which throws the whole school into confusion. The narrow and unsteady forms on which the scholars are obliged to sit—the awkward tables—the confined air—and the press and general disorder which frequently occur, all conspire to render the hours devoted to instruction tedious and unpleasant, and to make the school partake something of the nature of a jail.\* Beside, in most of our cities and towns, the school-rooms are generally situated in dark closes or narrow lanes, where there is a sufficiency neither of light nor of pure

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

air, nor of space for the occasional amusement of the children; so that learning, instead of being connected with cheerful and enlivening objects, becomes associated with everything that is gloomy, dirty, and disagreeable. A school has generally been considered as a "noisy mansion;" and, as presently conducted, it is next to impossible it should be otherwise. There is nothing which produces greater annoyance to a teacher, than the hum and the frequent clamors of a hundred tongues assailing him on every side; and wherever such noisy turbulence daily prevails, it is impossible that a train of rational instructions can be successfully carried forward. Of the many causes of noise and confusion in schools, I am persuaded this is none of the least—the want of space and proper accommodation for the various movements, classifications and arrangements, which the business of instruction requires— and the want of separate apartments, or of an ample inclosed area around the school, into which a portion of the children, even during school hours, might occasionally be sent, either for amusement, or for the preparation of their lessons, so as to prevent the general annoyance of the teacher.

2. Another circumstance which tends to make learning disagreeable to the young, is, that they are in general confined too long in school. When a boy is first sent to school, he is kept in a confined posture for two or three hours at a time, and generally for five or six hours in a day. His direct attention to his lesson, during all this time, does not perhaps exceed fifteen or twenty minutes. During the whole of the remaining hours he receives no instruction, and either sits as stiff as a poker, or becomes restless and noisy, or sinks into sleep. He dares not speak to his companions for fear of punishment, he cannot, without assistance, apply his attention to the unknown characters and sounds he is set to learn, he cannot amuse himself with his windmills and whistles, and, consequently, he feels himself in a state destitute of enjoyment. Can it then be wondered at that young people, should so frequently feel an aversion to school, and required to be driven to it as slaves to their task-work, or as culprits to a jail? In such a case as I have now supposed, there is no reason why a child should be confined to school beyond half an hour at any one time; and it is a piece of absurdity, and even of cruelty, to prolong their confinement a moment beyond the limits which are essentially requisite for their instruction; and yet many parents are so foolish as to think, that the progress of their children ought to keep pace with the number of hours they are immersed within the walls of the school-room. Children are not mere machines, whose movements may be regulated by weights and springs, they must give scope to their natural vivacity and desire for activity, and must feel, like all other animals, when they are confined to unnatural attitudes, and cramped in their movements. The tongue—that "unruly member" among all ranks and ages—cannot be restrained; the space of twelve inches square, allotted them for their seat, they will not be confined to; their feet and limbs will not remain in that precise mathematical position which order is supposed to require; neither will their hands remain in the same unvaried posture as those of a marble statue, but will occasionally be pushing, first toward one side, and then toward another for the benefit of their companions. Hence arise noise, dissension, altercation, and disorder—the chief circumstances which render corporal punishment at all expedient in public schools

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

3. *The exercise of undue severity toward the young and the want of a disposition to bestow commendation where it is due*—is another circumstance which retards the beneficial effects of education. In every rank and department of human life, mankind are too much disposed to find fault with the opinions and conduct of others, and to pass a harsh sentence on the minor delinquencies of their neighbors; while they are slow in bestowing their commendation on those actions and qualities which are laudable and excellent. This disposition, we have reason to believe, is too frequently displayed in public seminaries of instruction. In many instances, trivial faults are magnified into great offenses; corporeal punishment is inflicted for slight inadvertencies; the terms, bleekhead, scoundrel, villain, ass, dunce, numskull, and other degrading epithets, are liberally applied to the youthful group, because they occasionally give way to their playful humors, or because they do not thoroughly comprehend what has never been clearly explained to them. When their conduct is unimpeachable, they are simply screened from punishment; but the meed of praise for diligence and improvement—which has so obvious a tendency to cheer and animate the youthful mind; is slowly and reluctantly bestowed. Those endearing appellations to which they are accustomed under the domestic roof are seldom heard in the village school; and scolding, threatening, and the detested lash, are too frequently "the order of the day." While they are sometimes exercised in writing the following sentiment on their copy-books, "*Commendation animates the mind;*" the voice of praise and commendation is seldom heard resounding from the desk, because, forsooth, they have not yet attained to perfection in their behavior, or in any of their scholastic exercises. Imperfections attach them-

selves to the performances of every human being; but where should we find a person grown up to manhood, who would not feel indignant at being perpetually found fault with in all his operations, and who would not be discouraged in the prosecution of his plans, when that portion of praise to which he is justly entitled is studiously withheld? An assemblage of children in a school is a republic in miniature, animated materially by the same principles, passions and interests, as those which appear in action on the theater of the great world, only directed to inferior objects and pursuits. They must, therefore, feel indignant at the epithets, the threatenings, and the blustering, with which they are so frequently assailed, and must also feel that injustice is done them, when every trivial fault and oversight is magnified into a crime. And, on the other hand, we know by experience, that nothing contributes more to cheer and stimulate the juvenile mind than to receive the merited approbation of guardians and instructors.

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

be able to read with ease every initiatory book that is put into his hands before he is transferred to another. For, by passing with a rapid transition from one book to another, and to lessons which are too difficult for his articulation and comprehension, he will be apt to acquire a hesitating and a blundering habit of reading; he will be discouraged in his progress; he will seldom attempt to aim at accuracy and perfection; he will appreciate few of the ideas contained in his lessons; he will seldom acquire even the elements of accurate spelling and pronunciation, and will be apt to continue through life, an awkward, an incorrect, and an injudicious reader.

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

Such is a brief sketch of some of the evils and defects connected with the system of instruction which has so long prevailed in this country. It treats rational beings as if they were mere machines; it presents the *form* of education without the *substance*—it expend; its energies on *words* instead of *things*—it rests in the *means* of knowledge, without prosecuting the *end*—it stimulates the *memory*, and even *tortures* it, by cramming its compartments with sounds instead of sense, but permits the *understanding* to remain in darkness and desolation—it indirectly fosters *malignant* passions, but leaves the *benevolent* affections waste and uncultivated—it throws a gloom over the enjoyments of the young, instead of inspiring them with delight at the prospect of being introduced to the sublime and interesting scenes presented in the temple of knowledge—it conveys a jumble of confused notions into their minds, but leaves them ignorant of all that is grand and ennobling, and interesting to man as a rational and immortal intelligence. In proof of these positions, we need only look around us on the various ranks of society. Where is there one individual out of twenty to be found, who has his mind enlightened in the knowledge of those subjects with which every human being, considered as a rational, social, and immortal being, ought to be acquainted? Where is there even to be found a *relish* for useful information and intellectual improvement, among the majority of those who have gone the round of the usual course of education? And where are to be seen the

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

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

In throwing out the preceding hints on the errors and deficiencies of the present system of education, let it be carefully remembered, that I am far from attaching blame indiscriminately to that respectable body of men who superintend the parochial and other seminaries in this country. It is indeed to be regretted, that there are too many persons employed as teachers who consider themselves as sufficiently qualified for the office, if they can write a tolerably good hand and cast accounts. But, on the other hand, it is one of the pleasing signs of our times, that the characters and qualifications of teachers are rapidly advancing in respectability, and our public schools are in general filled with men of learning and talent. It is to the *system* of teaching,—and not to the respectable individuals who act under it,—that these strictures more particularly refer. I am fully aware of the difficulties and the opposition which teachers have to encounter when they deviate from the common mode—arising from prejudices in favor of established practices, the ignorance of parents, and the foolish and unchristian modes by which many children are trained under the domestic roof. Many of our intelligent teachers perceive the evils of the present system, but they are *obliged*, in the meantime, to act

under it. In their individual and insulated capacity unsupported by public patronage, they cannot remove its essential defects, nor attempt any material or important improvement, in consequence of the current of popular opinion; and their deviation from established practices would, in certain cases, tend to injure their pecuniary interests. I have known instructors of youth who have attempted improvements similar to some of those above hinted at, who were afterward constrained to throw them aside, owing to the causes now specified. I knew one in particular, who selected the most simple and interesting reading-lessons, and caused his pupils to give an account of every leading idea contained in them—who likewise attempted to explain the meaning of every question, Psalm and passage, which was to be committed to memory, and consequently, a very small portion only was prescribed, that it might be clearly understood and accurately repeated. But this plan could not be endured by those who estimate the quantity of instruction by the number of unmeaning lines and vocables which their children can vociferate. Such persons consider the repetition of three or four pages of mere words without ideas, as of far more importance than the communication of a hundred well-defined notions. He also caused the children, after their lessons were prepared and rehearsed, to write upon slates—letters, triangles, parallelograms, and other mathematical figures and diagrams, in order to keep them fully employed while in school; and occasionally permission was granted to scratch whatever they pleased on their slates—men, horses, houses, windmills, or any other fancy, as a reward for the attention they had previously bestowed. But he was obliged to desist from the prosecution of these and other plans, in consequence of “the hue and cry” which was raised about such “trifling modes of tuition.”

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

In the meantime, I am fully convinced (however extravagant and paradoxical the sentiment may appear), that the great majority of our youth acquire more real and *substantial knowledge*, during their play hours, and in their various amusements and intercourses with each other, than they acquire during the formal process of teaching while in school. At these times they acquire a rude knowledge of the appearances and qualities of various objects; of some of the laws of Nature and its general scenery; of the forms, economy, and varieties of vegetables,—of the habits and instincts of animals; of the application of several mechanical powers; and of the various modifications of human temper and ac-



tion. Their games at shuttle-coek, nine-pins, marbles, balls and tops—their exercises in swimming, running, climbing, swinging and jumping—their visits to museums, menageries, and other exhibitions of natural and artificial curiosities—their views of the shipping, and the operations connected with it in seaport towns—their occasional excursions to the delightful and romantic scenes of the country, and the daily spectacle of the ebbing and flowing of the sea, of the sun shining in his glory, and of the moon walking in brightness among the hosts of stars—convey to their minds fragments of useful knowledge, more diversified and practical, than anything they acquire from their catechisms, spelling-books, grammars, and “English Readers,” in the manner in which they are generally taught. In school they acquire, indeed, the *means* of knowledge, in being taught the arts of reading, writing, and arithmetic; but as they are seldom taught to apply these means to their proper ends, little knowledge is thereby acquired; and, in the majority of instances, they depart from school, and pass the remainder of their lives, without ever thinking of making the further cultivation of their minds even a subordinate object of pursuit—glad that they are at length released from the confinement and drudgery connected with scholastic discipline. As a proof of this I need only appeal to the ignorance, and prejudices, the foolish opinions and the wayward passions, which still pervade the greater portion of the inferior ranks of our population, and even of the middling and higher classes—and the disinclination which so generally exists to rational investigations, and to prosecuting the path of mental improvement.

Much has of late been said on the subject of *abolishing corporeal punishment* in schools; and it is certainly a highly desirable object, which we should endeavor to promote by every means in our power. But we can have little hope that this will ever be fully attained while the present plan of education continues in operation, and while the majority of children are so injudiciously trained, as at present, by their parents and guardians. If, however, the evils complained of in this chapter were removed; if the books which are put into the hands of children were interesting and level to their comprehension; if they were taught to understand the lessons they read and commit to memory; if the understanding and the affections were as frequently exercised as the memory; if the mechanical drudgery of grammar were postponed to a period when they could enter into its spirit and applications; if the processes of arithmetic were more frequently illustrated by sensible objects and representations; if

interesting experiments and representations, calculated to illustrate the operations of nature and art, were frequently exhibited; if ample and agreeable accommodation were furnished, both within and without doors; if they were not too long confined in school; if a spirit of conciliation on the part of teachers, and a disposition to bestow merited commendation, were generally exercised; if every branch of education were taught at separate hours, and the attention of the pupil completely engaged while in school; and if a system of moral training were to form a *prominent* object in the business of education—we have good reason to believe that corporeal punishment might be almost, if not altogether superseded; and the employment of teaching in crowded promiscuous schools, instead of resembling Paul’s “fighting with beasts at Ephesus,” might become a rational, interesting, and delightful employment, both to the teacher and to the scholars.\*

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

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

## CHAPTER III.

### HINTS IN REFERENCE TO A COMPREHENSIVE AND IMPROVED SYSTEM OF EDUCATION.

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

It is a very common but absurd notion, and has been too long acted upon—that the education of our youth terminates, or should terminate, about the age of thirteen or fourteen years. Hence, in an article on this subject, in one of our encyclopedias, education is defined to be “that series of means by which the human understanding is gradually enlightened, between infancy and the period when we consider ourselves as qualified to take a part in active life, and *ceasing to direct our views to the acquisition of new knowledge or the formation of new habits,* are content to act upon the principles we have already acquired.” This definition, though accordant with general opinion and practice, is certainly a very limited and defective view of the subject. In the ordinary mode of our scholastic instruction, education, so far from being *finished* at the age above stated, can scarcely be said to have *commenced*. The *key* of knowledge has indeed been put into the hands of the young; but they have never been taught to unlock the gates of the Temple of Science, to enter within its portals, to contemplate its treasures, and to feast their minds on the entertainments there provided. Several moral rules and maxims have been impressed on their memories; but they have seldom been taught to appreciate them in all their bearings, or to reduce them to practice in the various and minute ramifications of their conduct. Beside, although every rational means were employed for training the youthful mind until near the age of puberty, no valid reason can be assigned why regular instruction should cease at this early period. Man is a progressive being; his faculties are capable of an indefinite expansion; the objects to which these faculties may be directed are boundless and infinitely diversified; he is moving onward to an eternal world, and, in the present state, can never expect to grasp the universal system of created objects, or to rise to the highest point of moral excellence. His tuition, therefore, cannot be supposed to terminate at any period of his terrestrial existence;

and the course of his life ought to be considered as nothing more than the course of his education. When he closes his eyes in death, and bids a last adieu to everything here below, he passes into a more permanent and expansive sphere of existence, where his education will likewise be progressive, and where intelligences of a higher order may be his instructors; and the education he received in this transitory scene, *if it was properly conducted,* will form the groundwork of all his future progressions in knowledge and virtue throughout the succeeding periods of eternity.

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

for its employments—every system of education must be glaringly defective which either overlooks, or throws into the shade, the immortal destination of human beings.

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

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

## SECTION I

### ON THE EDUCATION OF THE YOUNG DURING THE PERIOD OF INFANCY.

At the moment a child is ushered into the world, and first draws into its lungs the atmospheric air, it may be said to commence its education. What its sensations are, when it has emerged from the watery fluid with which it was surrounded, and inhales this new element, it is impossible to determine; but from the sounds which it utters, we may reasonably conjecture that they are attended with pain. It struggles and cries—hunger produces an uneasy sensation—it feels a want—that feeling opens its lips, and makes it seize and greedily suck the nourishing breast of its mother. At this period its eyes are generally dull and languid; it seems to keep them fixed and idle; they want that luster which they afterward acquire; and if they happen to move, it is rather an accidental gaze, than an exertion of the faculty of seeing. But, after some months have elapsed, its vision becomes distinct, its organs are fortified, and it becomes susceptible of various impressions from surrounding objects. Then the senses of seeing, hearing, tasting, touching, and smelling, begin to act with a certain degree of vigor; all the avenues to the mind are thrown open; the objects of nature and art rush in crowds to their respective organs of sensation, and engrave an indefinite assemblage of ideas upon the mind, though perhaps with a certain degree of irregularity and confusion. In this first stage of existence, the various sensations it feels, and the multifarious external objects it perceives, may be considered as so many instructors conveying the rudiments of knowledge to the infant mind.

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

The child (whom we shall now distinguish by the masculine pronoun) now runs about through the garden or in the fields, and perceives a variety of objects and operations. He sees a stone thrown into the water, and sink to the bottom; he sees a piece of wood or the leaf of a tree fall into the same water, and yet float on the surface; he amuses himself with numberless experiments of this kind, and from these he gradually acquires his first ideas of the specific gravity of bodies. If he take the stone and the wood out of the water, and by chance they fall upon his feet, he learns that the heavier body falls with more force than the lighter, from the unequal degree of pain occasioned by the fall, and has his mind impressed with the idea of their unequal hardness and weight. He strikes a table with a stick, and soon after, a pane of window-glass with the same weapon; he perceives the glass broken to shivers, while the table remains as before, and thus learns the difference between substances that are hard, and those that are brittle, and that some bodies are broken with a blow which others can resist. He views with pleasure a brilliant light, and ventures to put his fingers to the blazing hearth, or to the flame of a candle, but feels a sudden sensation of acute pain, which warns him of the danger of using too much familiarity with fire, notwithstanding its alluring aspect. He sees a cow, a dog, or a cat,

and is told its name, and, after frequent repetitions, he learns to connect the sound with the object which it is intended to represent. He sees a horse walking along a road, and afterward its figure as represented in an engraving, and soon learns to recognize the resemblance of the one to the other. In short, every person with whom he is acquainted, every individual object of which he becomes fond—his rattles and his bells, his drums and his whistles, his little coaches and his jumping Jacks, may all be considered as so many instructors conveying lessons to his opening mind.—In acquiring the information such objects are calculated to afford, *repeated exertions of the understanding* must necessarily be made. The knowledge of any particular object, as to its powers and qualities, cannot be supposed to be attained without an effort similar to that which an adult person must exert, when investigating the laws of Nature, and the general economy of the universe. For, everything a child sees or hears, in the first instance, all the marks and characters of Nature, and the qualities and operations of surrounding objects, are as much unknown to him as the sciences of Philology, Mathematics and Astronomy, to the untutored savage; and, consequently, require a certain degree of attention and reasoning before the knowledge of them can be acquired.

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

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

#### I. THE PHYSICAL EDUCATION OF INFANTS

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

*The food of Infants.*—As soon as an infant is ushered into the world, Providence has provided for it food exactly adapted to its situation. The milk of the mother is at first of a thin, watery consistence, fitted to evacuate the meconium, and no other substance is found to be so efficacious for this purpose. Syrups, wines, oils, honey, or rhubarb, which have been so frequently administered to new-born infants, by midwives and nurses, are repugnant to nature, and are condemned, except in extraordinary cases, by every medical practitioner. Children require very little food for some time after birth; and what they receive should be thin, weak, light, and of a cooling quality. After a few days the mother's milk becomes thicker and more nutritious, and should form the principal nourishment of the child during the first three months. It appears to be the dictate of nature, that every mother ought to suckle her own child, since she is furnished with the proper nutriment for this purpose; and nothing but downright necessity should prevent her from undertaking the task, or induce her to have recourse to a substitute. We might tell the mother who, without necessity, throws the care of her issue upon a stranger, that the admirable liquor which the God of Nature has provided for her child, may become mortal to her for want of a discharge, diffuse itself within, gather and stagnate, or, at least, bring on a dangerous fever—that there is a natural proportion between the blood that runs in the veins of a child, and the milk it receives from its mother—that to receive the caresses, to enjoy the smiles, and to mark the gradual progress of her child toward maturity, would be more than a compensation for all the fatigue she would undergo in watching over its infant years—that the mutual affection of a mother and her child depends, in no inconsiderable degree, on the child's spending the period of its infancy in its mother's arms—and that, when she substitutes another in her place, the child naturally transfers its affection to the person who performs the duties of a mother. But, before such considerations can have much weight with the higher classes of society, who chiefly indulge in this practice, their general system of education must be altered and reformed. The daughters of the nobility and of opulent citizens, must be more accustomed to the open air and rural employments, and their bodies trained to the bearing of burdens, the endurance of severe heat or intense cold, and

to the resisting of danger and fatigue;—in short, they must be educated like the daughters of *Bethuel* and of *Laban*—the nobles of ancient times—who did not disdain to “keep their father’s sheep,” and to go “to the well of water, with their pitchers on their shoulders.”

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

No less attention ought to be paid to the *air* they breathe, than to the food with which they are nourished. Pure atmospheric air is indispensable to the existence of every sensitive being, for where it is greatly corrupted or exhausted, animals languish or die. It may be regarded as a universal medicine and restorative, and as the principal pabulum of life. Wherever it is confined for want of circulation, and impregnated with the deleterious fumes of sulphur, putrid substances, smoke, dunghills, excrements, and other noxious exhalations, it acts as a slow poison, induces diseases, and gradually undermines the human constitution. Hence the propriety of rearing children in apartments where the air is clear and dry, uncontaminated with the steam arising from cooking victuals, and from ironing linen, and from the breath and perspiration of persons crowded into a narrow room—and the necessity of frequently leading them abroad into the open air, to enjoy the light of heaven and the refreshing breeze. Hence the impropriety of crowding two or three children’s beds into one small apartment,—of covering a child’s face when asleep, and wrapping him up too close in a cradle, by which means he is forced to breathe the same air over and over again, all the time he sleeps. In great towns, where the poorer class of inhabitants live in low, dirty, confined houses, and narrow lanes, where pure air has seldom access, the want of wholesome air often proves destructive to their offspring; and those of them who arrive at maturity are most frequently weak and deformed. In the improvements now going forward in society, it would be of vast importance to the health and comfort of the laboring classes, that such dwellings were completely demolished, and forever prevented from again becoming the habitations of men.

In connection with air, the influence of *light* ought not to be overlooked. Almost all organized bodies require the influence of light for their health, and the full development of their parts

and functions. It changes the color of plants and animals, and the complexion of man. As plants when deprived of light grow pale, and insects confined to dark places remain white, so those who spend their lives in their closets, or in gloomy apartments, acquire a pale and yellowish complexion, and many sickly persons become worse about sunset, and during the continuance of night. Hence the propriety of nursing children in light and cheerful apartments, and of carrying them frequently into the fields, to enjoy the full influence of the radiant sun. And hence it follows, that dark habitations, close and narrow lanes, houses sunk beneath the level of a street, small windows, somber walls, trees immediately in the front of dwellings, and whatever intercepts the light of heaven from the habitations of men, must damp the animal spirits, and prove noxious to the vigor of the human frame. Whereas, a full and uninterrupted view of the beauty, the variety, and the lively colors, of the scenes of nature, has the happiest effects on the temper, and a tendency to exercise and invigorate the powers of the mind;—for there can be little doubt, that the faculties of the understanding, and the dispositions of the heart, which characterize the individual in the future part of his life, acquire their particular bias and distinguishing features from the circumstances in which he is placed, and the objects with which he is surrounded, in early life.—It may not be improper to add, that, as the eyes of very young children are delicate, they should not at once be exposed to a strong light; and, when they advance, as they are eager to stare at everything, particularly at a brilliant light, their eyes should be turned so as to have the object in a straight line before them, or their backs turned directly to it. To allow them to look at it sideways, or with one eye, would teach them a habit of *squinting*.

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

water, and afterward with water of a colder temperature, as they are able to bear it. Some parts of the body, such as the interior of the legs, the folds of the neck, the arm-pits, and the parts behind the ears, which are liable to be inflamed, demand particular attention. The nose, likewise, should be occasionally washed and thoroughly cleaned; it having been found, that the unpleasant smell peculiar to some infants, is owing to the habitual neglect of cleaning that organ. Great attention ought to be paid to children in regard to their evacuations; and everything that may occasion dampness, and every kind of offensive matter that might adhere to the skin, should be speedily removed. As children are liable to perspire more than adults, frequent change of their linen is a matter of some consequence; and all parents who can afford it, should give them clean dry linen *every day*. It is as much the duty of parents to wash and clean their children, as it is to feed and clothe them; and children that are frequently washed and kept clean, gradually improve in health and vivacity; cleanliness becomes familiar to them, their spirits are enlivened, and they grow up virtuous, polite, and happy.

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

The *clothing* of children likewise requires some degree of skill and attention. This, indeed, is so simple a matter, that it is surprising that persons living in civilized countries should ever have erred so egregiously in regard to it; and yet it is a fact, that many children have been rendered deformed, and others have lost their lives, by the pride and folly of their parents in respect to this circumstance. The time has not long gone by (if it have yet passed), since a poor child, as soon as it breathed the vital air, had as many rollers and wrappers—sometimes ten feet in length—applied to its body, as if every bone had been fractured in the birth; and these were often drawn so tight, as to gall its tender frame, and even obstruct its vital organs—a piece of folly so repugnant to the dictates of nature, that even the most savage nations never commit it; and hence, deformed children are seldom or never found among them. By the weight and pressure of stays, bandages, heavy and tight clothes, children, who were well-proportioned at their birth, have afterward appeared with flat breasts, high shoulders, crooked spines, and other deformities. For when a child is cramped in its clothes, it naturally shrinks from the part that is hurt, and puts its body into unnatural postures: and every part of it, even the bones themselves, being soft and flexible, deformity, of some kind or other, is the natural result.

To this cause physicians have ascribed the numerous instances of children dying of convulsions soon after their birth.

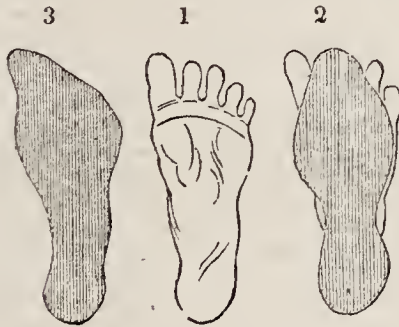
The general rule which reason suggests, in regard to the clothing of children is—"That a child have no more clothes than are necessary to keep it warm, and that they be quite easy for its body." In conformity to this rule, the dress of children should be simple, clean, light, and cheap—free, wide, and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



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

Attention ought likewise to be paid to the proper covering of the *feet*. It is scarcely necessary for children to use shoes before they are a year old; or if they do, the soles should be thin and soft. The form of the human foot is such, that, at the

toes it is broad, at the heel narrow, and the inside of the foot is longer than the outside—a form which is evidently intended by Nature to enable us to stand and walk with firmness and ease. It is therefore a dictate of nature, that shoes should be made in the same form as the feet, and be sufficiently roomy for the toes to move with ease; and in order to this, they must be formed upon two separate lasts, corresponding to the right and the left foot. How shoes came at first to be made tapering to a point at the toes, almost like a bodkin—how high heels became the darling fashion of the ladies—and how a small foot came to be reckoned *genteel*—I pretend not to determine; but certainly nothing can be more absurd and preposterous. Such opinions and practices, along with many others which abound, particularly in the fashionable world, have a direct tendency to counteract the benevolent intentions of Nature, and are nothing short of an attempt to arraign the wisdom of the Creator, in his arranging and proportionating the different parts of the human frame—as if puny man, by his foolish whims, were capable of improving the workmanship of Infinite Intelligence.—The following figures (taken from Dr. Faust) plainly show the absurdity of the shapes which have been given to shoes. Fig. 1, shows the original shape of the sole of the left foot. Fig. 3, shows how the sole of the left shoe ought to be formed,—and Fig. 2, shows clearly that the shoes usually worn, and made on one last, cannot correspond to the natural shape of the foot. If they taper toward a point, the large toe, and some of the small ones, must be crushed and pressed against each other, causing pain to the wearer, and producing corns. The simplest and most accurate mode of taking the true measure and form of shoes, is, to place each foot upon a sheet of paper, and then draw its shape with a pencil, to which two separate lasts should nearly correspond, after having ascertained the curve of the upper part of the foot



With regard to the clothing of children, in general, it is the opinion of Dr. Faust, that, from the beginning of the third, to the end of the seventh or eighth year, “their heads and necks must be free and bare, the body clothed with a white shirt, and frock with short sleeves, the collar of the shirt to fall back over that of the frock, with the addition of a woolen frock, to be worn between the shirt and the linen frock, *during winter*, and that the feet be covered only with a pair of socks, to be worn in the shoes.” Such a cheap and simple dress, if generally adopted, would undoubtedly be beneficial to mankind in general, and tend to promote the strength, beauty, and graceful attitudes of children,—and, at the same time, check the foolish propensity of parents to indulge their children in flimsy ornaments and finery, beyond what their means can afford. At present, children are frequently muffled up with caps, hats,

bonnets, cravats, pelisses, frills, muffles, gloves, ribbons, and other paraphernalia, as if they were to be reared like plants in hotbeds,—so that the shape and beautiful proportions which Nature has given them can scarcely be distinguished. I shall only add, that the dress of children ought to be kept thoroughly *clean*; as dirty clothes not only gail and fret their tender skins, but tend to produce disagreeable smells, vermin, and eutaneous diseases; and no mother or nurse, however poor, can have any valid excuse for allowing her children to wallow in dirtiness.

We may next offer a remark or two on the *sleep* and *exercise* of children. The exercise of the corporeal faculties is essentially necessary to the health, the growth, and the vigor of the young. The desire of exercise is indeed coeval with our existence, which is plainly indicated in the delight which children take in beating with a stick, crawling along a floor, or climbing a stair, as soon as they are able to make use of their hands and feet. It is, therefore, the duty of parents to regulate this natural propensity, and direct it to its proper end. When children are very young, they may be exercised by carrying them about, giving them a gentle swing, encouraging them to move their hands and feet, talking to them, alluring them to smile, and pointing out everything that may please and delight their fancy. When they first begin to walk, the safest method of leading them about, is by taking hold of both their hands; and when they fall, they should never be lifted up by one part only, such as by one hand or one arm, as luxations, or loosening of the joints, may be occasioned by this practice. The practice of swinging them in leading-strings, is sometimes attended with hurtful consequences. It induces them to throw their bodies forward, and press their whole weight upon their stomach and breast, by which their breathing is obstructed, and their stomach compressed. When they are able to walk with ease, they should be encouraged to run about in places where they are not exposed to danger, to exert their hands and limbs, and to amuse themselves in the company of their associates. When they cannot go abroad, they may be exercised in running along a room or passage, or in leaping and dancing. A certain eminent physician used to say, “that he made his children dance, instead of giving them physic.” When children fall, or get into any difficulty in the course of their movements, if they are in no danger, we should never be forward to express our condolence, or to run to their assistance; but leave them to exert their powers, and to scramble the best way they can, in order to extricate themselves from any painful situations in which they may have been involved. By being too attentive to them, and appearing too anxious, in such cases, we teach them to be careless of themselves;—by seeming to regard every trifling accident which befalls them as a dreadful calamity, we inspire them with timidity, and prevent them from acquiring manly fortitude.

With regard to the *sleep* of children, it is universally admitted, that they require far more than persons of adult age; and the younger the child, the more sleep he requires. An adult requires only about seven hours in the twenty-four; but very young children require double that number. However long they may happen to sleep, they should never be suddenly awakened. It is dangerous in the extreme to lull them to sleep by doses of laudanum, or other soporific medicines, as is frequently done by mercenary and indolent nurses. In order to induce children to repose, they are generally rocked in cradles; but there is no absolute

necessity for resorting to this expedient. If they are constantly kept dry and clean, and accustomed to fresh air, and not frequently disturbed, they will sleep comfortably and soundly without any violent agitation. Some of my own children were never in a cradle, and yet they were far more easily managed, in respect to sleeping, and watching, and other circumstances, than those of them who were accustomed to it; and many similar instances, were it expedient, could be brought forward. But if they are to be rocked in cradles, it ought to be with the greatest gentleness. The violence with which children are sometimes rocked, jumbles their brain, and makes them uneasy, giddy, and stupid, and is consequently injurious, both to body and mind. If the practice of rocking, however, were altogether laid aside, it would be a great relief to mothers and nurses, and afford them more uninterrupted leisure for the performance of other domestic employments.—As it is viewed by some to be hurtful and dangerous for mothers to take their infants with them to bed,—in Italy, mothers who do so, use a machine which protects them from all injury and danger. It is called *arcuccio*, and is 3 feet 2 inches long, and the head-board, 14 inches broad and 13 inches high.

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

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

## II. ON THE MORAL INSTRUCTION OF INFANTS.

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

the comfort of its parents, and its own happiness during the succeeding periods of its existence.

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

These circumstances clearly point out the period for subduing the bad inclinations of children, and training them to submission and obedience. From the age of ten or twelve months, and earlier if possible, every parent ought to commence the establishment of authority over his children; for the longer it is delayed after this period, the more difficult it will be to bring them under complete control. This authority is to be acquired—not by passionately chiding and beating children at an early age—but by accustoming them to perceive *that our will must always prevail over theirs,* and in no instance allowing them to gain an ascendancy, or to counteract a command when it has once been given. Dr. Witherspoon recommends the following plan to accustom children to obedience:—“As soon as they begin to show their inclination by desire or aversion, let single instances be chosen, now and then (not too frequently), to contradict them. For example, if a child shows a desire to have anything in his hand that he sees, or has anything in his hand with which he is delighted, let the parent take it from him; and when he does so, let no consideration whatever make him restore it at that time. Then, at a considerable interval, perhaps a whole day is little enough, let the same thing be repeated. In the meantime, it must be carefully observed, that no attempt should be made to contradict the child in the intervals. Not the least appearance of



opposition, if possible, should be found between the will of the parent and that of the child, except in those chosen cases when the parent must always prevail. Neither mother nor nurse should ever presume to condole with the child, or show any signs of displeasure at his being crossed; but, on the contrary, give every mark of approbation. This experiment, frequently repeated, will in a little time so perfectly habituate the child to yield to the parent whenever he interferes, that he will make no opposition. I can assure you from experience, having literally practiced this method myself, that I never had a child of twelve months old but would suffer me to take anything from him or her, without the least mark of anger or dissatisfaction, while they would not suffer any other to do so without the bitterest complaints.\*

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

In order to establish complete authority, and secure obedience, the following rule must be invariably acted upon—that *no command, either by word, look, or gesture, should be given, which is not intended to be enforced and obeyed.* It is the rock on which most parents split, in infantile education, that, while they are almost incessantly giving commands to their children, they are not careful to see that they are punctually obeyed; and seem to consider the occasional violation of their injunctions, as a very trivial fault, or as a matter of course. There is no practice more common than this, and none more ruinous to the authority of parents, and to the best interests of their offspring. When a child is accustomed, by

frequent repetitions, to counteract the will of his parent, a habit of insubordination is gradually induced, which sometimes grows to such a height, that neither entreaties, nor threats, nor corporeal punishment, are sufficient to counteract its tendencies; and a sure foundation is laid for many future perplexities and sorrows. The rule, therefore, should be absolute—that every parental command ought to be enforced. And, in order to this, it is requisite that every command be *reasonable*—that a compliance with it produce no *unnecessary* pain or trouble to the child—that it be expressed in the words of *kindness* and *affection*—and that it ought never to be delivered in a spirit of *passion* or *resentment*. Reproof or correction given in a rage, and with words of fury, is always considered as the effect of weakness and of the want of self-command, and uniformly frustrates the purpose it was intended to subserve. "I have heard," says Dr. Witherspoon, "some persons often say, that they cannot correct their children unless they are angry; to whom I have usually answered, 'Then you ought not to correct them at all.' Every one would be sensible, that for a magistrate to discover an intemperate rage in pronouncing sentence against a criminal, would be highly indecent; and ought not parents to punish their children in the same dispassionate manner?"

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

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

The violation of parental authority, especially among the children of the lower ranks, is so common, that it ceases to excite wonder or surprise. One can scarcely walk the streets without seeing parental authority disregarded. A father is beheld with a whip or a stick in his hand, driving home his stubborn son, as if he were "a bullock unaccustomed to the yoke"—and a mother running after her child, with looks of fury and words of execration, seizing him by the shoulders, beating him with her fists, and dragging him along like a piece of lumber, while the little urchin is resisting with all his might and bellowing like an ox. A short time ago, I was passing along the suburb of a large town, when I beheld a child of about three years old amusing himself on the footpath before his dwelling. His mother approached the threshold, and called him in. "Come awa' Jamie, to the house, it's a cauld day." Jamie paid no attention to the command, but moved with the utmost deliberation to a greater distance. "Come awa'," says his mother a second time, "and I'll gie ye some good thing." James, however, marched on to a still greater distance. "Come back, Jamie," rejoined the mother, "and I'll gie ye an apple." James paused for a moment, and looked back with a kind of leer; but, recollecting, perhaps, that his mother had often promised, and failed in performing her promises, he set off with more speed than before. His mother now became vociferous, and bawled out, "Come back, you little villain, or I'll whip you, as sure's I'm alive." James, however, who appeared to have known his mother better than she knew herself, still marched on. The foolish mother now became furious, rushed after the child, and dragged him home like a squeaking pig, lamenting that her children were so stubborn and disobedient; and forgetting, in the meantime, that she herself was their instructor, and the cause of their obstinacy and disobedience. Children brought up in this manner are not only unhappy in themselves, but not unfrequently become pests in society, and particularly to the public instructors of youth, who find it extremely difficult, and sometimes next to impossible, to bring them under control and subordination to scholastic order and discipline—without which their progress in learning cannot be promoted.

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

\* While I was writing the preceding paragraphs, this interesting little volume was put into my hands,—a volume which I would *strongly recommend* to the perusal of every parent. Its style is simple and perspicuous, its sentiments rational, and pious, and are uniformly illustrated with a variety of appropriate examples taken from real life—so that the most ignorant and illiterate may easily enter into all the views and representations of the author, and feel their propriety and force. Were the principles inculcated in this small volume *universally* recognized and acted upon, the aspect of the moral world would, ere long, undergo an important change, and a new generation would soon spring up, to renovate the world, and to hail the commencement of the millennial era. The amiable author himself appears to be an affectionate and "Grateful Son;" for instead of attempting to curry favor with the great, by dedicating his work to the Earl of F. the Duchess of G., or the President of the United

"A gentleman, a few years since, sitting by his fireside one evening, with his family around him, took the spelling-book, and called upon one of his little sons to come and read. John was about four years old. He knew all the letters of the alphabet perfectly, but happened at that moment to be rather in a sullen humor, and was not at all disposed to gratify his father. Very reluctantly he came as he was bid; but when his father pointed to the first letter of the alphabet, and said, 'What letter is that, John?' he could get no answer. John looked upon the book sulky and silent. 'My son,' said the father pleasantly, 'you know the letter A.' 'I cannot say A,' said John. 'You must,' said the father in a serious and decided tone; 'what letter is that?' John refused to answer. The contest was now fairly commenced. John was willful, and determined that he would not read. His father knew that it would be ruinous to his son to allow him to conquer; he felt that he must at all hazards subdue him. He took him into another room, and punished him. He then returned and again showed John the letter; but John still refused to name it. The father again retired with his son, and punished him more severely. But it was unavailing. The stubborn child still refused to name the letter; and when told that it was A, declared that he would not say A. Again the father inflicted punishment as severely as he dared to do it, and still the child, with his whole frame in agitation, refused to yield. The father was suffering with most intense solicitude. He regretted exceedingly that he had been drawn into the contest. He had already punished his child with a severity which he feared to exceed; and yet the willful sufferer stood before him, sobbing and trembling, but apparently as unyielding as a rock. I have often heard that parent mention the acuteness of his feelings at that moment; his heart was bleeding at the pain which he had been compelled to inflict upon his son. He knew that the question was now to be settled, who should be master; and after his son had withstood so long and so much, he greatly feared the result. The mother sat by, suffering of course most acutely, but perfectly satisfied that it was their duty to subdue the child, and that, in such a trying hour, a mother's feelings must not interfere. With a heavy heart, the father again took the hand of his son, to lead him out of the room for further punishment; but, to his inconceivable joy, the child shrunk from enduring any more suffering, and cried, 'Father, I'll tell the letter.' The father, with feelings not easily conceived, took the book and pointed to the letter. 'A,' said John distinctly and fully. 'And what is that?' said the father, pointing to the next letter. 'B,' said John. 'And what is that?' 'C,' he continued. 'And what is that?' pointing again to the first letter. 'A,' said the now humbled child. 'Now carry the book to your mother, and tell her what the letter is.' 'What letter is that, my son?' said his mother. 'A,' said John. He was evidently subdued. The rest of the children were sitting by, and they saw the contest, and they saw where was the victory; and John learned a lesson which he never forgot: he learned never again to wage such an unequal warfare—he learned that it was the safest and happiest course for him to obey."

The conduct of the parent, in this case, so far

States, he very appropriately dedicates it to his "Father and Mother," of whom he speaks with affectionate regard. The volume is very neatly got up, contains above 140 pages, pretty closely printed, and is sold, neatly bound, for only one shilling; so that it is within the reach of the poorest family.

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

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

and the scenes of human life, and are nothing short of trifling with the ideas that ought to be distinctly exhibited to the infant mind.\* If children were permitted to imbibe no ideas but what are true, or accordant with the existing scenes of nature, their progress in useful information would be rapid and sure, and its acquisition easy and pleasant. But, as matters now stand, one of the most difficult parts of education consists in *counteracting* the immoral principles and erroneous ideas which have been impressed upon the mind in early life—which, in many cases, requires arduous and long-continued efforts.

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

\* A considerable degree of knowledge may be communicated to the young by means of pictorial exhibitions; but in order to this, they must be of a different description from what is found in most of our school-books and publications intended for the nursery. Instead of caricatures, and indistinct groups of objects unnaturally huddled together, every object ought to be neatly, vividly, and accurately engraved, and the principal figures well defined and detached from mere adventitious accompaniments; and, if possible colored after nature. The best little books and figures of this description I have seen, are most of those published by Darton and Harvey, London, entitled "Instructive Hints," "The prize for Good Children," "Little Truths, for the Instruction of Children," &c. &c., in which the scenes of human life are neatly and accurately exhibited, and accompanied with many instructive lessons adapted to the capacities of youth.

sulky, 'but that is very bad indeed.' 'I know it,' said the gentleman, 'I presume you never tasted anything much worse.' The gentleman then tasted of the medicine himself, and said, 'It is very unpleasant.' But now let us see if you have not resolution enough to take it, bad as it is.' The boy hesitatingly took the spoon. 'It is bad,' said the gentleman, 'but the best way is to summon all your resolution, and down with it at once, like a man.' James made, in reality, a great effort for a child, and swallowed the dose. 'And whom will this child most respect, his deceitful mother, or the honest-dealing stranger? And whom will he hereafter most readily believe? It ought, however, to be remarked, that, had the child been properly governed, he would, at once, and without a murmur, have taken what his mother presented.'

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

Another rule to be attended to in infant education, is, that—*we should beware of indulging the habit of incessantly finding fault with children.* The same principles and feelings which operate on adult minds are generally found to affect, in a similar manner, the minds of the young. When a man is continually found fault with, in every operation he performs—when his most minute deviations from accuracy are censured and exaggerated, and his prominent excellencies overlooked, and refused their due meed of praise, he becomes disheartened in his pursuits, and feels little stimulus to improvement; whereas, the bestowment of deserved approbation animates the mind, and excites to more assiduous exertions. In like manner, children are discouraged in their aims to please their parents and guardians, when fault is found with almost everything they do; but there is nothing that tends more to cheer and animate the mind of a child, and to produce a desire of pleasing his parents, than the hope of receiving the due reward of his attentions, and the smile and approbation of those whom he is taught to love and obey. Many little irregularities in the conduct of children, if they be not directly vicious, or acts of disobedience, must be overlooked; or if they are reprov'd, it should be as seldom as possible, and with gentleness and affection. We should always be more ready to express approbation, and to reward good conduct, than to chide and frown at every trivial fault that may be committed through thoughtlessness and inattention. And it is surely more delightful to the heart of an affectionate parent to have his children excited to good conduct from the desire of pleasing and the hope of reward, than merely from a fear of offending. But when children are almost incessantly scolded

—when, after endeavoring to do the best they can, they are told that they never do anything right—that they are stupid asses—that they will never be made to learn—that they are continually giving us trouble and vexation—that they are like no other children, and that we will give over attempting to teach them,—such disheartening remonstrances, when daily repeated, tend to chill the susceptible hearts of the young, to sour their dispositions, and to render them indifferent to making improvement either in knowledge or virtue. On the other hand, nothing tends more to promote filial affection, cheerful obedience, a spirit of improvement, and to cherish the best feelings of the human heart, than the prospect of well-merited approbation, and the hope of reward.

*Every child should be made to see and feel the natural consequences of his conduct, whether good or bad:*—and the punishments and rewards he receives should be of such a nature as to make him perceive the unhappy tendency of thoughtless and obstinate tempers, and the happiness which invariably results from obedient submission, and the exercise of amiable dispositions. There are certain natural and moral laws which cannot be infringed by any one without his feeling the consequences of their violation; and this holds true in the case of children, as well as in that of adults. When a child rushes heedlessly into a room, without looking before him, he is almost certain of getting a fall, or knocking his head against a table. When he climbs on the back of a chair, when he approaches too near the grate, amuses himself with a firebrand, or handles without caution, knives and forks—he is certain, sooner or later, by various pains and accidents, to feel the consequences of his conduct; and in such cases he should be made distinctly to perceive the connection between his fault and his punishment.

But, in the next place, although we should beware of constantly finding fault with children, *we must carefully guard against everything that might excite them to vanity and self-conceit.* We encourage such vicious propensities, when we expatiate on their good qualities to visitors, and praise them for the excellent things they have said or done, *while they themselves are standing by,* and eagerly listening to the conversation. At such times we are apt to forget, that they are paying strict attention to everything that is said, and drinking in with pleasure the flattering expressions bestowed upon them. One should never speak in the presence of children about anything which he does not wish them to know, if they are above fifteen or twenty months old. It is amazing how soon children become acquainted with the meaning of language, even before they are capable of expressing their ideas in words, or cutting upon a regular conversation. "A little child," says Mr. Abbot, "creeping upon the floor, and who could not articulate a single word, was requested to carry a piece of paper across the room, and put it in a chair. The child perfectly comprehended the direction, and crept across the room, and did as he was told. An experiment or two of this kind will satisfy any one how far a child's mind is in advance of his power to express his ideas; and yet when a child is three or four years old, parents will relate in their presence shrewd things which they have said and done, and sometimes even their acts of disobedience will be mentioned with a smile!"—Another circumstance by which pride and self-conceit are excited in the breasts of the young, is, the conduct of parents

in exhibiting the acquirements of their children to strangers, and to almost every visitor that happens to call. Little Ann has been taught to repeat by rote a few verses of a psalm or hymn, and Andrew, a little more advanced in years, has learned Sempronius' "Speech for War," or a piece of an old play. Although they know nothing of the meaning of the pieces they have committed to memory, and cannot perhaps, annex a single idea to the words they pronounce, yet their mamma is so enraptured with their attainments, that when any visitors happen to call, or a party is assembled, she introduces them to the company, and encourages them to *spout* in their presence, sometimes to their no small disgust and annoyance. Of course every one pats them on the head, and praises them for the exhibition they have made, while they eagerly catch the words of approbation, to nurse their latent vanity and self-conceit. Such exhibitions, when frequently repeated, cannot but have an injurious effect on the youthful mind. Pride and self-conceit, however common in society, are so odious, and so inconsistent with the character and circumstances of man, that instead of fostering such unamiable principles, every exertion should be made to check their growth, and counteract their influence. And modesty and humility are so amiable, and so congenial to beings so ignorant and depraved as man,—who is but an atom in creation, and stands near the lowest point of the scale of intellectual existence—that everything ought to be carefully guarded against that would prevent their culture, and every mean used which has a tendency to cherish and promote them. I do not mean to insinuate, that it is improper, in every instance, to exhibit the attainments of children; but it should be done with judgment and caution, so that it may produce no immoral effects, or be the means of adding to the impudence and self-conceit which too much abound in the world. The practice of teaching children to repeat, like parrots, what they do not understand, ought to be entirely discarded. The best exhibition of a child's attainments would be, to make him read a passage from any of his toy-books, and give the meaning of the words, and an account of the facts or sentiments it contains.

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

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

In practicing the rules now laid down, and in every branch of domestic education, it is a matter of the first importance, that fathers and mothers, nurses and servants, *should act in harmony* in the commands and instructions given to children. When a foolish mother, from a mistaken affection, indulges her children in their vicious humors and impertinent whims, and is careless whether or not parental authority be respected—it is next to impossible for a father, however judicious his plans, to maintain domestic order and authority, and to "train up his children in the way they should go." The altercations which not unfrequently happen between parents, as to the mode of managing their offspring, and that, too, in the presence of their children, subvert the very foundations of family government, and endanger the best interests of those whom they profess to hold dear. Little John has, perhaps, been for some time in a sulky humor; he has struck his sister, torn her frock, and tossed her doll into the fire, and obstinately refused to comply with some parental commands. His father wishes to correct him for his conduct, which his mother endeavors to prevent. Punishment, however, is inflicted corresponding to the crime; but the silly mother, instead of going hand in hand with her husband in maintaining family order,—exclaims against the severity of the correction, and, taking the child in her arms, caresses him, and condoles with him on account of the pain he has suffered

—plainly indicating to the child that his father had acted toward him with cruelty and injustice. Wherever such conduct frequently recurs, domestic order is overthrown, the moral principles of the young corrupted, deceit and hypocrisy cherished, filial affection undermined, and a sure foundation laid for many future perplexities and sorrows. However much parents may differ in opinion about certain principles, or modes of conducting family affairs, it ought never to be displayed in the presence of their children: and, for the same reason, parents ought never to speak disrespectfully of any teacher they employ, while their children are listening to their remarks, whatever may be the private opinion they entertain respecting his qualifications or conduct.

### III. ON THE INTELLECTUAL INSTRUCTION OF INFANTS.

In regard to the *intellectual instruction* of infants, I have already thrown out a few cursory remarks, and shall afterward illustrate more particularly a few principles applicable to this subject. In the meantime, the following brief hints may suffice.—As the senses are the primary inlets of all knowledge—every object, within view, in the system of nature, which has a tendency to convey a new idea, should be distinctly presented to the eyes of a child. He should be taught to contemplate it for some time with steadiness and attention, and the sound or name by which it is distinguished frequently repeated to him. In order gradually to enlarge the sphere of his information, the objects more immediately around him may, in the first instance, be separately and distinctly pointed out, uniformly accompanying the name with the exhibition of the object. He should next be occasionally led into the fields, and to the banks of a river, the margin of the ocean, and a seaport, if such places lie adjacent, and his attention directed to the most prominent objects connected with those scenes; care being taken not to confuse his imagination with too many objects at one time. Perhaps it may be sufficient to confine his attention to about three or four objects at a time—such as a house, a tree, a cow, and a horse. To these his attention should be particularly riveted, so that the *idea* of the object and its *name* may be inseparably connected, and indelibly impressed upon his mind. Afterward, other objects, as a ship, a boat, a spire, a flower, the clouds, &c., may, in the same manner, be presented to his view, varying the scene, and gradually presenting new objects to his attention. When he has thus acquired some knowledge of the most interesting objects which compose the scene around him, he may be desired to point out any particular object when its name is mentioned. Supposing him in the fields, or on the banks of a river, let him be desired to point to a tree, a sheep, or a boat, if such objects are within view; and by this means, he will become gradually familiarized with the scenery of nature, and the terms by which its various parts are distinguished. His attention may also be directed to the sky, not merely for the purpose of distinguishing its objects, but for tracing their motions. Let him be taken to a certain point, where he will observe the rising sun, and, on the evening of the same day, let him be brought to the same position to behold his setting, and let him be taught to mark the different direction in which he sets from that in which he arose; from which he will naturally conclude, that *motion* of some kind or other has taken place. In like manner, about twilight, when the moon begins to appear, let him

be directed, from a certain station, to mark her position in the heavens with respect to certain objects on the earth over which she appears, and before going to bed, let her be viewed from the same station, and the different position in which she then appears pointed out. Such observations will pave the way for more particular instructions on such subjects, as he advances in years.

In the same manner, *artificial* objects of various descriptions, as windmills, tables, sofas, candlesticks, hammers, scissors, organs, piano-fortes, clocks, watches, globes, telescopes, microscopes, &c., may be exhibited, and some of their uses explained. It might not be improper to give a child of two years old a lesson of this kind every day,—making it a rule to have, if possible, some new object to exhibit to him at every lesson, and occasionally recurring to the objects to which his attention was formerly directed, that they may become still more familiar to his mind.—In communicating to children the names of the various objects of nature and art, all improper pronunciations and *diminutives* ought to be avoided—such as *doggie, cattie, horsie, chairie*, instead of dog, cat, horse, chair. It should be considered as an important rule of infant education—that *a child should never be taught any pronunciation, or any sentiment, opinion, or idea whatever, which he will afterward be obliged to unlearn*. Were this rule universally attended to, in connection with the hints now suggested, the path to knowledge would be rendered smooth and easy—every day would increase the ideas which tend to enlarge the capacity of the infant mind—the way for regular scholastic instruction would be thoroughly prepared—as the youth advanced toward manhood, his knowledge and perceptions, if properly directed, would increase with his growing years—and, as no limits can be affixed to the expansion of the human mind, he may go on to increase his perceptions and intellectual enjoyments to an indefinite extent, not only during the fleeting periods of time, but throughout the ages of eternity. But, in the present state of infant training, a very considerable portion of our scholastic instructions must consist in *counteracting* the impressions which have been previously received.

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

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

Many useful ideas might likewise be communicated to infants by means of *engravings*; especially in relation to objects which cannot be directly presented to their view. Foreign animals, such as the elephant, the lion, the buffalo, the camelopard, the monkey, the dromedary and camel, may be in this way exhibited—and also domestic animals, as the cow, the horse, the ass, the dog, &c.—as children feel a considerable degree of pleasure in being able to trace the resemblance between pictures and the objects they have seen, when accurately represented in engravings. Foreign scenes, as towns, churches, bridges, mausoleums, triumphal arches, rural landscapes, mountains, volcanoes, cataracts, lakes and other objects, when accurately delineated, may likewise tend to expand the conceptions of children, and give them an idea of objects which their own country does not exhibit. Various objects of art, as ships, boats, windmills, towers, spires, lighthouses, coaches, wagons, smiths' anvils, forges and hammers, weavers' looms, &c., may also be thus exhibited. One of the most pleasing and useful modes of exhibiting real objects by means of pictures, is that of viewing perspective prints of streets, towns, villages and rural landscapes, by means of the *optical diagonal machine*; of which

I shall, in the sequel, give a short description. In exhibiting objects to a child through the medium of engravings, it may be proper, in the first instance, to present to him only *one* object, well-defined and disconnected with every adventitious circumstance, as a *man*, a *horse*, a *mountain*, or a *tree*, so that he may acquire a correct and well-defined idea of the particular object exhibited. Afterward, a landscape in which these and other objects are embodied may be laid before him, and he may be desired to point out the individual objects of which it is composed, when their names are mentioned. It is almost needless to remark, that the pictures contained in most of our nursery and toy-books, are altogether unfitted for the exhibitions to which I allude. They are generally mere caricatures, and are little short of an insult to the young, both as to the *objects* they most frequently represent, and the *manner* in which they are represented. Engravings, calculated to convey instruction, should be on a moderately large scale—every part of the object represented should be accurately delineated—no objects should be placed in awkward or unnatural positions—and they should, in most cases, be colored after nature, care being taken that they be not daubed with fantastic or too glaring colors—a fault which attaches to most of our pictures intended for children. A series of engravings exhibiting all the prominent scenery and objects of nature and art, on a cheap plan, and properly classified and arranged for the purpose now specified, is still a *desideratum*.

While writing the above hints, I had an opportunity of trying the experiments now suggested, on a fine little boy, a friend of my own, about two years old. Little Tom was first presented with the plates of a book of Natural History, and desired to name the lion, the elephant, the camel, and about twenty or thirty other animals when their figures were pointed out, which he did without the least hesitation. The plates were then put into his hand, and he was desired to turn up any particular animal when its name was mentioned, which he accomplished with considerable facility. A sheet, containing about sixty engravings of birds, quadrupeds, and fishes, where the different kinds of animals were grouped without any order—was next laid before him, when he was requested to point out a particular animal, when its name was given, which he also did, in almost every instance, after casting his eye up and down, and across the engraving, and, when he had hit on the object, he pointed to it with exultation, saying, "There's the lion—there's the goat—there's the dromedary," &c. The figure of a compound microscope was next exhibited, which he readily named; and several hours afterward, a microscope of the same construction as represented in the engraving, was placed before him, which he immediately recognized and named, and then turned up the engraving where its figure was delineated, marking the resemblance between the one and the other. The same experiments were made with a terrestrial globe, an orrery, a telescope, a clock, a watch, and various other objects. He was next desired to point to several articles in the apartment—the table, a chair, the tongs, the shovel, the poker, a map, a portrait of a friend whom he knew, and other objects, which he at once recognized and distinguished. Several engravings of landscapes were then presented to his inspection, when he was requested to point out the men, women, trees, ships, houses, &c., of which they were composed; which he did with pleasure, and without hesitation, pointing his little fingers to different

parts of the scene, and saying, "There's a dog—there's a man—there's a house—there's a tree," &c. I next led him into the garden, and placed him in a proper situation for viewing the surrounding objects. I first asked him to point to a windmill—there being one, and only *one*, in view. He looked around for a few seconds, and, after fixing his eyes on the object, and pointing with his finger, exclaimed with pleasure, "There's windmill!"—and, looking at it with steadiness for a few seconds, said with a kind of surprise, "No going round;" which was actually the case, as there was no wind. He was next desired to point out a flower, a tree, a cow, a ship, and other objects, which he at once distinguished with the same facility.

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

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

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

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

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



## CHAPTER IV.

### ON INFANT SCHOOLS.

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

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

and knowledge, and in favor with God and with man.

In order to accomplish these purposes with the greatest effect, infant schools, as well as all others, should be erected, if possible, in an open and commanding situation, that a full view may be obtained of the heavens, the earth, and the ordinary phenomena of nature. The best dimensions for the school-room are found to be about 80 feet long, by 22 or 24 wide, with seats all round, and a rising platform or gallery at one end. Connected with this should be a room, from 14 to 18 feet square, for the purpose of teaching the children in classes, and for those children who have made greater progress than the rest, that they may be trained for monitors. The furniture necessary for such a school, consists of a desk for the master; a rostrum for the occasional use of the monitors; seats for the children, who should all sit round the school-room with their backs to the wall; a lesson-stand of a considerable elevation, for exhibiting pictures and lessons pasted on mill-board; stools for the monitors; slates and pencils; pictures of natural history, of scriptural subjects, of landscapes, of rural and domestic life, &c.; alphabets and spelling-lessons; brass letters and figures, with boards for them; cubes, parallelograms, geometrical figures of various descriptions, illustrative of plain and solid geometry; the transposition-frame, or *arithmeticon*, for illustrating the properties of numbers. To these should be added various little books, with cuts, level to the comprehension of children; and sets of maps, on a large scale, with the states, kingdoms, provinces, counties, &c., accurately distinguished and neatly colored. It is indispensably requisite that a play-ground be attached to every infant school, containing swings and other contrivances for the purpose of amusement, and that the children may divert themselves without danger, in any innocent way their fancies may devise. This play-ground should be as spacious as possible. Even in towns, where property is most valuable, the space allotted for this purpose (including the school-room and teacher's house) should not, if possible, be less than about 180 feet long, and from 60 to 100 feet broad. In villages where the ground is less valuable, it may be made of still larger dimensions. With such accommodations infants, to the number of 150 or 200, may be trained by a master, and an occasional assistant.

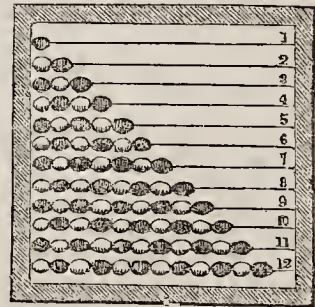
One of the main principles on which infant schools should be conducted, is that of *Love*; and therefore, in commencing such an institution, every action and every circumstance should be attended to, which is calculated to convince them that their teacher sincerely loves them, and wishes to promote their happiness, and that they ought to be kind and affectionate to one another. The first difficulty to be encountered, is to arrest and keep up their attention, to make them act in concert, and to class them according to their age and capacities, causing those who obey any commands

with the greatest promptness to be classed together. Such difficulties are generally surmounted by making them all move their hands and feet at the same time, when repeating any sentence; sometimes by causing them to march in a regular body round the school; sometimes by making them put their hands one on the other when they are repeating a fact or a sentiment, and sometimes by exciting them to dance to the sound of a clarinet or the viol. Monitors are selected by drilling the oldest and the most expert of the children at separate hours, instructing them particularly in the work they have to perform, and making every one of them answerable for the conduct of his class. These little masters frequently conduct themselves with great shrewdness and ability, and sometimes with a degree of importance and pomposity which it is found necessary to check. The children are taught *singing*, by the master singing a psalm or hymn several times in their hearing, until they acquire a certain idea of the tune; after which they are required to join with the teacher, and, in a short time, the greater part are enabled to join in the music with considerable correctness; and nothing can be more interesting and exhilarating to a pious and benevolent mind, than to listen to a hundred young voices thus joining in unison, in a hymn of praise to their Creator. They are taught to repeat hymns generally in the following manner. One of the monitors is placed in the rostrum, with a book in his hand; he then reads one line, and pauses until all the children in unison have repeated it; he then reads or repeats another, and so on in succession until the hymn is finished. The same method is adopted in teaching them spelling, catechisms, moral maxims and precepts, and whatever else is to be committed to memory. It should, however, be attended to, that everything they commit to memory from catechisms, hymns, or other books, should be previously explained; so that in every case, if possible, they may acquire the *ideas* contained in the passages they are to repeat, *before* they charge their memories with the vocables by which they are expressed.

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

monitor leads the rest in the following manner. "C-h-a-i-r;" the other children immediately follow: and when they have spelled one word, he repeats another, until he has gone through all the words on the card. For the purpose of teaching the older children to *write* the alphabet, they are supplied with slates, on which the whole alphabet is engraved—some in capital letters, and others in text; the children then put the pencil into the engraving, and work it round into the shape of the letter, which they can scarcely avoid doing, as the pencil will keep in the engraved part. In this way they gradually learn both to form the letters correctly, and to read written characters and sentences.

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



your finger to the ball, and set it running round; the children will immediately change from saying, 'There it is,' to 'There it goes, there it goes.' When they have repeated 'There it goes,' long enough to impress it on their memory, stop the ball: the children will probably say, 'Now it stops, now it stops.' When that is the case, move another ball to it, and then explain to the children the difference between singular and plural, desiring them to call out, 'There they are, there they are;' and when they have done that as long as may be proper, set both balls moving, and it is likely they will call out, 'There they go, there they go,' &c. &c. By the natural position of the balls, they may be taught to begin at the first. The master, raising it at the top of the frame, says, 'What am I doing?' Children answer, 'Raising the ball up with your hand.' Q. 'Which hand?' A. 'Left hand.' Then the master lets the ball drop, saying, 'One, one.' Raise the two balls, and propose questions of a similar tendency: then let them fall; the children will say, 'Twice one;' raise three, and let them fall as before; the children will say, 'Three times one.' Proceed to raise the balls on each remaining wire, so that they may say, as the balls are let fall, Four times one, five times one, six times one, seven times one, eight times one, nine times one, ten times one, eleven times one, twelve times one. We

now proceed as follows: 1 and 2 are 3, and 3 are 6, and 4 are 10, and 5 are 15, and 6 are 21, and 7 are 28, and 8 are 36, and 9 are 45, and 10 are 55, and 11 are 66, and 12 are 78. *Subtraction* is taught by this instrument thus;—Take 1 from 1, nothing remains, moving the first ball, at the same time, to the other end of the frame. Then remove one from the second wire, and say, ‘Take 1 from 2;’ the children will instantly perceive that only one remains: then 1 from 3, and 2 remain; 1 from 4, 3 remain; 1 from 5, 4 remain, &c. *Multiplication* is taught as follows:—The teacher moves the first ball, and immediately after the two balls on the second wire, placing them underneath the first, saying, at the same time, ‘Twice one are two,’ which the children will readily perceive. Next, remove the two balls on the second wire, for a multiplier, and then remove two balls on the third wire, placing them exactly under the first two, which form a square, and then say, ‘Twice two are four,’ which every child will discern for himself, as he plainly perceives there are no more. We then move three on the third wire, and place three from the fourth wire underneath them, saying, ‘Twice three are six.’ Remove four on the fourth wire, and four on the fifth; place them as before, and say, ‘Twice four are eight;’ and so on, through all the wires and balls.

The first principles of arithmetic are also taught, by means of small cubes. The children are formed into a square, in the center of which is placed a table, on which the cubes are placed—one, two, three, or four at a time. The master puts down three, for example, and inquires of the children how many there are; when they naturally call out, “Three.” He puts down two more; and inquires as before, “How many are three and two?” they answer “Five;” and thus goes on until he has put down to the number of fifty or sixty. In a similar manner *Subtraction* is illustrated, by placing, for example, 9 cubes on the table, and saying, “Take 5 from 9, how many will remain?” and, removing 5 cubes, it will be seen that 4 remain, &c. The multiplication table, the pence tables, the tables of money, time, weights, and measures, are taught by a monitor repeating certain portions of them at a time, and being immediately followed by all the children in unison. Thus, when the monitor announces “7 times 8 are 56,” or “Forty pence are three and fourpence,” the children in a body repeat the same; and in a short time the whole of these tables are impressed upon their memories.

The leading facts of Sacred History are communicated by means of a series of historical pictures, and by a variety of minute descriptions and interrogatories. The more interesting facts of Natural History are exhibited by a number of large cards, on which are pasted engraved representations of quadrupeds, birds, fishes, insects, trees, flowers, and similar objects; in the explanation of which an opportunity is taken of detailing their forms, qualities, and uses, and any anecdotes that may occur respecting them. Knowledge is also communicated in relation to many common and useful subjects, by presenting before them *real objects*, such as gold, silver, copper, brass, tin-foil; a piece of flax, thread, raw silk, twisted silk, cotton, linen, gauze, nankin, giugham, silk velvet, &c., describing the different processes connected with their manufacture, and teaching the children how to recognize and distinguish such substances. But, as I have no intention of entering into the minute details connected with infant schools, I refer those who wish a more particular

account of these institutions, to Mr. Wilderspin’s excellent treatise on “*Infant Education*,” and Mr. Stow’s “*Moral Training*,”\* and shall conclude this article by a few general remarks on the *advantages* which would result from the universal establishment of such seminaries.

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

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

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

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

3. What is of still greater importance, — in these schools the *foundations are laid of moral and religious habits.* It has been the practice hitherto, in infant schools—a practice which I trust will never be abolished—that the children have their minds impressed with the idea of an Omnipresent Being, who continually supports them, and to whom they are amenable for all their actions—that their exercises are uniformly commenced with prayer, and with a hymn of praise to the Creator and Redeemer of men—that the leading facts of Revelation are detailed in the most simple and interesting manner, and its moral precepts enforced in all their associations with each other—that the principles of fraud, dishonesty, deceit, hatred and malignity, wherever they appear, are strictly checked and counteracted, and the practice of love, kindness, honesty, justice and truth, enforced and exemplified. Now, such truths inculcated, and such practices enforced and exemplified, for several years, when the mind is susceptible of every impression, and of being molded into any habit, must be of immense importance in a moral point of view—and if such seminaries were universally established, conducted on liberal and judicious plans, and succeeded by seminaries of a higher order, conducted on similar moral principles—society would soon assume a new moral aspect, wickedness and debauchery would be banished from our streets, thefts and robberies would gradually be diminished, brawlings, contentions and execrations would cease, and harmony and good-will be introduced into the schemes and associations of mankind.

It is an injunction inculcated by the highest authority, “Train up a child in the way he should go, and when he is old he will not depart from it.” The last part of this sentence contains a most important truth, stated without the least exception or modification. The interpretation generally

given of it by divines is, “He will not *ordinarily* depart from it.” But what warrant have we thus to limit and modify the dictates of inspiration? Let the declaration be viewed as a universal and eternal truth, and the problem to be solved will be, “Has ever a child hitherto, in all points of view, intellectually and morally, been trained up in the way he should go?” If so, we ought to believe that the declaration in this passage was fully realized in such a case. Much has been said respecting the children of pious parents turning aside from the paths of rectitude in their riper years. But the fact to be determined is, Have such parents trained up their children in a rational, judicious, and benevolent manner? I have seen persons piously disposed, and even ministers of the gospel, train up their children as foolishly and injudiciously as those who made no profession of religion, and even with less wisdom and discretion. Not that they *intended* to train their offspring in any bad principles and practices, but that they were either ignorant of the true mode of training children, or had imbibed false maxims, or indulged a foolish fondness, or had neglected to bring their children under a judicious control, or had humored their whims and pampered their appetites, or were placed in certain circumstances, and in the midst of difficulties over which they had little control. Even in attempting to teach their children the principles of Christianity, their plans have been calculated rather to excite disgust at religion, than to allure their hearts to the practice of its heavenly precepts. What else could be expected, when children, on the Sabbath, were confined to a corner, conning memorial tasks, committing to memory catechisms, Psalms, and chapters from their tattered New Testaments, of which they understood not a single sentence—and at the same time deprived of their usual sensitive enjoyments, and, doubtless, exclaiming in their hearts, “O what a weariness is it! when will the Sabbath be over?”—just as if religion consisted in the acquisition of technical terms, sounds and sentences, and metaphysical dogmas. Is this the way to induce the young to love God, “to call his Sabbaths a delight, and the holy of the Lord, honorable?” or is it to be wondered at, that those who have been brought up in this way have sometimes struck off at a tangent from the restraints of religion to the ways of sin and folly? If the whole train of education through which such children passed, from the first year of their existence to the period when they turned aside from the paths of righteousness, were laid open to our view, we should doubtless, be enabled to account for all such moral aberrations, and to trace the intimate connection between cause and effect.

I have thrown out these remarks for the purpose of showing, that if public and domestic education be conducted with judgment and piety, if children be trained in infant schools and other seminaries in useful knowledge, and to the habits of piety and moral order,—we have the surest grounds for concluding, that, when arrived at mature age, they will become intelligent and useful members both of Christian and of civil society, and that our arrangements and labors in these respects “shall not be in vain in the Lord.” The dictates of Inspiration on this point are in perfect unison with the laws of the moral world, and are corroborated by universal experience. Almost every person feels that early impressions are the most vivid and the most lasting; and it is a fact, that, according to the bent which the habits, dispositions, and conduct the young receive, during the first ten or twelve years of their existence,

such will it generally remain, with a few slight modifications, during the future periods of their lives. Hence the difficulties—in many cases insurmountable—which must be encountered, in order to counteract the habits and vicious propensities acquired during this early period; and hence the comparative ease with which children may be trained to intelligence and moral habits, when they are committed, at a very early age, to the care of a judicious and intelligent teacher of an infant school.\*

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

1. *The Whistle.* "Many of the children were in the habit of bringing marbles, tops, whistles, and other toys, to the school, which often caused much disturbance: I found it necessary to forbid the children from bringing anything of the kind. After giving notice two or three times in the school, I told them, that if any of them brought such things, they would be taken from them. In consequence, several things fell into my hands, which I did not always think of returning; and among other things, a whistle from a little boy. The child asked me for it as he was going home, but having several visitors at the time, I put the child off, telling him not to plague me, and he went home. I had forgotten the circumstance altogether, but it appears the child did not; for some time after, while I was lecturing the children upon the necessity of telling truth, and on the wickedness of stealing, the little fellow approached me and said, 'Please, sir, you stole my whistle.' 'Stole your whistle,' said I, 'did I not give it you again?' 'No, teacher, I asked you for it and you would not give it to me.' I stood self-convicted, being accused in the middle of my lecture, before all the children, and really at a loss to know what excuse to make, for I had mislaid the whistle, and could not return it to the child. I immediately gave the child a halfpenny, and said all I could to persuade the children that it was not my intention to keep it.—This trifling mistake of mine did more harm than I was able to repair for some time; for if we wish to teach children to be honest, we should never take anything from them without returning it again."—This story shows how necessary it is to teach by example as well as precept—and that children have a clear perception of any discrepancy that may take place in this respect.

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

4. Infant schools are calculated to *rescue thousands of children from the pernicious influence of ignorant and immoral parents, and to prevent most of those crimes which injure the peace and prosperity of society.* The immoral principles and vicious habits in which multitudes of children are trained under the domestic roof, not only lay the foundation of their own unhappiness and ruin, but are productive of many pests and nuisances to general society. In cities and populous towns this fact is too frequently realized. Many children are trained up, even by their parents, to habits of *pilfering*, which they sometimes learn to practice with the utmost cunning and expertness, without the least sense of moral delinquency. It was estimated, that in the year 1819, in the city of London alone, the number of boys who procured the greater part of their subsistence by picking pockets, and thieving in every possible form, amounted to from twelve to *fifteen hundred!* One man had forty boys in training to steal and pick pockets, who were paid for their exertions with a part of the plunder; and a woman who had entrapped eight or ten children from their parents, had them trained up and sent out in every direction for the purpose of thieving, until she was happily detected. Such children, in all probability, were chiefly procured from the families of the ignorant and the vicious; and when a habit of pilfering is early indulged, it not only leads to the practice of falsehood, cunning and deceit, in all their diversified forms, but entirely blunts the moral sense, and leads to the commission of almost every other crime. It is no uncommon thing to observe in the police reports of London, accounts of boys, and even girls, of six or seven years of age, being apprehended for the offenses of pocket-picking, shop-lifting, stripping children of their clothes and or-

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

naments, and similar depredations committed with all the expertness of an experienced delinquent. And, if such mental activities are so early displayed in the arts of wickedness, how important must it be to bend the active powers of the young in a contrary direction, and how many useful energies might we soon bring to bear upon the renovation of the moral world! For, notwithstanding the depravity of human nature, children may be trained to exert their skill and activities in the cause of virtue, as well as in the arts of mischief, if the same care and ingenuity be employed in their instruction.—Now, infant schools are peculiarly calculated to promote in children habits of virtuous activity. They are taught to think and reason, and to apply the rules of Christianity to their actions and social intercourses with each other—are instructed in the evil of lying, swearing, stealing, and other vices; and some of them who had previously been addicted to these vices have been effectually cured of such evil propensities. Not only so, but the sentiments and habits they have carried home to their parents have sometimes been the means of arousing them to consideration, and turning them “from the error of their ways.” And, although infant schools were established for no other purpose than prevention of crimes, it would save to the public ten times the expense that might be incurred in their erection and superintendance; for, in large cities, such young delinquents as I have now alluded to, regularly supply the place of the hundreds of old and experienced thieves that are yearly convicted and transported to another country; and the expense attending the conviction and transportation of one delinquent, is sometimes more than would suffice for the erection of an establishment for the instruction of a hundred children.

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

6. The establishment of infant schools *in heathen lands*, wherever it is practicable, *will, I conceive, be the most efficient means of undermining the fabric of Pagan superstition and idolatry, and of converting unenlightened nations to the faith and practice of our holy religion.* When we would instruct adults in anything to which they have been unaccustomed, we find the attempt extremely difficult, and frequently abortive, in consequence of the strong influence of long-established habits. In like manner, when we attempt to expound the truths of Christianity to the heathen, and enforce them on their attention, we encounter innumera-

ble difficulties, arising from preconceived opinions, inveterate habits, long-established customs, ancient traditions, the laws and usages of their forefathers, the opinions of their superiors, and their ignorance of the fundamental principles of legitimate reasoning; so that comparatively few of the adult heathen have been thoroughly converted to the Christian faith, notwithstanding the numerous missionary enterprises which have been carried forward for the last thirty years. But if infant schools were extensively established, in all those regions which are the scene of missionary operations, we should have thousands of minds prepared for the reception of Divine truth, having actually imbibed a portion of the spirit of Christianity, and being unfettered by those heathenish prejudices and habits to which I have alluded. Every infant school, and every school of instruction conducted on the same principles, at which they might subsequently attend, would become a seminary for Christianity; and we might, on good grounds, indulge the hope that the greater part of the children trained up in such seminaries, when the truths and foundations of religion were more fully exhibited to them, would ultimately make a profession of adherence to its cause and interests, and regulate their conduct by its holy requisitions. In this case, instead of a few insulated individuals occasionally embracing the religion of the Bible, we should frequently hear (to use the language of Scripture) of “nations being born at once, and a people as in one day.” For, the young, thus instructed, when arrived at youth and manhood, would exert a most powerful influence on their fathers, mothers, friends, and relatives, and on all around them—while their own minds have been brought under the most salutary influence, being pre-occupied with those truths and habits which will preserve them from the contamination of the heathenish practices which prevail around them.

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

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

Such are the auspicious beginnings of infant education in heathen lands, and the pleasure with which its introduction is hailed by the adult population. While many of them are unaware of the blessings to be derived from a reception of the doctrines of religion, they are attracted by the beautiful arrangements and exercises of infant establishments, and at once perceive their beneficial tendency and effects on the objects of their affection; and as their children advance in the accomplishments they acquire at these seminaries, they will every day become more interesting and delightful in their eyes; and it is not too much to suppose, that the knowledge and habits acquired by the children will be the means of enlightening the understandings and polishing the manners of their parents. It ought, therefore, to be one of the first objects of every missionary, to whatever part of the heathen world he is destined, to establish, as far as practicable, seminaries for the development and instruction of infant minds; and every facility for this purpose should be afforded him by the Society under whose auspices he goes forth to evangelize the nations.

7. Infant schools ought to be *universally* established for all classes, and in every country of the civilized world. It is an opinion which still too much prevails, that such establishments are chiefly calculated for the instruction of the lower classes of society. But this is a gross misconception of the nature and tendency of infant institutions, and a very dangerous mistake. These schools are adapted no less for the improvement of the higher, than the lower ranks of the community; and, unless they be soon adopted by the superior classes, the lower ranks may soon advance before them, both in point of intelligence and of moral decorum. For, in many of the families of the higher ranks, immoral maxims are inculcated and acted upon, and many foolish and wayward passions indulged, as well as in the families of their inferiors; and,

although the manners of their children receive a superficial polish superior to others, their moral dispositions are but little more improved, and they possess nearly as little of what may be termed *useful knowledge*, as the great body of the lower ranks around them. Until the families of all classes feel the influence of the instructions and habits acquired at such institutions, the world will never be thoroughly regenerated. In the meantime, if the higher classes feel averse that their children should associate with those of an inferior grade, they have it in their power to establish infant seminaries exclusively for themselves. But I am sorry to find, that, in this country, scarcely any schools of this description have yet been established. There ought, however, to be no objections to children of different ranks associating together for the purpose of instruction; unless in those cases where children are accustomed to dirty habits, or where they may be exposed to infectious diseases. In the Northern States of America, perhaps the most enlightened in the world, children of all ranks are taught in the seminaries, without any artificial distinctions;—all are nearly equally enlightened and improved, and society, in its several departments, moves on with the greatest harmony.

In concluding these remarks, it may not be improper to observe, that *teaching the children to read* ought not to be considered as one of the main objects of infant schools. Many parents are still so ignorant and foolish, as to estimate the advantages of such schools, merely by the progress they conceive their children have attained in the art of reading. They are unqualified for appreciating *intellectual* instruction and moral habits, and have no higher ideas of the progress of education, than what arise from the circumstance of their children being transferred from one book to another; and hence, they frequently complain, that their children are learning nothing, because no *tasks* are assigned them, and no books put into their hands. But, it ought to be generally understood, that the art of reading is not the main object of attention in such seminaries, and that they would be of incalculable importance, even although the children were unable to recognize a single letter of the alphabet. At the same time, the knowledge of the letters and elementary sounds, and the art of spelling and reading, are acquired in these schools—almost in the way of an amusement—with more facility and pleasure than on any plans formerly adopted.

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

\* See Evangelical Magazine for December, 1833.

of useful knowledge. For, upon the *intelligence*, as well as the prudence and moral disposition, of the teachers, the efficiency of infant seminaries will in a great measure depend.

The first idea of infant schools appears to have been suggested by the asylums provided by Mr. Owen, of New Lanark, for the infant children of the people who were employed at his spinning-mills. Mr. Buchanan, under whose superintendence they were placed, was soon after invited to London, and a school was opened under his direction and management, on Brewer's Green, Westminster, which was established and patronized by H. Brougham, Esq., M. P., the Marquis of Lansdowne, Zachary Macaulay, Esq., Benjamin Smith, Esq., Joseph Wilson, Esq., and about eight or nine other philanthropic gentlemen. Mr. Wilson soon afterward established one at his own expense in Quaker Street, Spitalfields. He built the school-room, and supplied everything that was necessary; and, on the 24th July, 1820, the school was opened. On the first day, 26 children were admitted, on the next day 21, and, in a very short time, the number of children amounted to 220, all of whom came forward unsolicited. Mr. Wilderspin, who has since distinguished himself by his unwearied zeal in promoting the establishment of such institutions, was appointed teacher. The Rev. Mr. Wilson, brother to J. Wilson, Esq., above mentioned, next established a similar school at Walthamstow, of which parish he was vicar; and an excellent lady, Miss Neave, opened one in Palmer's village, Westminster, for 160 children. In Duncan Street, Liverpool, the Society of Friends established, soon after, a very large one, and, in one

day, collected among themselves, for this purpose, no less than one thousand pounds. All these schools were attended with complete success. A few years afterward, namely, on the 1st of June, 1824, the *Infant School Society* was organized, at a meeting held at Freemason's Hall, London. The meeting was addressed, and powerful speeches delivered on the occasion, by the Marquis of Lansdowne, Mr. Brougham, late Lord Chancellor, Mr. Smith, M. P., Mr. Wilberforce, Sir J. Mackintosh, W. Allen, Esq., Dr. Thorp, Dr. Lushington, the Rev. E. Irving, and others; and, before the meeting had separated, a subscription, amounting to upward of £700, was collected.

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

## CHAPTER V.

### ON SCHOOLS FOR YOUNG PERSONS FROM THE AGE OF FIVE OR SIX, TO THE AGE OF THIRTEEN OR FOURTEEN YEARS.

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

has been tortured, the understanding neglected, and the benevolent affections left waste and uncultivated. The effects it has produced, are visible to every intelligent mind that looks around and contemplates the ignorance, servility, and licentiousness, which still abound in every department of society.

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

#### PLAN, SITUATION, AND ARRANGEMENT OF SCHOOL-ROOMS.

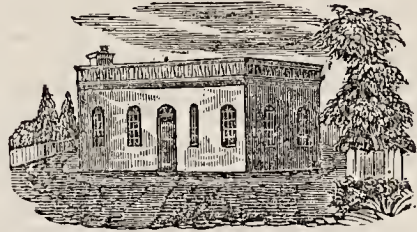
The efficiency of any system of intellectual education that may be formed, will in some measure depend upon the situation of school-rooms, and the ample accommodation afforded for the scholars.



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

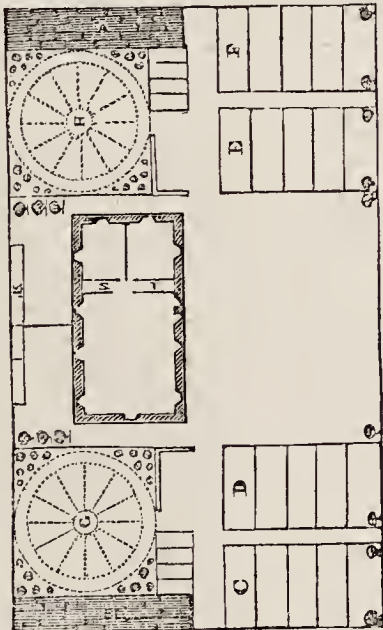
The following is a rude sketch of what might be the plan and accommodations of a village school. The plot of ground allotted for the establishment, might be about 180 feet long, by 100 in breadth, or more or less according to circumstances. Nearly in the center of this plot, the school-house might be erected, which should contain, at least, the following conveniences:—1. A large room, or hall, for general teaching, about 40 feet long, by 30 in breadth, and 12 or 14 feet high. 2. Two rooms, about 18 feet long, and 15 broad, into which certain classes may occasionally be sent, to attend to their scholastic exercises, under the inspection either of an assistant or of monitors. 3. Two closets, or presses, S T, off the large hall, about 12 feet, by 4 in breadth, for holding portions of the apparatus, to be afterward described, for illustrating the instructions communicated to the pupils. 4. At each end of the plot, or play-

ground, might be allotted for the classification of certain plants, as illustrations of some of the principles of botany. They might be arranged into 24 compartments, as in the figure, each exhibiting a different class of plants. The remainder of the plot, particularly that portion of it immediately in front of the school-house, might be smoothed and graveled for a play-ground, and be accommodated with a few seats, or forms, and an apparatus for gymnastic exercises. 6. Behind the building, two water closets, I K, should be erected, one for boys, and another for girls, separated by a wall or partition. The roof of the building should be flat, and paved with flag-stones, and surrounded with a parapet, three or four feet high. The pavement of the roof should be formed so as to have a slight slope toward one corner, so that the rain which falls upon it may be collected in a large barrel, or



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

Such are some of the external accommodations which every village school ought to possess. The plan here presented, is not intended as a model to be generally copied, but merely as exhibiting the requisite conveniences and accommodations—the plan of which may be varied at pleasure, according to the taste of architects, or the superintendents of education. The plot of ground should not, in any case, be much less than what is here specified; but where ground can be easily procured, it may be enlarged to an indefinite extent. I do not hesitate to suggest, that even two or three acres of land might, with propriety, be devoted to this object. In this case, it might be laid out in the form of an ornamental pleasure-ground, with straight and serpentine walks, seats, bowers, and the various trees and shrubs peculiar to the climate. In these walks, or bowers, busts might be placed, of such characters as Bacon, Newton, Boyle, Penn, Washington, Franklin, Pascal, Howard, Clarkson, Wilberforce, and Venning, and particularly of those who in early life were distinguished for knowledge and virtue. At every short interval, sentences, expressing some important truth, or moral maxim, should be inscribed on posts erected for the purpose; such as *God is everywhere present.—His Wisdom and Goodness shine in all his works.—Thou shalt love the Lord thy God with all thy heart.—Thou shalt love thy neighbor as thyself.—Whatsoever ye would that men should do to you, do ye even so to them.—Love your enemies, do good to them that hate you, and pray for those who despitefully use you.—The Lord is good to all; He maketh his sun to arise on the evil and on the good, and sendeth rain on the just and th.*



ground, should be two covered walks, A B, one for boys, and another for girls, in which the children may amuse themselves in the winter season, or during rainy weather; and, during winter, a fire might be kept in them, and a few forms, placed for the convenience of those who come from a distance, who may partake of their luncheon, and enjoy themselves in comfort during the dinner hour. 5. The spaces C D E F might be laid out in plots for flowers, shrubs, and evergreens, and a few forest trees. A portion of these plots, as G

*unjust. — God resisteth the proud, but bestoweth favor on the humble. — Lying lips are an abomination to the Lord. — The lip of truth shall be established forever; but lying lips are only for a moment. — To be virtuous, we must strive against many of our inclinations and desires. — The remembrance of virtuous action is the most delightful consolation of old age. — An industrious and virtuous education of children is a better inheritance than a great estate. — The first step to knowledge is to be sensible of our own ignorance and defects. — Wisdom is better than riches. — Virtue and good behavior are naturally productive of happiness and good fortune. — The present life is only an introductory scene to a future and eternal world; and, therefore, the knowledge and habits we now acquire should have a reference to that endless state which succeeds the present, &c. &c.*—Such moral truths and maxims, along with brief statements of scientific facts, should meet the eye of the young in every direction, so as to be quite familiar to their minds; and they might occasionally be referred to, and explained and illustrated, in the discipline enforced, and the instructions communicated in school.

#### FURNITURE OF THE SCHOOL.

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

*Apparatus and Museum.*—The principal furniture of every seminary intended for intellectual instruction should consist of specimens of the various objects connected with Natural History, and an apparatus for illustrating the popular branches of Physical science. These objects may be arranged under the usual divisions of *Zoology*, *Botany*, and *Mineralogy*; or in other words, *Animals*, *Vegetables*, and *Minerals*. Under the first division may be arranged specimens of such domestic animals as can easily be procured; such as, the dog, the cat, the hare, the rabbit, the mole, the rat, the mouse, the bat, &c.—the peacock, the turkey, the partridge, the pigeon, the thrush, the linnet, the canary, the lark, the swallow, the goldfinch, the chaffinch, &c.—together with as many specimens of lizards, serpents, fishes, and insects, as can be most easily collected and preserved. Those foreign animals, such as the elephant, the camel, the lion, and the tiger, which cannot be directly exhibited, may be represented by colored engravings. The leaves of different kinds of vegetables might be stuck on large sheets of drawing-paper, and occasionally exhibited for the purpose of distinguishing the different trees or shrubs to which they belong—several rare exotic plants might be kept in flower-pots—and the sev-

eral vegetable pots around the seminary would furnish various specimens, in their natural state, of which physiological and botanical descriptions might be given. Various fossils and mineral substances, which can easily be procured, may also be collected and arranged in classes,—such as, platinum, silver, mercury, copper, iron, lead, bismuth, zinc, nickel, manganese, with specimens of their ores—chrysolites, garnets, agates, corundums, jaspers—sulphur, carbon, bitumen, amber, caoutchouc, asphalt, charcoal—quartz, feldspar, hornblend, &c.—To these may be added various specimens of artificial objects, and of substances used in manufactures, as hemp, flax, cotton, silk, wool, and the various fabrics into which they are wrought.

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

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

Although the various articles now alluded to could not be procured all at once, yet they might gradually be increased, and a considerable variety of them would doubtless be obtained in the way of donations from the private museums of liberal and philanthropic individuals in the vicinity around; and many of the little urchins who attend the school would rejoice in being instrumental in adding whatever they could procure

to augment the splendor and variety of the museum.

There is one very simple instrument, not hitherto duly appreciated, which might be rendered subservient both to the amusement and the instruction of the young; and that is, the *Optical Diagonal Machine*, for viewing perspective engravings. This instrument, as sold by opticians, consists of a pedestal, somewhat resembling a large mahogany candlestick, having a plain mirror and a convex lens, movable at the top. The print to be viewed is placed on a table, before the instrument, in an inverted position. But this form of the instrument generally produces but a very slender effect, owing partly to the small diameter of the lens commonly used, and partly to the circumstance, that the engraving is generally visible to the eye, at the same time the observer is viewing its magnified image through the machine. To obviate those defects, about seventeen years ago, I fitted up a machine of this kind on another and more simple plan, of which the following is a brief description. It consists of the following parts:—1. A box made of thin deal, 2 feet deep, 2 feet long, and 1 foot broad, open in front. 2. In the side opposite to the opening, and near the top, a circular hole, about 6 inches in diameter, is cut, into which a tube containing the lens is put, capable of being moved an inch or two backward or forward. The convex lens is  $5\frac{1}{2}$  inches diameter, and 20 inches focal distance, and its center is about 20 inches above the bottom of the box. 3. The reflecting mirror—which is  $12\frac{1}{2}$  inches long and 8 inches broad, and which should be formed of the best English plate glass—the longest dimension being perpendicular to the horizon. This mirror is suspended, immediately before the lens, on two pieces of wood connected with a cross-bar, which is capable of being moved backward or forward to its proper distance from the lens; and the mirror itself moves on two pivots like a common dressing-glass, so as to stand at any required angle. When the instrument is properly adjusted, the mirror should stand at half a right angle to the horizon. The top of the box opens by means of a hinge, to afford a facility for adjusting the mirror. The perspective views are placed on the bottom of the box, parallel with the horizon, and in an inverted position with respect to the eye of the observer. The engravings should be at least 17 inches long and 11 inches broad, exclusive of the margins, and colored after nature.—This instrument, thus fitted up, is greatly superior to the one commonly in use, as nothing is seen but the magnified image of the objects, and no conception can be formed of them to distract the attention, until the observer actually looks through the instrument. Every person who has looked through this instrument, has at once admitted its superiority to those of the common construction, and many individuals have got similar machines fitted up after this pattern. It may be fitted up at an expense not exceeding eighteen or twenty shillings; that is, nine shillings for the lens, seven shillings for the mirror, and two or three shillings for the box.

The following figures will convey some idea of this construction of the instrument. Fig. 1 represents a profile of the machine, one of the sides of the box being supposed to be removed. A is the mirror, standing at half a right angle to the lens and the picture, with its back turned to the eye. B is the lens, fixed either in a tube or in a hole cut out of the side of the box next the eye. C D is the bottom of the box, on which

Fig. 1.

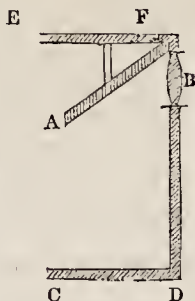
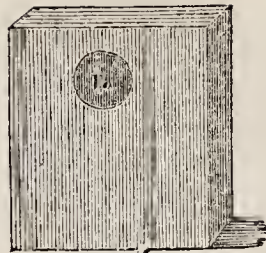


Fig. 2.



the perspectives are placed. E F is the top of the box, from which the mirror is suspended. Fig. 2 represents a view of the back of the box, or that part which is next the eye when the observer is viewing the prints, in which L represents the lens by which the prints are magnified.

There is one glaring defect in the exhibitions made with this instrument, which has never yet been attempted to be remedied; and that is, that in every landscape the *right* side of the view appears where the *left* should be, which presents a confused and unnatural view, particularly of those objects and scenes with which we are acquainted. This defect may be remedied by cutting out or etching the landscape on the copperplate—not *reversed*, as is always done, but in its natural position; in which case, the engravings, when thrown off, would be reversed, like the picture formed by the common camera-obscura. Such engravings, when used for the Optical Diagonal Machine, would represent objects exactly in their natural positions; and if the true perspective of a street, a large hall, or a landscape, be accurately delineated, the scene will appear almost as natural and interesting as if we were viewing it from the point whence the picture was taken. As there are thousands of perspectives engraven expressly for this machine, I would humbly suggest to engravers and print-sellers the propriety of having such engravings etched on the plan now proposed. The fineness of the engraving is of very little consequence in such views, provided the perspective has been accurately attended to; but the coloring should be light and natural, and very different from the glaring and clumsy daubings which appear in most of the perspectives which are sold for the use of this machine.

Such are some of the objects and external accommodations which might be procured for every village school. Such a school would form a striking contrast to most of the schools which exist in our country, particularly those which are found in many of our cities and towns, pent up in narrow closes and lanes, in the midst of filth, noise and gloom, destitute of pure air, where the children are packed like hounds in a kennel, cramped in their movements, and can scarcely find a passage from one part of the school-room to another, and where no objects of delight arrest their curiosity and enliven their spirits. Instead of such scanty and wretched accommodations—which may be considered as so many juvenile prison-houses, to which the young are frequently driven by dint of force—we should thus have it in our power to introduce them into a kind of magnificent *museum*, where every object would excite curiosity and arrest attention. Instead of associating with scholastic exercises the ideas of tasks, stripes and imprisonment, we should thus present to their view a delightful avenue and portal to the Temple of Knowledge, which would

excite a spirit of observation, rouse their intellectual energies, and produce a high degree of pleasure and enjoyment. And nothing can be of more importance to the best interests of the young, and to the cause of the universal diffusion of knowledge, than to strew the path of science with flowers of every hue, and to render all the early associations connected with it exhilarating and cheerful. The road which leads to knowledge, moral virtue, happiness, and the higher enjoyments of the life to come, ought undoubtedly to wear a bright and alluring aspect, and to be divested of every object which has the appearance of austerity or gloom.

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

#### SCHOOL-BOOKS.

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

1. That the subjects introduced be *level to the comprehension* of those for whose use the book is intended.
2. That every article it contains be *calculated to convey some portion of useful knowledge*.
3. That the selections in general have a *moral tendency*, and that everything that might foster a spirit of pride, avarice, ambition or warfare, be carefully excluded.
4. That moral and physical *facts* should form a prominent feature in such books, and mere *fictions* be entirely discarded.
5. That the lessons be so constructed, that every sentiment and description may produce an *accurate and well-defined idea* in the minds of the young.

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

In the first books put into the hands of children, the lessons should be so constructed that *the leading ideas they contain, or the objects they describe,*

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

These considerations evidently point out the mode in which instruction ought to be communicated, and the objects toward which the youthful mind should, in the first instance, be directed—for want of attention to which, many of our school-books are nearly as inefficient for the purpose intended as if they had been written in a foreign language. I have just now lying before me two initiatory books lately published, entitled, "First" and "Second Books for Children," in which there is not a single sentence conveying the idea of a sentiment or fact, nor even a single word, that will produce an idea in the mind of a child—every page being completely occupied with such sounds as these—"gra, cre, dre, dro—gaff, puff, groff, sniff—gyve, gyre, gibe—baffle, socle, struggle, &c. &c." Such books can never be interesting to the young, and must present to their view nothing but a bleak and thorny path to the temple of knowledge. Nor will such vague sentences as the following, with which our *primers* abound, produce a much better effect:—"My son, walk not in the way of bad men; for bad men go on in sin all the day.—Set thy heart on the right way, and mind the law of the Lord.—Do not break the laws of God, and shun the ways that lead to death," &c. Such *somber* sentiments and exhortations, however sound the morality they inculcate, can never produce a well-defined idea in the mind of a child, or excite to moral action, and consequently cannot have the effect of producing pleasing emotions and a taste for knowledge.—Every sentence of a child's lesson should convey to his mind a *picture* or *represent-*

tation of some object; and it is quite possible to accomplish this end, by simplifying our descriptions, and selecting those sensible objects which are calculated to attract attention, and which may be presented to the view. For example:—

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

Such simple lessons may be made to produce a well-defined idea in the mind of every child, by exhibiting to his view, at the moment he is reading, the very object which his lesson describes; and if the object is not present, it may be represented by an engraving. When his lesson states that “lead is heavy, and cork is light,” a piece of cork and a piece of lead of the same size may be put into his hands, which will not only convince him of the fact, but will enable him afterward to recognize these circumstances. When he reads that “a bell, when struck by a piece of iron, produces a sound,” the experiment may be exhibited before him—which circumstances will have a powerful tendency to arrest his attention, and keep alive his interest in the subject of his lessons.

The first class-books for schools should, therefore, be confined chiefly to descriptions of the appearances and qualities of such objects as may be exhibited to the senses of children, and instantly associated with the vocables of which their lessons consist. Descriptions of the form and habits of *animals*, such as the dog, the cow, the ass, the mole, the elephant, the rein-deer, the camelopard, &c.—of *vegetables*, the parts of which they consist, the places where they grow, the manner in which they are produced and cultivated, their fruits and flowers, and numberless varieties—of *minerals*, their various qualities, colors, and appearances, the places whence they are procured, the processes through which they pass, and the uses to which they are subservient in human life—might form one department of an initiatory class-book. Descriptions of the more obvious phenomena of nature, such as the apparent motions of the heavens, the rising and setting of the sun, the phases of the moon, the movements and aspect of the clouds, the phenomena of thunder and lightning, winds, rain, hail and snow; the most striking objects which appear in towns, villages, and throughout the fields, on hills, mountains, valleys, rivers, and sea-coasts—might form another department of a school-book; care being taken that the descriptions be sufficiently simple and vivid, and that long and hard words be

as much as possible avoided. Descriptions of some of the innocent games and amusements of the young, accompanied with delineations of some of them, might likewise be introduced. As a supplement or companion to a book of this kind, descriptions might be given of the particular objects connected with the locality in which the school is situated. In the first place, the school itself, with the various objects it contains; the trees, flowers, and shrubbery which surround it; the roads, streets, lanes and walks, and the most remarkable public buildings it contains—might be particularly described, and the descriptions accompanied with a plan or map of the place and its vicinity, and views of the most interesting objects, rural and architectural, which are connected with it. Such descriptions would always be read with interest by the young, and would excite them to habits of observation and reflection, beside affording them materials for conversation in their social walks and intercourses. Children are always extremely fond of having their ideas of sensible objects enlarged, and view, with a great degree of interest and pleasure, the representations of them in well-executed engravings. Yet, strange to tell, when I attended school, it would have been considered as a crime to have looked into a book which contained engravings. I recollect of a boy having brought to school a copy of “The Three Hundred Animals,” but it was carefully concealed from the teacher, and from most of the scholars, through fear of punishment. We were so anxious, however, to see the novel figures it contained—the magnified picture of the louse and the flea, the bee-hive, the peacock, the elephant, and the whale—that we gave pins, marbles, cherry-stones, gooseberries, and even sometimes a whole *halfpenny*, to the proprietor, for half an hour’s perusal of it.

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

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

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

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

1. Short and familiar lessons. 2. *Narratives* of real occurrences and facts. 3. *Juvenile biography*—comprising anecdotes and lives of young persons who had made early progress in knowledge: early life of Sir I. Newton, of Ferguson the astronomer, of Pascal, Gassendi, Grotius, Crichton, Horrox, Baratiere, &c. &c. 4. *Selections from Sacred History*: History of the creation and fall of man—of the deluge—of the destruction of Sodom—of the lives of Abraham, Isaac, Jacob, Joseph, Moses, and Samuel,—of the deliverance of the Israelites from Egypt, and the leading events which befell them in the wilderness and in Canaan—of the life and translation of Elijah—of the deliverances of Jonah, Daniel, Shadrach, Meshach, and Abednego; Paul, Peter, &c.—of the circumstances which attended the birth, transfiguration, crucifixion, resurrection and ascension of Jesus Christ, and the preaching of the Apostles—with illustrative remarks and observations, a map of the land of Judea, plans of the tabernacle and temple, and figures of the sacred utensils and vestments used in the Jewish worship. 5. *Descriptions of objects connected with Natural History and Natural Philosophy*: Forms, habits, and instincts of animals, with anecdotes; *Natural curiosities*—such as basaltic columns, boiling springs, icebergs, glaciers, volcanoes, whirlpools, natural bridges, subterranean caverns, Baobab tree, &c.; Brief description of the parts and functions of the human body—the organs of sense, and the different kinds of knowledge they communicate. *Phenomena of Nature in the at-*

*mosphere and the heavens*: Properties of air—weight and pressure of the atmosphere, with descriptions of a few simple illustrative experiments. Descriptions of thunder-storms, luminous and fiery meteors, the aurora-borealis, the clouds, the rainbow; the ignis-fatuus, rain, hail, dew, water spouts, hurricanes, sounds and echoes; Descriptions of the mechanical powers—of electrical, magnetical, and optical instruments—of the apparent motions of the heavenly bodies—of the more interesting phenomena connected with the earth, and the other bodies which compose the solar system, &c. 6. *Illustrations and descriptions of certain arts and trades*: Pin-making, weaving, printing, paper-making, glass-blowing, &c. 7. *Useful hints* on various subjects: On taking care of books—cautions respecting the preservation of health—the dangers arising from fire, confined air, noxious gases—the prevention of accidents and infectious diseases—rules for the promotion of order, cleanliness and activity; for cooking victuals, eradicating stains, nursing children, washing, dressing, laying out garden plots, and for promoting domestic economy—characteristics of poisonous plants, cautions in relation to unripe fruits, &c. &c. 8. *Short moral maxims, pithy sayings, and rules for the general regulation of conduct*. 9. *Dialogues*: "The little Philosopher," "The King and the Miller," &c. 10. *Customs and manners of nations*. Sketch of *Geography*,—descriptions of cities, towns, and remarkable places. 11. *Entertaining experiments*, magnetical, electrical, pneumatical, galvanic, mechanical, chemical, &c. 12. *Juvenile amusements*: flying the kite, rives, peg-top, swinging, bathing, &c., with cautionary maxims. 13. *Select Poetry*, consisting only of pieces interesting to the young, and level to their capacity. 14. *Lessons in written characters*, for habituating children to read manuscripts and epistolary correspondence. 15. *List of names and qualities of natural and artificial objects*, as exercises in *spelling*: during which, short descriptions might be given of the nature and properties of the different objects whose names are proposed as spelling exercises. 16. *List of Greek and Latin primitives and prepositions*, with examples of their meaning, and the effect of their composition in English words. 17. *Definitions of scientific terms*, and of the more difficult words which occur in the lessons. 18. *Tables of money, weights and measures*, with illustrations of the value of coins, the capacity of measures, linear dimensions, &c. 19. *A general set of queries*, referring to some of the principal subjects described in the lessons.

Such was the outline of a class-book which was intended to be published six and twenty years ago. One peculiarity by which it was intended to be distinguished, was—that a set of questions without answers, bearing on every particular object and circumstance detailed, was to be appended to each lesson, for exercising the attention and judgment of the pupil, previous to his being examined on the subject. The various subjects introduced were intended to be partly original composition, partly compilations, and partly selections, abridged, modified, or altered, to suit the object in view. Fables and fictitious stories were to be entirely discarded, and the leading facts to be illustrated by engravings. After composing a preface or introduction, showing the utility of such a work, and obviating objections that might be made to its plan, and having proceeded a certain length in its compilation, I was induced to lay aside the design, in consequence of the apathy and indifference of most of the teachers I con-

versed with on the subject. Some of them who stood high on the ranks of city and parochial schoolmasters told me plainly, that they considered it as no part of their duty to teach their pupils anything but reading or *pronunciation*, and that if their parents wished them to understand what they read, they might teach them at home.

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

It will be admitted, I presume, by every intelligent person, that a class-book, judiciously arranged and executed, and comprising such subjects as above stated, would be far more interesting to the young, and calculated to convey to their minds a much greater portion of useful information, than all the "*Beauties of eminent Writers*," "*Speeches in the Roman Senate*," "*English Readers*," "*Tyro's Guides*," and "*Oratorical Class-books*," which have been so long in use in our English schools. Such a book should contain hints and sketches of everything that has a tendency to expand the intellectual views, and which may be applied to useful practical purposes in the several departments of human life, and be completely purified from everything that might produce national prejudice and partiality, the spirit of contention and warfare, and the indulgence of selfish and malignant affections—in short, a book which might be read with pleasure by the young who understood its language, in every nation of the world. In the hands of a judicious teacher, every idea it contained might be communicated to the understandings of the pupils; and, as early impressions are

the most lasting, the sentiments conveyed, and the impressions thus made upon the mind, could not fail to be of incalculable service to them throughout the whole course of their lives. The foundation of useful knowledge would be laid, and a taste for intellectual pleasures induced, which would stimulate them to still higher pursuits and investigations as they advanced in life. Nor need we have the least fear that children, at an early age, would be incapable of acquiring such knowledge as that to which I allude. If they have not hitherto acquired it, it is because such knowledge as they were capable of acquiring has seldom been judiciously presented before them. We have compelled them to "feed upon ashes"—we have offered them "scorpions" instead of "eggs," and "stones" instead of "bread;" and because they were unable to masticate and digest such substances, we have deprived them of wholesome and nutritious food, and wondered why they have not been strengthened and invigorated. When truth is simplified by familiar illustrations taken from objects with which they are acquainted, and confirmed by appeals to their senses, they imbibe it with avidity, and frequently retain the impressions thus made to the latest period of their existence. The celebrated Fenelon has observed, that "Before they are thought capable of receiving any instruction, or the least pains taken with them, they learn a language. Many children at four years of age can speak their mother tongue, though not with the same accuracy or grammatical precision, yet with greater readiness and fullness than most scholars do a foreign language after the study of a whole life." This circumstance certainly indicates no small degree of intellectual energy and acumen. And to this I may add, that they discover their intellectual powers by connecting the *idea* with the *sign* of it, and acquire many notions of good and evil, right and wrong, in that early period of life. Such are their powers of discrimination, that they can distinguish the characters and dispositions of those with whom they associate, and frequently know the tempers and weaknesses of their parents much better than the parents know theirs, and are dextrous enough to avail themselves of that knowledge in order to obtain their desires and gratify their humors.

A *third series of school-books* might consist of *popular systems of sciences*, and descriptions in relation to the *mechanical and liberal arts*. The fundamental principles and the most interesting facts connected with botany, mineralogy, zoology, geography, geology, geometry, astronomy, experimental philosophy and chemistry—and likewise those connected with the arts of weaving, book-binding, printing, clock and watch making, brass-founding, carpentry, &c.—might be familiarly detailed, and illustrated with as many plans and engravings as the different subjects might require. The general knowledge of the sciences, which the pupil would acquire from such compilations, would prepare him for afterward entering on the study of particular sciences, when their principles and applications would be illustrated in more minute detail. The sketches of the different arts and trades would unfold to him some of the leading processes and operations peculiar to the several mechanical employments, and lead him to determine which of these would be most congenial to his own taste and genius.—In compiling such sketches of the sciences and arts, a considerable degree of knowledge, taste, and discrimination, would be requisite. Everything that is intricate or abstruse, or not level to the compie-

hension of young people from the age of ten to the age of fourteen years, should be omitted. Vivid and familiar descriptions of facts and scenery, details of interesting experiments, and engravings of natural and artificial objects, should accompany the explanations of the fundamental principles of the different sciences. In short, everything should be introduced which can be illustrated by sensible objects, and everything discarded which the senses cannot easily appreciate. Mere *skeletons* of the sciences would be quite uninteresting, and would produce no good effect. If any particular science could not be comprehensively illustrated in the space allotted for its details, a selection of its more prominent and popular departments might be substituted, which would be quite sufficient for communicating a general view of the subject, and inducing a taste for its further prosecution at a future period—which is all that is requisite to be aimed at in the first exhibition of science to the youthful mind.

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

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

All the class-books now described should be embellished with *engravings*, wherever they appear requisite for illustrating the descriptions contained in the text. The subjects of such engravings should not only be accurately delineated, but delicately *colored after nature*, so as to convey, as nearly as possible, a correct and vivid impression of the objects intended to be represented. Nothing is more pleasing and gratifying to the young than accurate engravings of the objects about which they read, and nothing has a greater tendency to convey well-defined ideas of those objects which are not present to the senses, and to impress them indelibly upon the imagination. But we have hitherto had no school-books embellished with such engravings as those to which I allude. The *expense* of such books might probably be objected to, as an argument against their introduction. But if the great end of education be care-



fully kept in view, and the *importance* of conveying clear and comprehensive ideas to the rising generation be duly weighed, no considerations of expense ought to deter us from the execution of any plan by which instruction in *the elements of thought* may be rendered delightful and efficient. Society, if once aroused to consider the importance of an enlightened education, would find no difficulty in defraying every expense connected with its arrangements. If such books were universal request, and, consequently, many thousands of them thrown off at one impression, they might be afforded at a price very little higher than that of the paltry and inefficient class-books which have been so long in use in our scholastic establishments.

The series of books now described should be accompanied with *dictionaries*, and other books of

reference, for obtaining definitions of words and descriptions of the objects of nature and the terms of science and art. These dictionaries, along with clear definitions of English words and synonyms, should contain short definitions of Latin, Greek, and French primitives and phrases, particularly those which have been adopted into our language, and which, in composition, modify the meaning of many of our own words. The Latin and Greek *prepositions* should be explained, and their force in the composition of English words, and in the terms of art and science, particularly illustrated. Portable encyclopedias or technological dictionaries, with numerous illustrative cuts, such as Crabb's "Dictionary of General Knowledge," would likewise be highly requisite for the occasional use of the higher or primary classes, in all our schools.

## CHAPTER VI.

### METHOD OF TEACHING, AND THE DEPARTMENTS OF KNOWLEDGE WHICH SHOULD BE TAUGHT IN EVERY SEMINARY.

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

#### SECTION I

##### ENGLISH READING

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

1. A bell gives a brisk sound when we strike it with a key, or with a stone, or with a large nail. If we strike an egg-cup made of wood, or if we strike a board or the table with a key, none of these things will give such a sound. A wine-glass will also produce a pretty brisk sound; but if we strike it hard with a nail or a stone, it will break. We hear every sound by means of our ears, which God had formed and placed on each side of our heads, that we might listen to our teachers, and be able to talk with one another.—

2. The light which flows from the sun consists of seven colors; red, orange, yellow, green, blue, indigo and violet. The earth is spread over with most of these colors; the fields appear spread over with green, some parts with a light green, and some parts with a dark green color. Fir trees and some poplar trees are dark green, corn and grass are of a light green color. A rose is red; some roses are white. The crowfoot, the cow-

slip, the crocus, and the wall-flower, are yellow. Furze and broom have also pretty yellow flowers. The blue-bottle flower, and some hyacinths, are of a blue color. Some daisies are red, some are white, and some have two or three colors. The corn in the fields, the grass in the meadows, and the leaves of trees, are green.—3. Iron is heavy, copper is heavier, lead is heaviest. Lead will sink, if you throw it into a basin of water, but a cork will swim on the top of the water. A stone will sink in water, but a piece of light wood will swim; and if you push the wood down with your hand to the bottom of the basin, it will quickly rise again to the top.—4. The sun shines from the heavens, and gives us light all the day. He is so bright that we can scarcely look up to him. If we were to look straight toward the sun, it would dazzle our eyes. But if we take a piece of glass that is red or dark green, or a glass that is covered all over with the smoke of a candle, we may look through this glass to the sun without dazzling our eyes. The sun sometimes shines very bright, and sometimes he is covered with clouds. The sun is giving us light at this moment, but we cannot see him. Can any of you tell the reason why the sun is not seen just now when he is giving us light? What hides him from our sight? The sky sometimes appears clear, like a large blue dome or half-globe, and sometimes it is all over covered with dark clouds. When the sun rises in the east, that part of the sky is often covered with bright red and yellow clouds; and when he sets in the evening in the west, the same kind of clouds are sometimes seen. God made the sun, the moon, and the stars; he also made the fields, the trees, and the corn; he formed our bodies and our souls; he gave us eyes to see with, ears, that we might hear, hands to handle with, feet to walk with, and he preserves us every moment. He is present with us in this place, and sees all that we do, though we cannot see him. Let us give thanks to God, for he is good, and let us do what he commands.

None, I presume, will be disposed to deny, that

children of five years of age, who have been previously accustomed to observe the facts around them, may easily be made, under the guidance of an intelligent teacher, to understand every idea contained in such lessons as the above. The lesson should first be distinctly and deliberately read over by the class two or three times, and then illustrated by objects and experiments. Lesson 1, may be illustrated by a small hand-bell, a key, a wineglass, and a piece of wood; and some of the children might be permitted to try the experiments, which would gratify their natural curiosity, and excite an interest in the subject of their lesson—it being always understood that the teacher accompanies such experiments with familiar explanations and remarks.—For illustrating Lesson 2, it would be requisite to have a large white pasteboard painted with the seven primary colors of light, so that the pupils might be exercised upon it, in naming and distinguishing the different colors. The objects whose colors are stated might be shown them; or if any of these objects are not at hand, they may be exhibited by colored engravings.—To illustrate Lesson 3, a pair of scales, a basin of water, a piece of cork, and three pieces of iron, copper, and lead, of equal size, will be required, and then the experiment of weighing the pieces, and plunging them into the water, may be exhibited to the class. When explaining Lesson 4, a piece of stained or smoked glass may be put into the hands of the pupils, when the sun is visible, that each of them may try the experiment. The questions proposed in this lesson, which are not answered, may serve to exercise the judgment of the pupils. They are understood to refer to the circumstance of a *cloudy day*. Various simple questions of this description should be embodied in the lessons, to give scope to youthful judgment and ingenuity. The latter part of this lesson might afford an opportunity to the teacher of impressing the minds of the class with a sense of the presence, goodness, and universal agency of the Creator. It will scarcely be denied, that in this way instruction may be blended with amusement, and that a considerable variety of useful knowledge might be gradually imparted to the juvenile mind.

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

THE PEACOCK.



The Peacock is the most beautiful bird in the world. Its beauty exceeds that of all other animals. Its bill is about two inches long, and is of a brown color. Its head and neck, and part of its breast, are of a dark-blue color. On the top of its head there is a tuft of pretty green feathers, which adds to its beauty. Its neck is long and slender, and its back of a whitish gray color, spotted with black. But the plumage and tail of this splendid bird are the most beautiful parts of its body. They are adorned with colors so rich and various,

that no human art can make anything like them. When this bird walks in the sunshine, every moment produces a thousand shades of coloring, which are beautiful and evervarying. These fine colors exceed the luster of the finest flowers of the fields and gardens. But, like the flowers, they fade every year, and the feathers drop from their bodies, and are again renewed every spring. The length of the peacock, from the tip of the bill to the end of the tail, is about three feet eight inches. Some of its longest feathers are four feet long. This bird appears haughty and proud, and loves to display its fine colors to those who are looking on, like those little boys and girls who are proud of their fine clothes. The peacock perches upon high places, and lives upon barley and other kinds of grain. Its beautiful plumage does not appear before it is nearly three years old. When it drops its fine feathers in the time of harvest, it does not like to be seen, but seeks to hide itself in some gloomy place. Though the peacock is very beautiful, it utters a very harsh and disgusting cry. For whole hours it will repeat the cry of *Eko, eko, eko*, with the most hideous noise. It cannot sing a pleasant song, like the linnnet and the blackbird. It is so wicked that it will scarcely live with any other bird, except the pigeon; and it tears and spoils everything it gets hold of with its bill. This bird was first brought from a far distant country, from the East Indies, and it lives to the age of twenty-five years. Little boys and girls, be not like the peacock, proud and vain, on account of your beauty and your fine clothes; for humility and goodness are always to be preferred to beauty.

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

THE SAGACIOUS SWAN.

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

Every loadstone has two ends, which are called its north and south poles. When the north pole of one loadstone is brought near to the south pole of another, they will attract each other. But when the north pole of one is brought near to the north pole of another, they will repel or move from each other. When a small loadstone is placed on a piece of cork or light wood, and made to swim in a basin of water, it will turn itself round, until it points nearly north and south.—The compass which directs sailors in their course along the sea, consists of a small loadstone, which moves upon a pivot. It shows them how to steer to the East and the West, to the North and the South. By means of this small bit of loadstone, they can find their way over great seas and oceans, to the East Indies and America, and round the whole world. God created the loadstone for this purpose; and if we had never known its properties, we should never have been able to bring tea from China, or sugar from the West Indies, or to send Bibles to the people that dwell in the far-distant isles of the sea.

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

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

DESCRIPTION OF VOLCANOES.

Volcanoes are mountains, generally of a large size, from the summits of which issue fire and smoke. On the top of these mountains, there is a vast opening called the *Crater*, sometimes two or three miles in circumference, reaching from their sum-

mits to an immeasurable depth in the bowels of the earth. From these dreadful openings are frequently thrown up to an immense height, torrents of fire and smoke, clouds of ashes and cinders, and red-hot stones, together with torrents of melted lava, which roll down the declivity of the mountain like an immense flaming river. These alarming appearances are frequently accompanied with thunders, lightnings, darkness, quakings of the earth, and horrid subterraneous sounds, producing the most terrible devastations through all the surrounding country.—Previous to an eruption, the smoke, which is continually ascending from the crater, increases, and shoots up to an immense height; forked lightning issues from the ascending column; showers of ashes are thrown to the distance of forty or fifty miles; volleys of red-hot stones are discharged to a great height in the air; the sky appears thick and dark; the luminaries of heaven disappear. When these alarming phenomena have continued for some time, the *lava*, or stream of melted minerals, begins to make its appearance, either boiling over the top, or forcing its way through the side of the mountain. This fiery deluge runs down the declivity of the mountain, forming a dismal flaming stream, sometimes 14 miles long, 6 miles broad, and 200 feet deep. In its course it destroys orchards, vineyards, cornfields, and villages; and sometimes cities, containing 20,000 inhabitants, have been consumed and buried under the burning lava. There are reckoned about fourteen of these volcanoes in Europe; of which the principal are Mount Hecla in Iceland, Mount Vesuvius, near the city of Naples, Mount Etna in Sicily, and Stromboli in one of the Lipari islands. Etna and Vesuvius are often quiet for many months, and even years, without the appearance of fire, though the smoke is always ascending from their craters; but the mountain Stromboli is ever at work, and appears to be the only volcano that burns without ceasing; and for ages past, it has been looked upon as the great *lighthouse* of the surrounding seas. Several phenomena of awful sublimity and terrific grandeur frequently accompany the eruptions of these volcanoes. Hecla in Iceland, is a mountain nearly a mile in perpendicular elevation, and a considerable portion of it is covered with snow. In an eruption of this volcano in 1775, a stone weighing 290 pounds was thrown to the distance of 24 English miles. Not far from this mountain, in the year 1783, there happened a most dreadful and appalling eruption, which was preceded by a violent earthquake, which lasted for a fortnight; after which the lava broke out from the earth in three different places, forming three dreadful *Fire-Spouts*. These fire-spouts, or streams of burning lava, after having risen a considerable height into the air, united into one, arriving at last at such an amazing altitude, as to be seen at the distance of more than 200 miles. The height to which this fiery stream ascended was reckoned to be not less than two miles above the surface of the earth. This fire first became visible on the 8th of June, and continued to produce devastation and terror until the 16th of August following. In one direction it formed a lake of fire spreading itself out in length and breadth, more than 36 miles; and, having converted all this tract of land into a sea of fire, it stretched itself out in another direction, and rushed down the channel of a large river with violent impetuosity, tearing up the earth, and carrying on its surface flaming woods, and every thing it met with in its course, and forming other lakes of fire. The whole extent of ground covered by this fiery inundation, was no less than 90 miles

long, by 42 in breadth, or 3780 square miles, the depth of the lava being from 96 to 120 feet. All the time of this great eruption, the whole atmosphere was loaded with smoke, steam, ashes, and sulphurous vapors. The sun was frequently invisible, or, when seen, was of a dismal reddish color; and the rain which fell through the smoke and steam, was so impregnated with salt and sulphurous matter, that the hair and even the skin of the cattle were destroyed, and the



INTERIOR OF THE CRATER OF VESUVIUS.



VESUVIUS AND NAPLES.

gras of the fields rendered poisonous. Twelve rivers were dried up by this fiery inundation, many lakes were filled up, 20 villages were destroyed, many thousands of sheep and cattle perished, and more than 240 human beings were destroyed. After this eruption, two islands were thrown up from the bottom of the sea, 100 miles south-west from Iceland—one of them 3 miles in circumference, and about a mile in height, which continued for some time to burn with great violence.

In an eruption of Vesuvius, in 1769, about midnight, a fountain of fire was shot up to an amazing height, casting so bright a light, that the smallest objects were clearly distinguishable at any place within six or seven miles of the mountain. On the next day a most violent report was heard, which shook the houses of the town of Portici to such a degree, that the windows were broken and the walls rent by the concussion of the air; and, in an instant, a fountain of liquid transparent fire began to rise, and, gradually increasing, arrived at length to the amazing height of 10,000 feet and upward, when its blaze was reflected with awful grandeur from the sea. A gentleman of Sorrento, twelve miles distant from Vesuvius, read the title page of a book by that volcanic light.—Mount Etna is the largest volcano in Europe. It is above 2 miles in perpendicular height; it is about 30 miles in a straight line along its declivity to the top, its circumference at its base is above 120 miles, and its crater above three miles in circumference. In 1669, burning rocks, 15 feet long, and 50 in circumference, were thrown to the distance of a mile, and showers of cinders and ashes to the distance of more than 60 miles. A fiery stream burst from the mountain, 14 miles long and 6 miles broad,

which destroyed in its course the habitations of nearly 30,000 persons; and, meeting with a lake four miles in compass, not only filled it up, but made a mountain in its place. The quantity of materials thrown out by volcanoes, is prodigious. It was calculated that, in this eruption, the matter thrown out amounted to 150,000,000 cubical yards; so that, had it been extended in length upon the surface of the earth, it would have reached nearly four times round the circumference of the globe. The noise emitted by volcanoes, has been compared to a mixed sound made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery, confused altogether. The roarings of Cotopaxi in South America, one of the largest volcanoes in the world, have been heard at the distance of more than 200 miles. Volcanoes are found in every quarter of the world. Forty have been observed constantly burning between Cotopaxi and the Pacific ocean; 20 have been seen in the chain of mountains that stretches along Kamschatka; and many of them are to be found in the Philippines, the Moluccas, the Cape de Verd, the Sandwich, the Ladrone, and other islands in the Pacific ocean. About 205 volcanoes are known to exist, of which 107 are in islands, and 98 on the great continents. All these grand and terrific phenomena of nature are under the direction and control of the Creator of the universe; and they afford presumptive proofs that man has fallen from his original rectitude and is no longer in a state of innocence.

#### QUESTIONS ON THE PRECEDING LESSON.

(1.) What is the nature of a volcano? What part of a volcano is its *crater*? What substances are thrown out from volcanoes? What appearances generally accompany their eruptions? What are the signs or forerunners of an eruption? What is meant by *lava*? What appearances does it present, and what effects does it produce? What are the principal volcanoes in Europe? What is peculiar with respect to Stromboli? Describe the size and situation of Hecla. What preceded the eruption in Iceland in 1783? What extraordinary appearance did this eruption exhibit? Of what did the fire-spouts consist? at what distance were they seen? and to what height did they rise? How long did they continue to burn? How large a tract of country was covered by the burning materials? and what devastations did they produce? What was the depth of the burning stream? What was the appearance of the sun during this eruption? What effects were produced by the rain, and what was the state of the atmosphere?—What striking appearance was beheld during an eruption of Vesuvius? At what time of the day or night was it seen? What happened before another awful appearance? Describe the size of Mount Etna, and state the circumference of its crater. What were the circumstances attending its eruption in 1669, and what effects did they produce?—(2.) What number of volcanoes has been ascertained? In what countries are they found? How many are in Europe? How many in the mountains of Kamschatka? What size of stones have been thrown out of Etna and Hecla, and to what distance were they thrown? How many villages were destroyed by the eruption in Iceland? What effect did it produce on the lakes and rivers? and upon animated beings? Were any men and women destroyed? What were the length and breadth of one of the lakes of fire formed by this eruption? Describe the dimensions of the fiery stream which ran down Mount

Etna in 1669. To what has the noise of volcanoes been compared? What effect did this noise produce in the town of Portief? At what distance was a gentleman enabled to read by the flame of a volcano? What was reckoned the light of the stream of fire which ascended from Vesuvius? How many habitations were destroyed by the eruption of Etna? and what effect did it produce on the lake? Have any volcanoes ever risen from the bottom of the sea? From what part of a volcanic mountain does the eruption of lava proceed? and does it always issue from the same part? What was the size of one of the islands thrown up from the sea near Iceland? To what distance have sand and ashes been thrown in the eruptions of volcanoes? What is generally the appearance of the sky, and of the luminaries of heaven previous to an eruption, and during its continuance? At what distance have the sounds of the volcano Cotopaxi been heard?—What is the meaning of the word *subterraneous*? whence is it derived, and of what words is it compounded? Describe, likewise, the meaning of the words *phenomena*, *summit*, *decastation*, *inundation*, *lava*, &c. Point, on the map of Europe, to the situation of Hecla, Vesuvius, Stromboli, and Etna. Point, on the map of the World, to the situations of the other volcanoes mentioned in the lesson. How many volcanoes are situated in islands? What length of a journey is requisite in ascending to the top of Etna? Under whose superintendence are the operations of volcanoes? and what moral instructions may we learn from their terrific and destructive effects?

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

essays on criticism and oratory, and all the other prosing dissertations with which so many of our school-collections are occupied.

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

How many miles should we require to travel before we could go quite round the world? What proofs can you give that the earth is round like a globe? Is there more land or water on the surface of the earth? What is meant by the atmosphere? Has the air any weight? By what experiments can you prove that the air presses upon our bodies and upon all parts of the earth? How do you prove that air exists, since it cannot be seen? What is the appearance of the sky during a thunder-storm? Whether is the lightning seen before or after a peal of thunder? By what means could you measure the distance between the earth and a thunder-cloud? What effects does lightning sometimes produce?—How many senses has man? What is the organ of vision? What part of the eye lets in the light? Is the opening which lets in the light always of the same size? What knowledge do we derive by means of the sense of seeing? Have all animals the same number of eyes? What is peculiar in the eyes of flies and other insects? What are some of the different kinds of animals that live in the air, the waters, and the earth? What is the difference between a beast, a bird, and a fish? between a reptile and an insect? &c. Is a lobster a beast, a reptile, or a fish? What are the different parts of a plant? What part of a plant is the stem or trunk? What enables plants to stand upright, although they are tossed with the wind? Do all plants grow upright? What plants are useful for food? for building? for clothing? &c. What parts of our clothing are made from plants? Could we have clothing from animals, if no plants existed? What would be the appearance of fields and mountains, if there were no plants?—What are the tides? How often do they ebb and flow in the course of a day?—At what periods of the moon are the tides highest? Does the sun appear round? Does the moon always appear round? What other phases or shapes does she assume? At what period of the day or night does the moon rise when she appears with a round full face? In what direction does she appear after sunset, when she assumes the form of a slender crescent?—If you take a wine-glass, fill it with water, and press a piece of paper upon the mouth of it, and then turn it upside-down, will the water run out of the glass? If you take a glass tube, and fill it with water, and press your thumb hard upon the top of it, what is the reason that the water will not run out of the bottom of the tube, although it is open? When a boy's sucker is moistened with water, and pressed upon a smooth stone, what is the reason why it is able to lift up a stone of a pretty large size? Would the sucker produce the effect if it were not moistened with water?

Many thousands of queries of this description might be proposed to the young, which, if judiciously selected, explained, and illustrated, could not fail of gratifying their curiosity, and of imparting the elements of useful knowledge, and, above all, of exciting a spirit of observation, of fixing the attention, and of promoting a habit of reasoning on the various objects and operations they perceive around them. An hour or more, during

two or three days in the week, might be profitably spent in such exercises, which should always be accompanied with familiar and minute explanations, and, where the subject admits of it, with amusing and illustrative experiments.\*

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

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

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

pay attention, that you may recollect it. It is *transparent*. What shall you now understand, when I tell you that a substance is transparent? *C.* We can see through it. *T.* You are right; try and recollect something that is transparent. *C.* Water. *T.* If I were to let this glass fall, or you were to throw a ball at the window, what would be the consequence? *C.* The glass would be broken. It is brittle. *T.* Could I in the same manner break the shutters? *C.* No. *T.* Could I break it if I used great force? *C.* Yes. *T.* Would you therefore call the wood brittle? *C.* No. *T.* What substances then do you call brittle? *C.* Those which are easily broken.”

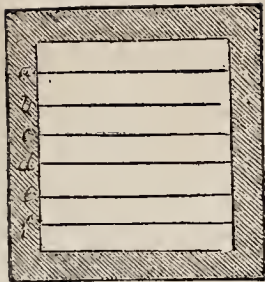
These are probably as many qualities as would occur to children at their first attempt, which, being arranged on the slate or board, form an exercise in spelling. They should then be effaced, and if the pupils are able to write, they may endeavor to remember the lesson, and put it down on their slates.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

## SECTION II.

### WRITING AND COMPOSITION.

On this branch of education, I shall offer only a few general remarks, in addition to those formerly stated. Writing is an art of the greatest utility and importance, and to which children should be accustomed at an early period of their lives. In the first instance, they may be taught to write on a slate, with a slate-pencil, which they may be taught to hold in the same way as we hold a goose-quill or a steel-pen. Instead of beginning with straight lines and *parts* of letters, they might at once begin either with complete letters or short words, which should seldom be made of a larger size than half text, as in the actual business of life there is seldom occasion for writing a large text-hand. Mr. Buchanan (a gentleman who has been long a successful teacher in Greenock, and the author of several useful publications) lately showed me a plan he had recently introduced to facilitate the forming of letters, when a child is set to write on a slate. The method is as follows:—Slates are prepared, as in the following figure, with the letters, *a, b, c,* &c. *indented* on the left-hand side. The pupil works his pointed slate-pencil several times throughout the indentings of each letter, and, after he has become familiar with its slopes and curves, and acquires the movements requisite to form the letter, he tries to write a number of the same

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



letters in succession, on the line drawn on the slate immediately opposite. Mr. Buchanan has found this plan greatly to facilitate the accurate formation of the letters, in the first attempts of children to write on slates; and it certainly deserves a fair trial in other seminaries.

Short words might be indented in the same manner; and when the pupil is at a loss as to the formation and the joinings of the different letters, he may recur to the indented model, and by following with his pencil its turnings and windings, three or four times in succession, he will soon be enabled to form the word on his slate.

On a principle somewhat similar, a child may be taught to write with ink upon paper, by setting before him a piece of good writing made with a red pencil, and making him pass and re-pass over all the strokes and curves with a pen full of black ink.—In Professor Jacotot's system of education—instead of commencing with elementary lines, curves, and letters, in what is called text-hand—a complete sentence, written by the master, or engraved in *small hand*, is put before the eyes of the pupil, which he is directed to copy. He writes, as well as he can, the first word—suppose “*The*,” and no further progress must be made, until, by an attentive comparison of his own performance with the original copy, he becomes conscious of the faults and defects of the former. Such questions as these are then put. *Q.* Is this *T* well made? *A.* No; it is too high, or too short, or too long. *Q.* Could it be made better? *A.* I think so. *Q.* What must you then do to improve it? *A.* Make it longer, or broader, or shorter, &c. *Q.* How could you have made it better at first? *A.* By paying more attention, &c.—But I leave it to the writing-master to adopt such plans for teaching the formation of written characters as his experience may deem most expedient, and conclude with two or three general remarks.

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

“The eyes of the Lord are in every place, be-

holding the evil and the good. He knoweth our down-sitting and our uprising, and understandeth all our thoughts. The darkness cannot hide from him; for the darkness and the light are both alike to God.” “The power and wisdom of God are seen in the construction of the smallest insect. In a single drop of certain kinds of water, hundreds of little animals may be seen, by the microscope, swimming like fishes in a pond, every one of them having eyes, a mouth, stomach and bowels, and instruments of motion.” “About sixteen hundred years after the creation, the whole earth was covered with a flood of water, which reached more than twenty feet above the tops of the highest mountains.” “Fear God, and keep his commandments. Love your enemies, do good to them that hate you, and live peaceably with all men. If thine enemy hunger, feed him; if he thirst, give him drink. For God is long-suffering and kind, even to the unthankful and the evil; He causeth his sun to rise on the evil and on the good, and sendeth his rain to water the fields both of the righteous and of the wicked.” “The world in which we dwell is round, like a globe or ball; and it would require a journey of nearly twenty-five thousand miles before we could go quite round it.” “The Atlantic ocean lies between Europe and America, and it is three thousand miles broad.” “Africa is a very hot country, and there are great numbers of people living in it whose skin is entirely black.” “China is the most populous empire in the world: it contains about three hundred millions of inhabitants. The whole world contains above eight hundred millions.” “The moon is two thousand one hundred and sixty miles in diameter; and is two hundred and forty thousand miles distant from the earth.” “The sun is ninety-five millions of miles distant; and is more than twelve hundred thousand times larger than the whole earth.” “The air, or atmosphere, presses upon every square yard of the earth's surface with a force equal to more than nineteen thousand pounds.” “The river Amazon is three thousand miles long, and is the largest river on the globe.” &c.

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

As soon as the pupil is able to handle the pen with some degree of dexterity, he should be accustomed to write forms of letters, narratives, essays, or real epistolary correspondence. He may likewise at this period, be gradually taught the art of composition. This may be effected, in the first instance, by recounting to him a striking narrative,

or an interesting historical fact, and desiring him immediately to repeat it in his own style, and afterward to write it down nearly in the same manner. After being accustomed to write, a few simple narratives, descriptions of some objects connected with natural history, or some striking moral sentiments, may be read over several times in his hearing, as exercises in composition. He may next be requested to give a narrative of any excursion he has made, either alone, or in company, and a description of the scenes he has visited, the events that occurred, and the friends by whom he was entertained. He may also be desired to describe the rural scenery around him, and the streets, lanes, public buildings, and other remarkable objects connected with the town or village in which he resides. A stuffed bird or quadruped, an insect, a plant, a flower, or any other object, might occasionally be presented to him, with a request to describe in writing, its form, parts, proportions, and properties, as they appear to his senses after a minute inspection. The apparent motion of the sun during summer, might be prescribed as an exercise of this kind, in which he might be desired to describe the direction or position of the sun at 6 and 9 o'clock in the morning, at noon, and at 3, 6, and 8 o'clock in the afternoon. A description of the different phases of the moon, and of the positions in the heavens in which she appears, immediately after sunset, when she assumes the figure of a crescent, a half-moon, a gibbous phase and a full enlightened hemisphere—might form another exercise.\* Such exercises would tend to excite a spirit of observation, and to impress the mind with various facts, which would be found of immense benefit to the pupil when he should afterward enter on the regular study of the sciences. When such exercises are prescribed to a whole class, a day and hour may be appointed, when a few of the compositions might be read by the teacher in the presence of the class. This will give him an opportunity of offering remarks on the merits of the different compositions, and of showing how the same ideas may be expressed in different language. On such occasions, orthographical and grammatical errors may be pointed out and directions given how they may be avoided. At the same time, instructions may be given in reference to the proper use of capital letters, stops and marks, and the proper arrangement of any piece of composition into sentences and paragraphs.

The utility of such exercises will scarcely be called in question. They would habituate the young to *observation* and *reflection*—instead of looking at the objects and phenomena of nature with an *unconscious gaze*, they would learn to inspect them with minute attention, and investigate their forms, qualities, and effects. In such observations they would feel a variety of pleasing emotions; for the acquisition of new facts and ideas, and knowledge of every description, is a source of enjoyment to every mind, whether young or old. Beside, such studies and employments

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

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

### SECTION III

#### DRAWING

In connection with writing, Drawing is an accomplishment in which every young person should be initiated. As writing consists in the imitation of characters and words, so drawing is the imitation or writing down of objects. Almost every child feels a desire to imitate the actions of others and when he has it in his power, to draw representations, however rude, of the objects around him, and in such exercises feels no small share of enjoyment. He may be taught to begin with geometrical figures, as lines, angles, squares, parallelograms, triangles, polygons, arches, circles, ovals, cones, pyramids, cylinders, and the like, as being the foundation of all other proportions. He may next proceed to the drawing of fruits, as apples, pears, cherries, &c., with their leaves; of flowers, as roses, tulips, and daisies; of birds, beasts, fishes, and serpents; of the human body, with its several linements; and of houses, spires, public buildings, and landscapes. After he has executed some of these objects from patterns set before him, he should be encouraged as soon as possible to *copy from nature*. For this purpose, he might be directed to begin with attempting to draw the representation of an adjacent building, of the school-house, with its garden and area, of a church, a spire, a tower, or some adjacent public edifice—also the imitation of a tree, a flower, a horse, a cow, a dog, a ship, or a windmill. After drawing several landscapes from copies, he may be requested to delineate a particular landscape in the neighborhood of the seminary; and if such an exercise were prescribed to a whole class, premiums (if such a principle be admitted) might be offered for two or three of the best-finished drawings. Previous, however, to such attempts, some of the principles of perspective would require to be familiarly illustrated. The pupil might next be instructed in



the delineation of maps, the drawing of architectural plans, garden-plots, and rural ornaments, machinery of different kinds, and optical, mathematical, and philosophical instruments. In the present state of society, and amidst the improvements now going on in all kinds of machinery, a particular acquaintance with this department of drawing would be found of great practical utility, and there are few mechanical exercises in which the young would take greater delight.

Drawing has hitherto been considered chiefly in the light of an *ornamental* study, and has been viewed as principally adapted to the amusement of ladies, and the higher ranks of society; and their attention has been chiefly directed to the copying of paintings, engravings, drawings, and *fancy-pieces*, which have no prototypes in nature. Hence there are comparatively few who have learned this art in the usual routine, that can accurately delineate a landscape from nature, draw an architectural plan, or give a correct representation of any instrument or piece of machinery. The art of drawing ought not to be considered as merely an elegant amusement: it is capable of being rendered of the greatest utility to science, and to those arts which minister to the comfort and rational enjoyments of human life. Were useful knowledge more generally diffused, and were the young universally taught to draw from nature, our views of the landscape of the world, of the facts of science, and of the operations of art, might be indefinitely enlarged. Every traveler would be enabled to take a sketch of the wonders of nature, the varieties of art, the domestic associations, and the more interesting scenery displayed in the different regions through which he passed; and such sketches, being afterward expanded into panoramas, or engraved for the optical machine, might extend our conceptions of the scenery of the world, and convey clear and distinct views of objects which we may never have an opportunity of visiting. Every naturalist would be qualified to delineate an exact representation of any unknown tree, flower, shrub, or uncommon animal, that might fall under his observation. Every one engaged in astronomical observation could represent to others, with accuracy, the phenomena of the solar spots, with their numberless variations—the aspect of the lunar mountains, peaks, and vales, in every phase of the moon, and the changes which may occasionally be taking place—the varied appearances on the surfaces of the planets, as seen through telescopes—and the relative positions, sizes and phenomena of the stellar and planetary nebulae dispersed through the distant regions of space. Every artisan and mechanic would be qualified for sketching any mechanical improvement or invention, either of his own or of others; and every laborer, for delineating whatever curious or uncommon objects he might meet with, either in his rural walks, or in his digging, mining, and agricultural operations.

But, in order to enjoy the advantages which would be derived from universal instruction in the art of drawing, every object which the young are set to copy should be one which has a *real existence in nature*, and which may be instrumental in conveying to their minds a new and correct idea of objects which they may not previously have seen, and thus of adding something to their stock of general knowledge; and they should be given to understand, that the object of drawing is not mere amusement, but practical utility; and consequently they should be induced to copy from nature and art as soon as they are able to handle the pencil with any degree of dex-

terity. It appears truly absurd and preposterous to set before children, as patterns of imitation, fancy pictures and imaginary landscapes which have no prototypes in the real world, when there are so many real objects and diversified landscapes around us, and when we consider that every new object which has a real existence, presented to a young mind, adds something to its stock of knowledge. Fancy pictures are of as little use in giving us correct representations of nature and art, as novels and romances are in conveying accurate information of the transactions and events recorded in history. On this ground, I would deem it inexpedient to distract the attention of the young with historical paintings or drawings, however much such pieces may be admired. In short, when we consider how much useful information, as well as pleasure, may be conveyed by accurate pictures taken directly from the scenes of nature and the operations of art, we cannot but view it as highly expedient, in attempting the general diffusion of knowledge, that every young person should be taught to delineate, on any emergency, whatever phenomena or processes of nature, or operations of art, may be thought worthy of being depicted and recorded.

## SECTION IV.

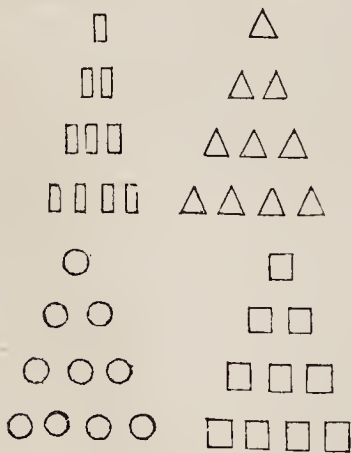
### ARITHMETIC.

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

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

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

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

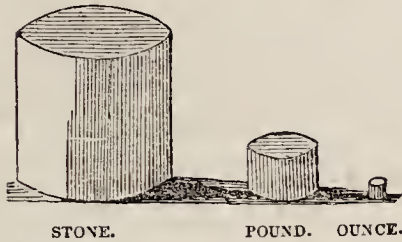
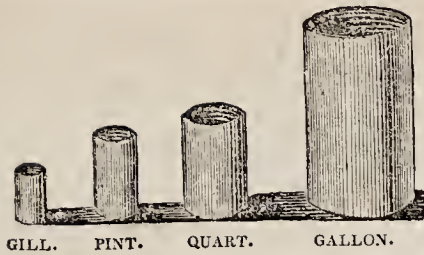


Having chalked such figures as the above, the children may be taught to say, "One line, one triangle, one circle, one square—two lines, two triangles, two circles, two squares—three lines, three triangles, three circles, three squares," &c. which may be continued to twelve or twenty, or any other moderate number. They may be likewise taught to repeat the numbers either backward or forward, thus: "One triangle, two triangles, three triangles, four triangles"—"Four circles, three circles, two circles, one circle." The nature of the four fundamental rules of arithmetic may be explained in a similar manner. Drawing five squares or lines on the board, and afterward adding three, it would be seen that the sum of 5 and 3 is eight. Drawing twelve circles,

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

When the arithmetical pupil proceeds to the compound rules, as they are termed, care should be taken to convey to his mind a well-defined idea of the relative value of money—the different measures of length, and their proportion to one another—the relative bulks or sizes of the measures of solidity and capacity—angular measures, or the divisions of the circle—square measure—and the measure of time. The value of money may be easily represented, by placing six penny pieces or twelve halfpennies in a row, and placing a sixpence opposite to them as the value in silver; by laying five shillings in a similar row, with a crown piece opposite; and twenty shillings, or four crowns, with a sovereign opposite, as the value in gold; and so on, with regard to other species of money. To convey a clear idea of measures of length, in every school there should be accurate models or standards of an inch, a foot, a yard, and a pole. The relative proportions which these measures bear to each other should be familiarly illustrated, and certain objects fixed upon, either in the school or the adjacent premises, such as the length of a table, the breadth of a walk, the extent of a bed of flowers, &c., by which the lengths and proportions of such measures may be indelibly imprinted on the mind. The number of yards or poles in a furlong or in a mile, and the exact extent of such lineal dimensions, may be ascertained by actual measurement, and then posts may be fixed at the extremities of the distance, to serve as a standard of such measures. The measures of surface may be represented by square boards, an inch, a foot, and a yard square. The extent of a perch or rod may be shown by marking a plot of that dimension in the school area or garden; and the superficies of an acre may be exhibited by setting off a square plot in an adjacent field, which shall contain the exact number of yards or links in that dimension, and marking its boundaries with posts, trenches, furrows, hedges, or other contrivances. Measures of capacity and solidity should be represented by models or standard measures. The gill, the pint, the quart, and the gallon, the peck and the bushel, should form a part of the furniture of every school, in order that their relative dimensions may be clearly perceived. The idea of a solid foot may be represented by a box made exactly of that dimension; and the weights used in commerce may be exhibited both to the eye and the sense of feeling, by having an ounce, a pound, a stone, and a hundred-weight, made of cast-iron, presented to view in their relative sizes, and by causing the pupil occasionally to lift them, and feel their relative weights. Where these weights and measures cannot be conveniently obtained, a general idea of their relative size may be imparted by means of figures, as under.

Angular measure, or the divisions of the circle,



might be represented by means of a very large circle, divided into degrees and minutes, formed on a thin deal board or pasteboard; and two indexes might be made to revolve on its center, for the purpose of exhibiting angles of different degrees of magnitude, and showing what is meant by the *measurement* of an angle by degrees and minutes. It might also be divided into twelve parts, to mark the signs or great divisions of the zodiac. From the want of exhibitions of this kind, and the necessary explanations, young persons generally entertain very confused conceptions on such subjects, and have no distinct ideas of the difference between minutes of *time*, and minutes of *space*. In attempting to convey an idea of the relative proportions of *duration*, we should begin by presenting a specific illustration of the *unit of time*, namely, the duration of a *second*. This may be done by causing a pendulum of  $39\frac{1}{2}$  inches in length to vibrate, and desiring the pupils to mark the time which intervenes between its passing from one side of the curve to the other, or by reminding them that the time in which we deliberately pronounce the word *twenty-one*, nearly corresponds to a second. The duration of a *minute* may be shown by causing the pendulum to vibrate 60 times, or by counting deliberately from *twenty* to *eighty*. The hours, half-hours, and quarters, may be illustrated by means of a common clock; and the pupils might occasionally be required to note the interval that elapses during the performance of any scholastic exercise. The idea of weeks, months, and years, might be conveyed by means of a large circle or long stripe of pasteboard, which might be made either to run along one side of the school, or to go quite round it. The stripe or circle might be divided into 365 or 366 equal parts, and into 12 great divisions corresponding to the months, and 52 divisions corresponding to the number of weeks in a year. The months might be distinguished by being painted with different colors, and the termination of each week by a black perpendicular line. This apparatus might be rendered of use for familiarizing the young to the regular succession of the months and seasons; and for this purpose they might be requested, at least every week, to point out on the circle the particular month, week, or day, corresponding to the time when such exercises are given.

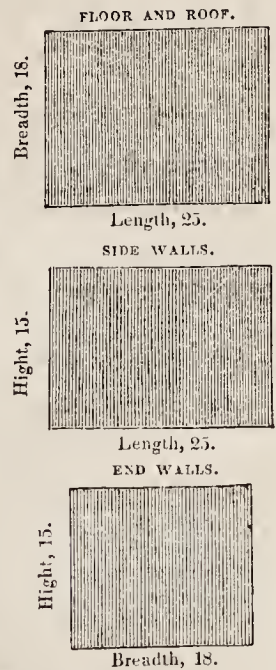
Such minute illustrations may, perhaps, appear to some as almost superfluous. But, in the instruction of the young, it may be laid down as a *maxim*, that we can never be too minute and

specific in our explanations. We generally err on the opposite extreme, in being too vague and general in our instructions, taking for granted that the young have a clearer knowledge of first principles and fundamental facts than what they really possess. I have known schoolboys who had been long accustomed to calculations connected with the compound rules of arithmetic, who could not tell whether a pound, a stone, or a ton, was the heaviest weight—whether a gallon or a hogshead was the largest measure, or whether they were *weights* or measures of *capacity*—whether a square pole or a square acre was the larger dimension, or whether a pole or a furlong was the greater measure of length. Confining their attention merely to the *numbers* contained in their tables of weights and measures, they multiply and divide according to the order of the numbers in these tables, without annexing to them any definite ideas: and hence it happens that they can form no estimate whether an arithmetical operation be nearly right or wrong, until they are told the answer which they ought to bring out. Hence, likewise, it happens that, in the process of reduction, they so frequently *invert* the order of procedure, and treat tons as if they were ounces, and ounces as if they were tons. Such errors and misconceptions would generally be avoided were accurate ideas previously conveyed of the relative values, proportions, and capacities of the money, weights, and measures used in commerce.

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

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

By such a representation it is at once seen what is meant by a *square foot*, and that the pro-



duct of the length by the breadth of any dimension, or of the side of a square by itself, must necessarily give the number of square feet, yards,

with the extraction of the Square Root; but no figure or explanation is given, excepting the

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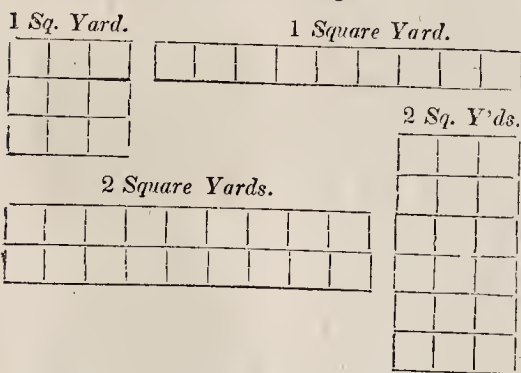
1	2	3	4	5	6
7	8	9	10	11	12
13	14	15	16	17	18
19	20	21	22	23	24
25	26	27	28	29	30
31	32	33	34	35	36

inches, &c., in the surface. It will also show that surfaces of very different shapes or extent, as to length or breadth, may contain the same superficial dimensions. In the same way we may illustrate the truth of such positions as the following:—That there are 144 inches in a square foot—9 square feet in a square yard—160 square

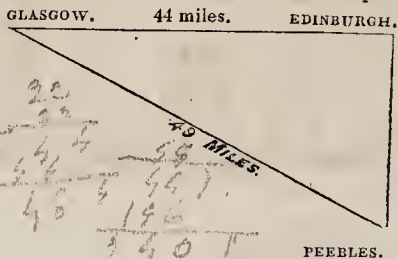
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1	2	3	4	5	6	7	8	9
10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27
28	29	30	31	32	33	34	35	36

poles in an acre—640 square acres in a square mile—27 cubical feet in a cubical yard, &c. For example, the number of square feet in a square yard, or in two square yards, &c., may be represented in either of the following modes.

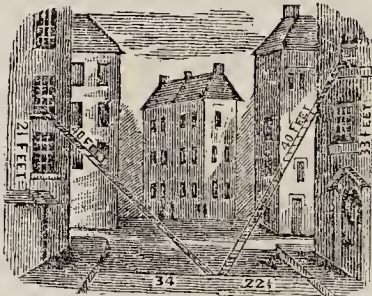


When the dimensions of the mason work of a house are required, the different parts of the building, which require separate calculations, as the side-walls, the end-walls, the gables, the chimney-stalks, &c., should be separately delineated; and if such delineations are not found in the books where the questions are stated, the pupil, before proceeding to his calculations, should be desired to sketch a plan of the several dimensions which require his attention, in order that he may have a clear conception of the operations before him. Such questions as the following should likewise be illustrated by diagrams. "Glasgow is 44 miles west from Edinburgh; Peebles is exactly south from Edinburgh, and 49 miles in a straight line from Glasgow. What is the distance between Edinburgh and Peebles?" This question is taken from "Hamilton's Arithmetic," and is inserted as one of the exercises connected

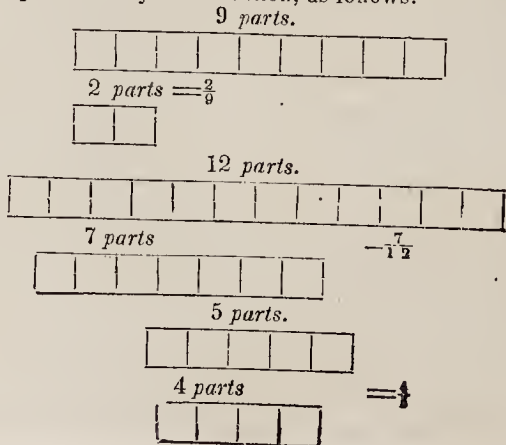


following foot-note. "The square of the hypotenuse of a right-angled triangle, is equal to the sum of the squares of the other two sides." It should be represented as above.

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



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



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

I shall only remark further, on this head, that the questions given as exercises in the several rules of arithmetic, should be all of a *practical* nature, or such as will generally occur in the *actual business* of life—that the suppositions stated in any question should all be consistent with real facts and occurrences—that facts in relation to commerce, geography, astronomy, natural philosophy, statistics, and other sciences, should be selected as exercises in the different rules, so that the pupil, while engaged in numerical calculations, may at the same time be increasing his stock of general knowledge—and that questions of a trivial nature, which are only intended to puzzle and perplex, without having any practical tendency, be altogether discarded. In many of our arithmetical books for the use of schools, questions and exercises, instead of being expressed in clear and definite terms, are frequently stated in such vague and indefinite language that their object and meaning can scarcely be appreciated by the teacher, and far less by his pupils: and exercises are given which have a tendency only to puzzle and confound the learner, without being capable of being applied to any one useful object or operation. Such questions as the following may be reckoned among this class. “Suppose £2 and  $\frac{3}{8}$  of  $\frac{1}{3}$  of a pound sterling will buy three yards and  $\frac{2}{3}$  of  $\frac{2}{5}$  of a yard of cloth, how much will  $\frac{6}{7}$  or  $\frac{3}{4}$  of a yard cost?” “The number of scholars in a school was 80; there were one-half more in the second form than in the first; the number in the third was  $\frac{5}{3}$  of that in the second; and in the fourth,  $\frac{2}{3}$  of the third. How many were there in each form?”

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

## SECTION V GRAMMAR.

GRAMMAR, considered in its most extensive sense, being a branch of the philosophy of mind, the

study of it requires a considerable degree of mental exertion; and is, therefore, in its more abstract and minute details, beyond the comprehension of mere children. Few things are more absurd and preposterous than the practice, so generally prevalent, of attempting to teach grammar to children of five or six years of age, by making them commit to memory its definitions and technical rules, which to them are nothing else than a collection of unmeaning sounds. In most instances they might as well be employed in repeating the names of the Greek characters, the jingles of the nursery, or a portion of the Turkish Alcoran. The following is the opinion of Lord Kaimes on this point:—“In teaching a language, it is the universal practice to begin with grammar, and to do everything by rules. I affirm this to be a most preposterous method. Grammar is contrived for men, not for children. Its natural place is between language and logic: it ought to close lectures on the former, and to be the first lectures on the latter. It is a gross deception that a language cannot be taught without rules. A boy who is flogged into grammar rules, makes a shift to apply them; but he applies them by rote like a parrot. Boys, for the knowledge they acquire of a language are not indebted to dry rules, but to practice and observation. To this day, I never think without shuddering, of Disputer’s Grammar, which was my daily persecution during the most important period of my life. Deplorable it is that young creatures should be so punished, without being guilty of any fault, more than sufficient to produce a disgust at learning, instead of promoting it. Whence then this absurdity of persecuting boys with grammar rules?”

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

In the construction of our books of Grammar for the use of children,—instead of facilitating this study, we have done everything to render it as dry and intricate as possible. We have definitions, general rules, exceptions to these rules, declensions and conjugations, profusely scattered

throughout every part of these scholastic manuals, and a cart-load of syntactical rules and examples, all of which must of course be crammed, like a mass of rubbish, into the memories of the little urehins, although they should not attach a single correct idea to any portion of such scholastic exercises. Nothing can be more simple than the *English verb*, which, unlike the Greek and Latin verb, has only two or three varieties in its termination; yet, we perplex the learner with no less than *six* different tenses—the present, the imperfect, the perfect, the pluperfect, the first future, and the future perfect,—while nature and common sense point out only *three* distinctions of *time* in which an action may be performed; namely, the *past*, the *present*, and the *future*, which of course are subject to a few modifications. On the same principle on which we admit six tenses, we might introduce nearly double that number. Hence a celebrated grammarian, Mr. Harris, in a dissertation on this subject, enumerates no fewer than *twelve tenses*. It is quite easy to make a child understand that a man is now striking a piece of iron with a hammer, that he did the same thing yesterday, and will perform the same action to-morrow,—in other words, that an action was performed at some *past* time, is performing *now*, or will be performed at some *future* period; but it is almost impossible to convey to his mind a clear idea of *twelve*, or even of *six* tenses, although a hundred distinctions and definitions should be crammed into his memory. A disposition to introduce quibbling and useless metaphysical distinctions has been the bane of *theology*, and one of the causes of the divisions of the Christian church. A similar disposition has rendered grammar perplexing and uninteresting to young minds, and prevented them from understanding or appreciating its nature and *general* principles. By attempting too much, in the first instance—by gorging their memories with all the distinctions, modifications, and rules, which grammarians have thought proper to inculcate,—we have produced a disgust at the study, when, by attempting nothing more than they were able clearly to comprehend, we might have rendered it both delightful and instructive. There are, properly speaking, no oblique cases in English nouns, excepting the *possessive* case, and yet, in some grammars, we have six cases specified, similar to those of Latin nouns; and in almost every book on grammar, three cases at least are considered as belonging to English nouns. On the same principle, we might affirm that there are as many cases as there are prepositions in the language; for every combination of a preposition with a noun forms a distinct relation, and consequently may be said to constitute a distinct *case*. Were it expedient in this place, many such remarks might be offered in reference to the absurdities and intricacies of our grammatical systems, and the perplexing and inefficient modes by which a knowledge of this subject is attempted to be communicated.

In communicating to the young a knowledge of grammar, or of any other subject, that plan which is the easiest and the most interesting should of course be adopted. All intricate and abstruse definitions and discussions ought to be avoided, and nothing attempted but what is level to their comprehensions, and which may be illustrated and explained by *sensible* images and representations. In endeavoring to impart a general idea of the elements of grammar, I would, in the first instance, lead the pupils to a position where they would have a distinct view of an extensive landscape, where they might see either ships sailing, birds flying, windmills in motion, men dig-

ging the ground, or working with saws and hammers, carriages moving, or reapers cutting down the corn. I would then inform them (if they are acquainted with numbers), that there are about fifty thousand words in the English language, but that they may be reduced to about *eight* different *classes*,\* or kinds; or, in other words, that all the words they see in the different books that come into their hands, however numerous they may appear, may be arranged into these classes. I would next tell them that one of these kinds of words is called *nouns*, or terms which express the *names* of all kinds of objects, and desire them to point out, in the landscape before them, some of those objects designated nouns. They would find no difficulty in complying with such a requisition, and instantly, “a house, a tree, a ship, a church, a flower, a man, a horse,” and similar names, would be cheerfully vociferated. They would next be told that certain *qualities* or *properties* belong to every object; that a house may be *high* or *low*, *large* or *small*, *white*, *gray* or *red*—a tree, *tall*, *thick*, or *slender*—that a feather is *light*—gold, *heavy*—butter, *soft*, &c.; and that the words, high, low, light, heavy, soft, &c.; belong to that class termed *adjectives*, or words expressive of *qualities*. Some particular objects might then be mentioned, and the pupils requested to point out some of the qualities which they may possess. For example, *Boy*. After two or three qualities that a boy may possess are stated, they would soon apply the adjectives, *good*, *bad*, *lazy*, *diligent*, *tall*, *handsome*, *mischievous*, *beautiful*, and other qualities. A *Table*, *round*, *oval*, *square*, *oblong*, *high*, *low*, *long*, *short*, &c., adding the word *table* to each of these qualities. To diversify this exercise a little, a quality might be mentioned, and the pupils desired to name any objects to which it will apply. For instance, the quality *Round*,—when such answers as the following might be given, “A *hat* is round, a *wafer* is round, a *saucer* is round, a *shilling* is round, the *sun* and *moon* are round.” In like manner, *High*, which applies to towers, mountains, trees, the clouds; and *Soft*, which applies to butter, dough, jelly, slime, pudding, snow, &c.

I would next direct their attention to that class of words which express *actions*, and request them to look around upon the landscape, and tell me if they perceive anything *in motion*, or shifting its position from one place to another (for motion, either mental or corporeal, is implied in every action). Should they hesitate in answering this request, an instance or two may be pointed out; but they will seldom be at a loss, and will at once reply—“Ships are moving—birds are flying—the horse is trotting—men are walking—the mason is breaking stones—the trees are waving—the laborer is digging the earth.” They may also be told to stretch out their hands, to walk a few steps, to strike the ground with a rod, to look up to the sky, or to perform any other action that may

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

be judged expedient, and then informed, that the words expressive of such actions, as *walking, striking, breaking, flying, &c.* are denominated *verbs*. Having engaged them several times in such exercises, until a clear idea of the nature of a verb is communicated, it will be easy to explain the difference between *active* and *neuter* verbs, and the three tenses, the *past*, the *present*, and the *future*. They may be told, for example, that mason *broke* stones yesterday, and *will break* stones to-morrow—that James *wrote* a letter to his cousin a few days ago, and *will probably write* another in a few days hence—and that birds *flew* through the air last year, and *will fly* in the same manner in the year to come. The *quality* of an action, and the *manner* in which it may be performed, or any *circumstance* that happens to be connected with it, may also be explained and illustrated. Thus, they may be asked, In what manner the clouds move, and the birds fly—*slowly* or *swiftly*? In what manner the laborer performs his work—*slovenly* or *neatly, cheerfully* or *heavily*? In what manner the river runs—*smoothly* or *rapidly*? How James behaves during the time of instruction—*attentively* or *foolishly*? How the house to which I point is situated—*pleasantly, awkwardly, or disagreeably*? They may then be told, that such terms as *slowly, swiftly, smoothly, pleasantly, &c.* which express certain qualities of actions, constitute another class of words, denominated *adverbs*.

Words which express the *relations* in which objects stand to each other, may be next pointed out. They may be directed to observe that a certain house (pointing to it) stands *near* a tower, a river, or a large tree—that a house on the right hand is distant *from* another on the left—that the clouds are placed *above* the earth—that the grass is *under* our feet, and that a certain mansion is situated *upon* the declivity of a hill. Such relations might also be illustrated by desiring one of the pupils to walk to a certain point, suppose a tree, and then to return *from* that point to his former position;—or, to place himself in a position *before* the rest of the pupils, and afterward in a position *behind* them—when the relative positions of objects denoted by the terms *near, above, to, and from, before, and behind*, may be familiarly explained, and designated by the word *prepositions*.

An idea may be given of another class of words, which stand instead of names, by asking such questions as these:—How does that house look among the trees, on the opposite bank of the river? The answer might be, "*It looks beautifully.*" How does that lady walk? *She walks gracefully.* What kind of a scholar is John? *He is a good scholar.* What did two wicked boys do to Arthur a few days ago? *They struck him with their fists.* By such examples, it will be easy to show that the words *it, she, he*, stand in the place of *house, lady, and John*; that *they, and their* refer to the wicked *boys*, and that *him* stands instead of *Arthur*. They may be then informed, that such words are distinguished by the name *pronouns*; and, by a few more familiar instructions, they may be made acquainted with the nature and use of the *nominative, possessive, and objective* cases, both singular and plural, by which they are varied. In a similar way the nature and use of the *article* and of *conjunctions* may be pointed out and illustrated. The plan now described may be varied, by directing the attention of the young to the objects contained in a parlor or a school-room—or, a large engraved landscape, accurately colored, containing a considerable variety of objects, and representing various artificers at work,

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

Such a plan of instruction appears to be suggested by the mode in which we may conceive language to have been originally formed. Were we to suppose man just now created, and placed for the first time on the surface of this globe, his attention would, in the first place, be directed to the various objects which he beheld existing around him. These he would endeavor, by some means, to distinguish one from another; and, if it were his design to invent a language by which he might hold a communication with other rational beings, his first effort would undoubtedly be, to give them *names* by which the ideas of them might be at any time recalled, when the objects themselves were absent from his view. These form a copious source of words, which must be common to every language formed for the communication of thought among intelligent beings, wherever existing, throughout the immensity of the universe. He would likewise soon discover that every one of the objects around him was endowed with certain attributes or qualities, to express which another class of words or signs would be requisite. In the course of his further survey, he would perceive certain changes, motions, and events, such as the ebbing and flowing of the sea, the rising and setting of the sun, the flight of birds, the movements of quadrupeds, &c., the expression of which would require a class of words distinct from the former. These classes comprehend all the words which can be deemed *essential* to language, or to a

mutual interchange of sentiments between rational beings. In the progress of the formation of language, however, other words would be found highly expedient, for the purpose of ease or ornament, for connecting the different parts of a discourse, or to avoid circumlocutions or disagreeable repetitions; and hence the invention of pronouns, prepositions, and conjunctions. If this appears to have been the process by which language was originally formed, it likewise suggests the proper mode by which a general knowledge of the object, use, and component parts of language may be communicated to the young.

With regard to *Syntax*, in many of our initiatory grammars, there are between thirty and forty syntactical rules, many of them long and complex, and accompanied with numerous explanations, distinctions, and exceptions, all of which are intended to be crammed verbatim into the memory of the grammatical tyro, whether he understand them or not, and however ungracious and irksome the task assigned him. Is such a task necessary to be imposed, in the first instance? and, if imposed, will it tend to inspire the pupil with a greater relish for grammatical studies, or render him more accurate in the art of composition? I have no hesitation in answering such questions in the negative. Although all the rules alluded to were admitted to be useful, it would be highly inexpedient to burden and perplex a young person with such exercises, when communicating the first elements of grammatical arrangement, especially when he cannot be supposed to have a clear conception of the meaning and application of the greater part of such rules. What idea, for example, can a child of six or seven years have of such a sentence as the following, which forms only the *one-fourth* part of the 30th rule of syntax, in Blair's Grammar—"The same adjectives, adverbs, and prepositions, are always understood to apply to their respective parts of speech, when connected by conjunctions; so that, if either of them be changed in the next clause of the sentence, or the mood or tense of the verb be changed, the nominative or its pronoun must be repeated,"—or of the following, which forms another part of the same rule—"All the parts of a sentence should correspond with each other, and a regular and similar construction be carefully preserved throughout; and this corresponding analogy in the construction of sentences constitutes the principal charm of elegant composition."\*

I am fully convinced that, in the first instance, it is quite unnecessary to advert to more than three or four fundamental rules in syntax, in order to direct the young in the general construction of sentences. There is one principal rule, which, if punctually observed, would prevent any egregious blunder from being committed either in speaking or writing,—and that is, "*A verb should agree with its nominative in number and*

*person.*" This might be called, with some propriety, *the Rule of syntax*—a rule which is short and simple, which can be easily explained and comprehended, on the observation of which the meaning of a sentence frequently depends, and a rule, in short, which is most frequently violated, even by good writers, especially when their sentences are long and complex. To this rule I would add the following—"Active verbs and prepositions govern the objective case of pronouns;" and, in order to prevent such inaccurate expressions as "*more better*," "*more dearer*," &c., the rule, "Double comparatives and superlatives are improper," may be added. Exercises might also be given to illustrate the two following rules—"The past participle should be used after the verbs *have* and *be*;" and "The verb *to be*, should have the same case after it as before it." It ought never to be forgotten, that the habit of accurate composition depends more on *practice*, and the study of good writers, than on a multitude of *rules*; and I appeal to every one who is in the habit of composing, whether, in the moment of committing his thoughts to writing, he ever thinks of the rules of syntax, except, perhaps, some of those now specified. I have known an individual, in the lower walks of life, who had never been taught grammar, nor perused any book on the subject—who wrote essays on physical subjects, which might have been inserted with propriety (and some of them were actually inserted) in respectable scientific journals. The only inaccuracy which appeared was an *occasional* violation of the first rule of syntax above stated. A more correct idea of the construction of sentences will be conveyed to the young by the occasional remarks of a judicious teacher, during their reading lessons—by exercising them frequently on the rules above stated, particularly the first—in causing them to correct ungrammatical sentences—and by pointing out the inaccuracies which occur in their written compositions,—than by all the formal rules that can be packed into their memories.

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

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



extirpated as soon as possible, since it will never again be the language of literature or science.

## SECTION VI.

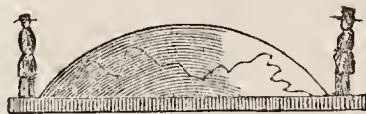
## GEOGRAPHY.

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

This study, like many other scholastic exercises, has too frequently been conducted in a dry and uninteresting manner, and very inadequate ideas communicated of its grand features and leading objects. Lists of the names of towns, cities, countries, rivers, bays, and gulfs, have been imposed as tasks to the memory, without any corresponding ideas; and the mechanical exercises of copying maps, and twirling an artificial globe, have not unfrequently been substituted for clear and comprehensive views of the leading facts and principles of the science. *Physical geography* has been almost entirely omitted in the initiatory books on this subject; and most of them are constructed on this principle, that the meager descriptions and details they contain *shall be committed to memory by rote*. In this way, months and even years have been spent, and as little real knowledge of geography acquired, as there is of theology by the common routine of committing to memory the vocables of the "Church Cate-

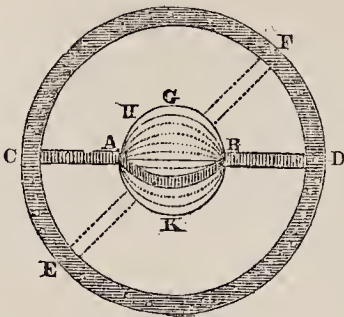
chism," or the Westminster Assembly's Synopsis of Divinity.

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



The pupils may next be made to perceive, that if the earth be round like a globe, we might travel directly east or west, and, holding on in the same direction, without turning back, might arrive at the same point from which we set out; and then be informed, that the experiment has actually been made—that ships, at different periods, have sailed quite round the world, the course of which may afterward be pointed out on the artificial globe. But, as these voyages have been made only in an easterly or westerly direction, they may be led to understand that, had we no other proofs of the earth's rotundity, this experiment would only prove that the earth is round in one direction, like a cylinder or a drum. The roundness of the earth, *from north to south*, might, at the same time, be explained from the fact, that when we travel a considerable distance from N. to S. or from S. to N., a number of new stars successively appear in the heavens, in the quarter to which we are advancing, while many of those in the opposite quarter gradually disappear; which could not happen if the earth were a *plane* in that direction, like the longitudinal surface of a cylinder; for, in this case, we should see all the stars of the heavens, from the North pole to the South, on whatever portion of the cylindrical surface we were supposed to be placed. This might be illustrated by surrounding a terrestrial globe, or any other ball, with a large hoop or circle, about twice or

thrice the diameter of the globe, on which some of the stars might be represented. This circle might be made either of wood or pasteboard, and the globe within it connected with a movable plane to represent the horizon, as exhibited in the following figure.



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

That the earth, considered as a whole, notwithstanding the irregularities caused by its mountains and vales, is of the figure of a sphere, may be illustrated from the phenomenon exhibited during the progress of an eclipse of the moon. An explanation of a lunar eclipse, accompanied with familiar illustrations, will be requisite to be given, before the proof of the globular figure of the earth be deduced from this phenomenon. Let the flame of a candle or gas-lamp represent the sun, and a wooden ball, supported by a wire represent the earth; and let a circle, somewhat less than the diameter of the ball, be drawn on a piece of pasteboard, and colored to represent the moon. Let them be placed at a moderate distance from each other, and nearly in a straight line, and let the pupils mark the curve of the shadow of the ball on the circle representing the moon, and that there is no body but one of the figure of a globe that can project a circular shadow in every direction; for, although a counter or a shilling will cast a circular shadow in one direction, yet in every other direction it is either an oval or a straight line. Hence the conclusion is easily deduced, that, if the shadow of the earth falling on the moon is the cause of an eclipse of that orb, and if this shadow, so far as it is seen, is always a portion of a circle, the earth, as a whole, must be nearly of a globular figure. In order to render such explanations clear and impressive—when a visible eclipse of the moon takes place, young persons should be directed to observe such a phenomenon with attention—to mark the figure of the earth's shadow when it first enters on the eastern margin of the moon—before it leaves its

western edge—and during the whole of its progress along the disc, if it happen to be a partial eclipse of the moon; and, although they be not directly engaged in geographical studies at the time, yet such observations will afterward prepare them for understanding such explanations as now suggested. Such minute illustrations, so far from being superfluous or unnecessary, are essentially requisite for producing in the minds of the young, a rational conviction of the rotundity of the earth. I have known young ladies, and gentlemen too, who had passed through a scholastic course of geography, and yet could assign no other reason for their believing that the earth is globular, than this, "That their teacher told them so, and showed them a representation of it by the artificial globe." Beside, such specific explanations and illustrations tend to exercise the reasoning powers of the young, and to bring to their view a variety of incidental facts and circumstances connected with the subject, and thus their store of general information is gradually increased.

Having, by such methods as the above, produced a clear conviction of the spherical form of the earth, the next step might be to convey an impressive idea of its magnitude. For this purpose, let a class of young persons be conducted to an eminence, where they might have a distinct view of a landscape stretching about eight miles in every direction. Let their attention be particularly directed to the various objects which compose the scene before them; let them be directed to consider the vast mass of materials contained in the hills or mountains which form a portion of the view—the millions of laborers, and the number of years which it would be requisite to reduce the whole landscape to a perfect level,—the number of trees and shrubs of every kind contained within the range of their view—the almost innumerable millions of flowers of every hue, stalks of corn, blades of grass, mosses almost invisible to the naked eye, and vegetables of every description, which cover every portion of the landscape—the cattle, sheep, horses, dogs, and other quadrupeds, and the multitudes of birds, worms, flying and creeping insects, and microscopic animalculæ, which no man can number, comprehended within the limits of their view—the number of houses and human beings in the towns, villages, and hamlets, which are scattered around, and the labors in which they are employed—the mass of waters in the rivers, and in that portion of the ocean which lies before them, (if such objects be in view), and the numerous tribes of fishes which glide through the watery element. Let them be directed to consider the time and exertions which would be requisite to travel to the most distant parts of the landscape, to go quite round it, and to cross it in forty or fifty directions, so as to attain a more intimate inspection of the multifarious scenes and objects of which it is composed. Let certain general calculations be made of the number and magnitude of such objects, of the motion of the inanimate parts of nature, of the activities of animated beings, and of the quantity of matter which appears on every hand. Having impressed upon their minds, as clearly as possible, such ideas of the magnitude and variety of the scene before them, let them be informed that the landscape they are contemplating is about 50 miles in circumference, and that its surface contains 200 square miles; but, that the whole surface of the earth contains more than 196 millions of square miles, and, consequently, is nine hundred and

eighty thousand times larger than all the objects they behold around them; so that they must conceive 980,000 landscapes as large as the one before them, before they can form an adequate idea of the magnitude of the earth. To impress this idea more deeply, they may likewise be told, that, were they to remain in the station they now occupy, *ten hours* every day (the time usually allotted for daily labor), and were a landscape of similar extent to that which they behold, to pass before their view *every hour* until the whole extent and scenery of the terraqueous globe were brought under their observation, it would require more than *two hundred and sixty-eight years* before they could survey, even in this rapid and imperfect manner, the whole superficial dimensions and variegated scenery of the globe on which we dwell.

Their attention should likewise be directed to the *solidity* of the earth—that it is not a mere superficies, but contains within its bowels an immense and indescribable mass of matter, extending nearly 7900 or 8000 miles *in every direction* between the opposite portions of its circumference, amounting to more than 263 thousand millions of cubical miles. An idea of this enormous mass of materials may be communicated by such illustrations as the following:—Suppose Mount Etna,—which ranks among the largest *insulated* mountains on the globe, and which contains around its sides 77 cities, towns, and villages, and 115,000 inhabitants,—to be 120 miles in circumference around the base, about 10 miles in circumference near the top, and 2 miles in perpendicular altitude, and considering its figure to be nearly that of the frustum of a cone, it will contain about 833 cubical miles,

which is only the  $\frac{1}{316758487}$  part of the solidity of the globe, reckoning it to contain 263,858,149, 120 cubical miles; so that it would require more than *three hundred millions* of mountains, such as Etna, to form a mass equal to that of the terraqueous globe; and were these mountains placed side by side in a straight line, they would extend 12,100,097,574, or more than *twelve thousand millions* of miles; that is, more than *six times* the distance of Herschel, the remotest planet of our system. And were we to travel without intermission, until we reached the extremity of such a line of mountains, at the rate of 25 miles every hour (the utmost speed which our steam-carriages have yet attained), it would require *fifty-five thousand, two hundred and fifty-one years*, before the journey could be accomplished. And, were they arranged in circles, equal to the perimeter of the sun, they would go 4376 times round the circumference of that stupendous globe, and cover a great portion of its surface. Again, suppose that all the inhabitants of the earth were to be employed in removing a mass of materials equal to that of our globe; suppose all that are capable of laboring to be 200 millions, and that each person removes ten cubical yards in a day, it would require more than 1,970,956,164, or, one thousand nine hundred and seventy millions, nine hundred and fifty-six thousand, one hundred and sixty-four years, before such an operation could be completed; which is more than 337,550 times the number of years which have elapsed since the Mosaic creation.

It is of some importance, that, by such illustrations, we endeavor to convey to the minds of the young a luminous and *impressive* idea of the magnitude of the globe on which we dwell. For it is only the standard, or *scale of magnitude*, by which we are enabled to form a conception of the bulk of the sun, and some of the more magnifi-

cent globes of the solar system, and of the immensity of the universe. If we entertain imperfect and contracted conceptions of the size of our globe, we shall be led to entertain similar contracted views of the celestial orbs, and of the amplitudes of creation. No adequate conception of the magnitude of our world can be conveyed to the young, by merely telling them that it is 8000 miles in diameter, and 25,000 in circumference, and showing them its figure and the divisions on its surface by an artificial globe. For, in the first place, few of them have an accurate conception of the extent of *one thousand miles*, much less of *twenty-five thousand*; and, in the next place, they are apt to fix their attention merely on the *length* of a line or a circle, without considering the *extent of surface* contained in a globe of the above dimensions; and therefore, the number of square miles comprised in the superficies of the earth, amounting to nearly 200 millions, should always be specified, as that which conveys the most correct idea of the amplitude of our globe—and, in the last place, unless an ample prospect be presented to their view, and their attention fixed upon its multifarious objects, while such instructions are imparting, the illustrations of the magnitude of the earth will neither be clear nor impressive. In a private apartment, where the view is confined to the walls of the room, such instructions would lose a considerable part of their effect.

Having thus impressed on the understandings of the pupils clear conceptions of the figure and magnitude of the earth, its leading divisions and *grand natural outlines* should next be presented to view. An eighteen-inch terrestrial globe should be placed before them, on which they should be directed to mark the great divisions of *land* and *water*—that the regions inhabited by man, and other terrestrial animals, lie between two expansive masses of water more than ten thousand miles in length, and one of them nearly the same in breadth, which cover about three-fourths of the surface of the globe—that the northern and southern portions of this watery mass are, for the most part, compacted into a body of solid *ice*; that the other portions move backward and forward in different directions by a kind of libratory motion, every 12 $\frac{1}{2}$  hours, producing the flux and reflux of the sea; that currents, such as the *gulf stream*, are found in different parts of the ocean, flowing uniformly in the same direction—that the *land* is divided into three principal portions or masses, the Eastern and Western continents, and the territory of New Holland, beside thousands of islands of every form and size, which diversify the surface of the ocean—that lofty ranges of mountains, some of them three or four miles in perpendicular height, run in different directions through these continents, some of them hundreds and even thousands of miles in extent—that hundreds of rivers, many of them above 2,000 miles in length, have their rise in these elevated regions, and carry an immense body of waters into the ocean—that the ocean has been sounded with lines nearly a mile in length, when no bottom was found; that it is probable, it is several miles in depth, and that its bottom is diversified with mountains and vales like the surface of the dry land; that it contains a mass of water sufficient to cover the whole globe to the height of more than a mile and a half; and that, were its caverns drained, it would require more than 20,000 years before they could be filled by all the rivers running into it at their present rate, although they

pour into its abyss 13,600 cubical miles of water every year—that the atmosphere surrounds the whole of this terraqueous mass; that by means of this atmosphere and the solar heat, a portion of the waters of the ocean is carried up to the region of the clouds in the form of vapor, and condensed into rain to supply the sources of the rivers, and to water and fertilize the earth—and that, by these and similar arrangements of Infinite Wisdom, the lives and comforts of myriads of animated beings throughout the regions of the earth air, and ocean, are preserved and perpetuated.

Such general views of the grand features of the globe, when occasionally enlivened with particular details of what is curious and novel to the young, cannot but arrest their attention, and excite their curiosity to acquire more minute information on the subject; while at the same time, they have a tendency to inspire them with sublime and reverential ideas of that almighty being who, “laid the foundations of the earth, who causeth the vapors to ascend, who measureth the ocean in the hollow of his hand, who weigheth the mountains in scales, and taketh up the isles as a very little thing.” After describing such general views, the attention may be directed to various other objects connected with the physical constitution of the globe, such as rocks and insulated mountains, promontories, isthmuses, caverns, icebergs, forests, mines, and deserts—volcanic mountains, and islands that have been raised from the bottom of the ocean by the force of subterraneous agents—lakes, mediterranean seas, fountains, springs, whirlpools, gulfs, and water-spouts—the peculiarities of the different zones—the climates, and the distribution of plants and animals in the different regions of the earth—the atmospherical phenomena in different countries, thunder, lightning, aurora-borealis, the monsoons, trade-winds, sea and land breezes, hurricanes, and tornadoes—the distribution of *temperature* in different parts of the earth—the variety of seasons in the different zones, and the reasons why all the four seasons prevail at the same moment in different countries—the changes which have been produced on the surface of the globe by earthquakes, volcanoes, the action of water, the influence of the atmosphere, and the agency of man—the varieties of the human race, the population of the globe, and the number of individuals that are daily ushered into existence, and of those who daily retire from the living world. To these views of natural scenery may next be added explanations of maps, and of the different circles on the artificial globe, of the nature of longitude and latitude, the division of the circle into degrees and minutes, the variety of days and nights, the *reasons why the zones are bounded at particular degrees of latitude* by the tropics and polar circles, and the mode by which the circumference of the earth and its other dimensions have been determined. The explanations of *astronomical* geography, such as the causes of the different seasons, the annual and diurnal motions of the earth, and the method of finding the latitudes and longitudes of places, may be postponed until the pupil proceeds to the study of astronomy.

In describing such objects as the above, and other departments of geography, illustrative maps and delineations such as the following, are requisite:—1. A stereographic projection of the globe on the plane of the meridian, which divides it into the eastern and western hemispheres; and another projection on the plane of the equator, having the poles in the center, dividing the earth into the northern and southern hemi-

spheres. Without this last projection, which is seldom exhibited in books of geography, the relative positions of countries in Asia, North America, and other regions, cannot be distinctly traced. On both these maps, the *ranges of mountains* which diversify the globe, and all the *rivers* which flow from them, should be particularly delineated, without any other objects or distinctions, except the names of the countries, seas, oceans, rivers, and mountain-chains, in order to present to the young mind, at one view, this grand and distinguishing feature of our globe. For want of such maps on a large scale, accurately delineated, with the mountains and rivers, represented in their proportional magnitudes, no accurate nor comprehensive ideas are generally entertained of this noble and interesting feature of the terrestrial surface. Three or four extensive chains of mountains may be distinguished, from which flow numerous ramifications, and which, with some interruptions from the sea, extend nearly round the globe. One of these chains runs through Lapland, Finland, and Northern Russia, including the Ural mountains, sending forth branches in different directions. Another runs along the southern parts of Europe, including the Alps and Pyrenees, Hungary, Persia, Thibet, including the Himalaya, and, stretching in different directions, pass through China, Japan, and the Kurile islands toward Kamtschatka, from which another chain diverges, and establishes a connection with the grand chain of the American continent. Another ridge runs along the southern hemisphere, through Africa, Paraguay, the islands of the Pacific, and New Holland; and another extensive chain runs from north to south, along the whole length of America, including the Andes, the Rocky and the Blue mountains. The pupils should be directed to trace these ranges, with all their different branches, not only along the continents, but across the oceans, where the tops of the higher ridges appear in the form of islands, their average elevations remaining below the level of the sea.—2. Another delineation should consist of an elementary map, showing the various objects connected with geography: such as continents, islands, peninsulas, isthmuses, promontories, mountains and plains, woods and forests,—rivers, lakes, seas, gulfs, friths, straits, and channels—and the manner in which cities, towns, forts, roads, shoals, sand-banks, soundings, sunken rocks, and the direction of the winds, are represented in maps.—3. Delineations showing the proportional length and breadth of the principal rivers on the globe. This might, perhaps, be more distinctly exhibited by a number of rods of different lengths, gradually tapering to a point as the respective rivers diminish in breadth, from their mouths to their sources. Other delineations might represent their lengths, not in straight lines, but with all their curves and windings.—4. A chart or delineation of the comparative size of countries, lakes, and islands; so that the proportional spaces on the globe, occupied by such countries as Russia, China, Great Britain, the United States, &c., may be perceived at a glance. These spaces may be represented either by squares, parallelograms, or circles.—5. An *Isothermal chart* showing the *climates*, and *vegetable* productions of the earth; in which the mean temperature of its different regions, the plants which flourish in them the length of the longest days and nights, the divisions of the zones, and other particulars, may be distinctly noted.—6. A chart of *geographical zoology*, showing the various tribes and species of animals with which the earth is peopled, and the several regions where the different species abound.

The names of the animals might be engraved instead of the names of towns, and if the chart was on a large scale, the *figures* of the most remarkable animals might likewise be engraved.—7. A map of Africa and America, and the Atlantic ocean lying between them, *on the same sheet*, for the purpose of exhibiting, *at one view*, the whole Atlantic, with its islands, and the relative positions of the coasts of Africa and South America. Also, another map, on the same scale, representing the eastern parts of Asia and New Holland on the one hand, and on the other, the western coast of America, with the Pacific ocean, and its numerous groups of islands which intervene, for the purpose of showing the nearest approach which the old and new continents make to each other, and the relative positions of the islands and countries connected with the Pacific.—8. A map or chart of *Moral* geography, exhibiting the prevailing religion of the several countries, and the moral state of their inhabitants, which might be distinguished, either by different colors or by different shades in the engraving. In this map the countries enlightened by Christianity, and those which are still shrouded in Pagan darkness, might be exhibited at one view; for the purpose of showing to the young what an immense portion of the world is still immersed in heathen ignorance and idolatry, and what exertions are still requisite for enlightening the benighted nations; and for the purpose of stimulating them to bear a part in those philanthropic movements which are now going forward for the enlightening and renovation of the world.—9. Views of cities, public buildings, mountains, caves, grottos, volcanoes, interesting landscapes, and whatever scenes or objects are most striking on the surface of the globe. Some of these views might be exhibited by the optical diagonal machine formerly described.—10. Sets of colored maps of the quarters of the globe, and its different countries, delineated in the usual way.—11. A projection of the globe *on the horizon* of the particular country where the pupils reside, for the purpose of showing the bearings and distances of places from the country in which they are placed.—12. *Plate globes*, on which the pupil may trace with a pencil the circles of the sphere, the ranges of mountains, the course of rivers, the outlines of continents and islands, and whatever else may tend to familiarize his mind to the general arrangements of the earth. On such globes mistakes may be remedied and inaccuracies corrected by the application of the sponge; and, after the pupil has been for some time accustomed to such delineations, he will soon acquire a clear and comprehensive view of the outlines of the globe, and become familiar with the relative positions of its continents, seas, and islands.—13. Delineations of the *comparative heights* of the principal mountains on the globe—the mountains in the eastern and western hemispheres being arranged in two separate groups. On the same sheet might likewise be delineated, comparative views of the heights of different *ranges*, arranging them into six or seven classes, beginning with views of such mountains as those of Scotland, Wales and Ireland, which do not much exceed 4000 feet, and gradually proceeding to such as the Cordilleras and the Himalaya, whose summits reach an elevation of above 20,000 feet.—14. *Models* of particular countries might occasionally be made of wax or other materials, particularly of mountainous regions, for the purpose of exhibiting an idea of the scenery of a country, the windings of its rivers, and the comparative height of its mountains above the general level of its surface. No map can convey an idea

of such particulars, or of the general appearance and prominent features of any country, similar to that of a well-executed model. I have seen in the Museum of the University of Edinburgh, several models of the kind to which I allude, of the vales and mountainous regions of Switzerland, in which the position of the towns, the course of the rivers, the lakes, the lines of roads, the vales, the rocks, the forests, and the comparative elevation of the mountains, are exhibited, as if one were looking down upon the country from the clouds. The only objections to such models would be the difficulty of getting them executed, and the consequent expense which would be incurred. But, if one model were accurately executed, others could easily be taken from it, on the same principle as phrenologists take casts of the human skull.

By the assistance of such maps and delineations, and with the aid of a judicious text-book, comprising a comprehensive view of the outlines of physical, mathematical, civil, statistical, and historical geography, an enlightened teacher will be enabled gradually to lead his pupils forward to luminous views of this interesting subject. In describing the different countries, he should give a comprehensive outline of whatever is peculiar to each country, and select for particular description, whatever interesting objects of nature or art may have a tendency to excite the attention and gratify the curiosity of his pupils, referring them to their larger systems of geography for more minute details. In such descriptions, the details of moral, statistical, and religious geography should occupy a more prominent place than they generally do in our systems of geography and scholastic courses on this subject. The statistics of our own country, of the various states of Europe, and particularly of the United States of America, which are very imperfectly known, and respecting which there exist numerous misconceptions and unreasonable prejudices on this side of the Atlantic, should be particularly detailed. The moral and mental degradation of the heathen world; the missionary stations which have been fixed in different parts of it for counteracting the influence of barbarism and idolatry, and diffusing the light of divine knowledge; the various success which has accompanied such undertakings; and the philanthropic enterprises which are now going forward in different countries for the moral renovation of mankind, should be depicted to the view of the young with all the vividness and energy which the importance of such subjects demands, in order to allure them to the consideration of such objects, and to secure their endeavors in promoting them. It is a striking and melancholy feature in the records of our race, that almost the whole of history and historical geography is occupied with details of the miseries of mankind, produced by ambition, avarice and injustice, the tyranny of despots, and the desolations of war; and that scarcely a bright spot can be perceived on the surface of the globe, and amidst the gloomy records of past generations, on which the eye of benevolence can rest with unmingled delight. Hence it has happened, that we have scarcely a history of the operations of pure philanthropy, except in the instance of our Saviour and his apostles. And now, when philanthropic plans have been formed, and benevolent enterprises are carrying on, our geographers and men of science, so long accustomed to blaze abroad the exploits of ambition and malignity, will scarcely condescend to notice or record the operations by which the moral world is beginning to be enlightened and regenerated. This is not what it

ought to be, or what we ought to expect from those who are engaged in the diffusion of knowledge. All knowledge should be directed so as to have a moral bearing, and to stimulate the mental activities of the young to those benevolent exertions by which the best interests of their fellow-men, in every land, may be promoted.

Geographical compendiums for the use of schools should be clear and comprehensive in their details, and enlivened with occasional picturesque descriptions of human scenery and of natural and artificial objects, which may be illustrated with neat engravings. They should also abound with questions and exercises of every description connected with the subject, to afford scope for the industry of the pupil, and for the exercise of his judgment and reasoning powers. But however excellent the plan and details of any school-book may be, it ought by no means to be considered as superseding the more familiar illustrations of the teacher, and the conversational lectures alluded to above. No man can be a successful teacher of this science, but he who has a familiar and comprehensive knowledge of all the subjects connected with it, and who can, at any time, illustrate its principles and facts by *viva voce* descriptions and elucidations, which always make a deeper impression on the young mind than can be produced by the mere perusal of the best treatises. In working the usual problems on the terrestrial globe (some of which are of little practical importance), due care should be taken, that the pupils be not guided merely by the rules given for the respective problems, but that they understand the reasons why they turn the globe in this or that direction—elevate the pole to a certain degree above the horizon—or set the horary circle to a given hour. In problems which have a reference to the difference of time at different places, they may be taught to perform the operations by a mental calculation, and to ascertain, in the course of a few seconds, what nations have noon, midnight, morning or evening, at a given hour, or summer or winter, spring or autumn, on a given day or month. In commencing the study of geography, a plan or map of the town or village in which the pupils are taught, along with the adjacent country, and some of its prominent objects, might be laid before them, as introductory to the study and explanation of maps. On this map, they might be directed to attend to the cardinal points of the compass, the boundaries of the town, the streamlets or rivers, ponds or hills, and the bearings of the different streets, lanes, public buildings, and other objects, from each other; and various questions and exercises in reference to such objects, might be proposed, which would excite a spirit of observation, and prepare them for understanding maps of countries on a larger scale. A map of the county, and then a map of the state or kingdom, might next form the subject of attention, which would prepare them for the study of the particular quarter of the globe in which they reside, and of all the other countries, seas, and oceans, dispersed over the surface of the earth. This plan is evidently in conformity to the order of nature, although directly opposite to the order generally pursued.\*

\* Since writing the preceding parts of this work, I have been favored, through the liberality of a respected literary correspondent in the State of Connecticut, North America, with a variety of school-books on geography and other subjects, which have an extensive circulation in the New England States. Among these are the following:—1. Woodbridge's "System of Universal Geography, on the principles of comparison and classification, 5th edition, 1833." This

## SECTION VII.

## GEOLOGY.

GEOLOGY is a science which, of late years, has excited the attention of philosophers, naturalists, and theologians; and, in consequence of the researches of its votaries, many striking and important facts in relation to the structure of the earth and the changes it has undergone, have been brought to light. Many of the facts which this science discloses have a tendency to convey

work, comprised in a thick 12mo. volume of 500 very closely printed pages, comprehends an immense mass of information on *physical, civil, and statistical* geography, including descriptions of a great variety of facts in relation to the *geological* structure of the earth. It is illustrated by nearly a hundred engravings of natural and artificial objects; such as sections of rivers, canals, comparative elevation of mountains, cataracts, races of men, geological sections, cities and public buildings, which both enliven and elucidate the descriptions. Appended to this work, is a lucid and judicious compend of "Ancient Geography, as connected with Chronology," including sketches of sacred history, mythology, and the early history of mankind, by Mrs. Willard—a lady who appears to have made considerable researches into the different departments of geographical science, and to have promoted the cause of general education. Both these works are admirably calculated for the higher classes in schools, and abound with a great number of questions and exercises, for stimulating the attention and ingenuity of the young. Had this volume been sparsely printed, according to the fashion that prevailed 20 or 30 years ago, like "Playfair's Geography," and other works, it would have occupied two or three quarto volumes of 1500 pages.—2. Woodbridge's "Rudiments of Geography, on a new plan," 18mo., containing 268 closely printed pages, and about 170 cuts, and comprising a very considerable portion of information on the different departments of geography. It may be considered as partly an abridgment of the larger work noticed above, and partly an introduction to it. The cuts, though small, are sufficiently vivid and distinct to convey an accurate idea of the objects they are intended to represent. It has passed through seventeen editions, comprising more than 200,000 copies. Mr. Woodbridge is a corresponding member of the Geographical Society of Paris, and Editor of the American "Annals of Education;" and a gentleman who appears to be quite familiar with all the departments of geographical, physical, and mathematical science. His geographical works are rich in information in respect to every topic connected with his general subject, and have received the approbation of the Geographical Society of Paris, and of many scientific characters on the continent of Europe, particularly Humboldt and Fellenberg.—3. "A Practical System of Modern Geography," by J. Olney, A. M.—an 18mo. of 288 pages, closely printed on a plan somewhat similar to Woodbridge's Rudiments, illustrated with nearly a hundred engravings, and containing a very considerable portion of useful information. This work has passed through fifteen editions.—4. "The Malte-Brun School Geography," by Mr. Goodrich, a large 18mo. volume of nearly 300 pages, and containing about 133 engravings. This work contains a larger quantity of letter-press than the two former, and a great variety of facts in relation to civil and descriptive geography, but is not so full as Woodbridge's volumes in its details of *physical* and *statistical* geography. Fifteen thousand copies of this work were sold in the space of 18 months from the date of its first publication. The *Atlases* belonging to these works are beautifully executed, and contain several of the projections I have suggested above, beside sets of maps as usually delineated, along with a variety of useful descriptions and statistical tables. In the Atlas which accompanies Olney's "Practical System," the population of the respective towns and cities can be ascertained at a glance, by means of certain characters and figures connected with their names. 5. Hall's "Child's Book of Geography," and Peter Parley's "Geography for Children," each of them containing about a hundred pages, in a square 18mo. size, and embellished with a variety of maps and cuts, appear well calculated to interest the minds of youth, and to convey a general idea of the leading features of the world. Some of the above works, with a few alterations, might be published with advantage in Great Britain. They contain more particular maps and descriptions of the United States than are to be found in geographical works published on this side of the Atlantic. A comprehensive and useful compend of geography for the use of schools, might be compiled from the volumes now mentioned, by selecting the descriptions, exercises, and more interesting portions of each, and combining them into a volume calculated for the meridian of our own country.

to the mind impressions of the wisdom, and particularly of the power of the Creator, in those stupendous forces which produced the convulsions and changes which have taken place both on the surface and in the interior strata of the globe. They are likewise applicable to various practical purposes. A minute and circumstantial knowledge of the various facts which have been ascertained by geologists in different countries, may be of extensive use to those employed in mining operations, when searching for coal, fossil salt, or metallic veins, and might prevent many ruinous speculations to which ignorant projectors are frequently subjected. In excavations for the purpose of forming canals, tunnels, and rail-roads—operations which are now going forward in almost every part of the civilized

Fig. 1.

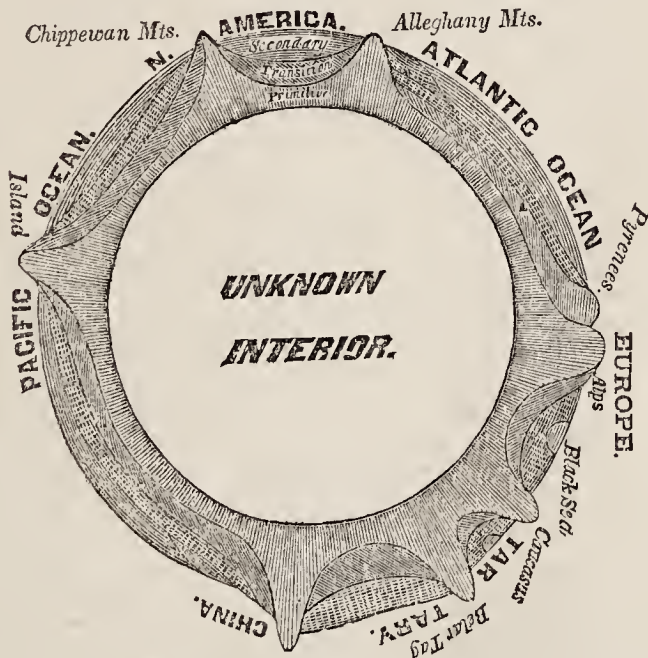


world—a knowledge of this subject could not fail to be highly beneficial to all parties engaged in such projects. Beside, the study of this science is intimately connected with Scripture history and theology, and its facts, when viewed in a proper light, have a tendency to elucidate certain portions of the Sacred writings, and to illustrate the harmony and the connection which

subsist between the visible operations of the Creator and the revelations of his word. For these reasons, it might be expedient to communicate to the young a general idea of some of the leading facts connected with geology, without perplexing them with any of the speculations of philosophers, or the theories which have been formed to account for geological phenomena; leaving them to deduce their own conclusions at a future period, when their knowledge of such subjects shall be increased, and their judgment matured.

A brief description might be given, in the first place, of the solid parts of the earth, of the various strata of which they are composed, and of the classifications which geologists have made of the different kinds of rocks. These rocks are usually arranged under the following classes:—1. *Primary rocks*, which compose the grand framework of the globe, which form the most lofty mountains, and extend to the greatest depths yet penetrated by man, and below all the other formations. The substances of which such rocks are composed, are granite, gneiss, mica-slate, hornblende, granular quartz, &c., but never contain salt, coal, petrifications, or any remains whatever of organized substances; and therefore are supposed to have been formed before the creation of animals or vegetables.—2. *Transition rocks*, which include those rocks that lie over the primitive, and are composed of the larger fragments of the primitive rocks. They contain graywacke, transition limestone, slate, sandstone, &c. Shells are sometimes found in them, but no remains of land animals or vegetables. It is supposed they were formed next after the primitive rocks, and after the creation of some kinds of organized beings.—

Fig. 2.



3. *Secondary rocks*, which lie upon the transition rocks, and appear like deposits, composed of grains which once belonged to primitive rocks. The principal secondary formations are coal, chalk, secondary limestone, oolite, millstone, grit, &c., which contain petrifications of animal and vegetable substances.—4. *Tertiary strata*, which consist of beds of clay, sand, marl, and the newer limestone deposits. These formations are consid-

ered as newer than the secondary, and contain abundance of fossil shells and plants, along with the bones of quadrupeds and fishes.—5. *Volcanic* and basaltic rocks, which owe their origin to volcanic fire, and are sometimes forced up to the surface of the earth in a melted state, by the action of subterraneous heat. The principal volcanic rocks are basalt, lava, and greenstone.—6. *Alluvial strata*, which include deposits that are made of

broken strata, consisting of sand, mud, clay, pebbles, &c., which are formed by the currents of rivers, and other causes now in operation.

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

## SECTION VIII.

### ASTRONOMY.

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

of his intelligent offspring, throughout all the revolutions of eternity. It is a subject, therefore, on which a certain portion of information should be communicated to the young, and to every human being.

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

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



in the form of a half moon, about 8 or 9 in the evening.

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

Having pointed out these leading stars and constellations, to serve as so many known points in the heavens, the attention might be directed, on a subsequent evening, about six o'clock, to the apparent motions of these bodies, and of the whole celestial sphere. On the evening of January the 16th, at six o'clock, the star *Procyon* will be seen nearly due east, a very little above the horizon; *Aldebaran*, in an easterly direction, nearly half-way between the meridian and the eastern horizon; *Rigel*, toward the south-east, a little above the horizon; and *Lyra*, in the north-west, about  $15^\circ$  above the horizon. Having marked the terrestrial objects which appear in the direction of these stars, they may be viewed, from the same station, about two hours afterward, when *Procyon* will be found to have risen a considerable way above the horizon; *Rigel*, to have moved nearly 30 degrees to

the westward; and *Aldebaran*, to have arrived near the meridian; while *Lyra* has descended within two or three degrees of the horizon; and *Sirius*, which was before under the horizon, is elevated about ten degrees above it. About ten o'clock, the same evening, *Rigel* and *Aldebaran* will be seen at a considerable distance westward of the meridian; *Sirius*, within 6 or 7 degrees of it; the star *Lyra*, near the northern horizon; and the constellation *Orion*, which in the first observation appeared in the direction south-east by east, will be found to have moved to the westward of the meridian. By such observations, it may be shown that the whole starry firmament has an apparent diurnal motion from east to west. While pointing out these apparent motions to the young, it will be proper to direct their attention to the Polestar, which, to a common observer, never appears to shift its position. They may likewise be directed to notice that the stars near the pole appear to move slower, and to describe smaller circles than those at a greater distance from it—that those which rise near the south describe smaller arcs than those which rise farther to the north—that the stars which rise due east, set due west, after an interval of twelve hours—that the stars which rise in the north-east, after describing a large arc of the heavens, set in the north-west, after an interval of about seventeen hours—that all the stars within a certain distance of the pole never appear to rise or set, but describe complete circles above the horizon—that the stars near the pole, such as those in the Great Bear, appear in one part of their course to move from west to east, and in another part of it from east to west—and that the revolutions of the whole, however different the circles they apparently describe, are completed in exactly the same period of time. These positions may afterward be more particularly illustrated by means of a large celestial globe, by which it will be seen that all these appearances are the result of one general apparent motion, which, at first view, will appear to exist in the celestial sphere. An idea of the general motion of the stars may be acquired by a simpler process than what we have now described. Let any observer bring a star, in any position between the zenith and southern horizon, into an apparent contact with a tree, spire, or chimney-top, and, in the course of fifteen or twenty minutes, he will perceive that that star and others adjacent to it have moved a little space from east to west. But the observations alluded to above are calculated to give a more satisfactory idea of this motion, and to make a deeper impression on the minds of the young.

The next series of observations might be those which demonstrate the *apparent annual motion of the sun*. For the purpose of exhibiting this motion, the *Pleiades* or seven stars, along with *Aldebaran*, might be selected as fixed points in the heavens to indicate the progressive motion of the solar orb toward the east. About the middle of January, at eight o'clock in the evening, the *Pleiades* will be seen on the meridian; which observation should be noted down, for the purpose of being compared with a future observation. On the 1st of March, at the same hour, these stars will be seen nearly half-way between the meridian and the western horizon, while all the other stars, at the same declination, will be found to have made a similar progress. About the 15th of April they will be seen, at the same hour, very near the western horizon; and every day after this, they will appear to make a nearer approach to that part of the heavens in which the sun appears until,

being overpowered by the splendor of his rays, they cease to be visible. From these and similar observations, it will be easy to make the young perceive, that the sun has an apparent motion from *west* to *east*, through the circle of the heavens, and that the revolution is completed in the course of a year.

They may next be taught to acquire a definite idea of the *measures* by which the apparent distances of objects in the heavens are expressed. To talk to the young, as some are in the practice of doing, of two stars being a foot, a yard, or two yards asunder, is altogether vague and indefinite, unless we are told, at the same time, at what distance the yard or foot is supposed to be placed from our eye. As astronomers divide the circumference of the celestial sphere into 360 parts or degrees, they may be told, that from any point of the horizon to the zenith are 90 degrees, and, consequently, that from the eastern to the western, or from the northern to the southern points of the horizon, are 180 degrees. And, in order that they may have a definite idea, or something approximating to it, of the extent of a degree, they may be told that the breadth of the moon is about *half a degree*—that the space occupied by the three stars in a straight line in the *belt* of Orion—sometimes distinguished by the name of the *Three Kings*, or the *Ell and Yard*—is exactly 3 degrees in length, and, consequently, the distance between any two of them is *a degree and a half*—that the distance between *Castor* and *Pollux* is nearly five degrees—between *Dubbe* and *Merah*, the two *Pointers*, in the Great Bear, is  $5\frac{1}{2}$  degrees—and that the space between *Dubbe*, or the northernmost pointer and the Polestar, is about 29 degrees. By familiarizing the mind with such measures, the young will soon acquire a tolerable idea of the distance of any two objects in the heavens, when the number of degrees is mentioned.

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

The pupil's attention might be next directed to the motions of the planets, and the general phenomena of the solar system. When any of the

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

The arguments or considerations which prove that the *Earth is a moving body*, should next be presented to the attention, and illustrated in the most simple and familiar manner of which the subject will admit. The pupil will easily be made to perceive, that, if the earth is at rest, the whole frame of the material universe must move round it every twenty-four hours; not only the fixed stars, but the sun and moon, the planets and their satellites, and every comet which traverses the firmament, must participate in this motion, while, at the same time, they are moving in another and an opposite course peculiar to themselves. He will perceive, that, in proportion as these

\* Specimens of such diagrams may be seen in "Long's Astronomy," vol. 1, and in plate 3 of "Ferguson's Astronomy," Brewster's edition.

bodies are distant from the earth, in a similar proportion will be the *velocity* with which they perform their diurnal revolutions—that the sun behoved to move *five hundred and ninety seven millions of miles* every day, the nearest fixed star 125,000,000,000,000 of miles in the same time, or at the rate of fourteen hundred millions of miles *every second*, and the most distant stars with a velocity which neither words can express, nor imagination conceive,—and that such motions, if they actually existed, would, in all probability, shatter the whole material frame of the universe to atoms. He may be directed to consider, that such rapid velocities (if they could be supposed to exist) are not the motions of mere points or small luminous balls, but the motions of immense globes, many thousands of times larger than the earth—that a hundred millions of such globes are visible from our abode, beside the myriads that may be hid from human view in the unexplored regions of space—and that it is impossible to conceive how all these innumerable globes, of different magnitudes, at different distances, and moving with different velocities, could be so adjusted as to finish their diurnal revolutions at the same moment, while many of them are at the same time impelled by other forces in a contrary direction. He may be reminded that the Creator, who formed the universe, is possessed of INFINITE WISDOM—that wisdom consists in proportionating *means to ends*, or in selecting the most appropriate arrangements in order to accomplish an important purpose—that to make the whole frame of Universal Nature move round the earth every day, merely to produce the alternate succession of day and night, is repugnant to every idea we ought to entertain of the Wisdom and Intelligence of the Divine Mind, since the same effect can be produced by a simple rotation of the earth in twenty-four hours; and since we find that Jupiter and Saturn, and other globes much larger than ours, move round their axes in a shorter period—that in all the other works of Omnipotence, means apparently the most simple are selected to accomplish the most grand and magnificent designs—and that there is no example known to us, throughout the universe, of a larger body revolving around a smaller. When such considerations are fully and familiarly illustrated, the pupil will soon be made clearly to perceive, that the rotation of the earth must necessarily be admitted, and that it will fully account for all the diversity of diurnal motion which appears in the sun and moon, the planets and the stars.

The *annual* revolution of the earth, and its position in the solar system, might be proved and illustrated by such considerations as the following:—that if this motion did not exist, the motions of all the planets would present a scene of inextricable confusion, consisting of direct and retrograde motions, and looped curves, so anomalous and irregular, as to be inconsistent with everything like harmony, order, or intelligence—that Mercury and Venus are observed to have two conjunctions with the sun, but no opposition; which could not happen unless the orbits of these planets lay *within* the orbit of the earth—that Mars, Jupiter, and the other superior planets, have each their conjunctions with, and oppositions to, the sun, which could not be unless they were *exterior* to the orbit of the earth—that the greatest elongation of Mercury from the sun is only about 20 degrees, and that of Venus 47; but if the earth were the center of their motions, as the Ptolemaic system supposes, they might sometimes be seen 180 degrees from the sun, which never hap-

pens—that some of the planets appear much larger and brighter at one time than at another, on account of their different distances from the earth; but, on the other hypothesis, their brilliancy should be always the same—that Mercury and Venus, in their superior conjunctions with the sun, are sometimes hid behind his body, and in their inferior conjunctions sometimes appear to pass across the sun's disc, like round black spots, which would be impossible according to the Ptolemaic system;—and, in short, that the times in which the *conjunctions, oppositions, stations, and retrogradations* happen, are not such as they would be if the earth were at rest, but precisely such as would happen if the earth move along with all the other planets, in the stations and periods assigned them in the system which has the sun for its center. From such considerations, when properly explained, the annual motion of the earth, and its relative position in the system, may be clearly demonstrated, and the pupil made to perceive the beauty and harmony of the celestial motions, and the necessity of having the great source of light and heat placed in the center of the system. For as the sun is intended to cheer and irradiate surrounding worlds, it is from the center alone that these agencies can be communicated, in a uniform and equable manner, to the planets in every part of their orbits. Were the earth the center, and the sun and planets revolving around it, the planets when nearest the sun, would be scorched with excessive heat, and when farthest distant would be frozen with excessive cold.

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

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

The cause of the *variety of seasons* may next be explained and illustrated. It is difficult, if not impossible, by mere diagrams and verbal explanations, to convey a clear idea on the subject; and therefore some appropriate machinery must be resorted to, in order to assist the mind in forming its conceptions on this point. The difficulty is, to conceive how the sun can enlighten the North Pole without intermission, during one half of the year, and the South Pole during the other, while the poles of the earth never shift their position, but are directed invariably to the same points of the heavens. This is frequently attempted to be illustrated by means of a brass hoop with a candle placed in its center, and a small terrestrial globe carried round it having its axis inclined to the brass circle, which is intended to represent the orbit of the earth. But this exhibition requires some dexterity to conduct it aright, and after all is not quite satisfactory. An orrery, having all the requisite movements by wheel-work, and where the Earth moves with its axis parallel to itself and inclined to the plane of the ecliptic, is the best instrument for illustrating all the variety of the seasons. When such a machine cannot be procured for this purpose, its place may be supplied by a neat little instrument, called a *Tellurium*, which has been manufactured for many years past by Messrs. Jones, Holburn, London, and may be purchased for about thirty shillings. This instrument consists of a brass ball representing the sun—which may be occasionally screwed off, and a lamp substituted in its place—an ivory ball representing the earth, having the circles of the sphere drawn upon it, a small ball representing the moon, and about eight wheels, pinions, and circles. It exhibits the annual motion of the earth, and the moon revolving around it, with its different phases, the causes of eclipses, the retrograde motion of the moon's nodes, and the inclination of its orbit to the plane of the ecliptic. The earth is movable

on an axis inclined  $23\frac{1}{2}$  degrees to the ecliptic, and its axis preserves its parallelism during its course round the sun. The seasons are exhibited on this instrument as follows:—the index, which, points out the sun's place and the day of the month, is placed at the 21st March, the time of the vernal equinox, and the north and south poles of the earth are placed exactly under the *terminator*, or boundary between light and darkness. When the machinery is moved by the hand until the index points to the 21st of June, the time of the summer solstice then the North Polar regions appear within the boundary of light, and the South Polar within the boundary of darkness. Turning the machine until the index points to September 23d, both poles again appear on the boundary of light and darkness. Moving it on to December 21st, the Arctic circle appears in darkness, and the Antarctic in the light. During these motions, the earth's axis keeps parallel to itself, pointing uniformly in the same direction. This exhibition is quite satisfactory and convincing; the only objection to the instrument is, that it is *small*,—about eight or nine inches diameter—and, consequently, will admit only four or five individuals at a time to inspect its movements with distinctness.

A full and specific description should next be given of all the facts connected with the solar system—the distances and magnitudes of the sun and planets—their annual and diurnal revolutions—the solar spots—the belts and satellites of Jupiter—the rings of Saturn—the phases of Venus—the spots of Mars, and the mountains and cavities of the Moon. After which some details might be given of the facts which have been ascertained respecting comets, variable stars, double and treble stars, new stars, stars once visible which have disappeared, and the numerous *nebulae* which are dispersed through different regions of the heavens. The pupils should now be gratified with a view of some of these objects through good telescopes. A telescope, magnifying about 30 times, will show the satellites of Jupiter, the crescent of Venus, the solar spots, and the rugged appearance of the Moon. With a magnifying power of 60 or 70, the ring of Saturn, the belts of Jupiter, the shadows of the lunar mountains, and cavities, and all the phases of Venus, may be distinguished. But the views of these objects obtained by such magnifying powers are unsatisfactory. No telescope should be selected for this purpose less than a  $3\frac{1}{2}$  feet Achromatic, with powers varying from 40 to 180 or 200 times.\* A power of 150 is a very good medium for inspecting all the more interesting phenomena of the heavens. With this power, distinct and satisfactory views may be obtained of the solar spots, the phases of Mercury, Venus, and Mars, the belts, and sometimes the spots of Jupiter, and the shadows of his satellites, the ring and some of the moons and belts of Saturn, the spots of Mars, the minute hills and cavities of the moon, several of the double stars, and many of the most remarkable *nebulae*. To perceive distinctly the *division* of Saturn's ring, requires a power of at least 200 times. In exhibiting such objects to the young, especially when the lower powers are used, some attention is requisite to adjust the instrument to distinct vision, as their eyes are generally more convex than the eyes of persons advanced in life, and those who are short sighted will require an adjustment different from that of others. Unless

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

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

this circumstance be attended to, their views of celestial phenomena will frequently be unsatisfactory and obscure. In exhibiting the surface of the moon, the period of half moon, or a day or two before or after it, should generally be selected; as it is only at such periods that the shadows of the mountains and vales, and the circular ridges, can be most distinctly perceived. At the time of full moon, its hemisphere presents only a variegated appearance of darker and brighter streaks, and no shadows are discernible; so that, from the telescopic appearance of the full moon, we could scarcely determine whether or not its surface were diversified with mountains and vales.

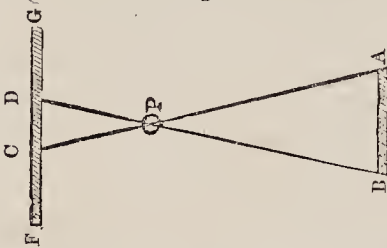
Previous to exhibiting the moon through a telescope, it may be proper to give the observers an idea of some particular objects they will see, on which their attention should be fixed, and from which they should deduce certain conclusions. For, a view of the moon, for the first time, through a powerful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

In illustrating the phenomena of the planetary

system by means of orreries, planetariums, and lunariums, great care should be taken to guard the young against the false and imperfect conceptions of the magnitudes and distances of the planets, which such instruments have a tendency to convey. No orrery, of a portable size, can represent, at the same time, both the proportional distances and relative magnitudes of the different planets. Even those large machines designated *Eidouraniums* and *Transparent Orreries* afford no correct views of these particulars; and some of them convey very erroneous and distorted conceptions of the relations of the solar system, where it is the chief design to dazzle the eye with a splendid show. In some of these exhibitions I have seen the stars represented as if they had been scattered through different parts of the planetary system.—An orrery representing the proportional distances and magnitudes of the sun and planets would require to be more than three miles in diameter; and, even on this scale, Jupiter would be less than 3 inches diameter, the Earth a quarter of an inch, or about the size of a small pea, and Mercury only about the dimensions of the head of a small pin, while the sun would require to be represented by a ball 30 inches in diameter—in which case all the planets would be invisible from the center of the system. To correct, in some measure, the erroneous ideas which a common orrery is apt to convey, the magnitudes and distances should be *separately* represented. Suppose a celestial globe, 18 inches in diameter, to represent the Sun, Jupiter will be represented by a ball about 1.4-5 inch diameter; Saturn, by one of  $1\frac{2}{3}$  inch; Herschel, by one of about  $\frac{3}{4}$  inch; the Earth, by a ball of 1-6 inch, or somewhat less than a small pea; Venus, by a ball of nearly the same size; Mars, by a globule of about  $\frac{1}{2}$  inch; Mercury, by a globule of  $\frac{1}{5}$ , and the Moon by a still smaller globule of  $\frac{1}{4}$  inch in diameter. These three last might be represented by three different sizes of pin-heads. When balls of these sizes are placed adjacent to an 18-inch globe, and compared with it, an impressive idea is conveyed of the astonishing magnitude of the sun, which is 500 times greater than all the planets, satellites, and comets, taken together. The *proportional distances* may be represented as follows. At one end of a table, 9 feet in length, fix a ball upon a pillar to represent the sun; at 2 inches from the sun's ball, place another to represent Mercury; at  $3\frac{1}{2}$  inches, Venus; at 5 inches, the Earth; at  $7\frac{1}{2}$  inches, Mars; at 25 inches, Jupiter; at  $47\frac{1}{2}$  inches, or about 4 feet, Saturn; and, at 95 inches, or about 8 feet from the sun's ball, place one to represent Herschel. This will convey a pretty correct idea of the *proportional distances* from the sun of the principal primary planets. The distances of Ceres, Pallas, Juno, and Vesta, might likewise be represented, if judged expedient; but as their orbits are more eccentric than those of the other planets, and some of them cross each other, they cannot be accurately represented. When orreries, or telescopes cannot be procured for exhibiting the celestial motions and phenomena to which I have alluded, some of these objects, such as the rings of Saturn, the belts and moons of Jupiter, the phases of Venus, the Moon, and some of the constellations, may be represented in a dark room by means of the *phantasmagoria*. But the representations made by this instrument form but a rude and paltry substitute for the exhibitions presented by the orrery and the telescope, and need never be resorted to, except for amusement, where these instruments can be obtained.

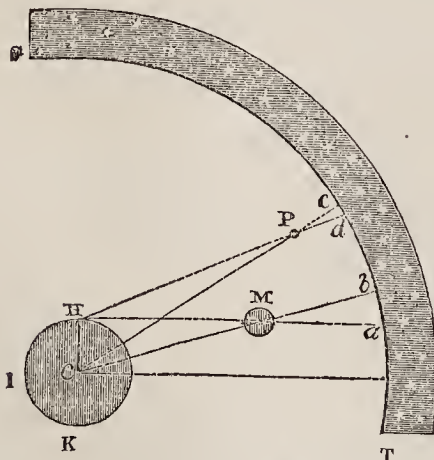
It might next be expedient to communicate to the pupil an idea of the nature of a *parallax*, to prepare him for understanding the mode by which the distances and magnitudes of the heavenly bodies are ascertained. This might be done by fixing a pole or staff, with a pointed top, in a garden or large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

Fig. 1.



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

Fig. 2.



and the base line *H C*, or the earth's semidiameter being known, which is nearly 4000 miles—the length of the line *H M*, or the distance of the moon, can be easily determined. It may be proper also to state that the *farther* any heavenly body is distant from the earth, the *less* is its parallax. Hence the parallaxes of the sun and planets are all much less than that of the moon, which is the nearest celestial body to the earth. Thus, the parallax *c d* of the planet *P* is less than

that of the Moon, *M*, and the same principle likewise holds true with respect to all terrestrial objects. This subject may soon be rendered quite plain to the pupil, by familiar illustrations, in connection with a few instructions on the nature and properties of triangles, and the first principles of trigonometry.

I have been somewhat particular in some of the hints thrown out above, because it is of some importance that the young should have clear and impressive conceptions of every object presented to their view, in every step of their progress on this subject, and not depend merely on the assertions or the positions announced by their teachers; and because such a train of observations and experimental illustrations has seldom been attended to, in attempting to convey to the juvenile mind a popular view of the leading facts of astronomy. After the pupil has acquired a knowledge of the subjects to which I have adverted, an intelligent teacher will find little difficulty in gradually unfolding to him the doctrines and facts in relation to solar and lunar eclipses—the tides—the form of the planetary orbits—the nature of refraction—the divisions of time—the mensuration of the earth—centrifugal and centripetal forces—the circles of the celestial sphere—and various other particulars connected with astronomical science.

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

not fail of producing a beneficial impression on the susceptible hearts of the young, which might, in some measure, influence their conduct and train of thought through all the remaining periods of their lives.\*

## SECTION IX

### EXPERIMENTAL PHILOSOPHY AND CHEMISTRY.

THE object of Natural and Experimental Philosophy is to investigate the phenomena of the material world, in order to discover their causes, and the laws by which the Almighty directs the movements of the universe; and to apply the observations and discoveries we make to useful purposes in human life, and to expand our views of the perfections and operations of the Creator. This department of study has generally been divided into the following subordinate branches, *Mechanics, Hydrostatics, Hydraulics, Pneumatics, Meteorology, Acoustics, Optics, Electricity, Galvanism, and Magnetism.* This is a subject, the popular and experimental parts of which may be rendered highly entertaining and instructive to the minds of the young. But, however important the subject in all its branches may be to the regular scientific student, it would be inexpedient to attempt conveying more than a *general view* of the more *popular* parts of it to young persons from the age of ten to the age of fourteen, although many of the experiments connected with it may, with propriety, be exhibited even to children of an earlier age, in order to excite a taste for the study of natural science. Experimental illustrations of the subjects of Natural Philosophy sometimes require an extensive apparatus, which cannot be procured but at a considerable expense; but there are many interesting experiments, illustrative of scientific principles and facts, which can be performed with very

simple apparatus; and at little expense; and all that I propose, under this article, is to suggest a few of these experiments which almost every teacher may have it in his power to perform.

In the department of *Mechanics*,—illustrations might be given of the *mechanical powers*, which are generally arranged under the heads of the *lever*, the *pulley*, the *wheel and axis*, the *inclined plane*, the *wedge*, and the *screw*. A simple apparatus for illustrating these powers could easily be constructed by an ingenious mechanic, at a trifling expense, and might be rendered conducive both to the entertainment and instruction of the young. In particular, the nature and power of the *lever*, and the principle on which it acts, should be minutely explained, by experimental illustrations, and by showing its effects in the common operations of life. A long bar of iron or hard wood might be erected on a steady fulcrum, and placed in the area adjacent to the school, which might serve both for amusement and for illustrating the power of the lever. This bar might be divided into feet or half feet, or any convenient number of equal parts, and so constructed that any of those parts might be placed upon the fulcrum. By such a lever the different powers to be applied at distances from the fulcrum, when a weight is to be raised, might be familiarly illustrated. A seat or swing might be fixed at one end of the beam, on which a boy might sit, while some of his companions, toward the other end, applied different powers or weights at different distances from the fulcrum, as a counterpoise; which would suggest various calculations respecting the powers requisite to be applied in any given case, according to the distance from the point of support. It will tend to excite their interest in this subject, when they are informed that scissors, pinchers, snuffers, oars, the balance, the *see-saw*, doors turning on hinges, the rudders of ships, cutting-knives fixed at one end, and the bones of the arm, are all so many different kinds of levers; and that the operations of quarrying stones, raising great weights, poking the fire, rowing a boat, digging the ground, and such like, are all performed on the principle of this mechanical power. Similar contrivances might be adopted for illustrating the *wheel and axle* and other powers. A knowledge of the mechanical powers may be useful to every individual, whatever may be his trade or profession in future life, but particularly to those who may afterward engage in the arts of carpentry, architecture, mining, engineering, and other operations where a knowledge of the mechanical powers is essentially requisite; and the impressions made upon their minds in early life by familiar illustrations of these powers, would tend to facilitate their study of such objects when they became the more particular objects of their attention.

The fundamental principles of *Hydrostatics* and *Hydraulics* might be familiarly illustrated by a variety of simple experiments, some of which might be rendered extremely amusing. That fluids press in all directions—that their pressure is in proportion to their perpendicular height—that a small quantity of a fluid may be made to counterpoise any quantity, however great—that a fluid specifically lighter than another will float upon its surface—that the surface of all fluids which communicate with each other will be on the same level—that the velocity with which water spouts from holes in the side of a vessel, is in proportion to the square root of the distance of the holes below the surface of the water:—These, and similar positions, along with the principles on which

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

syphons, jets, and artificial fountains act, can be illustrated with an apparatus which every intelligent teacher, if he has the least share of mechanical ingenuity, can easily construct for himself, with the assistance of glass vessels, which are to be found in almost every family. To show that water will find its level, and rise to the same height in tubes which have a communication, an instrument similar to the following, Fig. 1, may be

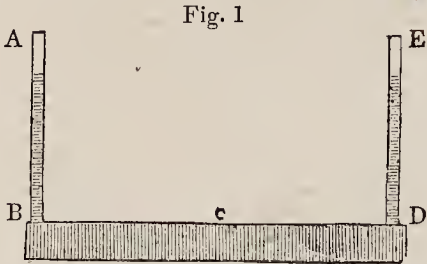


Fig. 1

constructed:—A B and E D are two tubes which have a communication with each other by means of the tube B D; if water is poured into the tube A B, it will run through the tube B D, and stand at the same elevation in the tube E D. To save expense, the tube B D may be made of wood, and plugged up at both ends; and the glass tubes A B, E D, fixed into it at each end with cement; and if B D be made flat on its under part, it will stand on a table without requiring any support. An instrument to show that a small portion of water will counterbalance a large quantity, may be made as follows:—A B, Fig. 2, is a vessel

Fig. 2.

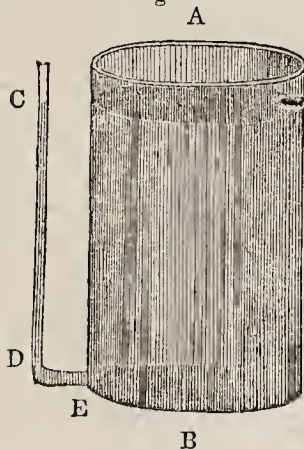
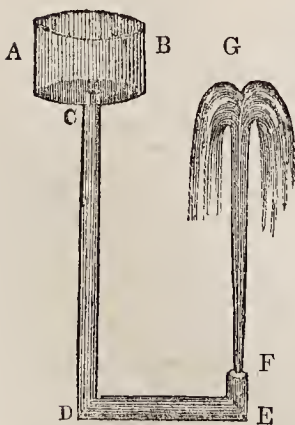


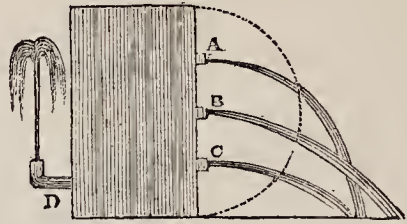
Fig. 3



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

height of the fountain, A B. A jet may likewise be produced by the instrument recommended, Fig 1, by plugging up the tube E D, and opening a hole at C, when a jet will arise after the tube

Fig. 4.



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

The science of *Pneumatics* affords scope for many curious discussions and experiments respecting the air and atmospherical phenomena, which may be rendered interesting to the young. In illustrating the pressure, elasticity, and other properties of the atmosphere, the assistance of the air-pump, with its usual apparatus is highly desirable; as, without it, some of the most interesting experiments on this subject cannot be performed. But where this instrument, on account of its expense, cannot be procured, various useful and entertaining experiments may be exhibited by means of a simple apparatus which almost every one can procure. For example, the *pressure* of the atmosphere may be proved to the conviction of every one by such simple experiments as the following:—The common experiment of filling a wine-glass with water, covering its mouth with a piece of paper, and then inverting it, is quite decisive of the atmospheric pressure; for the paper underneath, instead of being convex by the pressure of the water within, is *concave*, by the pressure of the atmosphere from without; and no other cause can be assigned why the water is supported in the glass. Another simple experiment, where no paper is employed, proves the same fact: Tak a glass tube, two or three feet long, with a narrow bore; put one end of it into a vessel of water, put your mouth to the other end, and make a deep inspiration until the air is drawn out of the tube; when the water will rush to the top of the tube; then place your thumb on the top to prevent the access of air from above, and when the other end of the tube



is taken out of the water, the column of water will be suspended in the tube by the atmospheric pressure, although the lower end of it is open. When the air is sucked out of the tube, a vacuum is produced, and the external air, pressing upon the surface of the water in the vessel, forces it to the top of the tube; the thumb being applied prevents the air pressing the water down, and the atmospheric pressure on the bottom prevents the water from running out. The same fact is proved by the following experiment: Let a piece of burning paper be put into a wine-glass, so as to rarefy or exhaust the air, and while it is still burning, press the palm of the hand against the mouth of the glass, when it will adhere with a considerable degree of force, by the pressure of the atmosphere on the bottom and sides of the glass. This experiment may be varied as follows: Pour a certain quantity of water into a saucer; invert a wine-glass over a piece of burning paper or burning brandy, and, after holding it a short time in the flame, place it in the saucer, when the water will rush up into the glass in consequence of the atmospheric pressure, as it did in the glass tube when it was exhausted of its air by suction. These and similar experiments, which every one may perform, are as decisive proofs of the atmospheric pressure as those which are performed by means of the air-pump. Such experiments, when conducted by intelligent teachers, may easily be applied to the explanation of the causes of certain natural and artificial processes, such as the firm adherence of two polished surfaces—the action of a boy's sucker in lifting large stones—the operation of *cupping*—the process of a child's sucking its mother's breast—the effects produced by cements—the rise of water in pumps—the firm adhesion of snails and shell-fish to rocks and stones—the action of syphons—what is termed *suction*, as when we take a draught of water from a running stream—the fact, that a cask will not run, in certain cases, unless an opening is made in its top—and many similar processes, some of which will be found of considerable practical utility.

The *elasticity* of the air may be proved by such experiments as these:—Take a bladder, and fill it with air by blowing into it, and then apply a force to the sides of it, so as to compress it into a smaller space; when the force is removed, it immediately expands and fills the same space as before. This experiment proves, not only the elasticity of air, but that, though invisible, it is as much a *material* substance as wood or iron; for no force can bring the sides together, without breaking the bladder, although the parts of an empty bladder may be squeezed into any shape. The same thing is proved by the following experiment:—Open a pair of common bellows, and then stop the nozzle, so that no air can rush out—and no force whatever can bring the parts together, without bursting the leather, or unstopping the nozzle. That heat increases the elasticity of air, may be shown, by placing before a strong fire a bladder with a small quantity of air, when the small portion of air will expand, until the bladder appear quite full and ready to burst. These experiments may be applied to the explanation of such phenomena as the following:—Why the compressed air between the liquid and the cork, in a bottle of beer or ale, bursts forth in the form of froth when the cork is drawn—why fishes, in consequence of their *air-bladders*, are enabled to rise and sink in the water—and why the carcass of a man that has been drowned, in a few days rises and floats on the surface for a short time,

and then sinks to rise no more. The *compressibility* of air may be shown, by taking a glass tube which is open only at one end, and of course full of air, and plunging the open end into a vessel of water, when the water will be seen to have risen to a small height, near the bottom of the tube, which proves that the air which filled the whole length of the tube is compressed by the water, into a smaller space. In a similar way the principle of the *diving-bell* may be illustrated. Let A B, Fig. 1, represent a large tumbler or drinking-glass, which may be nearly filled with water. Place a piece of cork on the surface of the water, and over the cork an ale-glass C D, with its mouth downward, then push the glass perpendicularly down toward the bottom of the tumbler, and the cork will appear swimming a little above the bottom; plainly indicating that there is no water above it in the ale-glass, which is prevented from entering by the resistance of the air within. The water in the tumbler may represent the water of a river or of the sea; the ale-glass may represent the diving-bell, in which a person may sit with safety in the depths of the sea without touching the water, provided fresh air be supplied. A small quantity of water will be found to have entered the ale-glass, and the deeper it is plunged in any vessel the higher will the water rise within it. At the depth of 33 feet, where the pressure of the atmosphere is doubled, a diving-bell will be half filled with water—at the depth of 66 feet, it will be two-thirds filled—at the depth of 99 feet, it will be three-fourths filled, and so on in proportion to the depth; which shows the propriety of having this vessel in the form of a *bell*, that the perpendicular height of the water may be as little as possible. The following simple experiment illustrates the pressure of the atmosphere in a mode somewhat different from those already stated. Procure a tin vessel about six or seven inches long, and three in diameter having its mouth about a quarter of an inch wide, as E F, Fig. 2. In its bottom make a number of

Fig. 1.

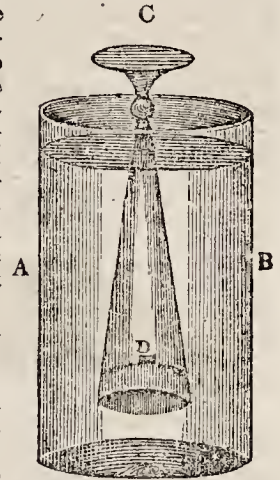
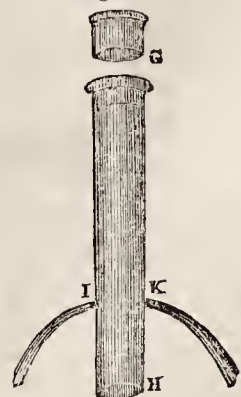


Fig. 2.



Fig. 3.

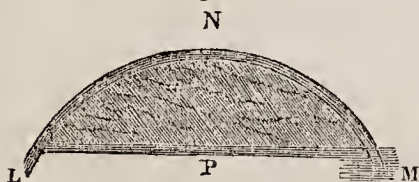


small holes, about the diameter of a common sewing-needle. Plunge this vessel in water, and

when full cork it up, so that no air can enter at the top. So long as it remains corked, no water will run out—the pressure of the atmosphere at the bottom preventing it; but as soon as it is uncorked, the water will issue from the small holes in the bottom, by the pressure of the air from above. The same experiment may be made by means of a tube, seven or eight inches long, and about three-fourths of an inch in diameter, having two or three small holes in its bottom; and another tube, G H, Fig 3, of the same dimensions, having a small hole in each side, I K, will illustrate the lateral pressure of the atmosphere—the water being retained when it is corked, and running out when the cork is removed. It will likewise illustrate the lateral pressure of water and other liquids.

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

Fig. 4.



other situation, which is wished to be drained, and where there is no declivity or lower ground adjacent to which the water can be conveyed—it may be carried over the rising ground M N, by means of the syphon M N L; provided the perpendicular elevation N P above the level of the pool M, does not exceed thirty-two feet, for to that height only will the water rise in the syphon by the pressure of the atmosphere; and provided that the end of the syphon at L descends a little way beyond the level of the pool at M,—in which case, when the syphon is filled, the water will rush out at L, so long as any remains in the pond. In the same way may be shown how a cask of liquor may be decanted by a syphon placed in a hole made in its upper side. The use of the syphon might likewise be shown when placed in a reverse position, as in Fig. 5, when it may be applied to the

Fig. 5.

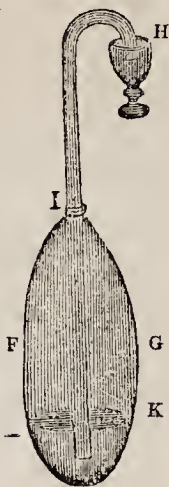


purpose of conveying water from a fountain at R, along a hollow or valley to a house, S, at the same height on the other side of the valley; and however deep or broad the valley may be, the water may in this manner be conveyed, provided the syphon is sufficiently strong near its lower parts to sustain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

The following simple and interesting experiment might be exhibited to show the effects of the *expansion* of air. Procure a common Florence flask, F G, Fig. 6, and pour into it a large wine-

glassful of water; then take a tube, I H, bent at the top, H, like a small syphon, and fasten it *air-tight* into the mouth of the flask, I, so that its bottom may be immersed in the water at K, but not touching the bottom of the flask. Then immerse the flask into a vessel of

Fig. 6.



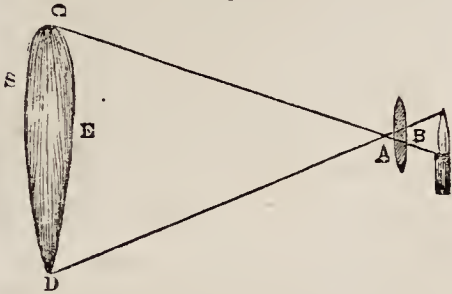
very hot water, when in consequence of the expansion of the air in the flask, the water at K will be forced up into the tube I H, where it is received into a wine-glass at H. Holding the wine-glass, into which the water is now received, at the end of the tube, as represented in the figure, take the flask out of the hot water, and plunge it into another vessel full of cold water, and the water in the wine-glass will be thrown back into the bottom of the flask, by the pressure of the atmosphere on its surface at H. The flask may then be again immersed in the hot water, when the water at its bottom will be thrown up into the wine-glass, as before, and the operations may be repeated as often as judged expedient. This experiment when dextrously performed, seldom fails to produce a pleasing effect upon the spectators, especially when the water is tinged with a *red* color, by means of the sulphuric or any other acid dropped into an infusion of red cabbage.\*

The science of *Optics* affords scope for many delightful and interesting experiments; but some of its instruments are very expensive. I shall therefore state only a few simple exhibitions and experiments which can be made at a trifling expense. Before the teacher can illustrate any of the principles of this science by experiment, it will be requisite that he provide himself with a few convex lenses, some of short and others of pretty long focal distances. For example, double or plano-convex glasses,  $\frac{1}{2}$  inch, 1 inch, 3 and 4 inches, focal distance, which may be made to illustrate the construction of a compound microscope, as I have elsewhere shown in my work, "On the Improvement of Society." Also lenses from 3 to 6 or 8 feet focus, to illustrate the construction of a telescope, and the nature of a camera obscura; and two or three concave mirrors for

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

illustrating some of the phenomena of *reflection*. The principle on which a *compound microscope*, a *solar microscope*, and a *magic lantern* or *phantasmagoria*, are constructed may be shown by one easy experiment. Let A, Fig. 1, represent a convex glass, suppose six inches focal distance, and B the flame of a candle. Hold the glass, A, at a little more than six inches from the candle, and on an opposite wall will be formed a large magnified image of the candle, C E D. This image will be inverted, and larger than the flame of the candle in proportion as the distance, A E, from

Fig. 1.

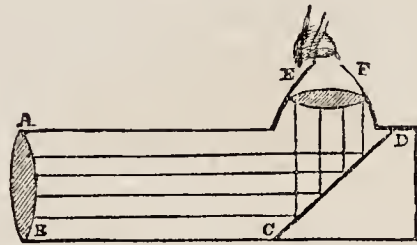


the glass to the wall, exceeds the distance A B, from the glass to the candle. Suppose the distance A B to be exactly 6 inches, and the distance A E to be 7 feet or 84 inches, then the image of the candle will be magnified in proportion, of 6 to 64, or 14 times. In this experiment the candle represents the *object* to be magnified in a compound microscope, A the object-glass, and C D the image formed by the lens, which is magnified a second time by the eye-glass of the microscope. In reference to the *solar microscope*, the candle represents the small object to be magnified, and C D its magnified image on a white wall or screen; and in reference to the *magic-lantern*, or *phantasmagoria*, the candle represents the figures painted on the sliders, A the convex lens which throws the image of the figures on a screen, and C D the magnified image of the painted figures. In all these instruments, the principle on which the objects are magnified is precisely the same; the size of the image is always in proportion to its distance from the lens by which it is formed; but as the image is enlarged it becomes less brilliant and distinct, and therefore there is a proper medium which must be fixed upon as to the distance between the lens and the screen on which the image is thrown; but a skillful teacher will always know how to modify such circumstances.

The nature of a *telescope* and of the *camera obscura* may be illustrated as follows: Fix a lens of 4, 5, or 6 feet focus, in a hole made in a window-shutter; darken the room, so that no light can enter but through the lens.\* If its focal distance be 5 feet, or 60 inches, a white screen placed at that distance will receive the image of the objects without, opposite the glass, where they will be beautifully depicted in all their forms, colors, and motions, in an inverted position, forming a kind of living picture. This exhibition never fails to excite the admiration of the young. If now, a lens, about 2 inches focus be placed 2 inches beyond the image thus formed, and the screen removed—in looking through this lens, the objects will appear magnified in the proportion of 2 inches

to 60, that is, 30 times; and as the image was inverted, so the object, as seen through the glass, will appear as if turned upside down. This is perhaps one of the best modes of explaining the principle of a refracting telescope, and the reason why the object appears inverted, when viewed with a single eye-glass. The same thing may be partly shown by a common telescope. Having taken out all the eye-glasses, except the one next the eye, adjust the telescope to distinct vision, and all the objects seen through it will appear as if turned upside down. The manner in which the image is reversed by the other eye-glasses, and the object made to appear upright, might then be explained. Objects might likewise be exhibited through a telescope, as appearing in *different positions and directions*. This is effected by means of a *diagonal eye-piece*, which is constructed in the following manner: Let A B, Fig. 2, represent a convex glass about 2 inches focal distance; C D a plain metallic speculum, of an oval form, well polished, and placed at half a right-angle to the axis of the tube; and E F, another convex lens, 2 inches focus. The center of the speculum may be about  $1\frac{1}{4}$  inch from A B, and about  $\frac{1}{2}$  inch from E F

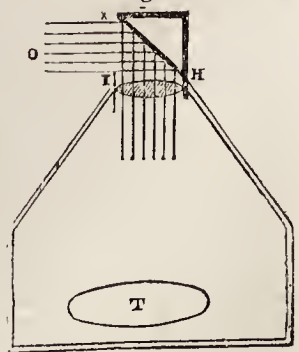
Fig. 2.



The rays proceeding from the lens A B, and falling upon the speculum, are reflected in a perpendicular direction to the lens E F, where they enter the eye, which looks down upon the object through the side of the tube. When this eye-piece is applied to a telescope, with the lens E F on the upper part of it, we look down upon the object as if it were under our feet. If we turn the eye-piece round in its socket a quarter of a circle toward the left, an object directly before us in the south will appear as if it were in the *west*, and turned upside down. If from this position, it is turned round a semicircle toward the right, and the eye applied, the same object will appear as if it were situated in the *east*; and if it be turned round another quadrant, until it be directly opposite to its first position, and the eye applied from below, the object or landscape will appear as if suspended in the atmosphere above us. Such experiments, when accompanied with proper diagrams, and an explanation of optical principles, may easily be rendered both entertaining and instructive.

A camera obscura, on a larger scale, and on a different plan from that alluded to above, might be erected on the top of every school-house, which is constructed with a flat roof, as formerly suggested. Fig. 3 contains a representation of a wooden building, on the top of which is a large convex lens H I, about 10 or 12 feet

Fig. 3.



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

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

In connection with the above, representations might be given of natural and artificial objects as exhibited by the *phantasmagoria*. Discarding the ridiculous and childish figures which were formerly used in the common magic lanterns, opticians have now constructed sliders which exhibit representations of the telescopic appearances of the heavenly bodies, the different constellations, the motions of the earth and moon, and various objects connected with botany, mineralogy, and zoology; and such objects, when exhibited in this manner, are calculated to produce both instruction and amusement. The solar microscope in particular (or the *oxy-hydrogen*, if it can be procured), should be occasionally exhibited to the young, to convey to them some ideas of the wonderful minuteness of the atoms of matter, and the admirable mechanism displayed in the structure of vegetables and the bodies of animals, particularly in those myriads of animalculæ which are invisible to the unassisted eye. Such animalculæ may be procured almost at any season, but particularly during the summer months, by infusing in separate open vessels, small bits of grass or hay, leaves of flowers, or other vegetable substances, when, after a week or ten days, animalculæ of different kinds, according to the nature of the substances infused, will be perceived in vast numbers, by the aid of the microscope, in every drop of the infusion. A compound microscope is perhaps as good an instrument as any other for giving a steady and satisfactory view of such objects; and the only objection to its use for a school is, that only *one* individual can see the object at a time. When a teacher is not furnished with an instrument of this kind fitted up in the usual way, he may, with a little trouble, construct a compound microscope, by means of the eye-piece of a common pocket achromatic telescope, which may be purchased for one guinea, or less. The eye-pieces of such telescopes contain four glasses arranged on a principle somewhat similar to that of the glasses of a compound microscope. If we screw off one of these eye-pieces, and look through it in the usual way, holding the object end about a quarter of an inch distant from any small object, such as the letters of a printed book, it will appear magnified about ten or twelve times in length and breadth; remove from the tube the third glass from the eye, which is the second from the object, and look through it in the same manner, holding it more than an inch distant from the object, and it will appear magnified more than twenty times in dia-

meter, or above 400 times in surface. If, by means of small pasteboard tubes, or any other contrivance, we attach the glass that was taken out of the object-glass of the eye-piece, so as to be nearly close to it, we shall have a magnifying power of nearly forty times: or, if we substitute for these two object-glasses a single glass of about a half-inch focal distance, we shall form a pretty good compound microscope, magnifying above forty times in diameter, and 1600 times in surface, which will afford very pleasing views of various objects in the animal and vegetable kingdoms. The magnifying powers now stated will differ somewhat in different eye-pieces, according to their lengths and the focal distances of the glasses of which they are composed. The tube of the eye-piece thus arranged, may be occasionally fitted into a pasteboard tube supported by three pillars, in which it may be moved up or down for adjusting it to distinct vision, and the object placed underneath and properly illuminated. These hints are suggested on the score of economy, for those who have no regular microscopic apparatus.

Various amusing experiments beside the above might be exhibited to the young, such as the *optical paradox*, an instrument through which objects may be seen, although a board or other opaque body be interposed between the eye and the objects—the *prism*, which, in a dark room, separates the primary colors of the solar rays—the *multiplying glass*, which makes one object appear as if there were ten, twenty, or thirty—the *burning-glass*, which, by means of the sun's rays, sets on fire dark-colored paper, wood, and other inflammable substances—and *optical illusions* produced by the various refractions and reflections of light in water, combinations of plane mirrors, and by concave speculums. A concave mirror, about 5 or 6 inches diameter, and 10 or 12 inches focus, which may be procured for about half-a-guinea or 15 shillings, is of great utility for a variety of exhibitions. 1. When held at nearly its focal distance from one's face, it represents it as magnified to a monstrous size. 2. When held in the solar rays, directly opposite the sun, it collects the rays into a focus before it, so as to act as a powerful burning-glass, and in this way a hole may be burned in a thin board. 3. When hung at an elevation of about 5 feet, and a person placed opposite to it, at 6 or 7 feet distant, he will see his image hanging in the air in an inverted position, between him and the mirror, and if he approach a little nearer the mirror, and hold out his hand toward it, the image will appear to do the same, as if about to shake hands, and if he stretch his hand still nearer the mirror, the hand of his image will appear to pass by his hand, and approach nearer his body. 4. Such a mirror is of use in explaining the construction of a *reflecting telescope*. When it is held opposite to a window, the image of the sash and of the objects without the window will be seen depicted in its focus on a piece of white paper held between it and the window, which represents the manner in which the first image is formed by the great mirror of a reflecting telescope;—and the manner in which the small speculum of a Gregorian reflector forms the *second* image, may be shown by holding the mirror at a little more than its focal distance behind a candle, and throwing its magnified image upon an opposite wall, in the same way as the lens, fig. 1, p. 95, by refraction, produced the enlarged image C D. 5. If a bright fire be made in a large room, and a very smooth, well-polished mahogany table be placed at a considerable dis-

since near the wall, and the concave mirror so placed that the light of the fire may be reflected from the mirror to its focus on the table—a person standing at a distance toward the fire, but not directly in the line between the mirror and the fire, will see an image of the fire upon the table, large and erect, as if the table had been set on fire.

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

Having enlarged much farther than I originally intended on the preceding departments of Natural Philosophy, I have no space left for suggesting any hints in relation to electricity, galvanism, and magnetism. If the teacher is possessed of an electrical machine and a galvanic apparatus, and is acquainted with his subject, he has it in his power to exhibit a great variety of very striking experiments, which can never fail to arrest the attention of the juvenile mind, and prepare it for entering on explanations of some of the sublimest phenomena of nature. But without these instruments very few experiments of any degree of interest can be performed in relation to these subjects. The illustration of the phenomena of magnetism requires no expensive apparatus. Two or three small, and as many large bar magnets—a large horseshoe magnet, a magnetic compass, and a few needles, pieces of iron, and steel filings, may be sufficient for illustrating the prominent facts in relation to this department of philosophy. But as I have already thrown out a few hints on this subject in the lesson on the *Sagacious Swan*,\* it would be needless to enlarge.—My only reason for suggesting the

above hints and experiments is, to show that any teacher, at a very small expense, may have it in his power to illustrate, in a pleasing manner, many of the most interesting and practical truths connected with natural philosophy. Most of the apparatus alluded to above could be procured for two or three pounds, provided the experimenter apply his hands and construct a portion of it himself, which he can easily do when the materials are provided. In regard to philosophical apparatus of every description, were there a general demand for it from all classes of the community, it might be afforded for less than one-half the price now charged for it, as certain portions of it might be constructed of cheaper materials than are now used; as elegance in such instruments is not always necessary for use; as competition would reduce their price to the lowest rate, and as there would be no necessity for great profits when the manufacturers were certain of a quick and extensive sale.

## CHEMISTRY.

CHEMISTRY, in its present improved state, is a science so interesting and useful, so intimately connected with the knowledge of nature, the improvement of the useful arts, and with every branch of physical and practical science, that an outline, at least, of its leading principles and facts should be communicated to all classes of the young. The distinguishing properties of the *simple substances*, such as oxygen, nitrogen, carbon, hydrogen, chlorine, iodine, sulphur, and phosphorus—particularly oxygen, nitrogen, carbon, and carbureted hydrogen, should be minutely described, and illustrated by experiments, and their extensive influence in the system of nature particularly detailed. The laws of chemical affinity, the nature and properties of heat its radiation and expansive power, and the effects it produces on all bodies—the composition and decomposition of water, the nature of crystallization, the properties of earths, metals, acids, and alkalies, the nature of combustion, chemical action and combinations, the component principles of animal and vegetable substances, and various other particulars, may be impressed upon the minds of the young, and rendered familiar by a variety of simple experiments which can be easily performed. Many of the most important and luminous facts of this science may be exhibited by the aid of a few Florence flasks, glass tubes, common vials, tumblers, wine and ale-glasses—of which I intended exhibiting some specimens, had my limits permitted. In the meantime I refer the reader to Accum's volume entitled "Chemical Amusements," which contains a perspicuous description of nearly two hundred interesting experiments on this subject, with an explanation of the *rationale* of each experiment. Griffin's *Recreations in Chemistry*; Thomson's, Turner's, Parkes', Graham's, and Donovan's treatises, or any other modern system of chemistry, may also be consulted.\*

\* Notwithstanding the numerous excellent treatises on natural philosophy and chemistry, which have been published of late years, we have scarcely any books on these subjects exactly adapted for the use of schools. Blair's "Grammar and Natural Philosophy," and "Conversations" on the same subject by Mrs. Marcet, contain a comprehensive view of the leading subjects of natural philosophy which may be recommended to the perusal of young persons; but they are scarcely adapted to the purpose of teaching. Dr. Comstock of America, formerly mentioned (page 84), lately published a "System of Natural Philosophy," for the use of students and preceptors, which has already passed through nine editions. This volume contains about 300 closely printed pages, and above 200 wood-cuts, and comprises a popular and scientific illustration of the "Properties of Bodies, Mechanics, Hydrostatics, Hydraulics, Pneumatics, Acoustics

\* See page 62.

## SECTION X.

## MATHEMATICS.

A KNOWLEDGE of certain departments of the mathematical sciences is essentially requisite for understanding many of the discussions and investigations connected with natural philosophy, astronomy, geography, and navigation, and for various practical purposes, in the mechanical arts; and, consequently, ought to form a portion of every course of general education. During the first stages of elementary instruction, a knowledge of the names and some of the properties of angles, triangles, squares, parallelograms, trapezoids, trapeziums, circles, ellipses, parallels, perpendiculars, and other geometrical lines and figures, may be imparted, on different occasions, by way of amusement, as is generally done in infant schools, which would prepare the way for entering on the regular study of mathematical science. The usual method of teaching mathematics, is to commence with the 'Elements of Euclid,' proceeding through the first six, and the eleventh and twelfth books, and afterward directing the attention to the elements of plane and spherical trigonometry, conic sections, fluxions, and the higher algebraic equations, in which the attention of the student is chiefly directed to the *demonstration* of mathematical propositions, without being much exercised in practical calculations. This is the *scientific* method of instruction generally pursued in colleges and academies, and if youths of the age of fourteen or fifteen were capable of the *attention* and *abstraction* of angelic beings, it would likewise be the *natural* method. But a different method, I presume, ought to be pursued in schools chiefly devoted to popular instruction. After the pupil has acquired a competent knowledge of arithmetic let him be conducted through the different branches of *practical geometry*, including the mensuration of surfaces, and solids, artificers' work and land surveying, exhibiting occasionally a demonstration of some of the rules, in so far as he is able to comprehend it. After which, a selection should be made from Euclid (chiefly from the first book), of those propositions which have a *practical* bearing, and which form the foundation of practical geometry and the operations of plane trigonometry. These, which might be comprehended within the limits of thirty or forty propositions, should be arranged into a kind of system, which might be divided into propositions, relating to *quadrilateral* figures, *triangles*, *circles*, and *conic sections*. The demonstrations of these should be clear and explicit, and as simple as the nature of the subject will admit, and the steps of the demonstration of each proposition should be thoroughly understood before proceeding to another. At the same time, the bearing of the truths demonstrated upon the several practical operations of geometry, and their general utility, should be distinctly pointed out as the teacher proceeds in his demonstrations; and the pupil, having previously been occupied in calculations relating to geometrical figures, will be enabled to *appreciate* such demonstrations, and will feel a greater interest in such exercises than he would otherwise do, were he to consider them as relating merely to *abstract truths* which have no useful tendency. He might

Optics, Astronomy, Electricity, and Magnetism," with questions in the margin of every page for exercising the judgment of the student. It is calculated for being an excellent textbook in colleges and academies; but would require to be somewhat reduced and simplified, to adopt it to the use of common schools.

next proceed to the statements and calculations connected with the different cases of plane trigonometry, applying them to the mensuration of all the cases of terrestrial heights and distances, and to the determining of the distances, and magnitudes of the heavenly bodies and the altitude of the lunar mountains.

This is the whole course of mathematical instruction I would deem it necessary to communicate *in the first instance*;—and, with a knowledge of the practical operations of geometry and trigonometry, and of the principles on which they are founded, the pupil would be enabled to understand all the prominent parts of useful science to which mathematical principles are applicable, and to apply them to the practical purposes of life. If he feel a peculiar relish for mathematical investigations, or if his situation or profession in future life require an extensive knowledge of the higher departments of this study, he can easily prosecute, at his leisure, such studies to any extent, on the foundation of what he had previously acquired. When a young person, of the age of twelve or fourteen, commences the study of "Euclid's Elements," or any similar work, he is at a loss to conceive what useful purpose can be served by fixing his mind on squares, parallelograms and triangles, and pestering himself in demonstrating their relations and proportions. After encountering some difficulties, he perhaps acquires a pretty clear conception of the demonstrations of the first and most simple propositions; but as he proceeds in his course, the propositions become more complex and difficult to be conceived, and the steps of the demonstration more tedious and complicated; he forgets the conclusions formerly deduced, his mind becomes bewildered, and, in too many instances, he follows his preceptor in the dark, relying more on his authoritative assertions than on a clear perception of the force of his demonstrations; his ideas become confused, and he loses all relish for the study, because he cannot perceive the practical purposes to which such abstract speculations can be applied. This, it may be affirmed, is the case with more than one-half of those who attempt the study of pure mathematics at an early age, without having previously been exercised in the practical operations of the science. It is for this reason I would recommend a short course, or outline of practical geometry and trigonometry before proceeding to the demonstration of theorems, or the more abstract parts of mathematical science. So far as my experience goes, I have uniformly found, that those who had been well exercised in the different branches of mensuration, and the practical parts of trigonometry, previous to their entering on a course of pure mathematics, have acquired a relish for such studies, and become eminent proficient in them; while their fellow students, who had no previous experience in practical calculations, lagged far behind them, and seldom entered into the spirit of such subjects. I could point to several individuals of this description, who ultimately attained the highest mathematical prizes bestowed at the colleges and academies at which they attended.

## SECTION XI.

## PHYSIOLOGY.

THIS is a department of knowledge which has never yet been introduced into any seminary, as a

branch of general education. It is somewhat unaccountable, and not a little inconsistent, that, while we direct the young to look abroad over the surface of the earth and survey its mountains, rivers, seas, and continents, and guide their views to the regions of the firmament, where they may contemplate the moons of Jupiter, the rings of Saturn, and thousands of luminaries placed at immeasurable distances,—that, while we direct their attention to the structure and habits of quadrupeds, birds, fishes, and insects, and even to the microscopic animalculæ in a drop of water—we should never teach them to look into themselves, to consider their own corporeal structures, the numerous parts of which they are composed, the admirable functions they perform, the wisdom and goodness displayed in their mechanism, and the lessons of practical instruction which may be derived from such contemplations. An intelligent writer in the "American Annals of Education," has justly remarked—"The person who should occupy a dwelling seventy, eighty, or a hundred years, and yet be unable to tell the number of its apartments, or the nature and properties of any of its materials, perhaps even the number of stories of which it consisted—would be thought inexcusably ignorant. Yet, with the exception of medical men, and here and there an individual belonging to the other professions, is there one person in a thousand who knows anything about the elementary materials—the structure or even the number of apartments in the present habitation of his mind?" It is not because this study is either uninteresting or unaccompanied with mental gratification, that it is so generally neglected; for to "know ourselves," both physically and intellectually, is one of the first duties of man, and such knowledge has an extensive practical tendency, and is calculated to gratify the principle of curiosity, and to produce emotions of admiration and pleasure. "Does it afford no pleasure," says the writer I have now quoted, "to study the functions of the stomach and liver, and other organs concerned in changing a mass of beaten food, perhaps some of the *coarser vegetables*, into blood?—of the heart, and arteries, and veins, which convey this fluid, to the amount of three gallons, through all parts of the body once in four minutes?—of the lungs, which restore the half-spoiled blood to its wonted purity, as fast as it is sent into them, and enable it once more to pursue a healthful course through its ten thousand channels?—of the brain, and especially the nerves, which by their innumerable branches spread themselves over every soft part of the human system (and some of the harder parts) which they can possibly penetrate, in such numbers that we can nowhere insert the point of the finest needle without piercing them?—of the skin, every square inch of which contains the mouths or extremities of a million of minute vessels? Is all this, I say, uninteresting? Is there no wisdom displayed in the construction of so complicated, and yet so wonderful a machine, and endowing it with the power of retaining an average heat of 96 or 98 degrees, whether the surrounding atmosphere be heated to 100 degrees or cooled to 32, or even to a much lower point? Is there, moreover, no mental discipline involved in the study of physiology?"\*

The evils arising from ignorance of the corporeal functions, and of the circumstances by which they are impaired, are numerous and much to be deplored. From ignorance of the structure and functions of the digestive organs, parents, in many instances, allow their children to eat and drink everything they desire, and to gorge their stomachs, until diseased action of the organs connected with digestion necessarily ensues, accompanied with the other disorders which generally follow in its train. To the same cause is owing the practice of administering to infants, cordials, elixirs, laudanum, and *spirituous liquors*—a practice in which no person will indulge who is acquainted with the laws which regulate the functions of the corporeal frame, and which has a tendency not only to injure the individual, but to perpetuate a degenerated race through successive generations. From ignorance of the nature of *perspiration*, and the *functions of the skin*, children are permitted to wallow in dirtiness and filth, to remain moist, cold, and benumbed, and to pass days and even weeks without being washed or receiving a change of linens; by which they are, sooner or later, subjected to cutaneous and inflammatory disorders. Ignorance of this subject has likewise led to those awkward attempts, particularly on the part of the female sex, to remodel the human frame, as if they could improve the mechanism and symmetry devised by Infinite Wisdom. Hence the derangement of the physical system produced by laced stays, strait jackets, corsets, and other absurd articles of dress, by which the ribs are compressed, the spine bent out of its place, and the free expansion of the lungs prevented; the consequences of which are,—diseases of the breast, shortness of breath, external callosities, defective digestion, tubercles of the lungs, and a tendency to pulmonary consumption. The annexed figures show how such unnatural practices tend to distort even *the very bones*, as well as the muscular part of the body. They are taken from No. 58, of the "Penny Magazine." Fig. 1, is an outline of the celebrated statue of the Venus de Medicis, which is considered as the most beautiful and symmetrical model of a fine female figure. Fig. 2, is the skeleton of a similar figure, with the bones in their natural position. Fig. 3, is an outline of the figure of a modern fashionable lady, after it has been permanently *remodeled* by stays. Fig. 4, is a skeleton belonging to such a

Fig. 1.

Fig. 2.

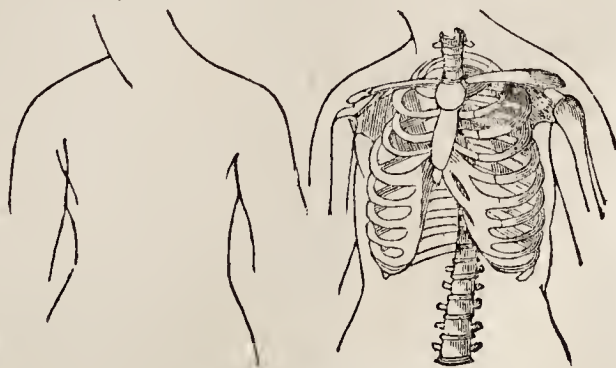


figure as No. 3. From these figures it appears that the size of the chest belonging to figures 3

\* Mr. Alcott, "American Annals of Education," for September, 1833.—a journal which is conducted with admirable spirit by Mr. Woodbridge, which contains a variety of

valuable communications, and much important statistical information, respecting the improvements going forward in Europe and America, in connection with the subject of education.

Fig. 3.

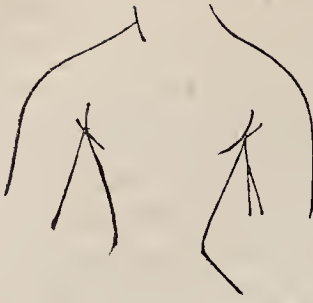
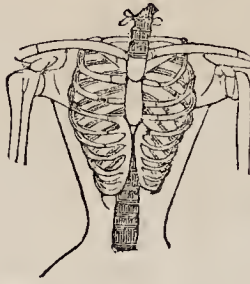


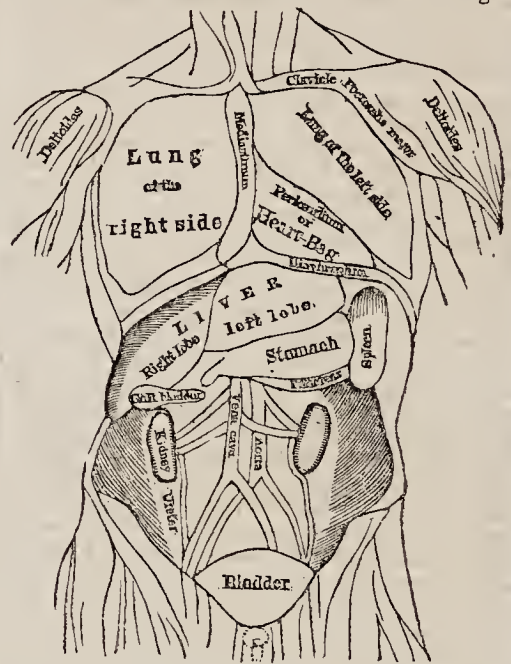
Fig. 4



and 4, is obviously *much less* than that of figures 1 and 2, and consequently, the parts which it embraces must be *unnaturally* compressed, to the injury of symmetry and beauty, as well as to the impeding of the vital functions.

But it will naturally be asked, How shall we find means to communicate a knowledge of physiology in common schools? A thorough knowledge of this subject, such as a regular medical practitioner requires, cannot be communicated in such seminaries, nor would it be necessary, or even expedient, to make the attempt. Human subjects could not be dissected before the eyes of the young, nor would it be proper to accustom them to witness such operations. A *general* knowledge of the parts of the human frame, of their relative positions, and of the functions they perform in the animal system, is all that is requisite to be imparted; and there are several modes by which such a view of the mechanism of the human body may be exhibited. 1. It is well known that the skill of the anatomist, combined with that of the modeler, has enabled him to construct a model or representation of the human system. This model, which has been sometimes called a *mannikin*, or artificial man, is formed with so much skill and ingenuity as to exhibit the principal veins and arteries, the nerves, the muscles, the lungs, liver, stomach, kidneys, and most other parts, nearly as distinctly as they appear in the real human subject. Such a model, could it be procured, would answer all the purposes of *general* instruction. The only valid objection that could be made to its introduction would be, the *expense* with which it would be necessarily attended. 2. An idea of the form and position of those parts connected with the vital functions, which are contained within the *thorax* and *abdomen*, may be obtained by dissecting some of our domestic quadrupeds. Although the mechanism of these animals is somewhat different from that of man, yet the organs contained in the cavity of the breast and abdomen are essentially the same, though differing in some minute particulars—are placed nearly in the same relative positions, and perform the same or similar functions as in the human system. As hares, rabbits, and other quadrupeds are frequently slaughtered for food, and as dogs and cats sometimes require to be killed, opportunities might be taken of dissecting such animals, and showing the forms and positions of those parts which most nearly resemble those of the human subject. I recollect, when young, having received my first clear ideas of the form and position of the lungs, heart, liver, kidneys, stomach, &c., from the dissection of a *cat*, of which the anatomical figures I had in my power to inspect, could afford no accurate or satisfactory conception. 3. Dried preparations of certain parts of the human body—portions of the muscular parts, such as the

heart, liver, &c., preserved in spirits—skulls, and detached portions of the skeleton—might be occasionally procured, which might serve for the illustration of particular functions. 4 Where such objects as the above cannot be procured, some general and useful ideas on this subject may be communicated by means of *large colored anatomical plates*. These are found necessary to accompany every course of anatomical dissection; and, although they cannot convey the same accurate ideas which may be obtained by a direct inspection of the human subject, yet none will deny that a very considerable degree of useful information may in this way be obtained, especially with the assistance of a teacher who can explain, with simplicity and clearness, the several organs and functions of the animal system. Supposing a person knew nothing of the internal parts of the human body, it is evident, that, from such a figure



as the preceding, an idea might be obtained of the relative situations of the lungs, the heart, the diaphragm, the liver, the gall-bladder, the pancreas, the stomach, the kidneys, and various other parts, and much more so from a variety of separate figures delineated on a large scale, and colored after nature. There would be no necessity for exhibiting or describing any other parts or organs but those which are common to both sexes, so that there would be no room for objections on the score of indelicacy. The female sex, however, as well as the male, ought to be instructed in this science; for, as females have the physical education of children more immediately under their control, it is of vast importance to the human race at large, that they should be endowed with that knowledge of the functions of the human frame, which will enable them to conduct such education with intelligence and discretion. There is no department of science, moreover, in which a pious and intelligent teacher has a better opportunity of directing the minds of his pupils to the *evidence of design*, and of descanting on the wisdom and benevolence of the Creator, than when describing the mechanism of the human frame. In the various articulations of the bones, in the



construction of the venous and arterial system, in the process of respiration, in the circulation of the blood, in the muscular and nervous systems, in the motion of the heart, in the mechanism of the eye and ear, in the construction of the spine, the hand, the skull, and other parts of this admirable machine, the Divine Wisdom and benevolence shine conspicuous; and, when clearly exhibited to the young, must impress their minds with the truth that they are, indeed, "*fearfully and wonderfully made*," and that they ought to consecrate the temple of their bodies for "a habitation of God through the Spirit."

One great practical end which should always be kept in view in the study of physiology, is the invigoration and improvement of the corporeal powers and functions, the preservation of health, and the prevention of disease. For this purpose frequent instruction, illustrated by examples, should be imparted in relation to *diet and regimen*. The young should be instructed in the laws of the animal economy, and the sources of diseases; the practices which induce certain disorders, and the means of counteracting them; the functions of the skin, lungs, stomach, and bowels; the nature and importance of insensible perspiration, the means of regulating it, and the evils which flow from its obstruction; the rules which should be observed in bathing and swimming; the importance of pure atmospheric air to the health and vigor of the animal system, the circumstances by which it is deteriorated, and the means by which its purity may be preserved; the necessity of *cleanliness*, in respect to the hands, face, neck, and other parts of the body, and to the clothes, linens, blankets, sheets, and household furniture, and the rules which should be attended to for preserving the person and dwelling from filth and noxious effluvia; the articles most proper for *dress*, and the mode of constructing it so as not to impede the vital functions; the proper use of *food and drink*, and especially the moral and physical evils which flow from *intemperance*, and the frequent use of ardent spirits; the *exercise and rest* requisite for body and mind, the means by which they may be duly proportioned, and the evils which arise from *immoderate* exertion either of the mental or corporeal powers;\* the improvement of the organs of sensation, particularly the organs of vision, and the treatment requisite for preserving them in health and vigor. Instructions on these and similar topics, when occasionally illustrated by striking facts and examples, could scarcely fail to exert a powerful and beneficial influence on the minds of the young, on the families with which they are connected, on society at large, and even on succeeding generations. That such information has never yet been regularly communicated in our schools and seminaries, reflects disgrace on our scholastic arrangements, which are frequently directed to objects of far inferior importance. Until such instructions be generally communicated, in connection with other portions of useful knowledge, man will never rise to the highest dignity of his physical and intellectual nature, nor enjoy the happiness of which he is susceptible even in the present state.

## SECTION XII.

### LOGIC, OR THE ART OF REASONING.

LOGIC may be defined to be "that art or branch of knowledge which has for its object *the investiga-*

*tion of truth*, and the best method of communicating it to others;" or, in other words, the art of employing our rational faculties in the best manner in searching after truth and duty on any subject. Although all men have essentially the same mental faculties, yet there is a great difference in respect to the *vigor* of these faculties in different individuals, according to the *improvement* they have received, and the objects to which they have been directed. The improvement of the reasoning powers, and the manner in which they have been exercised by the wise and learned in Europe, America, and other parts of the civilized world, have raised them almost as high in the scale of intelligence above the Hottentots, the African negroes, or the inhabitants of New Holland or Nootka Sound, as those savages are superior to the beasts of the forest or the fowls of heaven. The acquisition of truth, in relation to all those subjects which are connected with the present and future happiness of man, is obviously a matter of the highest importance. By the proper application of our reasoning faculty we become acquainted with the properties and relations of the objects around us in this lower world, and the distances, magnitudes, and *real* motions of the celestial bodies, and the purposes for which they appear to have been created. By the same means we acquire a knowledge of the perfections of God, the principles of Natural Religion, the Evidences of Divine Revelation, the improvements of art, and the discoveries of science. By the cultivation of reason we discover our duty to God and to our fellow-creatures, either from the light of nature, or from the study of Revelation, and learn to distinguish truth from falsehood, and good from evil; and to apply the truths we thus acquire to the direction of our moral conduct, to the promotion of human happiness, and to the invigorating of our hopes of eternal felicity.

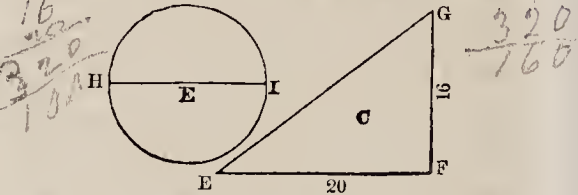
It is therefore a matter of considerable importance, that, at an early period, the reasoning powers of the young be directed, both by precepts and examples, in their inquiries after truth, and guarded from the influence of false principles and fallacious reasonings, by which errors have been propagated, prejudices promoted, truth obscured, and the improvement of the human race prevented.—Were this subject to be illustrated in all its extent, it would be requisite, in the first place, to give a description and analysis of the intellectual powers, which are the means or instruments by which we are to pursue our discovery after truth. In the second place, to exhibit an arrangement and classification of the objects in nature to which these powers are applied. In the third place, to illustrate the most successful method of applying our natural powers in the investigation of truth; and lastly, to explain the best method of communicating the truth to others, when discovered. Under the *first* head, it would be requisite to enter into the discussion of the faculties of sensation and perception, attention, consciousness, memory, conception, abstraction, imagination, judgment, taste, the moral faculty, and other powers; or, according to the phrenological system, the *knowing* and *reflecting* faculties, the moral sentiments, and the animal propensities—which may be considered as so many different modes of the operation of mind. Under the *second*, a brief view might be given of the peculiar characteristics of *mind* and *matter*, and a more particular survey of the sciences, or the knowledge which men have acquired respecting the objects of human thought, which might be arranged under the three following heads:—1.

\* See Appendix.

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

To a class of young persons, about the age of fifteen or sixteen, a popular illustration of some of the above topics might be attended with many beneficial effects, particularly in inducing upon them habits of reasoning and reflection, and guarding them against the influence of prejudices, and sophistical arguments and reasonings. Although it would evidently be injudicious and premature to attempt such discussions in primary schools, yet a judicious teacher, well acquainted with the science of mind and the nature of evidence, might occasionally illustrate certain parts of this subject, particularly in teaching the young to reason with propriety on any familiar objects or incidents with which they are acquainted. It may be laid down as an axiom, that *from the earliest dawn of reason children should be accustomed to exercise their reasoning faculty on every object to which their attention is directed, and taught to assign a reason for every opinion they adopt, and every action they perform.* Without troubling them with explanations of the various forms and moods of syllogisms, they may be taught the nature of reasoning, and the force of arguments, by familiar examples taken from sensible objects with which they are in some measure acquainted. Logicians define reasoning to be *that power which enables us, by the intervention of intermediate ideas, to perceive the relation of two ideas, or their agreement or disagreement.* This might be illustrated to the young, by such examples as the following:—Suppose there are two tables, A and B, which cannot be applied to each

other, and we wish to know whether A be longer or shorter than B; we endeavor to find an "intermediate-idea," or measure, namely, a three-foot rule, and apply it, first to table A, and then to table B. We find that A measures thirty-six inches, coinciding exactly with the three-foot rule, and that B measures only thirty-four inches, therefore, the inference or conclusion, at which we wished to arrive, is evident, that table A is longer than table B. Again, suppose we would know whether the space contained in the triangle C, be equal to, or greater or less than that contained in the circle E; we cannot apply these figures to



each other, in order to determine this point; we must therefore search for an intermediate idea which will apply to both. We fix on a square—a square foot for example, and from the length of the base, E F, and the perpendicular F G, in the triangle C, we find the number of square feet to be 160. Having the length of the diameter of the circle H I, we find that there are likewise 160 square feet contained within its circumference; and therefore the conclusion is evident, that the space contained within the triangle C is equal to that contained in the circle E. This example, reduced to the form of a syllogism, would stand thus: Any two figures which contain the same number of square feet are equal to one another; but the triangle C contains the same number of square feet as the circle E; therefore the space contained in the triangle C is equal to the space contained within the circle E.

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

residence the sun appears, at his rising, just as large as he did before; and though we are removed from our friends several hundreds or even thousands of miles, they will tell us that the sun uniformly appears of the same size, at the same moment as he does to us. From these and similar considerations, it appears, that the sun must be at a very considerable distance from the earth, and consequently his *real* magnitude must be much greater than his apparent, since all bodies appear less in size in proportion to their distance. If the distance of the sun were only 4000 miles from the earth, he would appear *twice* as large when he came to the meridian, as he did at his rising in the east; if his distance were only 100,000 miles, he would appear  $\frac{1}{25}$  part broader when on the meridian than at his rising—but this is not found to be the case; consequently, the sun is *more* than 100,000 miles distant, and therefore must be of a very large size. Supposing him no farther distant than 100,000 miles, he behooved to be nearly a thousand miles in diameter, or about the size of Arabia, or the United States of America.

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

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

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

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

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

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

As it would be quite preposterous to attempt instructing young persons, under the age of twelve or thirteen, in the abstract systems of logic generally taught in our universities—it is quite sufficient for all the practical purposes of human life and of science, that they be daily accustomed to employ their reasoning powers, on the various physical, intellectual, and moral objects and circumstances which may be presented before them; and an enlightened and judicious teacher will seldom be at a loss to direct their attention to exercises of this kind. The objects of nature around them, the processes of art, the circumstances and exercises connected with their scholastic instruction, their games and amusements, the manner in which they conduct themselves toward each other, their practices in the streets or on the highways, and the general tenor of their moral conduct, will never fail to supply topics for the exercise of their rational faculties, and for the improvement of their moral powers. In particular they should be accustomed, on all occasions, to *assign a reason for every fact they admit, and every truth they profess to believe.* If, for example, they assert, on the ground of what they read in books, or on the authority of their teachers, that “the earth is round like an artificial globe,” they should be required to bring forward the proofs by which this position is supported, so that their knowledge may be the result, not of authority, but of conviction. In like manner, when they profess to believe that the earth moves round its axis and round the sun—that the atmosphere presses with a weight of fifteen pounds on every square inch of the earth's surface—that a magnet will stand in a direction nearly north and south—that water presses upward as well as downward—that it is our duty and interest to obey the laws of God—that we ought to exercise justice between man and man—and that children should obey their parents and teachers,—they should be taught to bring forward, when required, those experiments, arguments, and reasonings, by which such truths are proved and supported.

As an illustration of some of the modes of reasoning to which I allude, the following story

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

The principle, or "intermediate idea," which Gassendi recognized, in this case, for proving his position, was the following, although he could not



*Gassendi demonstrating the motions of the clouds.*

at that time express it in words:—*When motion appears in the case of two bodies, we ascertain which is the moving body, by causing one of them to appear in a straight line with an object which is known to be fixed.* This principle is of considerable practical utility. By means of it we ascertain, when we see a number of ships in a river, or narrow arm of the sea, which of them are in motion or at rest, by comparing their positions or motions with a fixed point on the opposite shore. When looking at the wheels, pinions, and other parts of a piece of machinery, we can, on the same principle, perceive which parts are in motion and which are at rest, which the eye at first view cannot determine; and, in the same way, the real and apparent motions of the planets in the heavens are ascertained, by comparing them with the position of the stars, which may be regarded as so many fixed points for directing the astronomer in his investigations. The principle above stated, therefore,

was the *major* proposition in Gassendi's reasoning, and the *minor* proposition was the following:—*"When we bring a tree, which is a fixed object, in a direct line between our eye and the moon, she appears for a few seconds to have no sensible motion, while the clouds have passed away."* Therefore the conclusion follows, that "the motion which was the object of dispute was not in the moon, but in the clouds."

Subjects might occasionally be prescribed in schools, for the purpose of exercising the reasoning powers of the young, and proving the truth of certain positions. Suppose it were proposed as an exercise, *to prove that air exists, although it cannot be seen*,—a certain time might be allowed for every one to think and to converse on the subject, when some one or other of the following proofs, though in different words, would probably be stated. 1. Take a rod, and make it pass rapidly through what appears empty space, and you will hear a sound and feel a slight resistance. 2. Take a large fan or umbrella, and push it forcibly from you, and you will feel a considerable resistance, and hear a sound, and a person opposite will feel a certain impression made on his face. 3. Take a *very large* umbrella, and stand on the top of a stair or building, 15 or 20 feet high, and you may jump from such a position, while holding it stretched, *and gradually* descend to the ground without injury. 4. Plunge a glass jar into a vessel of water, with its mouth downward, and only a very small quantity of water will enter the glass, which shows that there is something in the glass which excludes the water; and this is the reason why we cannot fill a vessel with water by plunging its orifice downward. 5. Take a smooth cylindrical tube, shut at one end, and fit a plug exactly to its open end, and no force whatever can push it to the bottom of the tube, which shows that there is some invisible substance that prevents it. 6. Open a pair of common bellows, and shut up the nozzle and valve-hole, and it will be impossible to bring the boards together, in consequence of the resistance of an invisible substance within. 7. Take a telescope, of a high magnifying power, and look through it to distant objects, in the forenoon of a hot summer-day, and you will see the air undulating about the objects like the waves of the sea! All which circumstances show that there is a *material*, though invisible substance around us, which *resists a force, produces a sound, excludes other bodies* from occupying the same space, and whose *undulations*, in certain circumstances, may be rendered *visible*.

Again, suppose it were required to prove the following position, that "it is highly expedient that the whole community should enjoy the benefits of an intellectual and religious education," such arguments as the following might be brought forward. 1. Such an education invigorates the faculties and enlarges the capacity of the mind. 2. It presents to the view objects of delightful contemplation, which exercise the rational powers, and contribute to the happiness of the individual. 3. It prepares the young for acting an honorable and upright part in society. 4. It qualifies them for the several professions in which they may afterward be employed. 5. It tends to undermine foolish and superstitious notions, and to prevent diseases and fatal accidents. 6. It prepares the mind for a rational contemplation of the works of God, and of his perfections as therein displayed. 7. It fits them for taking a part in the elective franchise of their country. 8. It prepares them for understanding the Scriptures, and for receiving profit by their attendance on the

ordinances of religion. 9. It qualifies them for advancing the cause of useful knowledge, and for promoting the reformation and improvement of their species. 10. It tends to the prevention of intemperance, tumults, crimes, and all those vices and evils which result from ignorance; and leads to the practice of the Christian virtues. 11. It prepares the soul for the employments and the felicity of the heavenly world, &c.—Again, suppose the question, “Is it the duty and interest of all men to love one another?” to be given as an exercise of thought and reasoning. Independently of the positive command of God, in relation to this duty, such considerations and arguments as the following might be brought forward. Men ought to love one another—1. Because they are all brethren of the same family, descended from the same original pair, and formed by the same Almighty Parent. 2. They are possessed of the same bodily organization, and the same moral and intellectual powers. 3. They are subject to the same wants and afflictions, and susceptible of the same pleasures and enjoyments. 4. They inhabit the same world, and breathe the same atmosphere. 5. They are dependent upon each other for their comforts, and connected by numerous ties and relations. 6. To all of them God distributes his bounty, without respect of persons, causing his sun to cheer and enlighten them, and his rains to descend and fructify their fields. 7. They are all animated with immortal spirits, and destined to an eternal existence. 8. The exercise of kindness and affection would unite, in one harmonious society, men of all nations, and diffuse happiness through the heart of every human being. 9. It would promote the universal practice of equity and justice between man and man, and prevent all those litigations, contentious, and animosities, which have so long disturbed and demoralized the world. 10. It would “turn wars into peace to the ends of the earth,” and promote a delightful intercourse between all the kindreds and tribes of human beings, wherever dispersed over the surface of the globe, &c.

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

It would likewise be of considerable utility to set before them *the springs of false judgment*, or the sources of error—the false conclusions which arise from *prejudices*, or preconceived opinions—the nature of *sophistical reasonings*, and the means of guarding against their influence. The following are *specimens* of the prejudices to which I allude:—1. *We are apt to judge of persons or things merely from their external appearance.* A picture of no value, daubed with bright and glaring colors, is frequently admired by the vulgar eye; and a worthless book, splendidly printed and adorned with flashy engravings and elegant binding, is prized and extolled by a superficial thinker. From such a prejudice we are apt to conclude that a man is happy who is encircled with wealth and splendor, and that he who is covered with

coarse or ragged garments has neither knowledge nor comfort, and is unworthy of our regard. Hence the Jews rejected the Saviour of the world, and the Corinthians despised the Apostle Paul.—2. *Another prejudice arises from not viewing an object on all sides—not considering all the circumstances connected with it, and not comparing all the aspects in which it may be contemplated.* Thus, when we view a *cone* placed at a great distance from the eye, we are apt to imagine it a plain *triangle*; and if its base were placed at right angles to the line of vision, we should conclude that it was nothing else but a plain *circle*. Thus, a round plate, when placed obliquely at a considerable distance from the eye, appears as an *oval*; and with its edge turned toward us, as a *line*. Thus, the sun and moon, though globular bodies, appear *flat* to the naked eye. Thus, the rings of Saturn appear sometimes like *narrow*, and sometimes like *broad ellipses*, sometimes like *straight lines*, and sometimes like a *narrow shade*; so that a comparison of all these different aspects was necessary before it could be inferred that these singular phenomena were in reality *rings*. Hence, at their first discovery by the telescope, they were considered as two small globes attached to the planet.—3. *Another source of error arises from the impressions made on the mind in infancy, and from not comparing the intimations given by one sense with those of another.* Children are apt to imagine that books are unpleasant things, and that learning and religion are drudgeries, when they have been driven to such tasks by the force of the scourge. They imagine the sky touches the distant hills, and that the stars are not risen until the sun be set. From this source we are apt to conclude that the air has no weight, because we do not feel its pressure; that the earth is at rest because we do not feel its motion; that the planets and stars are only a few miles distant; and that a vessel at anchor is in motion when we pass her swiftly, when sailing in a steamboat.—4. *Our disposition to account for everything on one or two principles.* To this cause may be ascribed the disposition of some late philosophers to account for almost every phenomenon on the principle of *electricity*. Having traced its agency in producing thunder and lightning, they went so far as to attribute to its sole operation the phenomena of earthquakes, volcanoes, winds, rain, and even the various fluctuations of the animal spirits. To form a world, Epicurus required only a mass of hooked atoms moving in a certain manner; and Des Cartes, from observing that light bodies were moved round in a whirlwind, formed the idea of an immense vortex, or whirlpool in the heavens, to account for the motion of the planets round the sun.—5. *The passions and affections lead to numerous sources of error.* Love induces a mother to think her own child the fairest and the best. Intense hope and desire make a few days as long as so many weeks. The fear of the torture, of the galleys, or of a painful death, has induced multitudes to believe the grossest absurdities of the Romish church. Envy misrepresents the condition and character of our neighbor, and makes us believe that he is much worse than he really is. Above all, *self-interest* induces many to swallow almost any opinion, and to vindicate every practice, however corrupt and absurd. Hence the most glaring abuses in church and state have been vindicated, in the most barefaced manner, by those who derive their emoluments from a system of corruption. It is from a spirit of selfishness, too, that we set up our own opinions in religion and philosophy as the tests of orthodoxy and

truth; and from the same principle has arisen the antichristian practice of *persecution*—a practice as unreasonable as that of the tyrant, who, having a bed exactly fitted to his own size, stretched men of low stature on the rack until they were drawn out to the length of his bed, and cut a portion of the legs off any one whom he found too long for it. Who ever had recourse to violence and torture to prove the truths of *geometry*?

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

The above and similar sources of error might be illustrated to the young by numerous examples and circumstances; and rules and cautions given by which they might be enabled to guard against their pernicious influence in the sciences, in religion, in politics, and in the ordinary affairs of life. A brief view might likewise be given of the doctrine of *Sophisms*, and the means by which they may be detected; of which the following are specimens:—1. *Accounting for a phenomenon or fact by assigning a false cause*, or taking an *accidental* conjunction of things for a *necessary connection*. We fall into this error, when from an *accident* we infer a *property*, when from an *example* we infer a *rule*, when from a *single act* we infer a *habit*. Astrologers commit this error when they deduce the cause of the various events in the lives of men from the different aspects of the stars and planets. We reason on this sophism when we construe the appearance of a comet or an eclipse of the sun as predicting the fate of princes, the revolution of nations, or the infliction of pestilence or famine; or when it rains at the new or full moon, and we infer that the moon is the cause of it; or when a person is in misery or distress, and we conclude that he must needs be a heinous sinner.—2. *When we draw a conclusion from a premise which is only true by accident*. We fall into this error when we reason against anything because of the wrong use which has been made of it; as when we reason against printing, because it has sometimes been employed for raising sedition and promoting immorality; against reading the Bible, because it has sometimes led to heresy; against Christianity, because it has been the accidental occasion of contentions and persecutions, which do not flow from the Gospel, but are mere *accidental circumstances*, with which it has been sometimes attended. Other sophisms are such as the following: Mistaking the question or point to be proved—the *Petitio Principii*, or begging the question—imperfect enumeration—reasoning in a circle—concluding from what is true of a thing in its divided state, as if it were true in its compound state—ambiguity of words, and using them in different senses—with several others.

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

It is therefore of vast importance to society, that the young be early trained to the proper use of their rational faculties—that they be accustomed to *entertain clear and well-defined ideas* on every subject—that they be enabled to appreciate the strength or weakness of arguments—that they feel the importance of prosecuting *truth and duty* in every department of learning—and that frequent exercises on important subjects be prescribed for stimulating their reasoning powers. It is lamentable to reflect on the deficiency and weakness of the great mass of mankind in this respect. On the most trifling grounds they will yield their assent to hundreds of propositions, most of which they do not understand. They will obstinately adhere to their preconceived opinions in the face of the strongest and most convincing arguments. They will swallow, without the least hesitation, the most absurd and extravagant notions; while all the reasoning we can bring forward will not convince them of the reality of truths and facts which have been clearly demonstrated. So wedded are they to the opinions they had first imbibed, that we might almost as soon attempt to teach a snail or a tortoise the truths of geometry as convince them that the earth turns round its axis, and that it is possible to determine the exact distance of the moon; while, at the same time, they will talk, with the utmost assurance, of the most abstruse mysteries which lie beyond the reach of the human understanding. This representation does not apply merely to the lower, but even to many in the higher ranks of society; and such a state of things has been productive of many injurious effects, in relation to the best interests of mankind. It has been the cause of most of the wars and commotions which have desolated the earth, and of the prevalence of those systems of tyranny, slavery, and injustice, which still so generally prevail. It has led to all the persecutions that have ever disgraced the church or the world. It

has produced hundreds of foolish controversies in the visible church, either with respect to comparatively trifling opinions, or to those subjects which lie beyond the grasp of the faculties of man; and has disordered Christian society into a number of discordant sectaries. It has prevented the improvement and happiness of the human race, and is the cause of all the ignorance, prejudices, intemperance, and vice, which appear among all ranks of society; for if men were to cultivate their intellectual powers aright, and apply them to rational purposes, few or none of these evils would abound in the world.

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

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

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

### SECTION XIII.

#### NATURAL THEOLOGY.

NATURAL THEOLOGY is that branch of knowledge which proves and illustrates the attributes of the Deity from the works of nature—a study which is open to all the inhabitants of the earth, and from which they may derive impressive views of the existence, the perfections, and the incessant agency of that Great Being who made and who governs the universe. "For, the invisible things of God, even His eternal Power and Divinity, are, when duly attended to, clearly seen by the things that are made," and have been so in all ages, "from the creation of the world;" so that, "even the heathen nations are without excuse," if they neglect to trace in those works the being and attributes of their Creator, and refuse that tribute of reverence and obedience which is due to His perfections. This is a study in which the young should be early initiated. It lies at the foundation of the religion of the Bible; for the inspired writers take for granted that we know the evidences of the existence of the Divine Being, and of some of the attributes with which he is invested, and direct us to the contemplation of the works of his hands, as proofs and illustrations of the truths they unfold. "Lift up thine eyes on high, and behold Him who hath created these orbs: stand still, and consider the wondrous works of God. Great is the Lord, and of great power; His understanding is infinite. His works are manifold, and in wisdom He hath made them all." In exhibiting the works of God to the young, in performing experiments to illustrate their properties, and in describing the laws and mechanism of the material world, every opportunity should be taken of directing them to the displays of power, benevolence, wisdom, and intelligence, which these works exhibit. It should be deeply impressed upon their minds, that it is the highest and noblest end of science, to mark the evidences of wise and benevolent design, and to trace the incessant agency of our Creator in all our surveys and investigations of the work

of creation—without an attention to which, the mere knowledge of natural facts is an acquisition of a comparatively trivial nature.

An intelligent teacher can seldom be at a loss to direct the attention of his pupils to this subject; for there is no part of the scenery of nature in which a discerning eye will not perceive the most evident traces of benevolent design and infinite intelligence, not only in the exquisite mechanism of animated beings, but in the structure of vegetables and minerals, and the general arrangement of the earth, the waters, and the atmosphere. The adaptation of the solid parts of the globe for the habitation of man and other terrestrial animals—the adaptation of the waters of the ocean and of the rivers to the purposes of commerce, and for the abode of countless multitudes of organized beings—the coloring thrown over the canopy of heaven, and over the landscape of the earth—the process of evaporation, and the innumerable benefits it confers—the agency of the atmosphere, the wonderful properties of its component parts, and its extensive influence in the animal and vegetable kingdoms—the solar light, and the infinity of beautiful effects it produces—the thousands of diversified objects which delight the eye in the natural embellishments of creation—the harmony and order, the grandeur and sublimity, of the celestial motions—the arrangements of the planetary system, and the provision made for securing its perpetuity—the relation of man to the agencies of external nature, as the action of water, air, light, heat, electricity, &c.—the *proportion* between the body of man, and the objects and living beings around him—the mutual relations which subsist between animals and vegetables, and their co-operation in promoting the same design—the adaptation of almost every vegetable to the support of some species of animals—the power of vegetables to reproduce and continue their species, and the *variety* of admirable means by which it is effected—the various methods employed to disperse the seeds of plants over the surface of the globe, and to adorn it with vegetable beauties—the adaptation of plants to the different climates, and to the necessities of their respective inhabitants—the admirable structure of their seeds, roots, leaves, and sap-vessels, particularly as discovered by the microscope in transverse sections of plants, &c.—their important uses in the system of nature, and the numerous beauties and varieties which they spread over the face of our terrestrial creation; particularly, the curious and admirable mechanism displayed in the construction of animated beings, from the microscopic animalcule, ten hundred thousand times less than a visible point, to the elephant and the whale—the organs of mastication, deglutition, digestion, and secretion, all differently contrived, according to the structure of the animal and the aliments on which it feeds—the eyes of insects, and the thousands of transparent globules of which they consist—the metamorphoses of caterpillars and other insects, and the peculiar organization adapted to each state of their existence—the numerous beauties and minute adaptations in the wings, feet, probosces, and feathers, of gnats and other insects—the respiratory apparatus of fishes, and the nice adaptation of their bodies to the watery fluid in which they pass their existence—the construction of birds, their pointed bills to penetrate the air, their flexible tails serving as rudders, the lightness, strength, and tenacity of their feathers, and the whole structure of their bodies adapted to the air in which they fly, and the food by which they are sustained—above all, the wonders of the hu-

man frame, the numerous parts of which it is composed, the hundreds of bones and muscles, the thousands of veins, arteries, glands, nerves, and lymphatics, the millions of scales and pores in the skin, the heart with its ventricles and auricles, the brain with its infinity of fibers, the lungs with their millions of vesicles, the organs of sense, with their multifarious adaptations and connections, and the harmonious movements, adjustments, and adaptations of all these parts to the system of external nature and to the promotion of the happiness of man,—these, and thousands of similar objects, adaptations, and contrivances, will afford ample scope for expatiating on the Power, Wisdom, and Intelligence, of the Almighty Creator, and on the Benevolent contrivances which appear throughout every part of the universal system; and were specimens of some of the objects now alluded to exhibited to the young, it could not fail of arresting their attention, and inspiring them with admiration of the wonderful works of God.

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

Having enlarged to a greater extent than I originally intended on the preceding departments of knowledge, I shall do little more than barely mention several other branches which should occasionally form the subject of instruction in all our schools. These are such as the following:—*Natural History*, including not only a description of animals, but likewise of the most interesting facts connected with the earth, the waters, and the atmosphere; such as earthquakes, volcanoes, ice-islands, caverns, cataracts, natural bridges, glaciers, boiling-springs, the phenomena of thunder, lightning, aurora-borealis, parhelia, luminous

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



arches, fiery meteors, whirlwinds, water-spouts, &c. The objects connected with natural history should be among the first that are presented to the view of the young, and they should be introduced as subjects of attention throughout every period of their subsequent education, as they form the ground-work of our physical knowledge and investigations.—*Botany* is another pleasing subject on which sketches might be occasionally given, and which might be illustrated by the shrubs and flowers connected with the garden belonging to the seminary, formerly described. Microscopic views of the seeds and farina of flowers, the vessels and ramifications of the small leaves of minute plants and flowers, the prickles on the leaves of nettles and other shrubs, transverse sections of plants, displaying the beautiful arrangement of the sap-vessels, and similar objects, should be exhibited, and the attention directed to the fine polishings, the numerous minute vessels compressed into the smallest space, and the other exquisite pieces of Divine workmanship connected with the process of vegetation.—*Mineralogy* is another department of nature, on which a few instructions might be given, wherever there are *specimens* to illustrate the descriptions. But descriptions of metals or minerals, without presenting to view the metallic substances described, will be of little avail.—Sketches of *Political Economy*, illustrating the principles of commerce and manufactures, and other topics connected with this subject, might be given to the advanced pupils, as soon as they are able to enter into the spirit of such disquisitions. In such sketches, noble and liberal views should be inculcated; the selfishness and antipathies of nations, and the inconveniences and absurdities of those restrictions which one nation imposes upon another, should be strongly reprobated; and a spirit of good-will and generosity enforced toward other nations and communities, considered as members of the same great family to which we all belong. In connection with this subject, they should be taught something of the civil and criminal laws of their country, of the duties of magistrates, and of their own duties as subjects; of the form of government under which they live, and of their social rights and privileges. Of no less importance to all classes, particularly to the lower, are instructions on *Domestic Economy*—including directions and rules respecting orderliness and cleanliness in dwellings—the best modes of cooking victuals—the proper nursing and management of children—the rearing and treatment of domestic animals—the economy of bees—the cultivation of gardens, and the best mode of rearing culinary vegetables—the decoration of their houses, areas, and flowerpots, and whatever else has a tendency to promote health and comfort, especially among the working-classes of society. In short, instructions in *Vocal Music* should be occasionally interspersed with the other scholastic exercises, and church tunes and airs, adapted to some beautiful or sublime pieces of poetry, might be sung, at convenient seasons, in unison, by all the pupils. The words adapted to the different airs should be calculated to convey instruction, and to raise the soul to some interesting or sublime objects. All such vulgar and debasing ideas as are generally interwoven in our popular songs, and which are little else than a compound of sensuality and selfishness, should be carefully discarded. A good organ or other musical instrument might be used for leading the vocal strains. Music, both vocal and instrumental, has long been too frequently prostituted to the most worthless purposes; it is

now high time that it should be consecrated to moral objects, and to the celebration of the perfections and the works of the Most High.

In addition to the mental exercises now alluded to, pupils of every description should be daily employed in *bodily* exercises, for invigorating their health and corporeal powers. Every school should have a play-ground for this purpose, as extensive as possible, and furnished with gymnastic apparatus for exercising the muscular activities of the young of both sexes. Swings, poles, hoops, see-saws, pulleys, balls, and similar articles, should be furnished for enabling them to engage with spirit and vigor in their amusements. In walking, running, skipping, leaping in height, length, or depth, swinging, lifting, carrying, jumping with a hoop or a pole, they will not only find sources of enjoyment—when these exercises are properly regulated to prevent danger and contention,—but will also strengthen and develop their corporeal energies, and invigorate their mental powers. All imitations, however, of war and military maneuvers should be generally prohibited; as it is now more than time that a martial spirit should be counteracted, and checked in the very bud,—and those who encourage it in the young need not wonder if they shall, ere long, behold many of them rising up to be curses instead of benefactors to mankind. They might, likewise, be occasionally employed in making excursions, in company with their teacher, either along the sea-shore, the banks of a river, or to the top of a hill, for the purpose of surveying the scenes of nature or art, and searching for minerals, plants, flowers, or insects, to augment the school museum, and to serve as subjects for instruction. If every school had a piece of ground attached to it for a garden, and for the cultivation of fruit-trees, potatoes, cabbages, and other culinary vegetables, children of both sexes, at certain hours, might be set to dig, to hoe, to prune, to plant, to sow, to arrange the beds of flowers, and to keep every portion of the plot in neatness and order. Such exercises would not only be healthful and exhilarating, but might be of great utility to them in after life, when they come to have the sole management of their domestic affairs. They might also be encouraged to employ some of their leisure hours in the construction of such *mechanical* contrivances and devices as are most congenial to their taste. If, instead of six or seven hours' confinement in school, only five hours at most were devoted to books, and the remaining hours to such exercises as above-mentioned, their progress in practical knowledge, so far from being impeded, might be promoted to a much greater extent. Such exercises might be turned, not only to their physical and intellectual advantage, but to their *moral* improvement. When young people are engaged in their diversions, or in excursions along with their teacher, their peculiar tastes, tempers, and conduct toward each other are openly developed; they act without restraint, they appear in their true colors, and a teacher has the best opportunity of marking the dispositions they display. He can therefore apply, at the moment, those encouragements and admonitions, and those Christian rules and maxims, by which their characters and conduct may be molded into the image of Him "who hath set us an example, that we should walk in his steps." The incidents and the atmospherical phenomena which may occur on such occasions, will also supply materials for rational observations and reflections, and for directing the train of their affections, and the exercise of their moral powers; and no opportu-

nity of this kind, for producing useful impressions upon the young, should be lost by a pious and intelligent instructor.

Thus I have endeavored, in the preceding pages, to exhibit an outline of some of those branches of knowledge, in which every individual of the human race—the *female* sex as well as the male—should receive a certain portion of instruction. Hitherto the female sex have been sadly neglected, their education, where they have not been altogether overlooked, has been more showy than substantial; and they have been generally treated as if they were not possessed of the mental powers requisite for acquiring all the useful branches of science. Without entering into the question, Whether the female character possesses the same degree of intellectual energy as that of the other sex? it may be affirmed, without the least hesitation; that, when their education is properly directed, they are capable of acquiring every branch of knowledge which can improve or adorn the human mind. We have numerous examples to corroborate this position. It is sufficient to mention the names of Mrs. Barbauld, Miss Aitken, Miss Edgeworth, Mrs. Wakefield, Mrs. Hemans, Mrs. More, Mrs. Marcet, Miss Taylor, Miss Landon, Mrs. Somerville, Mrs. Willard, Mrs. Phelps, &c., which are only specimens of many others, most of whom are still alive and actively employed, both in Britain and America, in instructing their own sex and society at large, and in promoting the interests of general knowledge. The female sex possesses *essentially* the same intellectual faculties as the male, whatever may be said as to the *degrees* of vigor in which the primitive powers exist. But even in respect to the *degré* of acuteness and energy of the female intellect, we have examples of individuals who, without the advantage of an academical education, have explored the system of the universe, composed commentaries on the Newtonian philosophy, and prosecuted the most abstruse mathematical investigations; and I have no hesitation in asserting, that academical honors should be conferred on such accomplished females, no less than on the other sex who have enjoyed more opportunities of improvement.\* Females have more in their power than the other sex in forming the tastes and dispositions of the young, and in giving them those impressions in early life which may be either beneficial or injurious to society. They are the more immediate guardians and instructors of the rising generation during the first stage of their existence, and upon the discretion and intelligence they display in superintending the evolution of the youthful mind, will, in a great measure, depend the intelligence and the moral order of the social state to which they belong. Their influence is powerful, not only on the tastes and manners of society, but on the moral *principles* and *characters* of mankind. Beside, they are beings destined for immortality, and equally interested as the other sex in all that is awful or glorious in the revelations of Heaven; and therefore ought to have their minds enlightened in every branch of knowledge which may

have a beneficial influence on their present conduct and their future destiny. Until more attention is paid to the cultivation of the female mind, among all ranks, society cannot be expected to make an accelerated progress in the course of moral and intellectual improvement.

In specifying the preceding branches of knowledge as subjects in which all classes of the young should be instructed, I do not mean to insinuate, that, in the first stage of their education, such subjects are to be studied in regular courses, as in academies and universities, though at a future period this plan may be adopted. While they are learning English reading, composition, writing, arithmetic and other branches, illustrations may be given of the more interesting and popular parts of the physical sciences—which will tend to give them a *relish* for such subjects, and to prepare them for entering on the more particular study of such branches of knowledge, at a period when their faculties are more matured. Nor ought it to be objected, that, in this way, young persons would only receive a smattering of learning, which would puff them up with vanity, and do them more harm than good. If every portion of knowledge communicated to them, however detached and insulated, be clearly explained and illustrated, and thoroughly understood, it must necessarily be *useful*, either in expanding their views, or in its practical applications. For example, if, by certain pneumatical and hydrostatical experiments, they are made to perceive clear proofs of the atmospheric pressure, and its operation in the case of *siphons*—if they are made to see, by similar experiments, that, on this principle, water may be conveyed either over a rising ground, or along a valley to an opposite hill,—this single fact, clearly understood, might be of considerable use to them on many occasions, even although they were unacquainted with all the other principles and facts connected with pneumatical science. The great object to be attended to is, to convey, on every subject, a clear and well-defined idea to the young, and to guide them to the *practical* application of knowledge.

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

“A little learning is a dangerous thing.”

How such a sentiment came to be almost universally quoted and admired, I am at a loss to divine. It is a proposition which cannot be supported by any mode of reasoning with which I am acquainted, and is itself “a dangerous thing,” if by learning is understood the acquisition of any portion of useful knowledge. Every one must acquire “a little” portion of knowledge, or learning, before he can acquire a larger share. A child must acquire the knowledge of the letters and elementary sounds, before he can read any language with fluency—and must form some idea of the objects immediately around him, before he can acquire an accurate conception of the subjects and scenes connected with geography. If the proposition be true, that “a little learning is dangerous,” then it should follow, that a very great portion of learning, or knowledge, must be *much more* dangerous. If it be dangerous for a boy to know that the earth is 25,000 miles in circumference, and to be able to prove that it is round like a globe, then Newton and Bacon must have been extremely dangerous individuals, whose knowledge extended to an almost unlimited range. If a little learning is dangerous, then absolute igno-

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

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

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

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

## CHAPTER VII.

### MORAL AND RELIGIOUS INSTRUCTION.

In the preceding sketches I have taken for granted, that during the whole process of education, the attention of the young should be directed to the manifestations of the Divine attributes in the works of nature—the fundamental principles of Christianity—the rules of moral action—and the eternal world to which they are destined. These are subjects which should never be lost sight of for a single day, and which should be interwoven with every department of literary and scientific instruction. In a particular manner it should be deeply impressed upon the minds of the young, *that the instructions they receive, and the studies in which they now engage, are intended, not merely to qualify them for the business of the present life, but likewise to prepare them for the*

*felicities and the employments of the life to come.* This is one of the ends of education which has been glaringly overlooked in most of our initiatory schools, and particularly in the arrangements connected with a *fashionable* education—a circumstance which seems to indicate, that the superintendents of such an education either do not believe the doctrine of a future state, or view it as a matter of little importance, or consider that no specific training is requisite to qualify a depraved human being for engaging in the sublime contemplations and exercises of the heavenly world.—Having occasionally adverted to this subject in the preceding discussions, I shall, at present, offer only a few general remarks.

On all occasions, the young should be frequent-

ly reminded, that they are *dependent creatures*, who derive their existence from an Almighty Being who is without beginning and without end—that their daily comforts and all their powers and faculties are bestowed by Him, and are the effects of his unbounded Goodness—that, though invisible to mortal eyes, he is present in all places, and that they are every moment surrounded by his immensity—that his presence and agency are seen in the solar light, the majestic movements of the heavenly orbs, the succession of day and night, the ebbing and flowing of the sea, the falling rain, the winds, the lightnings, the rolling thunders, and in every movement within us and around us—that though we could climb the heights of heaven, or descend to the center of the earth, we should still be within the range of his omniscient eye—that his eye penetrates through the dark night as well as through the clear day—that he knows every thought and purpose that is formed in our hearts—that he beholds, at the same moment, whatever is taking place, in every part of the world, and throughout all the regions of the universe, among all the tribes of mankind, and among all the hosts of angels—that his dominion extends over thousands of worlds, and that his universal government shall endure forever—that he is good to all, and that his kindness extends to the birds of the air, the fishes of the sea, and even to the smallest insect that crawls on the ground—that he is “righteous in all his ways and holy in all his works,” unchangeable in his purposes and faithful to his word—that to this Great Being we are all accountable for every thought, word, and action—and that there is a day approaching when “he will judge the world in righteousness, and render to every one according to his works.”—Such characteristics of the Divine Being should be illustrated, in so far as is practicable, from *sensible objects*.—His *goodness*, from the numerous creatures He has brought into existence, and the ample provision He has made for all their necessities,—His *wisdom*, from the numerous adaptations which are found in our own bodies, and in the elements around us,—His *power*, from the vast bulk of this world, and of the planetary orbs, and the amazing rapidity of their motions,—His *justice*, from the judgments inflicted on wicked nations,—His *faithfulness*, from the accomplishment of promises and prophecies, as recorded in the history of the world,—and His *love and mercy*, in “sending His Son into the world to be the propitiation for our sins.”

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

illustrative of the subject, that a clear and comprehensive idea of it can be conveyed. For example, suppose it were intended to explain what is meant by the *wisdom* of God, we might tell them in the words of one author, that “Wisdom is that whereby the soul is directed in the skillful management of things, or in ordering them for the best,”—or, in the language of another, that “The wisdom of God is that perfection by which he selects and adopts the most proper means for accomplishing good or important ends;” but such definitions, simply announced, would convey no definite conception of the thing intended. We must produce objects or examples, in which wisdom is displayed, and describe them in the most minute and familiar manner. We must illustrate, in the first place, what is meant by the wisdom of men, by producing a clock, a watch, a planetarium, a microscope, a ship, or similar machine—pointing out the *object* intended to be accomplished by such instruments or machines, and directing the attention to the *means* employed, and the harmonious co-operation of every part in accomplishing the end intended. In a watch, for instance, the object is to point out the hour of the day. The means employed to effectuate this purpose are—a coiled elastic spring, communicating its action to the *fusee*, thence to a series of wheels and pinions, the teeth of which apply to each other, conducting the motion to the balance, and thence to the indices which point out the hour and minute. The proper position and arrangement of all these parts, the size and shape of the whole, the number of teeth they respectively contain, the materials of which they are constructed, the connection of one part with another, and the harmonious co-operation of the whole to produce the respective motions of the hands, indicate *wisdom* and *design* in the contriver of such a machine, in his selecting the proper means to accomplish the purpose intended. In a similar manner, the wisdom of the Creator must be illustrated by selecting, out of the many thousand of instances within and around us, a few examples, which should be particularly described and elucidated. For example, the admirable structure of the *eye*, the different humors of which it is composed, for the purpose of forming an *accurate* picture of every object on the retina—the apparatus for the contraction and dilatation of the pupil, to adapt it to different degrees of light—the muscles by which the ball of the eye may be easily moved in every direction, and preserved in perfect steadiness; the bony socket in which it is lodged, to secure it against accidents—the *lid* which likewise defends it against injuries, wipes off the superfluous moisture and covers it during the hours of sleep—with many other curious contrivances, all adapted to the nature of *light*, and to the purpose of producing vision in the most easy and delightful manner, showing the most admirable selection of means to bring into full effect the end proposed. In like manner, the curious structure of the ear, and the adaptation of all its parts for receiving impressions from the undulations of the atmosphere—the different articulations of the bones, according to the movements they are intended to produce—the adaptation of the air to the *lungs*, and the vesicles of the lungs to the nature and properties of the atmosphere—the proportioning of the size of man to that of the plants and animals which exist around him—the structure of the various animated beings, and the diversity of organization which exists among them, exactly adapted to their various wants and modes of existence—the gradual approaches of light and darkness—the harmony and order of the celestial motions—and similar exam-

ples, when particularly explained and illustrated, will convey clear ideas of what is meant by the wisdom of God, and the manner in which it is displayed in the scenes of creation; and in no other way can we impart clear and well-defined conceptions on such a subject. And, when once a clear conception of this attribute of the Deity is impressed upon the mind by such examples, it may be applied to moral subjects, and illustrated from the moral dispensations of God toward our race, as recorded in the Sacred History, and in the general history of the world.

Again, suppose we wish to explain the *Infinity* or *Immensity* of the Divine Being, it is not enough to say that "God is without all bounds or limits;"—we must endeavor to illustrate the idea by sensible representations, in so far as they are capable of assisting our conceptions on the subject. It may be laid down as a principle, that "Wherever God acts, there he is, and that there is no part of the universe in which we do not perceive the exertion of an agency which, either mediately or immediately, proceeds from the Deity." The motions of the moon and the planets, the ebbing and flowing of the sea, the gentle breeze, the impetuous whirlwind, the process of vegetation, the movements of animals, the motions of our fingers and eyelids, the pulsation of our hearts, and every other agency within and around us, are sensible evidences of the presence and incessant operation of the Almighty. And although we were to wing our flight beyond the limits of this sublunary sphere, there is no part of space with which we are acquainted, in which we should not find ourselves surrounded with the emanations of *light*, the action of *gravitation*, and the influence of *caloric*, and other agencies with which we are at present unacquainted.—With regard to the idea of *infinity*, in so far as a partial conception of it can be conveyed, we must likewise have recourse to *sensible* objects and illustrations. We must endeavor, in the first place, to communicate an ample and impressive idea of the extent of the globe on which we dwell, by such methods as stated under the article *Geography*. We may next endeavor to give the pupil an idea of the distance of the moon; then of the distance of the sun, which is placed 400 times farther from the earth; then of the distance of the nearest star, which is two hundred thousand times farther from us than the sun; then to the remotest stars visible through the best telescopes, whose distance is immensely greater; and then to the boundless regions of space, which extend in every direction, beyond all that is visible to the eye of mortals. Time must be allowed for the mind to pause and dwell with particularity on each of these dimensions, and on the immense magnitude of the numerous objects contained within them, until it is lost and overpowered in the immensity of the prospect; and then be informed that all this magnificent scene is but a *small portion*—only like a drop to the ocean—of the infinity of space, which is filled with the Divine presence, and in which the Deity continually operates. Without such illustrations, all the definitions or metaphysical descriptions that may be given, will convey no impressive conceptions of the immensity of God—they will be only words without meaning, and the semblance of knowledge without the substance. It is on a principle of this kind that the Psalmist conducts his description of the Omnipresence of the Deity in the 139th Psalm—"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend into heaven thou art

there; if I descend into *hades*," or the invisible regions of the earth, "behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." When the inspired writers display the characters and attributes of the Deity, they do not perplex us with definitions and abstract descriptions, but direct us to his visible operations in Nature and Providence, as descriptive of his character and perfections; and this circumstance must be considered as suggesting the proper mode of illustrating his attributes, either to the young, or to any other class of individuals.

In connection with such instructions as the above, the juvenile mind should be directed to the *History of the Divine dispensations*, as recorded in the Old and New Testaments. It is a striking fact, that the greater part of the Revelations of Heaven is communicated in a *historical* form. Had the limited views of man been adopted, as to the *mode* of a communication from heaven, it would have been thrown into the form of an artificial system of propositions or doctrines, similar to some of our metaphysical compends of theology. But "He who knoweth our frame," and who is the Source of intelligence, has selected the historical form as the most proper mode of conveying instruction on those subjects which have a reference to our present and everlasting happiness. This mode of instruction is evidently attended with many and peculiar advantages. It is calculated to arrest the attention, to influence the affections, to awaken the power of imagination, to carry conviction to the mind, to render truth and duty more level to the understanding than abstract doctrines or precepts, and to make a deeper impression upon the memory than any other mode of instruction. Beside, the Sacred history, in a particular manner, is remarkable for its beauty and simplicity, the dignity of its style, and the fidelity and impartiality with which its narrations are conducted. It delineates, with an unerring pencil, the true characters of men, traces the invisible springs of human actions and events, relates with uniform fidelity the faults of the most illustrious saints, and exhibits examples of vicious characters to be shunned, and of virtuous characters blended with certain imperfections, as models for our general imitation. Above all, it embodies virtue in its most amiable and sublime form, in the account which it gives of the life, transactions, and sufferings of Jesus Christ, who is set before us a *perfect* pattern of universal holiness.

The young should, therefore, be early directed in the study of all those portions of Sacred history which are most congenial to their feelings and level to their comprehension;—particularly the history of the creation and the fall of man—the circumstances which attended the universal deluge—the destruction of Sodom—the lives of Abraham, Isaac, Jacob, Joseph, Moses, and Samuel—the deliverance of the Israelites from Egypt, and the leading events which befell them in the wilderness, and in the land of Canaan—the life and transactions of Elijah and Elisha, the deliverances of Jonah, Daniel, Shadrach, Meshach, Abednego, Peter, and Paul—the circumstances which attended the birth, the transfiguration, the crucifixion, the resurrection, and ascension of Jesus Christ—the preaching of the gospel by the Apostles, and the various persecutions and success which attended their labors—together with every similar detail in the history of the Bible, that may be calculated to arrest the attention of the

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

It appears to me unnecessary, in the first instance, to perplex the minds of young persons with a great variety of doctrinal opinions, such as are generally inculcated in most of our Confessions and Catechisms. It is only requisite that a few of the fundamental and leading doctrines of Christianity be exhibited, such as the moral attributes of the Deity—the fall of man, and his consequent depravity—the necessity of a Saviour—the love of God in sending his Son into the world to be a propitiation for our sins—repentance toward God, and faith toward our Lord Jesus Christ, the necessity of being renewed in the spirit of our minds, and of prosecuting the path of universal holiness—the connection of the present state with the future, and the important truths intimately connected with them, should be specifically illustrated, and deeply impressed upon the mind as the first principles or axioms of the Christian system. In conjunction with these, some of

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

In endeavoring to teach young persons the *morality* of the Bible, and to imbue their minds with its holy principles, it is not enough that its precepts be announced, and that they be accustomed to *recite* them. They should be pointedly applied to every moral incident that may occur, and to whatever tempers or dispositions may be displayed in their conduct. *Every time a vicious disposition manifests itself, a Christian precept should be applied to counteract it.* Is a boy, for instance, taking revenge on his companion for an injury either real or supposed, such precepts as these should be pointedly addressed to him;—“Recompense to no man evil for evil.—Avenge not yourselves, but give place to wrath.—Bless them that curse you, and pray for them that despitefully use you.” Does he manifest a proud and overbearing disposition? Apply such divine maxims as these:—“God resisteth the proud, but he giveth grace to the humble.—A proud heart is an abomination to the Lord.—Though God is high, he hath respect to the lowly; but the proud he knoweth afar off.—Put on humbleness of mind, meekness and long-suffering; and let each esteem another better than himself.” Does a principle of envy, hatred, or malice, manifest itself? Those passages of Scripture which condemn such dispositions should be brought forward and illustrated:—“Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice.—The works of the flesh are hatred, strife, envies, murders, &c.—He that hateth his brother is a murderer.—If a man say, I love God, and hateth his brother, he is a liar.—Where envy and strife is, there is confusion and every evil work.” The tendency of such dispositions, and the dreadful consequences which frequently result from them, should be illustrated by such examples as these:—“The brothers of

Joseph envied and hated him, and under the influence of these diabolical affections, would have murdered these, if the providence of God had not prevented.—Ahab envied Naboth, and caused him to be put to death.—Haman hated Mordecai, and caused a gallows to be prepared for his destruction, on which he himself was hanged.—The Jews, from hatred and “envy,” delivered up Jesus to the Roman governor to be crucified. In like manner it may be shown, that all the wars, contentions, and persecutions, which have convulsed and desolated the world, are the natural results of envy and hatred, and that the indulgence of such principles *unfits* the soul for the enjoyment of eternal life.

There can scarcely be a doubt, that the best mode of impressing the minds of the young with the moral principles of Christianity is, to exhibit the operation of these principles in real life, and to point out specifically those dispositions and modes of conduct which are directly opposed to the precepts laid down by our Saviour, and to the example he has set before us. For this purpose, a watchful eye should be kept on their conduct, and on the temper it displays. Even the most minute ramifications of their conduct should be strictly inspected; and those looks and gestures, words and actions, which may at first sight appear trivial or indifferent, should not be altogether overlooked; for, in many instances, they manifest the existence of an evil principle ready to burst forth into action, and which should be carefully counteracted. There are a great many dispositions of this kind which are daily manifested in families, and at public seminaries, which are either altogether overlooked, or considered as the mere effluvia of youthful frolic or amusement, which nevertheless, involve principles altogether inconsistent with the dictates of inspiration, and with the harmony and order of the intelligent universe. And if such evil principles be not destroyed in the bud, they will “grow with their growth, and strengthen with their strength,” until they appear in all their noxious luxuriance in the active scenes of social life. The following are some of the practices to which I allude:—Tossing away hats and caps, calling nicknames, tearing books, acting deceitfully in making bargains, pinching and scratching, boxing and fighting, taking delight in teasing and vexing one another, mocking at natural defects and infirmities, valuing themselves on account of the finery of their dress, taking revenge of injuries, envying their companions on account of their acquisitions and the approbation bestowed upon them, manifesting a spirit of pride and domination, mocking the aged, the lame, or the blind, wanton cruelty toward the inferior animals, or encouraging them to fight with each other, injuring trees, shrubs, or flowers, cutting or hacking walls, tables, or any useful piece of furniture, equivocating when giving evidence in relation to any fact,—and many similar practices, which are too seldom counteracted by the proper application of Christian principles. In particular, the practice of boxing and fighting, and every other revengeful action, should be reprobated and condemned with the utmost firmness and decision, as subversive of every principle that pervades the Christian system. That such practices have abounded at our public schools, and still too much abound, is a disgrace to our character as a professing Christian people, and to those who have the superintendence of the morals of the young. The practice of *pilfering* should likewise be promptly checked, and a strict regard to *honesty* and uprightness encouraged and enforced.

However trifling the value of the article—although it should be only a pea, a gooseberry, a pea, a marble, or a cherry-stone, no one should be allowed to interfere with it, if it is claimed as the property of another; for it is not the value of the article, but the *principle* of the action, which demands our consideration. Above all, *lying* should be represented in such a light as to be held in universal abhorrence; and the importance of *truth*—which is the bond of society, and the basis of the intelligent universe—should be illustrated and enforced by every scriptural and rational consideration.

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

duct; and when he has given full satisfaction to his teacher and his school-fellows, let him be cordially received into favor, and reinstated in his former privileges. This is the principle which the Apostle Paul lays down with respect to the members of Christian Churches:—"Withdraw yourselves from every brother that walketh disorderly." And I see no reason why the same principle may not be applied to accomplish the same end in the case of the juvenile members of public seminaries. It is to be understood, however, that it is only those faults which are publicly known that should be publicly investigated,—those which are known only to the teacher and the delinquent should be discussed in *private*, in the manner now suggested, or in any other way that circumstances may dictate.

Actions which are praiseworthy should likewise be publicly noticed, and mentioned with due commendation. If any young person has rescued a little girl from the hands of wicked boys who had been maltreating her, and conducted her safely home—if he has shared a morsel of his bread with a hungry fellow-creature—if he has found a toy, a book, a pocket-handkerchief, or a piece of money, and restored it to the owner—if he has showed kindness to the blind or lame—if he is attentive to his learning, and obedient to his parents and instructors,—such examples of virtuous conduct should receive their due meed of praise, and be exhibited as patterns for imitation, and those Christian precepts which enjoin them brought forward and inculcated. Commendation animates and encourages the minds of children, and when it is merited should never be withheld. At the same time, they should be reminded, that when they have done all that they were commanded, they have done nothing more than what was their duty to do; and, that no services of ours, however praiseworthy, can be *meritorious* in the sight of God; that such actions, however, are *essentially necessary* as evidences of a renewed nature and of our subjection to the authority of God—that they promote our own comfort and the happiness of others—and that they prepare us for the employments and the society of heaven, where all the Christian virtues will be displayed in perfection without any mixture of evil.—Were such instructions and illustrations of moral principle, as now suggested, regularly attended to, and every disposition and action of the young submitted to the test of Christian principle, there can scarcely be a doubt that the most beneficial results would soon appear, and the moral state of society be improved far beyond what we have ever yet experienced. But, if we are remiss in our attention to the best interests of the young, and refuse to bring into full operation a rational system of moral and religious instruction, we have no right to complain of the vicious dispositions of the rising generation, or the licentiousness and depravity of general society.

In recommending to the young the study of the Scriptures, every requisite direction and assistance should be afforded to guide them in their researches into the oracles of God. When reading the historical parts either of the Old or the New Testament, maps of Palestine, and of the adjacent countries, should be put into their hands, that they may be enabled to trace the journeyings of the Israelites in the wilderness, the relative positions of the twelve tribes in the land of Canaan, the travels of Jesus Christ and his apostles, and the situations of the principal cities, towns, mountains, rivers, lakes, and seas, mentioned in the Bible. To assist their conceptions of the

Jewish tabernacle and temple, plans of these buildings should be presented, along with figures of the altar of burnt-offering and of incense, the ark of the covenant, the table of show-bread, the golden candlesticks, the brazen laver, and other sacred utensils. To illustrate the antiquities of the Jews and other eastern nations, their customs, buildings, &c., sketches should be given of their *manners and customs*, arts, sciences, vegetable productions, and peculiarities of climate, which are frequently alluded to by the sacred writers, and which should be illustrated by engravings in so far as they tend to convey ideas on the subject. They should be taught to acquire clear conceptions about everything they read, and, when they meet with difficulties or obscurities, never to rest satisfied until they receive the requisite explanations. When they read a description of any scene or transaction, such as the Israelites passing through the Red Sea, or assembled around Mount Sinai—our Saviour teaching the multitudes from a ship on the Lake of Genesaret—or Paul standing on Mars hill, addressing the people of Athens—they should be instructed to *represent in their imagination the various objects which compose the scene* as delineated by the historian, whether mountains, rivers, seas, corn-fields, buildings, or assembled multitudes, which would tend to connect with sensible objects the moral instructions to be derived from such narratives. In forming such pictures of imagination they might be assisted by the teacher selecting parts of those scenes in their own country with which they are acquainted, and leading them to imagine the objects and transactions recorded in the Bible as passing immediately before them amidst the scenery with which they are familiar; or by presenting before them accurate engravings of the natural and artificial objects connected with Judea and other eastern countries, in so far as they can be procured. In this point of view, it is much to be regretted, that almost all the pictorial illustrations of our "Family Bibles" are absolutely worthless and worse than useless, omitting almost everything that is instructive and consistent with fact, and introducing silly and fictitious scenes, full of anachronisms, inconsistencies, and violations of costume, which have no other tendency than to convey a degrading and distorted conception of the scenes recorded in sacred history. Above all things, the young should be directed to consider, that every transaction recorded in Scripture is intended to produce an intellectual and a *moral* effect, either to display the perfections of God, the character of his moral government, the safety and happiness of those who put their trust in him, the evil tendency of disobedience to his laws, or the path of duty in which we ought to walk in the various circumstances in which we may be placed. "All Scripture is profitable for doctrine, for correction, for reproof, and for instruction in righteousness;" and therefore the study of no portion of sacred history should be discontinued, until its moral instructions be clearly perceived and applied. Questions and exercises of various kinds, in relation to Scriptural facts, doctrines, and duties, should be prescribed, to excite the attention, and direct the judgment of the young in their investigation of divine subjects; but as we have now various little books calculated to direct the juvenile mind in such exercises, it is needless to dwell on the subject.

It might not be improper to have a *text-book* or two, selected from Scripture, and interspersed with occasional remarks, tending to elucidate certain passages and events. We have class-books



for schools, the greater part of which is selected from plays, novels, farces, and *Pagan* historians and moralists. And why should we not have a text-book selected from the oracles of inspiration, which contain a *greater variety* of sublime and important matter than is to be found in any other source of information? Such a text-book might comprise selections on such topics as the following—*Subjects which tend to expand our intellectual views of the Deity, and of the universe he has created*—comprising descriptions of the Majesty and Supremacy of Jehovah, the eternity of his existence, his universal presence and agency, his love, faithfulness, and immutability, his unbounded goodness, the wisdom and rectitude of his moral government, and the care he exercises over every order of his creatures—the existence of angels, and the offices they perform under the Divine administration—the immortal destiny of man and the prospects opened to the righteous of eternal felicity in the future world. Selections in reference to the *affections and the duties incumbent upon persons in the different relations of life*. In this department those duties and affections which are *peculiarly Christian*, should stand prominent, such as humility, lowliness of mind, love to enemies, doing good to those who hate us, striving against sin, loving our neighbor as our-

selves, cultivating heavenly desires and affections, &c. *Selections addressed to the taste and imagination*—embodying the beauties of history, poetry, and eloquence, which are profusely scattered throughout the sacred writings. *Selections of biography*, including the lives of Jacob, Joseph, Moses, Elijah, Hezekiah, Daniel, John the Baptist, the Apostle Paul, &c. These, along with selections on *various other subjects*, might be illustrated with critical remarks, extracts from works on Eastern manners and customs, descriptions of modern Palestine, and the adjacent countries, the accomplishments of Scripture prophecies, as recorded in history, anecdotes of young persons, the lives of true Christians, the judgments which have befallen persecutors and apostates, the progress of Christianity through the world, and the benign effects it has produced on the state of society. Such a work, if judiciously arranged and executed, and studied with care, could not but produce a beneficial influence on the taste and affections of the young, and lead them to admire and venerate the oracles of heaven. It is, doubtless, one cause of the low state of Christianity, and of the influence of *Pagan* maxims in general society, that such text-books have never yet been introduced into our seminaries of education.

## CHAPTER VIII.

### SABBATH-SCHOOLS.

OF late years these institutions have rapidly increased, both in Great Britain and in the United States of America, and, if properly conducted, are calculated to produce a highly beneficial effect on the religious improvement of the rising generation. In a preceding part of this volume I offered a few strictures on the mode in which some of these institutions were formerly conducted; and, although the evils there complained of still exist to a certain extent, I am happy to say, that in many of these schools a more rational and efficient system is now beginning to be adopted. The teachers, many of whom are men of piety and intelligence, are now convinced of the futility of mere memorial exercises, and are beginning to address the *understanding* and the *affections* of their pupils, so that they may be enabled to enter into the spirit and meaning of the truths inculcated. Still, however, I am decidedly of opinion, from all that I have ever witnessed in these institutions, that the system of religious instruction is far from having reached its highest pitch of improvement, and that it is susceptible of being carried to a degree of perfection which it has never yet attained. The evils and defects which adhere to the system as it exists in most of our Sabbath-school institutions, are such as the following:—1. The memory is still too much exercised and burdened with the retention of words, while a corresponding degree of attention is not paid to the exercise of the rational faculty. 2. *Religious instruction is too much confined as to the range of its objects and illustrations*. Instead of confining it chiefly to a few propositions in re-

gard to what are termed the fundamental doctrines of the Gospel, it should extend to the whole range of objects comprised within the compass of Divine Revelation, and to all the illustrations of those objects which can be derived from history, geography, the sciences, and the works of nature. 3. Discussions on systematic theology too frequently usurp the place of pointed moral instructions addressed to the affections and the conscience. 4. Catechisms and other human formularies are too frequently set in competition with the instructions to be derived directly from the Scriptures. 5. Many of the teachers, however pious and well-intentioned, are deficient in that degree of biblical and general knowledge which all religious instructors ought to possess. This last circumstance I consider as one of the greatest deficiencies in our Sabbath school arrangements, and therefore shall offer a few remarks on the subject.

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

that either the literary or the religious tuition of the *young*, can be intelligently or efficiently conducted by men who are comparatively ignorant, and who have undergone no previous training for such an office? On the contrary, I have no hesitation in asserting, that instructors of youth ought to have as much information on every subject as is usually judged necessary for a respectable minister of the Gospel, and even more than many of this class actually possess. Beside, they ought to possess not only *clear conceptions* of every portion of knowledge they wish to impart, but also the best modes in which it may be communicated with effect to the juvenile mind. It requires even more information and greater powers of mind to simplify knowledge, and render it perspicuous to the opening intellect, than to convey it to the understandings of those who are advanced in years. The man who wishes to act as an intellectual and religious instructor, should, if possible, acquire a comprehensive view of the whole of the revelations of Heaven, and of the collateral subjects with which they are connected—of the leading facts of ancient and modern history—of the scenery of nature in all its varied aspects—of the operations of the Creator which are displayed in the “firmament of his power,” and of human nature as exhibited in all the scenes and relations of social life. For it is from these, and similar sources, that he is to derive his *illustrations* of divine subjects; and unless such subjects be illustrated by sensible scenes and objects, no clear and distinct ideas can be communicated to the young, nor any deep impressions made upon their hearts. The instructor of the young must have the faculty of ascertaining the *range of thought* possessed by his pupils—of *adapting his instructions* to that range of thought—and of rendering the ideas they have already acquired subservient for increasing their number, and for opening a wider field of intellectual vision. For this purpose, his imagination must roam over the whole circle of his own knowledge, to select objects, events, scenes, circumstances, and similes, adapted to the comprehension of his pupils, and calculated to expand their views, and to illustrate the particular subject to which their attention is directed. He must sometimes extend his views to the histories of ancient times, both sacred and profane, to the circumstances which attended the accomplishment of ancient prophecies, and to the doctrines, maxims, and precepts of the Bible—sometimes to the knowledge he has acquired of the earth, the ocean, or the atmosphere, the animal and vegetable creation, or the glories of the heavens—and sometimes to the state of barbarous nations, the persecutions of the church, the lives of good men, the progress of the Gospel among unenlightened tribes, the scenes of domestic life, or the wars and revolutions of nations. Circumstances, incidents, anecdotes, descriptions, and similes, derived from such sources, he will find expedient, and in some cases necessary, to be brought forward for explaining and illustrating many portions of Divine Revelation. And therefore, were it possible for a teacher to be a man of *universal knowledge*, so much the more qualified would he be for imparting religious instruction, provided he had the art of *simplifying* his knowledge, and rendering it subservient to moral improvement. If religious instruction, indeed, consisted in nothing more than prescribing *tasks*, and hearing children recite catechisms, psalms, hymns, and passages of Scripture, any man, however ignorant, who had been instructed in the art of reading, might be

considered as qualified for such an office;—and hence, I have seen men, pious and well-meaning, perhaps, but ignorant of almost every branch of knowledge, and without any *clear ideas* on the subject of religion, appointed as Sabbath-school teachers, who did nothing more than take the Psalm-book or Catechism into their hands, and put on their spectacles to see that the youngsters repeated their prescribed tasks with tolerable correctness. But if the great object of religious instruction is, or ought to be, the communication of clear ideas respecting the attributes of God, the principles of his moral government, the variety and immensity of his works, the history of his providential dispensations, the plan of his redemption, and the way in which its blessings are to be obtained, the principles of moral action, and the rules of duty he has prescribed, and whatever tends to display the riches of his grace and the glories of his universal kingdom—in so far as such subjects can be imparted to the youthful mind—then it is evident, that a religious instructor ought to be a person endowed with as much general and Biblical knowledge as he can possibly acquire.

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

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

The departments of knowledge to which religious instructors should devote their attention, are such as the following:—1. *Sacred History*, or, in

other words, the Records of the Divine dispensations, as contained in the Old and New Testaments. For elucidating certain portions of this history, unraveling difficulties, answering objections, and explaining various circumstances connected with the Jewish worship and economy, the perusal of such works as Horne's "Introduction to the Study of the Bible," Shuckford's "Connection of Sacred and Profane History," and Stackhouse's "History of the Bible," particularly the last, will be found of great utility in expanding our views of the revelations of Heaven, and of the facts connected with the moral government of God. For illustrating the history of the Jews and surrounding nations, from the time of the prophet Malachi to the birth of Christ—a period of more than four hundred years, during which many of Daniel's prophecies were accomplished—the First Book of "The Maccabees," Josephus' "Antiquities," and his "History of the Wars of the Jews," and Prideaux's "Connection of the History of the Old and New Testament," will be found particularly useful.—2. *Ancient History and Geography.* The history of such nations as the Egyptians, Assyrians, Babylonians, Medes and Persians, is so interwoven with the sacred history and the predictions of the prophets, that a knowledge of it is, in many instances, necessary for understanding the descriptions and allusions of the inspired writers. Millot's "Elements of General History," part i, and "Rollin's Historical Works," particularly his "Ancient History," will afford the most satisfactory information on this subject. In connection with the history of ancient nations, *ancient geography* should be particularly studied, for the purpose of acquiring clear ideas of the boundaries and divisions of the Land of Palestine, and of the relative positions of the countries that lie adjacent to it, which are so frequently alluded to in the history both of the Old and New Testaments. Without some knowledge of this subject we can have no clear conceptions of many interesting circumstances recorded in the writings of the Prophets and Evangelists, and must frequently read their narratives without ideas. Maps on a large scale, of the countries to which I allude, are of course indispensably requisite, when engaging in this study; and such maps should be hung up in every Sabbath-school, and referred to for illustrating the narratives of the sacred historians. Wells' "Sacred Geography," and his "Set of Maps of Ancient Geography," and similar works, will afford the requisite information on this subject.—3. *The circumstances connected with the fulfillment of ancient prophecies.* The accomplishment of prophecy is recorded either in the sacred history itself, in the annals of civil and ecclesiastical history, in the present state of the nations and the events passing under our daily observation,—or it is to be looked forward to in the prospects which will open on future generations. Hence the necessity of being acquainted with the *history of the Church and of the nations*, and with the political and religious movements now going forward throughout the world, if we wish to trace the faithfulness of God in the accomplishment of the predictions of his word. Such works as Newton's "Dissertations on the Prophecies," and Keith's "Fulfillment of Prophecy," and his "Signs of the Times," will direct the mind to many interesting views on this subject.

4. Another subject which deserves the attention of religious instructors is, *Biblical Criticism and interpretation.* As the Scriptures form the

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

6. *The study of the system of Nature*, or the material works of God, as displayed throughout the earth, and the starry firmament. To these works the inspired writers, on numerous occasions, direct our attention, as evidences of the Power, Wisdom, and Goodness of Jehovah, and of his superintending Providence. They should therefore be studied with care, and contemplated with an eye of intelligence, as illustrative of the perfections of the Deity, and of the declarations of his word. There is nothing to which young people listen with more attention than to familiar discourses upon the wonders of creation, when they are delivered in a clear and distinct manner, and made level to their capacities; and when the works of God are brought into immediate connection with the truths of his word, a more powerful impression of these truths, on the principle of association, will be made upon the mind. For example, when we describe the immense mass of water in the caverns of the ocean; the lofty ranges of mountains; the flaming volcanoes; the magnitude of our globe; the rapid motion with which it flies

through the voids of space; or the immense number and size of the celestial orbs—and bring these objects in connection with such passages as these: “He holdeth the ocean in the hollow of his hand; he hangeth the earth upon nothing; he meteth out the heavens with a span; and taketh up the isles as a very little thing—Great is our Lord and of great power, his understanding is infinite—Great and marvelous are thy works, Lord God Almighty:” &c.—when these passages are at any time recalled to mind, the objects which illustrate them will naturally occur; and, when the objects themselves are directly contemplated, the mind will revert to the dictates of inspiration with which they were formerly associated. For the purpose of acquiring some general knowledge on this subject, religious instructors should peruse some of the popular works which have been lately published on the subjects of Natural History, Geography, Astronomy, Experimental Philosophy, and Chemistry, such as those formerly recommended, and particularly those works which treat of Natural Theology, and the connection of science with religion.\*—Beside the above departments, the Sabbath-school teacher should study with particular attention *human* nature in all its varieties and modes of operation. He should learn to contemplate, with the eye of a Christian philosopher, the dispositions of mankind, as displayed in their social intercourses, the scenes of public and domestic life, the various modes in which the principle of evil operates, and the practices, whether good or bad, which prevail either in Christian or in general society. From such sources he will derive many home illustrations of the effects of sin, and of the manner in which Christian principle should operate in all the ramifications of human society. He should likewise study some of the best works on the “Evidences of Christianity”—a system of Divinity such as “Dwight’s Theology”—and, above all other branches of knowledge, he should study with the utmost care the discourses of our Saviour, as reported in the Evangelists, and the *practical parts* of the writings of the Prophets and Apostles, which, in religious instructions, are too frequently thrown into the shade.

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

should be continued beyond five or ten minutes at a time, unless the subject be extremely interesting and the attention exclusively fixed upon it. The method of teaching by *Interrogatories*, and interspersing occasional remarks on the different topics, will be found in general the best mode for keeping alive the attention of the young.

Sabbath-schools should not be considered as confined to the children of the poor, or of those who are inattentive to the spiritual interests of their offspring, but as embracing the instruction of all classes of society. It is indeed a duty, from which no parent can be exempted, to impart instruction to his children in the principles of religion, and “to train them up in the nurture and admonition of the Lord.” But, without neglecting this duty in private, their children might derive important *additional* instruction by attending a public religious seminary. If the system of religious instruction were once improved, and carried to that pitch of perfection of which it is susceptible; and, if that superior intelligence and wisdom, which we hope ere long to see displayed in the department of religion, were to pervade all the details of juvenile instruction, I have no hesitation in asserting that the children of the most learned and intelligent of the community would derive much advantage from attending such seminaries of instruction. Nor should such seminaries be confined to young persons under 12 or 14 years of age, as they too frequently are; but schools should be organized, adapted to persons from the age of 15 to the age of 20, and upward, in which they may be trained in the higher branches of knowledge connected with religion, and thus be enabled to take more expansive views of the revelations of Heaven, that they may be “thoroughly furnished for the performance of every good work.” For the instruction and superintendence of such schools, the study of those departments of sacred knowledge referred to above, will be found an indispensable qualification. In order that properly qualified teachers may be obtained for such seminaries, colleges or academies might be established for their instruction. Evening lectures on the different branches of sacred knowledge and popular science, accompanied with various other mental exercises, might be delivered two or three times every week, to which all might have access who wish to devote themselves to the religious instruction of the young. Various discussions might likewise be entered into relative to the best modes of communicating knowledge and impressing divine truths upon the heart; and *experiments* in the art of instruction might be occasionally tried by collecting a number of children for this purpose, and observing the effects which different instructors and different modes of teaching produce upon their affections and understandings. In the meantime, before such systems of instruction be established, it might be expedient for the teachers of Sabbath-schools in large towns, to meet once a week, or once a fortnight for mutual instruction, and for discussing the various subjects connected with their official duties. A library might be formed of the best books connected with Sacred History, Theology, and general information, to which each of them might have access for the purpose of private study. By such means the knowledge of our teachers would be enlarged, their interest in carrying forward improvements kept alive, and the system of religious instruction would gradually approximate toward perfection. To guide the teacher in his selection of books on

\* See p. 108.

Sacred Literature, he may be referred to the Rev. E. Bickersteth's "Christian Student," which contains lists of books in the various departments

connected with the study of Divine revelation interspersed with a variety of judicious remarks.\*

## CHAPTER IX.

### SCHOOLS FOR YOUNG PERSONS, FROM THE AGE OF FOURTEEN TO THE AGE OF TWENTY AND UPWARD.

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

arranging a system of instruction adapted to the wants and the circumstances of this interesting portion of our population.

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

\* Sabbath-school teachers will derive much useful instruction from the writings of Mr. Jacob Abbott, Principal of the Mount Vernon School, Boston, particularly his "Young Christian," and "The Teacher, or Moral Influences employed for the Instruction of the Young." He should also peruse "The Mother at Home," and other works of the Rev. John S. C. Abbott, of Worcester, America, formerly recommended. In the process of teaching, the books published by Mr. Gall on the "Lesson System," will frequently be found of great utility. But, it ought never to be forgotten, that no plans we may adopt, and no books, however good in themselves, can be a substitute for the scriptural knowledge and general information of the teacher.

reversed or universally violated. The history of all nations, both savage and civilized—the facts related in the history of the Bible—the narratives of voyagers and travelers—and the scenes of public and domestic society,—would furnish appropriate illustrations of such topics.—5. The *Evidences of Christianity*—illustrations of *Sacred History and Geography*—explanations of *Scripture difficulties*, and of the accomplishment of prophecies—elucidations of Christian facts, doctrines, and precepts—and other topics connected with the great objects of religion and the realities of another world,—should hold a *prominent place* among all the other departments of instruction. Such instructions are essentially requisite, if we wish to see mankind rising in the scale of intellectual and religious improvement, and if we wish to behold vice and intemperance banished from our streets, and harmony and happiness throughout every department of the moral world.

Such subjects as the above might be varied according to circumstances, and elucidated, in more or less detail, according to the ages, capacities, or pursuits of the pupils; but, in every instance, the chief portion of instruction should have a particular bearing on their moral and religious improvement. Three or four days in the week, from eight to half-past nine o'clock in the evening, might be devoted to such studies and exercises,—and the same apartments which are used for the instruction of the junior classes might serve as places of meeting for engaging in the discussions to which I allude, so that no additional expense would be requisite for such accommodations. Every arrangement in such seminaries should be adapted to the conveniency of apprentices, journeymen, shopkeepers, clerks, laborers, and all others who are employed in active labor, or other professional duties, during the day;—at the same time, persons of every rank and of every

age may be invited, when public discussions take place, or public lectures are delivered.—Similar institutions might be established for the improvement of the female sex, in which instructions in natural history, logic, morality and religion, similar to those suggested above, might be imparted, together with all those useful and ornamental branches of knowledge which are peculiarly adapted to the stations and relations they occupy in society. In certain cases, where public lectures on physical or moral subjects are delivered, arrangements might be made for the attendance of persons of both sexes, which, under certain regulations, would tend to enliven the scenes of instruction.

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

## CHAPTER X.

### QUALIFICATIONS OF TEACHERS, AND SEMINARIES FOR THEIR INSTRUCTION.

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

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

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

barber, fiddler, and schoolmaster, were conjoined in the same person.

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

How then, it may be asked, are we to proceed in elevating the teachers in the scale of intelligence, and thus laying a sure basis for an efficient education? The first arrangement, which is obviously requisite, is to establish seminaries or *colleges* for their instruction. In these *Preceptorial Colleges*, as they might be called, such branches as the following might be taught.—1. Arithmetic, Drawing, Algebra, and the Mathematical sciences, particularly those which are more immediately applicable to practical purposes.—2. Grammar, Logic, History, and Christian morals.—3. Natural History, Natural Philosophy, Geography, Astronomy, Chemistry, Physiology, and Vocal and Instrumental Music.—4. Natural Theology, the Evidences of Christianity, Sacred History, Christian doctrines and duties.—To teach these sciences with effect, three or four Professors would be required. They should be taught, not merely by lectures, but by regular examinations and numerous exercises connected with the several topics of discussion; and, where the subjects admit of it, by experimental illustrations. The course should be as popular in its plan and illustrations as the nature of the subjects treated of will admit, and all the discussions should, if possible, be made to bear upon matters of practical utility. Of course, all abstract metaphysical disquisitions, intricate mathe-

matical questions and theorems which are more curious than useful, and all theological speculations respecting mysteries and questions which are beyond the reach of the human faculties to resolve—should be carefully avoided. The great object of these instructions should be, not to make the students *profound* mathematicians, philosophers, or divines—but to communicate to them a clear and comprehensive view of all those subjects of a practical nature which are level to the comprehension of the bulk of mankind, which may present to them objects of delightful contemplation, and which may have a bearing on their present and future happiness. In connection with these subjects, instructions and exercises should be given in *the art of communicating knowledge*, and on the various modes which may be employed to excite the attention, and to convey clear and well-defined ideas to the understandings of the young. The plan and routine of teaching, the various evolutions requisite for preserving order in a school, the divisions of time, the arrangement of classes, the moral treatment of the youthful mind, the punishment of offenses, the best methods of impressing upon the heart the truths of religion and the rules of morality, the method of using the different class-books, and everything else which has a relation to moral and intellectual tuition—should be explained and illustrated in minute detail.

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

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not merely the communication of literary and scientific knowledge, but the promotion of moral order and happiness among mankind, and their preparation for the felicities and employments of the world to come. Such a noble object can only be obtained by impressing such views on the minds of the rising teachers, and training them up to habits of universal benevolence and of Christian piety and devotion, that, in their turn, they may communicate the same habits, feelings, and affections, to young immortals over whose instructions they may be afterward called to preside.

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

The proper training of teachers lies at the very foundation of a moral and intellectual system of education; and no class of men but those whose

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

It is an egregious mistake to imagine, that *the knowledge of a plan* of teaching, or of the *mere routine* of a system of education, is all that is requisite for conducting the instruction of children. This is an error, which of late has been too frequently acted upon, and which threatens to strike at the foundation of many of our infant schools. A young man, or a young lady, who has acquired only the elements of a common education, and who has never been in the practice of teaching in any seminary, is sent for six weeks to an infant school, *to learn the system*, and to witness its movements; after which they are considered as properly qualified, and inducted as superintendents of infant seminaries, without much attention being paid to the range of information they possess. I am aware, indeed, that several worthy persons of this description have conducted these institutions with considerable energy and success, especially when they entered with vigor into the spirit of their office, and felt ardent desires for their own further improvement. But it would be dangerous to the existence and utility of such institutions to recognize such a practice as a general rule,—although in their first establishment, necessity compelled their patrons to select as teachers, pious and discreet persons, however deficient in general information. For the reasons hinted at above, I am clearly of opinion, that an infant school teacher should be instructed in all the branches of knowledge to which I have



already referred as requisite for other instructors; and on this ground chiefly I rest my hopes of the permanency and efficiency of the system of infant training which has been lately introduced. In short, if the world is to be ever thoroughly enlightened and regenerated—if men of all nations and of all ranks are to be raised to the dignity of their moral and intellectual natures, and fitted for “glory and immortality,” it is *essentially requisite* that teachers of every description, whether superintending infant, parochial, or Sabbath schools, or any other seminaries, be men of decided piety, of the highest moral attainments, and possessed of *as large a measure of useful knowledge as mortal can acquire*. And, although we may not be able to procure persons endowed with such high qualifications for another generation or two, yet nothing short of such an elevated standard should be ultimately kept in view. Such characters, of course, would occupy a rank and station in society far more respectable and elevated than they have ever yet attained, and be looked up to as the directors of the intellectual and moral faculties, and the best friends and benefactors of the human race.

Four preceptorial colleges, at least, would require to be established in Scotland, and about six times that number in England, for the training of teachers. Much expense would not be requisite in their erection, excepting what behooved to be laid out in the purchase of a library, a museum, and a philosophical apparatus; which articles would be indispensable in such a seminary, and the more extensive the better. In the meantime, as a temporary expedient, arrangements might be made for establishing such a system of instruction in the different universities and colleges which already exist; as the same class-rooms presently used for the different departments of academical

instruction, might, without much inconvenience, at separate hours, be devoted to the system of instruction now proposed. The principal country in which such seminaries have yet been established, is the kingdom of Prussia, where they are designated by the name of *Normal Schools*. In 1831 there were thirty-three of these schools in full operation, containing from 40 to 100 pupils; that is, one Normal school for every 385,660 souls; the population of Prussia, according to the latest census, being 12,726,823. From these seminaries are furnished almost all the masters of the public schools, elementary and intermediate, in the kingdom. The annual expense of these establishments is 110,553 thalers, or £16,583, of which the state contributes £13,260. M. Victor Cousin, in his voluminous and somewhat tedious “Report on the state of public instruction in Prussia,” states a variety of minute details in reference to the economy and regulations of these schools, but affords us no clear idea of the *manner* in which the different branches of knowledge are taught to those who are intended to be the future teachers of primary and burghal schools. Although these institutions are, doubtless, the most respectable and efficient that have hitherto been established in any country, yet the range of instruction is not so extensive as that to which I have alluded, nor is the office of a teacher placed in that elevated rank which it ought to hold in society. Teachers in Prussia are still considered as belonging to a grade inferior to that of ministers of the Gospel, and are placed partly under their superintendence. But if teachers were once endowed with all the knowledge and qualifications to which I have adverted, they ought to be regarded as moving in a station equal to that of the most dignified clergyman.

## CHAPTER XI.

### ON THE PRACTICABILITY OF ESTABLISHING SEMINARIES FOR INTELLECTUAL EDUCATION.

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

It may be assumed as a fact, that the number of children in any State, from the age of two to the age of fifteen years, is about *one-third* of the whole population; at least, this proportion cannot be materially different from the truth. We find that in the States of Massachusetts, Maine, and Connecticut, North America, there is *one* out of every four of the population attending a seminary

of instruction. In the State of New York, the proportion of pupils to the whole population is as 1 to 3.9, a greater proportion than is to be found in any other country in the civilized world. The ages of the children attending these schools are, in all probability, from four or five to fifteen or sixteen years; for I presume that the children attending infant schools are not included in this enumeration. But although they were, it is well known that infant schools have not yet been multiplied to such an extent as to furnish instruction for one-fifth of the children who would require to attend these institutions. We may therefore fix on *one-third* as the proportion of the population that requires to be instructed at infant schools, and the higher seminaries of education. This position being assumed, the number of schools required in any city or country may be at once determined. Suppose, for example, we fix on a town of a medium size, such as Dundee, we can easily ascertain the number of seminaries requisite for the instruction of its juvenile inhabitants. The population of Dundee is about 48,000; the one-third of which is 16,000, or the number of individuals that require instruction. Suppose 80

scholars, at an average, to attend each school, there would require to be no less than 200 seminaries erected to supply adequate instruction for such a town. Of these, 50 would be requisite for *infant instruction*, and 150 for the instruction of children from the age of six to the age of fifteen, in the higher branches of education specified in the preceding part of this work. According to a statement made in Parliament, by Mr. Colquhoun, in June, 1834, there is only *one-fifteenth* of the population of this town at present receiving the rudiments of a common education; so that, instead of 16,000 receiving instruction, there are only 3,200, and instead of 200 schools, averaging 80 children in each, there are only 40 schools\* on an average, containing the same number, which is only *one-fifth* of the number of schools which require to be established. *In order to supply Dundee with proper education*, a large building has lately been erected at an expense of about £10,000, which is called "*The Dundee Seminaries*," where about 200 or 300 children receive education. The expense was supplied partly by subscriptions, and partly by funds belonging to the town; and the whole of this sum has been expended merely to afford accommodation for the children of 100 or 150 genteel families! while the great mass of the population has been entirely overlooked. There is no law against the children of the middling and lower classes attending that seminary; but the fees demanded amount, in their case, to an absolute prohibition. With the same sum of money, *ten* commodious seminaries, capable of containing accommodation for 200 pupils each, or 2000 in all, might have been established. It has never yet been stated to the public, *on what principle* education is to be conducted in these seminaries—whether it is to be conducted on the *old system*, or whether a plan of intellectual instruction is to be prosecuted—a most important matter, which ought to have been determined before a stone of the building was laid, or even before a plan of it was selected. For the plan and arrangements of any building intended for intellectual instruction ought to be materially different from those of others, and to have conveniences and arrangements peculiar to itself. But the erection of an expensive and *splendid building*, as an ornament to a commercial town, seems to have been an object of far greater importance, in the view of the Committee of Education, than the arrangement of an efficient plan of moral and intellectual tuition. Such are the principles and views of many in this country who profess to be the patrons of education!

Let us now consider the number of seminaries which the whole of Scotland would require. The population of Scotland, according to the census of 1831, is nearly 2,400,000, the one-third of which is 800,000. Supposing, as before, 80 children at an average in every school, there would be no less than 10,000 schools required for the efficient instruction of all the youth from two to fifteen years of age—of these 2500 would be infant schools. According to Mr. Colquhoun's statement, "the number of parishes in Scotland is 907, and the parochial schools of Scotland at this moment, 1005;" so that, in Scotland it would be requisite to establish *ten times* the number of schools that presently exist, in order to the efficient instruction of the whole population. On the supposition that there are about 1000 private schools, beside the parochial

or two schools, at an average, for every parish there would still be required 8000 additional schools, or *five times* the number presently existing. Taking the population of England at 14,000,000, the number of children to be educated will be 4,666,666, and the number of schools, allowing 80 for each, 58,333, or nearly six times the number of schools required for Scotland, so that in the whole island of Great Britain there would require to be established *sixty-eight thousand three hundred and thirty-three schools*.\*

Let us now consider the expenses which would be incurred in the erection of such schools. Estimating the expense of each school at £1000, that is, about £700 for the building and playground, and £300 for maps, views, library, apparatus, museum, &c., the neat cost of the schools for Scotland would be *ten millions* sterling. But, if infant schools, wherever they are required, were to be connected with the other schools, so as to be under the same roof, the former on the ground-flat and the latter on the upper,—a building consisting of two stories, with suitable accommodation for both departments, could, I presume, be erected for the sum of £700. In this case, the number of erections would be reduced to 7500; and the whole expense would amount to £7,500,000. On the same plan, the number of school-houses required for England would be reduced to 43,750, and the expense would be £43,750,000; that is, about *fifty-one millions* for the whole of Great Britain. If we suppose, what is not improbable, that the number of infant schools, instead of bearing a proportion to the other schools as one to three, as here supposed, would require to bear a proportion of one to two, or half the number of the other schools, the number of school-houses would be reduced to 6666 for Scotland, and the expense to £6,666,000; and for England, to 38,889 schools, and the expense to £38,889,000; so that the whole amount of expenditure for both divisions of the island would be about 45½ millions.

This will appear, in the eyes of many, a most prodigious sum—a sum which we can never hope to realize. It is admitted, that the sum is great; but nothing in proportion to the magnitude and importance of the object intended to be accomplished—which is nothing less than to raise the great mass of our population from degradation and misery,—to irradiate their minds with knowledge—to inspire them with moral principle and holy affections—to render them happy in this world—and to prepare them for the noble enjoyments of the life to come;—in short, to strike at the foundation of every moral evil—to counteract the principles of vice and criminality of every kind—and to make the moral world, in all its departments, move onward in harmony and order. Surely, if such objects could be accomplished, we need not grudge the expenditure even of a hundred millions of pounds. And such objects will never be accomplished, nor will the moral world be ever thoroughly improved, until such a system of moral and mental tuition as we have faintly sketched, be universally established. We sometimes talk about the approaching Millennium, and look forward to it as if it were to be introduced by some astonishing miracle, similar to that which caused the chaotic mass at the Mosaic creation to be enlightened, and reduced to beauty and order. But such views are evidently fallacious, and contrary to what we know of the general plan and tenor of the Divine government; and they have

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

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

no other tendency but to unnerve our energies, and to damp our exertions in the cause of human improvement. Throughout the whole range of the Divine dispensations recorded in Scripture, we can point out no miracle that was ever performed, where the operation of the established laws of nature, and the ordinary powers of human agents, were adequate to accomplish the end intended. Man, under the present dispensation, is "a worker together with God,"—in accomplishing his purposes; and, under the agency of that Almighty Spirit which "moved upon the face of the waters" at the first creation, is able to accomplish all that is predicted respecting the Millennium—provided his *rebellious will* were subdued, and his moral energies thoroughly directed to this grand object. It is owing to the sin and rebellion of man that this world has undergone such a melancholy derangement, both in its physical and moral aspect; and it will be by the moral and mental energies of man, when properly directed by the Divine Spirit, that the chaotic mass of the moral world will be reduced to harmony and order, and the wastes and barren deserts of the physical world adorned with fertility and rural and architectural beauty, so that "the wilderness and the solitary place will rejoice and blossom as the rose." It is one chief ingredient in the happiness of man, and an honor conferred on him, that he is selected as an agent, under God, for bringing about such a glorious consummation; and there is no man that ought to assume the name of a *Christian*, who is not ready to exert his activities, and to sacrifice a considerable portion of his wealth in this service.

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

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

Let us consider, for a moment, the sums we have expended in madness and folly, in the pursuits of ambition and the desolations of war—and we shall be able to determine whether it be not in our power to raise 40 millions of pounds for the improvement of society. It has been calculated, that, out of 127 years, commencing with 1688, and terminating in 1815, England spent 65 years in war, and 62 in peace. The war of 1688, after lasting nine years, and raising our expenditure in that period 26 millions, was ended by the treaty of Ryswick, in 1697. Then came the war of the Spanish succession, which began in 1702, was concluded in 1713, and absorbed 62½ millions of British money. Without noticing the wars of the Pretender in 1715 and 1745, the next was the Spanish war of 1739, settled for at Aix-la-Chapelle in 1748, after costing 54 millions. Then came the seven years' war of 1756, which terminated with the treaty of Paris, in 1763, in the course of which we spent 112 millions. The next was the American war of 1775, which lasted eight years, in which crusade against the liberties of mankind, we expended no less than 186 millions. The French revolutionary war began 1793, lasted nine years, and exhibited an expenditure of 464 millions. The war against Buonaparte began in 1803, and ended in 1815. During those twelve years of extravagance and carnage, we spent the enormous sum of 1159 millions!! 771 of which were raised by taxes, and 388 by loans. In the war of 1688 we borrowed 20 millions; in the war of the Spanish succession, 32½ millions; in the Spanish war of 1739, 29 millions; in the seven years' war, 60 millions; in the American war, 104 millions; and in the revolutionary war, 201 millions;—so that the sums borrowed in these 7 wars, during 65 years, amounted, in all, to above 834 millions. During the same time, we raised by taxes 1499 millions—forming a total expenditure of 2333 millions! which is equal to about £100 for every man, woman, and child in Scotland, or about £600 for every family; and which would be sufficient to establish a system of education, such as we have described, for a population of about 820 millions; or, in other words, for all the inhabitants of the globe. Thus we see, that when

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

ambition and revenge are to be gratified, when tyranny is to be supported, when the human race is to be slaughtered by millions, and when all the arts of mischief and destruction which the demon of war has devised, are to be brought into operation—there is no want of funds to carry such schemes into effect. During the war with Buonaparte 40 millions would have been considered as a mere *item* in the national expenditure, amounting to little more than the war taxes of a single year. And shall it ever be said that such a sum cannot now be raised for counteracting moral evil and human misery, and training our population to “glory and immortality?” That *man who would oppose such a grant*, whatever rank he may hold in society, *ought to be branded as an enemy to his species*. It was but the other year that *twenty millions* were granted for the emancipation of our colonial slaves, and scarcely a voice was lifted up against it; and there is not an individual at this moment that can say that he personally feels any part of the burden. It requires only that a similar sum be doubled in order to set in motion a machinery which would, ere long, promote the renovation of the British population, and ultimately, of all the inhabitants of the globe.

Let us consider, further, a few more items of our expenditure, which might be saved and appropriated to purposes of human improvement. We have, for example, a *pension-list*, the amount of which, for the last half century, would more than accomplish all the objects to which I allude. This list includes the names of many hundreds, nay *thousands* of individuals, who never performed the least service for the benefit of their country, and yet have been permitted to devour thousands, and even millions, of the wealth of the nation. A considerable portion of these individuals are *ladies*, connected with the nobility and gentry, no one of whom ever wrote a treatise on any subject, promoted a useful invention, or handled a single musket in defense of their country. One of these ladies, since 1823, has pocketed more than £10,000; another, since 1803, above £16,000; another, since 1784, above £28,000; and two ladies, belonging to the same family, £28,096. One family, consisting of four individuals, one of whom is a lady, since 1787, has swallowed up no less than £86,000 of the national resources; and two individuals, belonging to another family, the sum of £60,816. About a dozen individuals, belonging to seven or eight families, have consumed no less than £280,000, wrung from a nation ground down under the load of excessive taxation. What, then, would be the amount of *all the sums* which have been expended on the *thousands* of individuals whose names have been recorded in the pension-list during the last 50 years! And, be it remembered, that most, if not all, of these persons are possessed of independent fortunes, are connected with the higher circles of society, and scarcely a dozen of them have performed a single action that entitled them to such remuneration—while many worthy individuals, men of science and philanthropy, who have promoted knowledge and the best interests of society, have been left to pine in poverty, and to pass their lives in an inglorious obscurity.—Another item which might be saved, and devoted to the purpose of mental improvement, is the immense sums which have been expended in *electioneering contests*. In some instances, no less than *forty thousand pounds* have been expended by a single family in endeavoring, for selfish purposes, to obtain for a friend a seat in Parliament, which were wasted in promoting bribery, perjury, broils, contentions, rioting, and

drunkenness. In the late elections (January, 1835) we have reason to believe that several millions have been expended. Supposing that there were only 550 contested elections—that only two individuals were opposed to each other—and that the average expense of each candidate amounted to £3000, the whole sums wasted in this manner would amount to *three millions three hundred thousand pounds*. In one or two instances it is asserted, that the expenses incurred by a single candidate were no less than twelve and fifteen thousand pounds.—The expenses, too, connected with *sinecure offices*, which have been bestowed on wealthy individuals, would be nearly sufficient to pay the annual interest of the sum requisite for establishing all the institutions to which I have adverted. It has been calculated, that the incomes of only eleven persons connected with the “Peel and Wellington ministry,” along with some of their friends—derived from sinecures, places, and pensions—amount to about £88,000 per annum, beside their official salaries as ministers of the crown. The Duke of Wellington alone—including pensions and interest of grant—is said to cost the country £33,104 a year.—Almost all the money expended in elections might be saved, if proper laws and regulations were adopted, and if electors were uniformly *permitted* to act as rational beings, and to vote according to the dictates of their consciences; and if only half the expenses usually incurred on such occasions were devoted to nobler objects, it would form an important *item* in the expenses requisite for establishing philanthropic institutions. As to sinecures, either in church or state, it is nothing short of barefaced robbery of the national wealth, and an insult offered to an enlightened people, that such offices should exist; and, particularly, that they should be bestowed on those who are living in splendor and luxurious abundance.

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

the population of Great Britain to be 16,000,000, and that only one-fourth of this number, namely 4,000,000, have it in their power to devote a certain portion of their income to the purposes alluded to, there would still remain 3,750,000 of the lower classes, who might be supposed, on an average, able to devote *one guinea* a-year, to the same objects, which would amount to nearly four millions. So that *twenty-five* millions of pounds might be raised *annually* for literary, philanthropic, and religious purposes, without any one feeling the loss of any sensitive enjoyment, but, on the contrary, enjoying the purest gratification in beholding improvements going forward, and the plans of benevolence gradually accomplishing. Passing many other considerations of this kind, the only other item of expenditure I shall notice, is, that which is spent in the purchase of *spirituous liquors*, which are for the most part devoted to the purposes of *intemperance*. According to an estimate made by Mr. Buckingham and the committee appointed by Parliament to investigate the state of intemperance, it appears, that, within the limits of Great Britain and Ireland, there is a loss sustained by the use of ardent spirits amounting to nearly "*fifty millions sterling per annum!*" It is stated, that, in the city of Glasgow alone, the sum expended in intoxicating drinks "is nearly equal to the whole amount expended on public institutions of charity and benevolence in the entire united kingdom." This item alone would be more than sufficient for all the purposes of philanthropy and universal improvement. I shall only add further, that, were all the *bishops* in England reduced to £2,000 a-year, the balance would furnish several hundred thousands of pounds a-year which might be devoted to educational purposes; and both religion and education would be promoted by such an arrangement. Still, our bishops would have more than double the income of the Protestant bishops on the Continent, and would likely perform more substantial services than they now do to the cause of religion. Conversing lately with an intelligent Prussian gentleman on this subject, he informed me that the clergy in Prussia of the same rank with vicars and rectors in the Church of England, have an income of from £100 to £250, reckoned in British money; and that the salaries of the bishops are only from £300 to £500, and that they are far more actively engaged in the services of the church than the bishops of England.

Thus it appears, that, there is, in reality, no want of resources for establishing an efficient system of moral and intellectual education on the most splendid and extensive scale. Instead of forty millions in all, we could raise forty millions per annum, and would ultimately be gainers by such a sacrifice, in the diminution of crime, the protection of property, the progress of improvement, and the increased physical and mental powers of our population. We have the *power* and the *means* to promote the reformation of society, and even the renovation of the world at large, if we had the *will* to apply them. But this is the *grand desideratum*. To attempt to convince some of our dukes and marquises, our bishops and squires, our fox-hunters, horse-racers, and fashionable gamblers, that it is their duty to contribute of their abundance for such an object, would be as vain as to beat the air, to speak to the hurricane, or attempt to interrupt the dashings of a cataract by the breath of our nostrils. But there is one class of the population to which I would address myself with some hopes of success—namely, members of the Christian Church on whom Provi-

dence has bestowed a considerable portion of wealth and influence. Many of these have already come forward with a noble liberality in the cause of missions and of general philanthropy; and they require only an additional stimulus to excite them to still more liberal exertions in the cause of human improvement. But the generality of Christians seem to have forgotten the Divine declaration, "The silver is mine, and the gold is mine, saith the Lord of hosts,"—and that a goodly portion of the wealth which God hath bestowed upon them, ought to be *directly* consecrated to his service. The church itself has hitherto been too remiss on this point, and has not been careful to enforce upon the consciences of its members, their indispensable obligation to devote their treasures to the promotion of religion and of public improvement. How many nominal Christians do we see living under the influence of that "*covetousness* which is idolatry,"—hoarding up hundreds and thousands of pounds, for the purpose either of avarice or ostentation, or under pretense of providing fortunes for their families, while it is with the utmost difficulty that a single guinea can be squeezed from their pockets for any object of benevolence or public utility? Almost every one seems to reason, like the Duke of Newcastle, that he has a right "*to do what he pleases with his own,*" not considering that he is responsible to God for the use he makes of his riches, and for every shilling he withholds from his service.

Under the Mosaic economy, the Jews were enjoined to devote a *tenth part* of their substance to the Levites and the Priests, or, in other words, for the purpose of supporting education and the worship of God; for the Levites were the principal instructors of the people. Under the Christian dispensation, the same proportion, if not more, ought to be voluntarily offered for carrying forward those plans which have a tendency to promote the honor of God and the good of mankind. In certain cases, where a wealthy individual has no family of his own, I conceive it is his bounden duty to devote at least the one-half of his riches to such purposes. Until such views and practices become more general among Christians, we must still look forward to a *distant* period for the arrival of the Millennium. For the purpose of hastening the approach of this glorious era, we are told, in ancient prophesy, that the "kings of Tarshish and of the isles, shall bring presents and offer gifts"—that "the flocks of Kedar and the rams of Nebaioth," shall be brought as acceptable offerings to the altar of God,—that "the glory of Lebanon, the fir-tree, the pine-tree, and the box together, shall beautify the place of his sanctuary,"—and that, "they shall come on camels and dromedaries, and bring *gold* and incense, and show forth the praises of the Lord." Such offerings are expressions of our gratitude to God for the bounties of his providence and the riches of his grace, and of our desire to co-operate with him, in bringing into effect the purposes of his will and the predictions of his word; and no one who is indifferent to such objects ought to assume the character of a follower of Jesus. And, let Christians remember, that by carrying forward such a system of education as that to which I refer, they are using the most efficient means for promoting the extension of the Gospel. For the Gospel can never be universally understood or appreciated, until the young be universally educated. It is owing to the want of education, and the ignorance and vicious habits that result from it, that multitudes refuse to enter within a place of worship, and

when they do come, are incapable of fixing their attention on religious objects, or of understanding the truths delivered.

In the above statements and remarks, I have taken for granted, that the government of this or of any other country might afford, from the national funds, a grant of money adequate to the establishment of all the institutions to which I have alluded—whether infant schools, Sabbath evening institutions, seminaries for the higher branches of moral and intellectual instruction, or preceptorial colleges for the training of teachers. But although no government were to feel the least interest in such institutions, it is *in the power of the people*, and within the range of the *means* they actually possess, to establish them, independently of any extraneous support. This, I trust, will appear from the considerations stated in the preceding paragraphs. Let a general “agitation” be excited on this subject—let the *importance* of it be clearly proved and illustrated—let the *necessity* of doing something more than has hitherto been done in this respect be fully established—let a *conviction* be deeply impressed upon the minds of the influential classes of society, of the *utility* of such exertions for counteracting immorality and crime, for improving the social state of human beings, and preparing them for future felicity—let societies be formed and subscriptions entered into for this purpose—and let a few seminaries of the description referred to, be erected in different districts of the country,—and I have little doubt that a spirit of improvement in this respect would ere long pervade the mass of the community. Although many would stand aloof, and even spurn at such movements, yet I trust there is still as much virtue, and liberality, and philanthropy among us, as would lead to no inconsiderable exertions in the advancement of society in knowledge and religion. For my own part, I have no hesitation in pledging myself to devote one-fifth of my annual income, in the first instance, and *one-tenth* of it every year afterward, for the promotion of the objects now stated: provided three hundred individuals in this or any other country, shall come forward and pledge themselves to dedicate a similar proportion of their incomes to the furtherance of the same object.\* Such is the importance I attach to the subject and the plans under consideration; and I feel confident, from the improvements now going forward and in agitation, that something more extensive and efficient in this respect than has ever been attempted, will, ere long, be accomplished. There is a certain people, at whom many of our British grandees and newspaper critics are disposed to sneer, and upon whom they affect to look down with a certain degree of contempt, who, I am confident, will be the first to move forward in this work of improvement. They have already made

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

an advance in education beyond that of any other civilized nation, but their system is not yet perfect, nor universally extended. The subject, however, is exciting among them almost universal attention, and whenever a hint for further improvement is given, it will, I doubt not, be eagerly seized upon, and speedily reduced to practice. They have lately undermined, to a great extent, the cause of *intemperance*, and they have it now in their power to consecrate the millions of dollars which were formerly spent in degrading sensuality, to the furtherance of education, and the cause of national improvement.\* If Britain does not soon arouse herself from her slumbers and move forward in the cause of education, it will be degrading to the rank she holds in the civilized world, to reflect, that she is far excelled in this respect by a republic on the one hand, and a despotic government—(Prussia) on the other. The only grant of money that was ever directly given by the British Parliament for the promotion of education, was £20,000, which was conceded by the House of Commons in 1833; and Mr. Colquhoun stated in 1834, that “the utmost that Scotland required (ultimately) for the supply of education was a provision of £60,000 per annum.” The proposal of such *pitiful sums* for so grand and extensive an object, is little short of an insult offered to the cause of education, and plainly indicates the imperfect and limited views which are still entertained on this subject. Some of our members of Parliament, when they talk of education, appear to mean nothing more than giving the mass of the community a few general instructions in reading, writing, and arithmetic, according to the old inefficient system which has so long prevailed. The only gentleman who has broached this topic in the House of Commons, and who appears to entertain clear and comprehensive views on the subject of education, is Mr. Roebuck; but, unfortunately, his proposals and his luminous exposition of this subject, seem to have been, in a great measure, unappreciated and neglected.

Supposing seminaries established to the extent which the population of any country requires, a difficulty still remains to be surmounted; and that is, How we shall be enabled to induce parents and guardians of all ranks to send their children to the different schools appropriated for their instruction? It would certainly be eligible, in the first instance, to try the effects of *moral suasion*—to represent to reluctant parents, in the most affectionate manner, the utility and importance of rational and moral instruction, both to themselves and to their offspring—the beneficial effects that would accrue to them even in the present life, and the moral certainty that they would be directed in the path which leads to happiness in the life to come;—and, in every instance, where poverty, or a disinclination to pay the fees, stood in the way, the children should be educated free of expense to the parents. For this purpose, about ten millions more, for Great Britain, would require to be annually raised, for defraying the charge of educating the children of the poor, and affording salaries for the teachers in every case where salaries are required. Few parents would be found who would perseveringly resist the force of such arguments. But, should moral suasion be insufficient for this purpose, a law might be passed, as in Prussia, rendering it imperative on every parent to have his children, of a certain age, regularly attending an appropriate seminary

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

Such a law would not require to be rigidly enforced beyond the period of a generation, or even a period of twenty years. For the children, once thoroughly trained in morality and religion, and in all the branches of useful knowledge formerly specified, when they arrived at manhood, and had families of their own, would require no persuasion or extraneous excitement to induce them to give their offspring all the education that can possibly be obtained. The advantages they themselves have experienced from instruction, and the relish for knowledge they have imbibed, would be instead of a thousand arguments to impel them to

seize upon every mean of instruction within their reach; and any individual who reasoned or acted otherwise, would be considered as a *phenomenon* in society. Ignorance and its usual accompaniments, obstinacy and self-conceit, are the chief obstacles which prevent rational arguments from producing their effect, and which render compulsory measures, in certain cases, expedient. But when a community has become once thoroughly enlightened and moralized, the path of duty is clearly perceived to be the path of interest and of happiness, and compulsory enactments are rendered unnecessary.

## CHAPTER XII.

### ON THE UTILITY OF ESTABLISHING SEMINARIES FOR UNIVERSAL EDUCATION

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

I. The establishment of schools for universal instruction, while it counteracted ignorance, and improved the intellect—*would tend to the prevention of crime*, and might ultimately extirpate those dispositions and affections which led to it.

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

in this country, regularly increasing. From the Report of a late-Committee of Parliament, it appears, that, during the last 14 years they have increased in the proportion of *twenty-four to ten*, that is, they have been far more than *doubled* in the course of that short period. These statements exhibit a frightful view of the extent and the progress of crimes. Nor is it to be wondered at, when we consider the present state of education, and the manner in which it is conducted—the principles on which our penal code has been constructed, and the manner in which our criminal laws are executed. Our penal code, throughout all its departments, is deeply imbued with the spirit of *revenge*. To produce *pain* and *disgrace* to the criminal appears to be its principal object; and, in the great majority of instances, it has the effect of hardening and rendering more desperate the persons whom it ought to have softened and reformed. To reform the criminal, to cure him of the moral disease which led him into crime, to impart appropriate instruction to his mind, and to prepare the way for his restoration to society as a renovated character, are circumstances which seem to have been entirely overlooked in the arrangements connected with our criminal legislation. In this respect a dreadful infatuation seems to have seized upon our legislators, implying a deficiency both of wisdom, of humanity, and of benevolence. When certain species of crime are on the increase, laws still more severe are enacted, and put in execution with all the pomp and rigor of authority and revenge. If whipping and imprisonment, toiling at the tread-wheel, laboring in the hulks, and transportation beyond seas, are insufficient to arrest the progress of crime, then *executions* without number are resorted to, in order to sweep the culprits at once from the face of the earth. One enactment after another issues from the source of power; one law comparatively mild is canceled, and another more severe substituted in its place; a severe punishment is sometimes modified and rendered less severe; the sentence of death is commuted into transportation for life, and a year's labor at the tread-mill for seven years' transportation. Every year new enactments, laws, and regulations, with alterations and modifications of former laws, issue from the legislative department of government; but all is of no avail to stop the progress of immorality and crime. Nor need we wonder at such a result; it is pre-

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

cisely such as we ought to expect from such a mode of legislation as now exists. Our state physicians act nearly in the same manner as the quack, who, instead of striking at the root of a sore which is undermining the constitution, covers it over with a slender skin, and leaves the internal *virus* to gather strength until it break out in incurable ulcers, throughout every part of the system. They attempt to lop off the twigs and branches from the tree of crime, while they leave the root and the trunk to break forth afresh in still greater luxuriance. No efficient *preventive* system has yet been arranged to strike at the root of crime, to prevent its growth, and to make the machinery of society move onward with smoothness and harmony. And, so long as preventive measures are overlooked, and moral training neglected, the severest laws that can be framed will be altogether inefficient to counteract the criminal propensities of the human heart.\*

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

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

\* America is almost the only country where a considerable degree of attention has been bestowed on this subject. The inhabitants of the United States are greatly in advance of European governments in this respect, having established systems of penitentiary discipline, on enlightened principles,—connected with regular labor and religious instruction—in Auburn, Sing-Sing, Weathersfield, Pittsburg, and other places, which have already been attended with the most beneficial effects. Of course, several defects still attach themselves to these establishments; but the plan lately proposed by Mr. Livingston, Secretary of State at Washington, promises to carry such penitentiaries, in their principle and operation, very near to perfection.

The *deficiency of education* in our country, as well as the inefficiency and absurdity of our penal enactments, will account for the increase of crime. Instead of one out of four of the population, attending instruction, it is estimated that in England only one out of sixteen, in Scotland one out of ten, and in Ireland but one out of eighteen, are receiving scholastic instruction, which, in most cases, is miserably deficient; "every miserable garret or hovel in which weakness or decrepitude ekes out a wretched subsistence, by abusing the title of teacher—being dignified with the name of a school." But let us come to particulars. According to the "Report of the British and Foreign School Society," for 1833, it is intimated that in the Metropolis alone, above 150,000 children are growing up without education. In one village, containing 272 families, consisting of 1467 persons, only 562 were found able to read. In other districts, villages are pointed out containing 1000, 1500, or 2000 inhabitants, without any efficient school. Whole families are described as having reached maturity, without any member of them being able to read a single letter; in short, that



many thousands of children are growing up in utter ignorance, not only of the elements of learning, but of all moral and religious obligations. In the town of Nottingham, it is asserted, in a circular lately published, that above a *thousand* children of an age suitable for school, are growing up in total ignorance. From a canvass lately instituted by the Committee of the Herefordshire Auxiliary Bible Society, it appears that out of 41,017 individuals visited, only 24,222, or little more than one-half, were able to read.\* In the Report of the British and Foreign School Society for 1831, is the following statement: "Debasement prevails to an extent which could not be credited, were it not verified by the closest investigation. The facts which have been elicited respecting the moral and intellectual state of those counties which have been disgraced by riots and acts of incendiarism, are truly affecting, and yet they are but a fair representation of the actual state of our peasantry. Out of nearly 700 prisoners put on trial in four counties, upward of *two hundred and sixty* were as ignorant as the savages of the desert—they could not read a single letter. Of the whole 700 only 150 could write, or even read with ease; and nearly the whole number were totally ignorant with regard to the nature and obligations of true religion." In the reports of the same Society for 1832-3 it is stated, "In September, 1831, out of 50 prisoners put on trial at Bedford, only four could read. In January, 1833, there were in the same prison between 50 and 60 awaiting their trials, of whom not more than *ten* could read, and even some of these could not make out the sense of a sentence, though they knew their letters. At Wisbeach, in the Isle of Ely, out of 19 prisoners put on trial, only *six* were able to read and write, and the capital offenses were committed entirely by persons in a state of the most debasing ignorance.

Not only in England, but even in *Scotland*, we shall find a glaring deficiency in the means of education. In Glasgow, at the last census, there were between the ages of 5 and 15, 46,000, that is, between one-fourth and one-fifth of the population at an age to receive education. But, in point of fact, it is found that there are only *one-fourteenth* at school, or 14,235, reckoning the whole population at 200,000; consequently there are 31,715 children absent from the means of instruction, who ought to be attending them; and it is found that there are about 6000 living by crime, a large proportion of whom are young. In the Abbey parish of Paisley, which contains nearly *one-half* of the whole population, only *one-twentieth* attend school. In this town there are 3000 families among whom education does not enter, and where children are growing up wholly untaught. "In Perth, the proportion attending school is under *one-fifteenth*; and in Old Aberdeen only *one-twenty-fifth*. As to the country districts, in the 132 parishes in the counties of Banff, Elgin, and Aberdeen, the average of the whole is *one-eleventh*; and there are instances of *one-twelfth*, *one-thirteenth*, *one-fifteenth*, and *one-twentieth*, in the other parishes, taken indiscriminately over the south and central parts of Scotland. In a parish in the county of Berwick, the proportion at school is *one-fifteenth*; in a parish in the county of Dumbarton *one-thirteenth*; and, lest it should be surmised that this deplorable state as to education exists only in manufacturing parishes, where a dense population has recently arisen, it is proper to state, that several of these instances

are in *rural* parishes; the two worst instances—those in the counties of Banff and Aberdeen—being entirely *country* parishes. In the 143 Highland parishes, out of 500,000, there are 83,000 who cannot read, and have no means of learning; and there are 250,000 who cannot write."\* Such is the deplorable deficiency of education even in Scotland, which has been so much lauded on account of its parochial establishments, and the intelligence of its population; and therefore we need not wonder that, even here, immorality and crime have of late been on the increase.

What is the remedy, then, which will counteract, and ultimately subvert the moral evils to which we have adverted? I answer, without the least hesitation—*Intellectual, moral and Religious instruction, universally extended*—not the *form* of education without the *substance*, not merely pronunciation, ciphering, and conning memorial tasks, not merely committing to memory, formulas, catechisms, speeches, psalms and hymns; but the imparting of *clear and comprehensive ideas*, on all those subjects on which man is interested as a rational, social, and immortal being. There has never yet been a complete and efficient system of education, of this description, established in any country under heaven; the improvements lately introduced in the United States, Prussia, Wirtemberg, Bavaria, and other places, being only approximations; and hence society, in such countries, though greatly meliorated, is not yet half moralized or reformed.—That such a system of instruction, universally established and judiciously conducted, would raise the tone of moral feeling, and counteract criminal propensities, no sane mind will presume to call in question. We find, from the facts above stated, that *ignorance and crime are intimately connected*—that those who rendered themselves amenable to the laws of their country, had been allowed to grow up without instruction—and that "the capital offenses were committed entirely by persons in a state of the most debasing ignorance." Indeed *all* the cases stated, may be considered as cases of absolute ignorance; for although some of the criminals alluded to, "knew their letters, *they could not make out the sense of a sentence*;" and the bare circumstance of being able to *read*, or, in other words, to *pronounce the sounds* of words and characters, is unworthy the name of education, though it is too frequently dignified with this appellation.

If ignorance, then, with all its usual debasing accompaniments, be one of the chief sources of crime, we have only to remove the *cause* in order to prevent the *effect*. Wherever the mind has been *thoroughly* enlightened and *judiciously* trained from infancy in moral habits, the tendency to criminal practices has been at the same time subdued. "Train up a child in the way he should go, and when he is old he will not depart from it." I question if a single instance can be brought forward inconsistent with this position. (See page 48.) This likewise holds true in the case of nations as well as individuals—in proportion to the *extent* and the *efficiency* of the means employed. In Ireland, there is more crime than in England, and in England more than in Scotland; and this is corresponding to the proportion of the means of instruction in the respective countries. In the Northern States of America, particularly New England, where almost the whole population is well educated, there is perhaps less crime and

\* The above facts are abridged from Mr. Colquhoun's statements in Parliament respecting education in Scotland—who deserves no little praise for the labor and attention he has bestowed on the subject.

\* Edinburgh Review, No 117, Oct. 1833.

misery than in any other country in the world.\* In regard to New York, it is worthy of remark, in this point of view, that there was no conviction for murder or any other capital offense, in that State, comprising two millions of inhabitants—during the year 1832. The number of schools in New York, that year, was 9270; the number of scholars about 500,000, beside those attending academies and colleges; and the total expenditure for common schools the same year 1,126,486 dollars, or £250,329, which is more than *four times* the sum which Mr. Colquhoun says Scotland would require for the supply of education, although its population exceeds that of New York by 400,000. In Prussia, since an improved system of education was established in that country, it is found that crimes have been greatly diminished, and that newspapers, magazines, and other publications, have, in many places, increased more than tenfold. Were we possessed of accurate statistical statements of the progress of education and of crime in the different countries of Europe and the States of America, I have no doubt it would clearly appear, that crime is regularly diminished nearly in proportion to the progress of an enlightened and *efficient* education. But let no one presume to affirm that the inhabitants of any country are *educated*, when little more than the *form* of instruction is imparted, and where less than *one-fourth* of the population is actually instructed.

\* In reference to the city of Boston, the capital of New-England, Mr. Stuart, in his "Three years in North America," has the following remarks—"This city is clean and well paved, and seems to be not only entirely free of beggars but of any population that is not apparently living comfortably. I did not observe a single individual in the streets of this city who was not well apparelled, nor an individual of what we call the lower orders."—"At Boston there is not the semblance of idleness and filth among the people anywhere. All are, or seem to be, in the full enjoyment of the necessaries of life; and all busy, active, and employed. What a contrast, in these respects, between this city and the city of Dublin, which, in July, 1827, I saw crowded with beggars almost naked, even in the heart of it; and, on the arrival of a mail-coach in Sackville Street, scrambling for the few half-pence which the passengers threw among them."—In 1830, the number of schools in Boston was 235, of which 80 were public, and 155 private schools, beside about a dozen academies and classical schools, several of which are exclusively devoted to *female* pupils. The total expense of the schools in 1829, for tuition, fuel, books, &c., 196,829 dollars, or about £43,739, which is more than double the grant for education voted by parliament in 1833, to be distributed over the whole of Britain.—Where education is so general and well-conducted, almost every individual is a reader. Hence the number of publications in Massachusetts, Connecticut, &c., exceeds that of any other country. In Boston, there are regularly published 10 daily newspapers, 7 twice a week and 26 weekly, being 43 in all—beside Magazines, Reviews and Religious and Literary Journals of various descriptions; of which there is *one* published every half-year; 7 every quarter; 5 every two months, 3 every fortnight, 22 monthly, and nine annually, including six almanacs; being, in all, 47 periodicals, in a city containing only 62,000 inhabitants. These periodicals, it is evident, would never be published and sold, unless the inhabitants at large were universally given to reading.—And where a habit of reading useful publications is general, the hydra of *Crime* will seldom lift up its head—the mind being preoccupied with nobler pursuits. As an evidence of the immense quantity of literary works distributed in these states, I was lately informed by a literary correspondent in Connecticut, that one of the printers in Hartford, the capital of the State, containing only 8000 inhabitants—had printed during the year 1833, of *Geographies alone*, great and small, no less than 200,000 copies.—The general state of education in Massachusetts is as follows:—The whole number of towns in the State is 305, and the whole population 610,014. The population of 99 towns from which returns were lately made, is 201,681. Of these 57,866 attended public or private schools, which is equal to the proportion of 1 to 3½; or three times the number in proportion to the population of those attending schools in Scotland. In addition to which it ought to be considered that the education in New-England is far more efficient and comprehensive than in this country.—The above statements are selected from the "American Quarterly Register" for May, 1833, and the "American Almanac" for 1834.

Had I not already dwelt too long on this topic, it might have been shown, that the *expense of punishing crime*, and the losses of property to society in consequence of its prevalence, *would be more than sufficient to support an efficient national education*. It has been estimated, that the expenses attendant on the imprisonment, the conviction, and the punishment of criminals, will average more than a hundred pounds for each individual. According to a statement formerly made, there are yearly committed to jail 17,423 persons accused of crimes. At £115 for each, the annual expense of the whole would amount to more than *two millions*. If we add to this the interest of the money expended in the erection and repair of jails, penitentiaries, bridewells, bulks, and houses of correction—the salaries of jailers, judges, bailiffs, and all the other officers connected with criminal courts, together with the fees of pleaders, attorneys, &c. we shall have at least other *four millions*. If we were to make a rude estimate of the loss of property sustained by criminal depredations, the amount would be enormous. "I have been assured," says "The Schoolmaster in Newgate," "that £200 and even £300 in a week, has been obtained by one man and a boy, merely by abstracting the money in shops which is kept in tills and desks." But supposing, on an average, only £120 *per annum*, as the amount of depredation committed by each thief and pick-pocket—the number of such characters in London being estimated at 50,000, the loss sustained by such depredations will amount to *six millions*; and if we reckon the depredations in all the other parts of the kingdom to amount only to the same sum, we shall have *twelve millions* of loss sustained by depredations on property. The police establishment in London costs above £200,000 a-year; and if we take into account the expenses connected with all the other police establishments of the nation, which may be reckoned at seven times that sum, we shall have an amount of £1,400,000 on this head:—whereas, less than one-fifth of that sum would be sufficient for the preservation of order among a *renovated* population. Many other items might have been stated, but the above sums, amounting to nearly *twenty millions*, would be more than sufficient for carrying forward a system of national education on the most ample and splendid scale. It is therefore madness in the extreme to attempt any longer to repress crime by such a machinery as has hitherto been employed, while we neglect the only efficient means by which its operations may be controlled, and its principle extirpated. The very principle of *economy*, if no higher motive impel, should induce us to alter our arrangements, and to build on a new foundation. It was lately said to the public of Edinburgh, with great propriety, when solicited to contribute to the erection of a school,—"*Give your pence to infant schools*," (I may add, to well conducted seminaries of all descriptions), "and save your *pounds* on police establishments, jails, bridewells, transportations, and executions." In this way we should be enabled, at the same time, both to improve society, and to increase our national resources.

II. Such an education as now proposed, universally extended, would improve the mental faculties, and *raise the character of man far beyond the level to which it has hitherto attained*. During almost the whole of the past periods of this world's history, the human faculties have been seldom exerted with vigor, except for the purpose of promoting mischief, procuring the means of animal subsistence, or indulging in childish and degrading

amusements. Even in the present *enlightened age*, as it has been termed, what are the pursuits which fascinate and absorb almost the whole attention of the higher classes of society? Horse-racing, fox-hunting, prize-fighting, gambling, dueling, coach-driving, "steeple-chases," slaughtering moor-fowl "o'er hill and dale," masquerades, theatrical amusements, and dissipations of all kinds. And what are the employments of a great proportion of the lower ranks, beside their stated occupations? Cock-fighting, gambling, sauntering about the streets, indulging in drunkenness, licentiousness, and cruel sports and diversions—while they remain in ignorance of all that is grand and beautiful in the Creator's works, and feel no relish for intellectual enjoyments. Even the acquirements and pursuits of professed *Christians* are far inferior to the standard of intelligence and morality which religion prescribes; for we behold, even among this class, ignorance of most subjects with which every rational and religious being ought to be acquainted, combined with hatred of all religious sects but their own, with wealth-engrossing dispositions, and "covetousness, which is idolatry."

What a pitiful picture of ignorance and degradation would the inhabitants of this world present to the view of intelligences of a higher order! Were an inhabitant of the planet Saturn to wing his flight to this globe of ours, and were he capable of communicating his sentiments in language intelligible to man, we should expect to learn from him a minute detail of the history and geography of the globe to which he belonged, of the peculiar phenomena of nature in that region, of the various aspects of the moons, the diversified appearances of the magnificent rings which encircle that world, and descriptions of the different scenes of nature, the operations of art, the sciences cultivated by its inhabitants, and the plan of God's moral government among them; and, doubtless, our curiosity to become acquainted with the physical and moral arrangements of another world, would be abundantly gratified. But were an inhabitant of our globe, from among the *lower* or even from among many of the *higher* classes, to be transported to one of the planets, what account could he give of the arts and sciences, of the history, statistics, and natural scenery of our world? What could he say of its continents, rivers, islands, oceans, and volcanoes; its mountain scenery, and the properties of its atmosphere, of the variegated surface of the moon, and the peculiarities of its motions, of the history of its inhabitants, or the progress they had made in knowledge? What description could he give of the arts and inventions of modern times, of the construction of the instruments by which we view distant objects, and by which we penetrate into the scenes invisible to the unassisted eye, of the principle of air-balloons, steam-engines, air-pumps, mechanical powers, electrical machines, or galvanic batteries? Above all, what could he tell them of the moral dispensations of the Creator toward our world, and of what is contained in the revelations of his word? He could perhaps tell them that there were hills, and rivers, and four-footed beasts, and men that were employed in killing each other; but could convey no precise idea of anything in which this world differed from that to which he had been transported. He would be looked down upon with pity as a kind of *lusus naturæ* unworthy of the name of a *rational* being. Of 800 millions of men that people our globe, there are at least 750 millions of this description, who could give

little more information respecting the peculiarities of our world to the inhabitants of another planet, than they could receive from an elephant or a beaver, if such creatures had the faculty of communicating their ideas.

Such is the present character of the great majority of this world's population—and how is it to be elevated to a standard befitting a rational and immortal intelligence? Only by the universal extension of such an education as that, the outlines of which we have faintly sketched. The communication of *knowledge* is the first part of that process by which the human character is to be raised and adorned, as *light* was the first agent employed in the arrangement of the material creation; and this knowledge must, in every instance, be conjoined with religious principle and moral conduct, otherwise it will only prove the intelligence of demons. Man, although, in one point of view, he is allied to the beasts of the field, in another, he is allied to superior natures, and even to the Deity himself; and therefore ought to be rendered fit for associating with such intelligences—for receiving from them communications of knowledge and felicity, and for imparting to them similar benefits in return. If man is destined to a future world, as we profess to believe, he will, doubtless, mingle with beings of various orders during that interminable existence which lies before him; and his *preparation* for such intercourses will, in a great measure, depend on the training he receives, and the principles he imbibes, during his sojourn in this sublunary sphere. There is no *essential* difference between men on earth, and the highest created beings in any region of the universe, but what consists in the degree of *knowledge*, and the degree of *holiness*, or moral perfection, which they respectively possess. When man is endowed with a competent measure of these qualifications, he is fitted for the highest degree of social enjoyment, both in this life and in the world to come; and therefore, in so far as we refuse to lend our aid to the cause of universal instruction, or set ourselves in opposition to it, we do everything in our power to debase the character of our fellow-men, to prevent them from rising in the scale of intelligence, and to interpose a barrier to their present and future happiness.

I might likewise have shown the utility of universal education, from the tendency it would have to induce the mass of mankind to lend their aid in promoting every scheme which tends to advance the improvement of the social state of man; the cultivation of the soil, the forming of spacious roads and foot-paths, canals, rail-roads, and bridges; the universal illumination of towns, villages, and the country at large, by gas-lights and other contrivances; the establishment of expeditious conveyances in every direction by sea and land; and the carrying forward to perfection the various arts and sciences. But as I have elsewhere adverted a little to some of these objects, I shall only add, in the meantime, that *the value and security of property in any country, depend, in a great measure, upon the intelligence and morality of its population*. If the whole mass of society were thoroughly enlightened and moralized, we should no longer hear of "strikes" taking place among workmen, of servants embezzling the property of their masters, or of combinations being entered into in opposition to the interests of their employers. Every man's house would be his castle; and we should lie down to rest in the evening in perfect security from the incendiary, the insidious pilferer, and the midnight depredator. This security has already been partially felt

In those countries where an enlightened education is general. Mr. Stuart, when describing the New England States, remarks, that "robberies very seldom happen in that country, and that the doors of houses are frequently left *unlocked* during night"—the inhabitants having little fear of either depredations or annoyance from their neighbors.

III. Intellectual and religious education, universally extended, in combination with every other Christian exertion, would be more efficient than any other arrangement hitherto made for hastening the approach of the *Millennium*. That a period is about to arrive, when knowledge, holiness, and joy, shall distinguish the inhabitants of the world in a degree far surpassing what we have yet experienced, is clearly predicted in the oracles of inspiration. By these oracles we are informed, that "*All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations worship before him*"—that "the earth shall be full of the knowledge of Jehovah, as the waters cover the seas,"—and that "all shall know him, from the least to the greatest,"—that "the glory of the Lord shall be revealed, and all flesh see it together,"—that "the heathen shall be given to Messiah for his inheritance, and the uttermost ends of the earth for his possession,"—that "all kings shall fall down before him, all nations serve him, and the whole earth be filled with his glory,"—that during the continuance of this happy era, "wars shall cease to the ends of the earth, and the nations shall delight themselves in the abundance of peace,"—that "the earth shall yield her increase, and be fat and plentiful,"—that the inhabitants "shall build houses and inhabit them, and plant vineyards and eat the fruit of them, and shall *long enjoy* the work of their hands,"—that "they shall go out with joy and be led forth in peace,"—that "there shall be nothing to hurt or destroy," and that "righteousness and praise shall spring forth before all nations." In what manner, then, may we conceive that such predictions will be accomplished? Are we to suppose that, by one appalling act of Omnipotent power, the wicked will at once be swept from the face of the earth, and that the physical aspect of our globe will be instantly changed and renovated by the same Almighty energy, as at the first creation? Or, are we to conclude, that this auspicious era will be introduced in consistency with the established laws of nature, and by the agency of human beings, under the influence and direction of the Divine Spirit? For the former supposition we have no evidence whatever in any of the intimations given of this event in the Scriptures, and it would be inconsistent with all that we know of the by-past operations of the Divine government; as might be clearly shown, by an induction of facts and arguments of various kinds, were this the proper place to enter into such a discussion. If, then, we admit the latter conclusion, it will follow, that the Millennium will be introduced by a concentration of the moral and intellectual energies of mankind directed to this great object—by following out those plans which are calculated to promote the renovation of the world—by the consecration of a far greater proportion of our treasures for this purpose than has ever yet been thought of—and by directing our eyes to the Supreme Disposer of events for that wisdom which is "profitable to direct us" in all our arrangements, acknowledging Him as the original source of all our activities, and who alone can render them successful.

What, then, are those means by which the

moral world may be renewed "in knowledge and holiness, after the image of Him who created it?" Undoubtedly the *efficient* training of the young from the earliest period of infancy to the age of manhood, is one of the first and most important steps to the thorough renovation of the world—a subject which has hitherto been egregiously trifled with, and almost overlooked, in our Christian arrangements. We have all along laid too much stress upon the mere *preaching* of the Gospel, or, in other words, the delivery of a piece of human composition to a mixed multitude, the one-half of whom are unprepared by previous instruction either to understand or to appreciate its truths; and hence the comparatively feeble effects which have been produced on the moral characters of men; hence the confused conceptions entertained of Divine truth; and hence it happens, in certain cases, that the truth delivered rebounds from the heart like a ball of cork from a wall of adamant, because it has not been previously prepared for its reception; and, to palliate our remissness and inactivity, we have sometimes had the presumption to ascribe this effect to the withholding of Divine influence. Let it not, however, be imagined that I mean to discourage the preaching of the gospel. No: nothing is further from my intention. Let the Gospel be proclaimed still more extensively, and with far more energy and pathos than have ever yet been displayed; and let missionary exertions, and every other Christian activity now in operation, be carried forward with still greater vigor. But let our chief attention be directed to the *preparation* of the minds of the young for the reception of the truths of religion—to invigorate their rational powers and their principles of action, and to counteract, on the first appearance, every evil propensity,—and then we may expect that the "Word of God" will soon run like a mighty river through the world, and "have free course and be glorified," enlightening the understanding, purifying the affections, and "bringing into captivity every thought to the obedience of Christ." An intellectual, moral, and religious\* education, universally extended, constitutes the *essence* of the Millennium; it is one of its chief characteristics, and will form the foundation of all the happiness which will then be enjoyed; for it is one of the distinguishing circumstances connected with that period, that "all shall know Jehovah, from the least to the greatest." But how can we expect that the superstructure can be reared, if the foundations be not laid, or that "the desert will rejoice and blossom as the rose," while the hand of industry is never applied to root up the briars and thorns, and to cultivate the soil?

Is it inquired, *when* may we expect the Millennium to commence? I reply, *just when we please*. Are we *willing* that it should commence in the present age? We have the *means* in our power, if we choose to apply them. In the course of *forty years* from this date the Millennium might not only be commenced, but in a rapid progress toward the summit of its glory,—*provided we are willing at this moment to concentrate all our moral and intellectual energies, and to devote all our*

\* In this and various other parts of this work, I have used the words *moral* and *religious*, in compliance with common usage, as if they conveyed distinct ideas. But I conceive that the ideas they express are so intimately connected that they can never be separated. There can be no true morality but what is founded on religion, or the principles of Christianity; and religion can have no real existence but as connected with the *morality* of the Bible—the promotion of which, in principle and conduct, is the great object of all the revelations of Heaven.

*superfluous wealth*, or at least a tenth part of it, to the furtherance of this object. Nay, in the course of half that period, we should have a generation rising up in knowledge and holiness, far superior to any race which has appeared in the world during the ages that are past. For, were we just now to commence a universal system of infant instruction, and continue the course through all the higher departments formerly specified—in the course of twenty years all the children who are now about two years of age (if continued in life) would have arrived at the age of *twenty-two*, in an enlightened and moralized state, and would form the most numerous and influential portion of the population, and give a tone to all ranks of society. Even the *physical aspect* of the globe, within the course of another century, might be *renovated*, and adorned with everything that is beautiful and sublime. The wealth that has been expended in the madness of *warfare*, even by *civilized* nations, during a century past, had it been appropriated to philanthropic improvements, would have been sufficient to have cultivated all the desolate wastes of our globe, to have made its wilderness like Eden, and its deserts “like the garden of the Lord,”—in short, to have transformed it into something approaching to a terrestrial paradise. We have it in our power to accomplish all this in the century to come, if we are *willing* to devote our energies and our treasures to the purposes of philanthropy and general benevolence.

But, is it of any avail to address the majority of our fellow-men on this subject? No: we might as soon speak to the tides and currents of the ocean, and expect them to stop at our command, as to expect that the current of licentiousness, folly, ambition, and avarice, in which three-fourths of mankind are carried headlong, will stop its course, and diverge into the channel of religion, philanthropy and beneficence. But I trust there is still a select band of Christian philanthropists who only require to be convinced of the necessity of extraordinary exertion, and to receive an additional stimulus, in order to excite them to a godlike liberality. What sacrifice would it be to a man who has £500 a year to devote annually £100 to the purposes of religious and intellectual improvement? to another who has £1000 a year to devote £300, and to another who has £10,000 to allot £4000 *annually* for the same object? It would not deprive any one of them either of the necessaries or of the luxuries of life, or of anything that contributes to comfort, honor or sensitive enjoyment. It is now high time that the *sincerity* of a profession of Christianity should be tried by the test of pounds, shillings and dollars. We have beheld numerous instances of ministers and others aspiring after the highest stations and the largest salaries, in order to increase their incomes. Let us now see what sacrifices they will make of the wealth which God has given them for the purpose of promoting his glory in the world. Let us see whether God or Mammon, whether the promotion of the best interests of mankind or “the lust of the flesh and the pride of life,” rule supreme in their hearts. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a *Christian*. He has never felt the influence of that divine maxim of our Saviour, “It is more blessed to *give* than to receive.” He virtually declares, that “laying up treasure on earth,” providing fortunes for his family, keeping up a certain rank in society, and living in luxurious abundance, are matters of far greater importance

than the approach of the Millennium and the regeneration of the world. If a man is in doubt with respect to the existence of religious principle in his soul, I know not a better test than this, by which to try the sincerity of his Christian profession: Is he willing, at the call of God, to give up a portion of his possessions to His service, and even “to forsake all,” to prove himself “a follower of Christ?” There is a certain class of religionists who are continually whining about the low state of religion and the wickedness that prevails among all ranks; and there is another class who are frequently talking about the *calculations* that have been made respecting the *predicted period* of “the latter-day glory;” but when you ask any of these classes to put their hands in their pockets, in order to supply means for improving society and hastening the approach of that glory, they will rebound from you as the north poles of two magnets rebound from each other, and will tell you, with an air of apathy and spiritual pride, “that the spirit is not yet poured out, that man can do nothing of himself, and that God’s time is not yet come.” If Christians were universally to act upon such views, the predicted glory of future ages would never be realized. “It is not for us to know the times and the seasons which the Father hath reserved in his own power;” but we know that it is our *present duty* to consecrate to the service of God and the good of mankind all the powers and faculties with which we are invested, all the energies we are capable of exerting, and all the treasures not essential to our comfort, to carry forward the building of the Spiritual Temple, and to “prepare the way of the Lord.”

In short, it is now more than time that true Christians were rising above the false maxims of the world, the calculating spirit of commerce, the degrading views of the sons of avarice, and the pursuit of earthly honors and distinctions, and acting in conformity to the noble character by which they wish to be distinguished. Let them come forward in the face of the world, and declare by their conduct, and their noble generosity, that while they enjoy and relish the bounties of the Creator, they despise the vain pageantry of fashionable life, with all its baubles, and are determined to consecrate to rational and religious objects all the superfluities of wealth which have been hitherto devoted to luxury and pride. Every Christian hero should be distinguished in society (whether he be sneered at or applauded by the men of the world) by his determined opposition to worldly principles and maxims—by his abhorrence of avarice—by his active exertions in the cause of philanthropy—and by the liberal portion of his substance which he devotes to the cause of education and religion: and the Church ought to exclude from her pale all who refuse, in this way, to approve themselves the disciples of Jesus. Better have a Church composed of a select band of a hundred “right-hearted men,” ardent, generous, and persevering, than a thousand lukewarm professors, who are scarcely distinguishable from the world, and who attempt to serve both God and Mammon. Such a select band of Christian heroes, in different parts of the Universal Church, “shining as lights in the world, in the midst of a perverse generation,” and exerting all their influence and power in counteracting ignorance and depravity, and promoting the diffusion of every branch of useful knowledge, would do more to prepare the way for the approach of the Millennium, than ten times the number of a mixed multitude of professing Christians who are sunk into a state of apathy, and have little more of religion

than the name. Their influence would be *powerful* in every circle in which they moved—they would make the rich professors of religion ashamed of their parsimony and their indolence—they would induce the lukewarm Christian either to come cheerfully forward with his wealth and influence, or give up the profession of religion altogether, and take his stand at once among the men of the world; and they would stimulate the young generation around them to consecrate the vigor of their lives to such holy activities. They would doubtless be sneered at by the licentious, the avaricious, and the gay; and even by the proud and wealthy ecclesiastic, who has never imbibed the spirit of a *Neff* or an *Oberlin*; but every one who is conscious that “his witness is in heaven, and his record on high,” will look down with a becoming indifference on the scorn of such men, and “hold on his way rejoicing.” “Who, then, is a wise man among us, and endowed with knowledge,”—“to whom God hath given riches, and the power to use them?”—let him come forward with his stores of knowledge and his treasures of wealth, and dedicate them to the service of the Most High; and bring along with him a few more congenial minds to embark in the same undertaking, and great shall be his reward. “For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.”

It is said, that when the town of Calais, after a siege of twelve months, wished to surrender to Edward III, he demanded that six of the most considerable citizens should be sent to him, carrying the keys of the city in their hands bareheaded and barefooted, with ropes about their necks, to be sacrificed to his vengeance. This cruel demand threw the inhabitants into a state of unutterable consternation, and they found themselves incapable of coming to any resolution in so distressing a situation. At last, one of the principal inhabitants, Eustace de St. Pierre, stepped forth, and declared himself willing to encounter death for the safety of his friends and companions; another, animated by his example, made a like generous offer; a third and a fourth presented themselves to the same fate, and the whole number was soon completed. Shall such a sacrifice as this, extending even to life itself, be cheerfully made; and shall we not find as many Christians in every town willing to sacrifice the third, or fourth, or at least the tenth part of their property for the good of mankind, and the regeneration of society? The offerings, in ancient times, for the service of God, far exceeded anything that has yet been attempted under the Christian economy. The gold and silver alone, offered for the rearing of the tabernacle, amounted to upward of £300,000 of the present value of British money, beside the brass, the shittim wood, the linen, the embroidered curtains, the onyx stones and jewels, and the regular *tithe* which every Israelite annually paid of all that he possessed. When the temple was about to be erected, David along with his princes and captains, contributed no less than 103,000 talents of gold, and 1,017,000 talents of silver, which amounted to more than 900 millions of pounds sterling; and the expense of the sacrifices offered on this occasion amounted to several hundred thousand pounds.—1 Chron. xxii, 14,—xxix, 3–9. These offerings were a tribute of gratitude to God, the original bestower of every enjoyment; and, hence, David, when he blessed the Lord before all the congregation, declared, “All things come of thee, and of thine own have we given thee. All this store we have prepared to build an house, for thy holy

name cometh of thee, and is all thine own.” The *tithes*, or tenth of their income, were designed as an acknowledgment that they had received their estates from his free gift, and held them by no other tenure but his bounty. They were a kind of *quit-rent* annually paid to the Great Proprietor of the soil, for the maintenance of his worship, and the instruction of the People. And why should not the estates of Christians be viewed in the same light, and a similar portion of them be devoted to the same purpose? The tenth of the incomes of the inhabitants of Britain would annually amount to *many millions*; yet all that has been collected by the British and Foreign Bible Society, the most popular of all our religious institutions, during thirty years of its operation, is only about *two millions* of pounds. Notwithstanding, however, the general apathy which exists on this subject, I am disposed to indulge the hope, that, ere long, thousands of Christians in different parts of the Church, will come cheerfully forward and consecrate, not merely a tenth, but in many instances, *one-half* of their substance, for carrying forward the designs of Providence for the reformation of the world. Such offerings are nothing more than what is requisite for accomplishing this grand object; and when such a spirit of liberality becomes general in the Christian Church, we may confidently expect that the happy era is fast approaching, when the light of divine truth shall shed its radiance on every land—when “The glory of Jehovah shall be revealed, and all flesh shall see it together—when the wilderness and the solitary place shall be made glad, and when righteousness and praise shall spring forth before all nations.”

The inhabitants of New England, I am confident, will be among the first to set such a noble example to every other nation. From small beginnings, they have advanced more rapidly in religious and intellectual improvement than any other people under heaven; but they have not yet attained the *acme* of improvement, “neither are they already perfect”—but “must press forward to the mark,” without “looking back” with self-complacency on the advancement they have hitherto made, and “stretch forward toward those things which are before.” There are, perhaps, few circumstances in the history of mankind more remarkable than the landing of the persecuted *pilgrims* of New England on the rock at Plymouth, and the important consequences which have been the result of the settlement of that small and distressed colony. About a hundred individuals, driven from their native land by the demon of persecution, landed at that point, near the middle of winter in 1620, with prospects the most dismal and discouraging—fatigued by a long and boisterous voyage—forced on a dangerous and unknown shore on the approach of the most rigorous season of the year—surrounded with hostile barbarians, without the least hope of human aid—worn out with toil and suffering, and without shelter from the rigor of the climate; so that, in the course of three or four months, forty-six of their number were carried off by mortal sickness. Yet this small band of Christian heroes laid the foundation of all the improvements in knowledge, religion, liberty, agriculture and the arts, that distinguish the New England States; which now contain a population of nearly two millions of souls. Through their instrumentality, and that of their successors, “the wilderness has been turned into fruitful fields,” hundreds of cities and towns have been founded, colleges and splendid temples have been reared, civil and religious

liberty established on a solid basis, the education of the young, and mental and moral improvement, promoted to an extent beyond that of any other nation upon earth. These circumstances furnish a proof of what a small body of persevering and well-principled men can achieve in the midst of difficulties and discouragements, and a powerful motive to excite us to engage in every

holy activity. And I trust, the descendants of these pilgrims, animated by their noble example, will rise to still greater heights of intelligence and virtue, until knowledge become universal—until moral evil be completely undermined—until “righteousness run down their streets like a river,” and until the influence of such moral movements be felt among all the families of the earth.

## CHAPTER XIII.

### PRINCIPLES ON WHICH A NATIONAL SYSTEM OF EDUCATION SHOULD BE ESTABLISHED.

In attempting to establish any new system, however excellent, many obstacles and impediments present themselves, arising from the feelings, interests, and preconceived opinions of mankind. In establishing such a system of education as we have described, one great obstacle would arise in this country from the interests and conflicting opinions of religious sectaries. Religion, which was intended by its Author to introduce harmony, and to promote affection among mankind, would, in all probability, be brought forward to interrupt the noblest efforts of benevolence in the cause of universal instruction. Every sectary would be apt to insist on its peculiar dogmas being recognized, and especially those which are more directly patronized by the State would prefer a double claim for the superintendence and control of all the arrangements connected with the education of the young. Such conflicting elements and party interests have already prevented the establishment of institutions which might have proved beneficial to the rising generation, and would, doubtless, mingle themselves with any future discussions or deliberations that might take place on this subject.

In the year 1820–21, Mr. Brougham (now Lord Brougham) introduced a Bill into the House of Commons, entitled, “A Bill for better providing the means of education for his Majesty’s subjects,” which was imbued with a spirit of illiberality and intolerance which would have disgraced the darkest ages of the Christian era. The following were some of its leading provisions. “1st. No person is capable of being elected as *School-master* by the Parish, who does not produce a certificate that he is a member of the Church of England, as by law established.” In this sweeping regulation, it is roundly declared, that, among all the six or seven millions of respectable dissenters; that, among all that class of men who have descended from the congregations formed by Baxter, Owen, Watts, Doddridge, and a host of other illustrious Divines, renowned for their sterling piety and learning; that, among the whole of that class of men who, for the last forty years, have shown more disinterested zeal and activity for the instruction of the poor than any other class in the British empire! there is not a single individual that deserves to be intrusted with the education of youth! and for no other reason than because they have dared to think for themselves, and refused to submit to ceremonies and ordinances which are not appointed in the word of God. In another regulation, power is given to the clergyman of the parish “to call before him the person chosen by the parish, and to examine him touch-

ing his fitness for the office, and if he shall not approve of the person chosen, he may reject his appointment,” as often as he pleases, without assigning any reason, save his own will and pleasure, and *from this decision there was to be no appeal!* which rendered nugatory, and little short of a mere farce, the previous election made by the qualified householders of the parish. After the teacher was supposed to be approved of and fixed in his situation, a set of arbitrary regulations and restraints were imposed upon him by “the rector, curate, or other minister of the parish.” “He may at all times enter the school, examine the scholars, question the master touching his government of the school: may direct, from time to time, *what portions of Scripture shall be read, either for lessons or for writing in the school*, which direction the master is hereby required to follow.” The teacher was also enjoined “to use select passages (of the Bible) for lessons, whereby to teach reading and writing, and shall teach no other book of religion without consent of the resident minister of the parish where such school is held, and shall use no form of prayer or worship in the said school except the Lord’s Prayer, or other select passages of the Scriptures aforesaid.” Such regulations and injunctions reduced the teacher to something very little superior to a mere machine, or to a slave in the hands of a clerical despot. He was every day liable to be degraded and insulted in the presence of his scholars, whenever a haughty clergyman took it into his head to enter the school, and to display his magisterial and consequential airs. By the regulations enacted in this Bill, the children of Dissenters were likewise degraded. For, although they were to be permitted to attend the schools to be established, yet they were to be distinguished, in many respects, as *speckled birds*, different from those of the immaculate churchman, and compelled “to learn the liturgy and catechism of the Church, and, to attend the divine service of the Church of England,” unless their parents “proved themselves to be Dissenters from the Established Church, and notified the same to the master.” Such is only a specimen of the spirit and enactments which pervaded “Brougham’s Education Bill;” enactments repugnant to the views of every liberal mind, and pregnant with bigotry and intolerance. It was a fortunate circumstance that the bill never passed the House of Commons; otherwise, it might have prevented the establishment of a liberal and efficient system of education for a century to come.\*

\* Lord Brougham has displayed more enlightened views on the subject of education, in his speech delivered in the House

It is to be hoped, that, in any future deliberations on this subject, a more noble and liberal spirit will be displayed in the arrangements connected with education. Indeed, no efficient system of national instruction can be established on an exclusive or sectarian principle. Persons of all religious denominations ought to be eligible as teachers, visitors, superintendents, and members of school-committees, on the sole ground of their intelligence, piety, and moral conduct—and of the knowledge they have acquired of the true principles of education, and the mode in which they should be applied. As, in every country, numerous classes are to be found differing in sentiment respecting subordinate points in religion, it could not be expected that they would come forward either with voluntary subscriptions, or submit, without reluctance, to be taxed for such establishments, if any particular sectary were to be invested with the sole superintendence, and all others excluded from a share in the deliberations and arrangements connected with their operation. Such an arrangement would be an act of glaring injustice to the parties excluded, since they have an equal right of management on the ground of their subscriptions, or of the taxation to which they would be subjected; it would foster invidious distinctions between the different parts of the same community; it would tend to prevent independence of thinking on religious subjects, and to promote a spirit of hypocrisy and sycophancy in inducing persons to sacrifice the dictates of conscience to the emoluments of office; it would throw into a state of unmerited degradation a large portion of the most respectable characters in Christian society—for eminent piety, intelligence, and benevolence, are not confined to any section of the Christian church; it would nourish a spirit of alienation among the different portions of religious society, which has too long rankled in the human breast; it would prevent some of the most worthy and enlightened characters from coming forward as candidates for the office of instructors; it would interpose a barrier to that harmony and affection which should subsist among all ranks and denominations of society; and would ultimately frustrate, to a very great extent, the grand objects which an enlightened education is intended to accomplish. Nothing but a spirit of selfishness and ambition, of bigotry and intolerance, inconsistent with the harmony of society and the principles of our holy religion, will again attempt to establish education on such illiberal and exclusive principles. In this point of view, we cannot avoid reprobating an attempt which is now making by certain individuals, to extend the system of parochial schools, so that there shall be no occasion for teachers of any other description. We object to this object on the following grounds: 1. Because it is assumed that the education generally imparted in parochial schools, and the plan on which instruction has usually been communicated, are to be considered as patterns of excellence, and, consequently require only to be more generally extended. In the preceding pages, we have endeavored to show,

of Lords, on the 21st of May, 1835, and the resolutions founded upon it, than he did in his "Education Bill" of 1821, or even in 1833, when he declared, that there are sufficient means of education in England, and that "he had become a convert to the opinions of those who thought it would be unwise to disturb a state of things which produced such admirable results." It is to be hoped, for the good of the nation, that his lordship's suggestions will soon be carried into effect; and that the principles on which a national system of education is established, will be such as to meet the approbation of an enlightened and religious public.

that, in common with most other schools in this country, the parochial system is miserably defective and inefficient as to the great objects which an enlightened education ought to embrace; and, in proof of this, we need only appeal to the ignorance and vice which have hitherto prevailed, and still prevail, among the great mass of the population. That parochial schools have been, on the whole, of considerable advantage to Scotland, none will deny. But they have not produced the one-tenth part of the moral and intellectual effects they might have done, had they been established on a more liberal and enlightened basis; and, consequently, were the system to be extended, it would tend to prevent, for an indefinite period, the establishment of a more enlightened, comprehensive, and efficient system of moral and intellectual instruction. Beside, there is not one out of a hundred of the parochial school-houses furnished with the apartments, apparatus, and other accommodations, requisite for carrying forward a plan of intellectual instruction. 2. We object, on the ground of the *exclusive principles on which parochial schools are conducted*. They are considered as so intimately connected with the established church, that no one but a member of that church is eligible as a parish teacher. Consequently, in attempting to extend the parochial system until it is supposed capable of affording instruction to the whole population, it is virtually declared, that, among all the dissenters in this country, amounting to more than one-third of the population, and whose moral and intellectual character stands as high as that of the other two-thirds, there is not one who ought to be intrusted with the education of youth, however respectable the qualifications he may possess. Those who countenance a principle of this kind have, surely, never studied the principles of religious liberty or of natural justice, nor opened their eyes to "discern the signs of the times." In so far as the individuals alluded to have it for their object to improve the plan of public instruction, and to raise the qualifications of the teachers, we wish them every success; but the community will certainly pause before it gives its sanction to a principle which would deprive nearly one-half of the nation of all interest and superintendence in regard to an object in which they are all equally concerned.

Hitherto, the superintendence of education, both in Scotland and England, has been chiefly intrusted to the clergy; and, at the time when our parochial and other scholastic institutions were established, there was perhaps a propriety in this arrangement; since, at that period, clergymen were almost the only educated persons, and literature was chiefly concentrated in their order. But the case is quite different in the present day, when a liberal education is not confined to any one rank of society, and when *classical learning* is not considered as the most important accomplishment. There is not, therefore, the same reason why the superintendence of education should be *exclusively* intrusted to clergymen, or to any other class of community. We should deprecate the idea of the education of the general mass of the population being intrusted exclusively either to the established church, or to dissenters of any denomination. Clergymen of all denominations should be considered as eligible, in common with other intelligent individuals, as superintendents and members of Educational Committees; but experience proves that it is dangerous to the general interests of the community to intrust its affairs, especially those which relate to education, to any privileged class of society; for in such a



case the general good of the public has frequently been sacrificed to the interests or ambition of a party

One of the chief pretenses generally set up for exclusive clerical superintendence, is the promotion of the interests of religion. It is much to be deplored that religion, which was intended to promote "peace on earth, and good-will among men," should so frequently have been used as a pretense for sowing dissensions in society, and violating the principles of natural justice. Whether "pure religion and undefiled" is promoted by attempting to raise one portion of the community and to crush another, and to throw a large body of respectable characters into a state of unmerited degradation, on account of their adherence to the dictates of conscience—is a question which may be safely left to every unbiased inquirer to decide.—With regard to the *religious* instruction of the *young*, no difficulty could arise from the circumstance of persons belonging to different religious parties having the superintendence of it; since almost every denomination of Christians recognizes the *essential* facts, doctrines, and duties of Christianity, which are the only religious topics which ought to be exhibited to the young either in public or in private. The man who, overlooking such subjects, would attempt to expatiate before the young on sectarian points of controversy, ought to be considered as destitute of that prudence and discretion which are requisite for a public instructor. If religion were taught as it ought to be, directly from its Original Records, instead of being inculcated from human formularies, there would soon be little difference of opinion respecting its main and leading objects. The religion of Heaven has been communicated to us chiefly in the form of historical narrations, unfolding to us the Divine dispensations, in relation to the fall, the recovery, and the renovation of mankind, and embodying certain leading truths and moral precepts, to direct our affections and conduct—the great end of which is, not to engender strife and a spirit of metaphysical speculation, but to counteract moral evil, and to promote union, harmony, and love, among all who acknowledge its authority. There is no believer in revelation that calls in question the facts of Scripture, the perfections of the Deity it unfolds—the death, resurrection, and ascension of Christ—the immortality of the soul—a future state of punishments and rewards—or the propriety of the moral principles it inculcates. These are the leading topics of revelation; and to insinuate that such subjects cannot be taught directly from the Scriptures themselves, without the aid of human formularies, is nothing short of throwing a reflection on the wisdom of God, on account of the *manner* in which he has communicated his will, and of affixing a libel on the character of the inspired writers, as if their writings were not sufficiently plain and perspicuous.

The efficiency of religious instruction deduced from the Scriptures alone, is clearly proved from the mode of tuition in infant schools. In these schools, religion is taught by familiar descriptions and details of scriptural facts—by illustrations, taken from Scripture and the scenes of nature, of the perfections of God—and by enforcing the moral precepts of the Bible on the young, and showing how they ought to be exemplified in all their intercourses with each other. Now, I appeal to every one who has witnessed the religious knowledge of the children in these schools, and its influence upon their conduct, if this mode of tuition is not infinitely preferable, as to its practi-

cal effects, to the usual method of instruction by catechism, or any other formulary. Let us take a number of children at random from any common school, who have learned the "Shorter," or any other catechism, from beginning to end, and compare their knowledge and feelings in regard to religion with those of the children of a well-conducted infant school, and the superiority of the infant school children will be strikingly apparent, even although they are much younger than the former.—Should parents, however, wish to inculcate upon their children the *peculiar* tenets of the sect to which they belong, they have an opportunity of doing so at *home*, or by means of the pastors belonging to that denomination to which they are attached; but, in public schools, to attempt the inculcation of sectarian opinions, would be equally injurious to the interests of religion and the cause of universal education. This was attempted by the Church of England, in the enactments contained in Brougham's "Education Bill," and the same principle led the dignitaries of that church to oppose the Lancasterian system of education, and to patronize that of Dr. Bell, in which the peculiar tenets of the Episcopal church were to be exclusively inculcated.

That Christians of different denominations may cordially co-operate in the arrangements of education, appears from various existing facts. In the Northern States of America, as already noticed, education is far more general than in this country, and conducted on more rational and enlightened plans; and persons of all denominations in religion co-operate in its superintendence. In the 24th "Annual Report of the Trustees of the Public School Society of New York, for 1829," it is stated, among many other interesting facts, that "The Board of Education consists of members of eight or ten religious denominations, *all acting with entire harmony*"—that "they discharge the important duties of their trust, with a single eye to the public good"—and that they received the sanction of "an independent set of examiners, who have repeatedly inspected the schools, and are acquainted with the operations of the Board"—who express in their Report "their full confidence that the literary, moral and religious instruction, calculated to fit the young for the duties of life, and to prepare them for the happiness of futurity, is properly attended to, and the school moneys strictly and most beneficially applied to their legitimate purposes." This board has the superintendence of "21 schools, with 21 principal and 24 assistant teachers, and 6007 children," the expense of which amounted to 62,000 dollars; beside which there were above 450 private, charity, and other schools in the city of New York.—We know, too, that the "British and Foreign School Society" is conducted on similar principles—its Directors consisting of persons belonging to the established church and the various denominations of dissenters; and the same is the case with the institutions for infant education which have been lately established in many of our populous towns. The hand-bill, announcing the objects of the Model Infant School, Glasgow, which was framed by the Rev. Dr. Welsh, then of St. David's church, states, as one of the objects of this institution, that it is "for the reception of children from the age of two to that of six years, with the view of imbuing their minds with the knowledge of religious truths,"—and that "the plan of communicating religious truths is by the narratives, the precepts, and the plainest announcements of Scripture." In short, the liberal plan now suggested has been adopted in all its extent in the

kingdom of Prussia, where a national system of education has been established in which all classes of religionists, whether Protestants or Catholics, have an equal interest, and which, for more than half a century, has been conducted with the greatest regularity and harmony. So that there is no impossibility in persons belonging to different religious persuasions co-operating in the business of education, where there is a sincere desire to promote the improvement of the young, and the best interests of general society.

But should it be found impossible to induce the dominant sect in any country to co-operate with dissenters in the arrangements of education, perhaps the following might be the most eligible plan of procedure:—Let the government allot a sum adequate to the erection and endowment of all the schools requisite for an enlightened and efficient system of education—let this sum be divided between churchmen and dissenters, in a fair proportion, according to their respective numbers—and let the application of this sum, and the details respecting the patronage of the schools, the qualifications of teachers, and the mode of instruction, be left to the respective parties, to be arranged as their judgment and circumstances

may direct—specifying, however, some of the grand and leading principles on which the schools must be established. A plan of this kind would, indeed, still preserve the invidious distinction between churchmen and dissenters; but it would be infinitely preferable to bestowing the whole patronage and superintendence of education on any one sectary or class of men whatever.—Should government refuse to grant any pecuniary assistance to such an object, dissenters and all others have it in their power, by coming forward, in one grand combination, with *voluntary* contributions, to accomplish this noble design, independently of aid from any power under heaven; provided they are *willing* to make some of those small sacrifices formerly suggested. (See page 137.) And if they *will not* stand forward as bold champions, with their purses in their hands, ready to be delivered up for the support of this good cause, they will declare themselves to be unworthy of the name of *Christians* or of *lovers of their species*, and will deservedly be deprived of all the advantages, in time and eternity, which might result from the accomplishment of this object, to themselves and to their offspring, both in the present and future generations.

## CHAPTER XIV.

### MAXIMS, OR FIRST PRINCIPLES IN EDUCATION.

I. *The idea should go before the word which expresses it—or, in other words, A clear and distinct conception of an object should be impressed upon the mind, before the name or terms which express it be committed to memory.*

This may be considered as the first and fundamental principle of intellectual instruction; and, if admitted, the following rule should be strictly adhered to in the business of education:—*Let no passages of any book be committed to memory before the leading ideas they contain be clearly understood.* If this principle were universally introduced into education, it would overturn almost every system of instruction which has hitherto prevailed both in secular and religious tuition. An opposite principle has almost uniformly been acted upon; and hence, catechisms, psalms, hymns, grammar rules, chapters of the Bible, and speeches in the Roman senate, have been prescribed as memorial *tasks*, before any of the ideas contained in them could be appreciated. We may ask, in the name of all that is wise and rational, Of what use is it to stock and overburden the memories of children with a medley of words to which no correct ideas are attached? Although a child could commit twenty catechisms to memory, or could even repeat the whole of the Old and New Testaments, what purpose would it serve, if he did not enter into the spirit and meaning of the truths therein recorded? I have conversed with an individual who could repeat the whole Bible from beginning to end, and yet was entirely ignorant of the meaning of almost every proposition it contained, and its most interesting truths appeared to have made no impression upon his heart. As in the original formation of language, the objects of nature must *first* have been observed and known, before words or signs were fixed upon to

distinguish them; so, in communicating the elements of thought, the objects of thought must first be recognized and described before the terms and epithets which express their natures and qualities be committed to memory. Instead of obtruding a medley of words before they are understood, upon the memories of the young, they should be made to *feel a desire* for terms to express their ideas; and, in this case, the ideas and the words which express them will afterward be inseparably connected.

II. *In the process of instruction, Nothing (if possible) should be assigned to the young merely as tasks.*

Everything prescribed for the exercise of the faculties, should be represented both as a *duty* and as a *pleasure*; and if the young *understand* the nature and objects of their scholastic exercises, and the manner in which they should be prosecuted, they will find a pleasure in endeavoring to surmount every apparent difficulty. I once knew a gentleman, the Rector of a grammar school, who, on his admission to his office, boasted that he would conduct his school without inflicting any corporeal punishment—instead of which he prescribed from twenty to sixty or eighty lines of Virgil or Horace, as memorial *tasks*—and, when not accurately repeated, increased their number. But this practice had no other tendency than to excite revengeful feelings, and to produce disgust at the process of learning.

III. *Everything that is cheerful and exhilarating to the young should be associated with the business of education.*

Hence, school-rooms should be spacious, light, and airy—comfortably heated during winter, and erected in delightful and commanding situations. The school-books should be neatly printed, and

enlivened with pictures and engravings colored from nature—amusing and instructive experiments should frequently be exhibited—and the pupils should be occasionally gratified with excursions into interesting parts of the country, to view the beauties of nature and enjoy the bounties of Providence; so that all their scholastic exercises may be connected with delightful associations.

IV. In the practice of teaching, *the principle of Emulation should be discarded.*

By a principle of emulation I mean, the exciting of the young to exertion from the hope of reward when they excel their companions in intellectual excellence, or from the fear of punishment or degradation, when they fall beneath them in industry and acquirements. Many teachers have asserted that they could not conduct education with any effect without the aid of this principle. But whatever effect it may have in an *intellectual* point of view, it almost uniformly produces an injurious effect on the *moral* temperament of the young, on their companions whom they excel, and on their parents and guardians, who are led to form false estimates of their progress and acquirements by the prizes they receive and the places they occupy in their respective classes. One grand end of instruction, which has been too much overlooked, is to cultivate and regulate the moral powers—to produce love, affection, concord, humility, self-denial, and other Christian graces. But the principle of emulation has a tendency to produce jealousy, envy, ambition, hatred, and other malignant passions, and to exhibit intellectual acquisitions as of far greater importance than moral excellence. Beside, it is only a *very few* in every class that can be stimulated to exertion by this principle, and these few are generally of such a temperament as to require their ambitious dispositions to be restrained rather than excited. In the "American Annals of Education," for January, 1833, there is an excellent paper on this subject by Miss C. E. Beecher, of Newport, Rhode Island, a lady well known as an efficient teacher. After enumerating the evils which uniformly flow from the principle of emulation, she states the following motives, as those which she has found "not only *equal*, but *much more efficient*, in reference to all the objects to be gained in education:—1. *Personal influence*—endeavoring to gain the esteem, the affection, and the confidence of the pupils," &c. In this connection she justly remarks, "that *commendation for improvement* needs to be practiced much more frequently than reproof for deficiency. 2. By habitual appeals to the *Bible* as the rule of rectitude, and to *conscience* as the judge. 3. By cultivating a love of knowledge for its own sake, that is, for the pleasure it imparts; and also for the sake of the increased good it will enable us to do for our fellow-beings. 4. By efforts to form a correct public sentiment in school, so that it shall be unpopular to do wrong. 5. By appeals to parental influence, and that of other friends. This is accomplished by transmitting frequent accounts both of deficiency and improvement to the friends of the pupils. 6. By cultivating in the pupils a sense of obligation to God, of his constant inspection, and of his interest in all their concerns." These principles (which are more particularly explained and amplified in the paper referred to), she adds, "I have chiefly depended upon during the last three or four years of my experience as a teacher. Every year has added to my conviction of their efficacy, and every year has increased my satisfaction that the principle of emulation has

been banished with no consequent evil, and much increase of good."

Mr. Morgan, in his late "Address to the Proprietors of the University of London," expresses sentiments in accordance with the above. Speaking on the subject of *prizes*, he says, "A prize is the least effectual mode of accomplishing the desired object; it is founded on injustice, inasmuch as it heaps honors and emoluments on those to whom nature has already been most bountiful, and whose enjoyments are multiplied and increasing in a greater ratio than others by the more easy acquisition of knowledge." "Praise, and invidious comparisons, are only other forms of the same principle, alike fruitful in envy, pride, scorn, and bitter neglect. In the curiosity of children, there is a sufficient and a natural stimulant of the appetite for knowledge, and we live in a world abounding in the means of useful and pleasurable gratifications. All that is required of preceptors is to aid the development of the faculties with affection and judgment." A *certificate* of diligence and good conduct seems to be all that is necessary to distinguish from the vicious, the idle, and slothful, those who have employed their time and talents in a proper manner.

V. *Corporeal punishments should be seldom or never inflicted*—and when they are determined upon as the last resort, they should be inflicted *with calmness and affection.*

There is something revolting and degrading in corporeal punishments, and the necessity of resorting to them generally indicates, that there had been a want of proper training in the earlier stages of life. It is vain to imagine, that children can be *whipped* either into learning or religion; and, if an enlightened and judicious mode of tuition were universally adopted, there would so dom be any necessity for resorting to such a stimulus. But in the modes of teaching which generally prevailed, corporeal punishments are almost indispensable. In the German "Pedagogic Magazine," for 1833, we are told that "there died lately in *Swabia*, a schoolmaster, who, for 51 years, had superintended an institution with old-fashioned severity. From an average information from recorded observations, one of the scholars calculated, that, in the course of his exertions, he had given 911,500 canings, 124,000 floggings, 209,000 custodes, 136,000 tips with the ruler, 10,200 boxes on the ear, and 22,700 tasks to get by heart. It was further calculated, that he had made 700 boys stand on peas, 600 kneel on a sharp edge of wood, 5000 wear the fool's cap, and 1708 hold the rod,"—amounting in all to 1,421, 208 punishments, which, allowing five days for every week, would average above a hundred punishments every day. There is something extremely revolting in the idea of such a series of punishments being connected with learning; and we may justly infer, that, however much classical learning may have been advanced, very little useful knowledge or moral principle was communicated in that seminary. For, a system of moral and intellectual instruction, calculated to *allure* the minds of the young, is altogether incompatible with such Gothic rudeness and severity.\*

\* Corporeal punishments have generally a *hardening* effect on the minds both of young and old. A blacksmith brought up his son, to whom he was *very severe*, to his own trade. The urchin was, nevertheless, an audacious dog. One day the old vulcan was attempting to harden a cold chisel which he had made of foreign steel, but could not succeed. "Horseship it, father," exclaimed the youth, "if *that* will not *harden* it, nothing will."

VI. *Children should not be long confined in School—and never longer than they are actively employed in it.*—A school ought never to serve the purpose of a prison. If the junior classes are incapable of preparing their lessons by themselves, they should either be provided with some amusing toys or picture-books, or be turned out to romp about in the open air, or under a covered shed, in rainy weather, and called in when their lessons are to be explained.

VII. *Young people should always be treated as rational creatures, and their opinions occasionally solicited as to certain points and scholastic arrangements.* The reasons of the treatment they receive, and of the exercises prescribed, in so far as they are able to appreciate them, should occasionally be stated, and explained and illustrated.

VIII. *Reproofs should always be tendered with the utmost calmness and mildness.*—When they are uttered in passion, and with looks of fury, they seldom produce any good effect, and not unfrequently excite a spirit of revenge against the reprover.

IX. *One great object of education should be to fix the attention on the subjects we wish to explain and elucidate.*—On the proper exercise of the faculty of attention depends almost all our improvement

in knowledge and virtue. Even the *senses* are improved by the exercise of this faculty. Hence the peculiar delicacy of touch observable in the blind, and the quick-sightedness of the deaf; hence the distinct perception of distant objects acquired by sailors, and of delicate and minute objects by watchmakers and jewelers,—in all which cases the attention has been specially directed to particular objects. It was by fixing his attention on the subject, or “continually thinking about it,” that Newton, as he himself declared, discovered the laws of the planetary motions, and was enabled to unfold the true system of the world. Hence the propriety of presenting sensible objects to the view of children—of exhibiting before them interesting experiments, and of having their books adorned with lively and accurate engravings. Hence, too, the propriety of teaching them to notice every object within the reach of their vision, and to mark every minute change that takes in the form, color, and situation, of the objects around them, and to give an account of what they may have seen or heard in any of their excursions: all which circumstances have a tendency to induce a habit of *attention*, without which there can be no solid improvement in any department of instruction.

## CHAPTER XV.

### MECHANICS' INSTITUTIONS.

On these institutions I intended to offer a few particular remarks, and to suggest some arrangements by which they might be rendered more extensively useful than they have hitherto been, both in a moral and intellectual point of view, but as this volume has already swelled to a considerable size, I shall confine myself to a very few general observations.

It is now more than twenty years since I had an opportunity of suggesting the establishment of such institutions, under the designation of “*Literary and Philosophical Societies, adapted to the middling and lower ranks of the community.*” The details in relation to this subject, consisting of a series of five successive papers, were published in the London “*Monthly Magazine*” for the year 1814—more than eight years before any mechanics' institutions were organized in this country.\* Although these papers have seldom been referred to, in the history of mechanics' institutions, yet the author is aware that they were the means of suggesting, to certain individuals, the idea of establishing such societies; and, not above a year or two after their publication, a society was organized in the vicinity of London, on the plan and principles suggested in these papers, of which the author was elected an honorary member. Instead of inserting, in this place, the substance of these papers, as was originally intended, I shall merely give a short sketch of their contents.

\* See “*Monthly Magazine*,” vol. xxxvii, for April and July, 1814, pp. 219, 507, and volume xxxviii, for August and September, 1814, pp. 23, 121, and for January, 1815, p. 503. These communications occupy more than 22 closely-printed columns, and contain several minute details in relation to what should be the *leading objects* of such institutions, and the *means* by which they might be established.

In the first communication, after a few introductory observations in reference to existing associations, and other particulars connected with the dissemination of knowledge, the following, among many other advantages, were pointed out as likely to flow from the extensive establishment of such institutions:—1. They would serve to unite and concentrate the scattered rays of genius, which might otherwise be dissipated, and enable them to act with combined vigor and energy in the discovery and the propagation of useful knowledge. 2. They would tend to promote the rapid advancement of general science; for if the labors of those societies which already exist have produced a powerful effect on the progress of science, much more might be expected were their number increased to eighty or a hundred fold. 3. They would have a tendency to produce an extensive diffusion of rational information among the general mass of society, particularly among those in the inferior walks of life, by which the narrow conceptions, superstitious notions, and vain fears, which so generally prevail, might be gradually removed, and a variety of useful hints and rational views suggested, which would tend to elevate and ennoble the mind, and promote domestic convenience and comfort. 4. They would induce a taste for intellectual pleasures and rational enjoyment, in which those hours generally spent in listlessness, foolish amusements, and the pursuits of dissipation, might be profitably employed, and, consequently, the sum of general happiness augmented. 5. If properly conducted, they could not fail of producing a benign influence on the *state of morals* and of general society. As vice is the natural offspring of ignorance, so true virtue can only flow from elevated and enlightened principles; and where such principles exist, their

operation, in a greater or less degree, will always appear. The habits of order, punctuality, and politeness, which would prevail in such associations, would naturally be carried into the other departments of life, and produce their corresponding effects. The frequent intercourse of men of different parties and professions, associated for the purpose of promoting one common object, would gradually vanquish those mutual prejudices and jealousias which too frequently exist even in cultivated minds, and a liberal, candid, and humane spirit would be cherished and promoted. Society would thus acquire a new polish, and wear a different aspect from what it now exhibits in the inferior ranks of life; more especially, if the means now suggested be combined with the operation of Christian principles.

The other communications illustrated the arrangements and regulations requisite in the operation of such institutions, particularly in relation to the following circumstances.

I. *The Admission of Members.*—In regard to this circumstance, the two following extremes should be guarded against—the indiscriminate admission of all who may wish to become members, whatever may be their literary or moral characters—and the giving an undue preference to certain individuals on account of their rank, who have not a corresponding share of common sense and literary acquirements. In a literary society, the distinctions of rank ought to be, in a great measure, if not altogether, overlooked; while, at the same time, the utmost decorum and politeness ought always to prevail. It is now high time that human characters were estimated according to their real and intrinsic worth, independent of those external and adventitious circumstances with which they may be accompanied; and it will be highly becoming in rational associations to set an example of estimating the characters of men on principles purely of a moral and intellectual nature. Although money is a useful article in all societies, yet it would be inexpedient to solicit any individuals, not otherwise qualified to become members, chiefly with a view of their contributing to the pecuniary interests of the association. Such persons would not only be a dead weight upon the society, but, by the undue influence they would have, might tend to impede its progress, and prevent its chief design from being accomplished. Beside their literary acquirements, the *moral qualifications* of those who desire admission ought not to be altogether overlooked. Knowledge is chiefly desirable in proportion as it is useful. If it does not lead its possessor to propriety of moral conduct, its utility, at least to him, may be much questioned. In all rational institutions, the melioration of the moral characters and dispositions of mankind ought to form as prominent an object as the illumination of their understandings.

II. *The Subjects of Discussion, and the mode of conducting it.*—Every subject which has a tendency to induce a habit of rational thinking, to elevate and ennoble the mind, and to present sublime and interesting objects of contemplation—every subject which tends to unfold the wise arrangements of nature, and the laws by which the economy of the universe is regulated, which displays the attributes of the Divinity, and leads the mind upward “from Nature to Nature’s God;”—every subject which tends to promote the progress of science, the advancement of the liberal and mechanical arts, and the moral improvement of mankind, might occasionally become topics of discussion in a society constituted on the principles to which I have alluded. These subjects would em-

brace the prominent parts of natural history, geography, astronomy, experimental philosophy, chemistry, natural theology, ethics, education, arts and manufactures, physiology, domestic economy, and similar branches of knowledge. Although party politics, and sectarian views of religion should be excluded, yet there are certain general topics connected with these subjects, which might form legitimate subjects of discussion: such as the general principles of legislation, the causes of the wealth of nations, the effects of different modes of taxation, and other branches of political economy—the character and attributes of the Deity, the principles of moral action, the immortality of the soul, the *facts* of sacred history, and the evidences by which they are supported—the harmony of nature and revelation, and the means by which the character of the human race may be elevated and improved, and the moral world regenerated.

In the discussion of such subjects, there are four different modes which might be occasionally adopted.—1. The first mode is that of *public lectures*. A lecture might be delivered once a week, or fortnight, or oftener, according to circumstances, on some interesting subject on natural history, chemistry, or experimental philosophy, accompanied with experiments. In order to raise a sum for remunerating an intelligent lecturer, persons not members of the society might be invited to attend, on the condition of paying a small contribution, the members at the same time contributing a little, though in a smaller proportion. In order to excite attention, and to stimulate the exercise of the rational faculty, an *examination* of such of the auditors as chose to submit to it, on the different particulars detailed in the lecture, might take place either at the conclusion of the lecture, or at some future hour; and, at the same time, an opportunity offered of putting questions to the lecturer, and stating any difficulties or objections which may have occurred to them, in order to their solution.—2. By the more intelligent members *composing essays on particular subjects, and reading them to the society*. For the benefit of young writers, it might be proper, in a *candid and friendly manner*, to point out the grammatical blunders, improper phrases, erroneous statements, or other improprieties which may be found in the essay; and the writer ought to consider such hints as so much new and useful information, by the help of which he may be enabled to render his future compositions more correct. In order to make a respectable figure as writers of essays, particular attention should be given to the arts of grammar and composition; and exercises and instructions on these subjects might occasionally form a part of the business of the society. As some essays may occasionally be read of which the society may wish to have copies for future inspection, in order to save the trouble of the secretary transcribing them, it might be proper to recommend that every essay be written on paper of the same size, so that they might afterward be bound in regular volumes, to be preserved as part of the records of the society. In this way, the literary communications made to the society would be recorded in the handwritings of their respective authors, free of those errors which might be occasioned in their transcription by another hand.—3. Another method of discussion might be by *Forensic disputations*. In this case, a question is proposed and stated, and opposite sides of the question are supported by different speakers. This method has its advantages and its disadvantages. Its *disadvantages* are, that persons, in their

eagerness to support the side they have taken, are sometimes apt to contend more for victory than for truth; and, unless they watch over their tempers, are ready to fall into a spirit of altercation and ill-humor, and to throw out unhandsome epithets against their opponents. Many persons, too, from their having ably supported the erroneous side of a question, have been insensibly led to adopt that opinion, though, in the first instance, they defended it merely for the sake of argument. Its *advantages* are, that it excites interest and attention, exercises the reasoning faculty, and affords an opportunity to every member of taking a part in the discussion. It may, when properly and calmly conducted, suggest useful information, and throw light on many obscure and interesting subjects. It has a tendency to teach persons not to be too rash in adopting opinions until they have weighed the objections that may be brought against them. As the discovery of truth ought to be the chief object in all literary debates—in order to insure this object, an intelligent person, who has taken no direct share in the debate, might be appointed to sum up the arguments on both sides, and endeavor to balance them, in order to ascertain on which side the truth seems to lie. In certain cases, it will be found, that the truth does not lie directly on either side, but in a middle position between the two extremes. This mode of discussion, when adopted, should be used with extreme caution, with an equable temper, and with a sincere desire to discover truth, wherever it may be found; otherwise it may be attended with hurtful consequences.—4. Another mode of discussion, is *the determining of a question by an induction of facts or reasons*, in order to illustrate a particular subject; or, in other words, by an inquiry into causes and effects. For example, suppose such questions proposed as the following:—What are the different causes which operate in the production of rain? On what principles are we to account for the various phenomena attendant on thunder-storms? By what means may the stroke of lightning be averted? What are the various useful purposes to which the late discoveries respecting the *gases* may be applied? By what means, and on what principles, may human beings be transported from one place to another with a more rapid motion than has hitherto been effected? What are the best means for undermining the principles of avarice, and counteracting its effects? What are the most efficient methods for diffusing knowledge, and improving the moral and intellectual powers of man? On such questions, every member might be called upon to suggest whatever occurs to him that has a tendency to elucidate the subject, and to determine the inquiry; and the remarks of all the members who deliver their sentiments, when combined, could not fail to throw some light on an interesting question, or, at least, they would tend to excite to further inquiry at a future period.

III. *The Funds of the Society, and the purposes to which they might be applied.*—Money is a necessary article in every association, and is indispensable in the vigorous prosecution of scientific objects. Little of it, however, is required for rational and literary purposes, compared with what is spent in the pursuits of folly and dissipation.—Although it is not usual in most societies to make any difference in the sums to be paid by every member, yet it appears somewhat unreasonable, that a person whose income is known to be very limited should contribute as much as one whose income is five or six times greater. A minimum, however, ought to be fixed, below which the poor-

est member should not be permitted to go, except in very singular cases. Those whose incomes are known to be considerable should be requested to give separate subscriptions, beside the regular quarterly or annual fees, for the purpose of more speedily accomplishing the objects of the institution. Two or three different rates of annual fees or subscriptions might be fixed upon, a maximum, a middle, and a minimum, and every member left at liberty to choose that rate which suits his circumstances. Nor ought those who are unable to pay the maximum rate, or to give separate subscriptions, to be on this account, considered as inferior to their fellows; for it is no disgrace for a man to be poor, if he is honest, prudent, and industrious, and has not wasted his substance in folly or dissipation; as it is no honor to a fool to possess wealth which he was not instrumental in acquiring. The purposes to which the funds of a literary institution may be applied are such as the following:—

I. *The purchase of Books.*—These are the grand depositories of human knowledge, and, therefore, it should be the first object of every literary establishment to procure a judicious selection of the best books, in every department of science. In regard to the *general subjects* of the books to be purchased, it may be proper that every member have it in his power to give his vote and opinion; but the selection of the individual books on any particular science, should perhaps be intrusted to a committee composed of such members as are best acquainted with the present state of literature.—2. *The purchase of philosophical instruments.*—It may perhaps be a considerable time before the funds shall permit the purchase of an extensive apparatus of this kind, yet if a certain portion of the funds be appropriated to this object, in the course of 20 years 500 guineas might be devoted to it, supposing the society to consist of 100 members, every one contributing annually half a guinea, and that only one half of the funds are appropriated to this purpose. Nor should it be considered as an object too grand and extensive, to have ultimately in view the erection of an observatory for astronomical observations, and a complete apparatus for illustrating the doctrines of chemistry, natural philosophy, and all the other departments of natural science. Specimens of interesting objects in botany, zoology, mineralogy, and geology, might also be procured, along with models of useful machines for illustrating mechanical powers and operations. Where there is an ardent love of science, and an animated perseverance in prosecuting its objects, all the ends now stated might, from small beginnings, be in due time accomplished.—3. Another purpose to which the funds may be applied might be, *the distribution of premiums* to those who solve any difficult and useful problem, or who produce the best essay on a given subject. If the propriety of bestowing premiums in such cases be admitted, the following principle might be adopted as to the nature of the premium; namely, that it be such as can be procured at a moderate expense, and, at the same time, be of some *utility* to the person to whom it is adjudged. Instead of a gold or a silver medal,—a pocket compass, a sun-dial, a pocket telescope, a small microscope, a quadrant, a case of mathematical instruments, a terrestrial or celestial globe, a tellurion, or any useful article which may best suit the taste of the successful candidate, might be given as a premium; and along with it a medal of copper, pewter, or brass, or an engraved card, with an appropriate inscrip-

IV. *The Publications of the Society.*—A considerable time would probably elapse before such society would have it in its power to communicate any new discoveries worthy of the attention of the scientific world. Yet this consideration ought not, perhaps, to deter the society from exhibiting some of its transactions to public view. In the progress of the institution, after the lapse of a few years, a selection might be made of the best essays that had previously been communicated, and published in a neat duodecimo volume, with an historical account of the progress of the institution since its commencement, and the manner in which its operations are conducted, together with an abstract of the general progress of science during the same period, which might be collected from certain scientific journals. It would also be useful to give a brief statement of what has hitherto been discovered in relation to the different sciences, with hints respecting the *desiderata*, or things which still remain to be discovered—which would tend to direct the attention of the rational inquirer to those particular investigations by which science might be advanced, and carried forward to perfection. Such a volume, though it might not embody any new deductions, or discoveries, might, notwithstanding, be of considerable utility in different respects. It might convey new and useful information to those who are just commencing the study of science, and who have no access to the more learned transactions of other societies; it might become a depository for inserting accounts of interesting facts, and of researches that may be made in that part of the country where the society is situated; it might tend to excite the rational part of mankind in other cities and towns to form similar establishments, and to cultivate a mutual correspondence; and, as it would probably obtain a considerable circulation in the surrounding districts (being printed in a cheap and economical form), it might diffuse new information in different quarters where more expensive volumes would never have found admittance.

V. *Correspondence and intercourse of the members of the different societies.*—It might be of considerable use for promoting the object of these institutions, that the societies, in their corporate capacity, and individual members, should correspond with each other, both personally and by literary communications—and that the members of one society, when occasionally residing in the locality of another, should be admitted gratis to all the privileges of that other society; such as, the use of the library, the inspection of the museum, and attendance on lectures. In order to designate the members of all such societies, and to prevent the necessity of a circumstantial proof of their belonging to similar institutions, every member might be furnished by his own society with an engraved card or ticket, or rather with a medal of brass or pewter, having the society's name and motto engraved on it, and to which the name of the person, at his admission, might also be appended. The advantages which would result from the possession of such a document are sufficiently obvious. It would form, as it were, a bond of union among all the lovers of science in different parts of the empire, and enable them with facility to recognize each other. Travelers, whether on business or for pleasure, when visiting the different towns in the line of their route, would thus obtain an easy access to the society of persons of congenial minds; useful hints would be reciprocally communicated, and an interesting correspondence occasionally formed,

which might be productive of many pleasing and important consequences, both to the individuals and to the respective societies. They would thus feel themselves more at home, devoid of that *ennui* which one so frequently feels in strange places, and have an opportunity of improving those hours which might otherwise be dissipated in listlessness, to rational and scientific purposes. In short, by this means, the idea suggested by the celebrated Lord Verulam, of uniting the learned world into one great republic, might be in some measure realized; every person of intelligence carrying along with him his badge of distinction, and thus indicating to all congenial minds, the grand association to which he belongs.

The present is an age in which scientific associations have rapidly increased. The principle of the division of labor seems now to be judiciously acted upon in scientific investigations, by the formation of societies which have chiefly one great object to promote, or one particular science which they propose to cultivate; and therefore we have reason to indulge the hope, that the different sciences will now make more rapid advances to perfection than in former times. Still, however, much remains to be accomplished in regard to the establishment of literary and rational associations. The discoveries hitherto made in the various departments of human knowledge are entirely unknown to by far the greatest proportion even of the civilized part of mankind. Institutions, therefore, still require to be formed, on an *extensive scale*, for communicating to the great mass of society at least the results of those researches which have hitherto been made, for eradicating those erroneous notions which so generally prevail, and for directing their attention to moral and intellectual pursuits. And should such societies be formed, we might indulge the hope that, ere long, they would be enabled to cooperate with those respectable societies which now exist, in making researches into those regions of science which are yet unexplored, and of promoting the *moral* improvement of all classes of the community.—They would likewise have a tendency to advance the interests of genuine religion. For, true science and the doctrines of revelation, so far from being at variance, perfectly harmonize, and reflect a mutual luster upon each other. Of course, the more general information persons acquire in relation to the system of nature and the economy of the material world, the more will they be qualified for studying the Scriptures in a rational manner; the light of sound philosophy will have a tendency to guard them from skepticism on the one hand, and from superstition and enthusiasm on the other, and to prevent them from imbibing those foolish and erroneous interpretations of Scripture, which have tended to bring discredit on the oracles of Heaven. If, therefore, the moral improvement and the intellectual illumination of mankind be an object at all desirable, it is to be hoped the intelligent public will duly appreciate its importance, and encourage every scheme which has a tendency to raise our species to that dignity which they ought to hold in the scale of existence, as rational and immortal beings.

Such is an abridged view of the communications on this subject, which were offered to the public above twenty years ago, long before any such society actually existed. Such institutions have now been established in most of the large towns of the British empire, and in various parts of the United States of America; but none of them with which I am acquainted comprehend in their plan all the objects above stated. In their

present state they appear defective in the following respects:—1. In these institutions being regarded as chiefly adapted to the instruction of artists and mechanics, for rendering them more intelligent and expert in their respective trades and professions; and hence the instructions communicated have been almost exclusively confined to mathematics and mechanical philosophy. It is highly requisite that mechanics should be instructed in the physical and mathematical sciences connected with their professions; but this, instead of being considered as an ultimate object, should be viewed as only one of the *subordinate* objects of such institutions. Their grand and ultimate objects ought to be, to induce a taste, among the great mass of society, for moral and intellectual improvement—and to diffuse, throughout all ranks, useful knowledge of every description, in order to raise the human mind from that state of degradation in which it has been so long immersed, and to direct its contemplations to objects worthy of the dignity of rational and immortal natures.

In order to accomplish such objects, it is essentially requisite that knowledge be presented to the understanding in *its most interesting and alluring forms*. In the first instance, all abstract disquisitions, and abstruse mathematical investigations, should be studiously avoided, or postponed to a future period; and those scenes and objects presented to view, which have a tendency to allure the imagination, to excite inquiry, and to produce rational delight. Such are the subjects of Natural History, which, considered in its most comprehensive sense, has for its object, to arrange and describe all the known facts in the material universe. *Facts* constitute the foundation of all the sciences—they are most easily acquired when properly described—their acquisition requires the least exertion of intellect—and, when presented to the view in sufficient number and variety, they will always produce pleasurable emotions, and a thirst for intellectual enjoyment. And, therefore, in the natural order of instruction, they ought to constitute the first portions of knowledge to be presented to the untutored mind in all colleges, academies, and mechanics' institutions. After the student has acquired a knowledge of such facts, the elements of the mathematical sciences might next occupy his attention, for enabling him to enter on the discussions of natural philosophy, astronomy, and the investigation of the causes of the phenomena of nature. A profound knowledge of the abstruse parts of mathematics, however, is not absolutely necessary for the acquisition of the more useful branches of general knowledge. An acquaintance with the demonstrations of the first book of Euclid, and of a few propositions in some of the other books—the elements of plane trigonometry and conic sections, along with practical geometry—is almost all that is requisite for understanding the more interesting departments of science, and may be acquired in a very short time, by a moderate application of the mental powers. The order I have now stated has, however, in most instances, been inverted. The abstractions of mathematical science have been presented to young and untutored

minds before they had any conceptions of their utility, or the investigations to which they are applied, and before they had acquired a *relish* for substantial knowledge; and the consequence has been, that many have abandoned the pursuit of knowledge, on account of the dry and uninteresting form in which it was presented to the mind. In conformity with this practice, the directors of some mechanics' institutions have selected lecturers chiefly on the ground of their being *expert mathematicians*, without any knowledge of their accomplishments as *popular teachers* of natural science; and the consequence has been, that both the superintendents and the members of the institution have been disappointed, and the society has fallen into disrepute. For, a profound mathematician is not *generally* the person best calculated to convey a knowledge of the facts of natural history and philosophy, in *the most simple and alluring manner*, to the untutored mind.

2. Another defect in these institutions, as presently conducted, is, that they are not rendered so subservient as they might be to the *moral improvement* of society. Knowledge of every description ought to be rendered subservient to the illustration of Divine truth—of the attributes and moral government of the Almighty—of the facts and evidences of revelation—and for counteracting evil passions, and promoting the advancement of the human race in true morality—and thus preparing them for the employments of that future and eternal world to which they are destined. Unless this object be kept in view, the advantages which society will derive from such institutions will be comparatively few and unimportant. For the mere acquisition of scientific knowledge will not of itself counteract the depravity and moral evils which exist in the world, nor raise mankind in the scale of moral excellence, unless it be blended with that celestial light which proceeds directly from the great Source of intelligence. Discussions on some of the leading subjects to which I allude can easily be conducted, without in the least interfering with sectarian views of religion; and I cannot account for the almost universal practice of setting aside such topics in philosophical discussions, without being inclined to suppose that there is a certain degree of antipathy entertained toward such subjects, notwithstanding their important bearings on the present comfort and the future happiness of mankind.

I shall only add further, that beside the communication of knowledge by public lectures in mechanics' institutions, the members of such societies might have occasional meetings for mutual instruction. At such meetings, a portion of some standard, scientific, or other work, might be read, and a conversation entered into respecting the subject it discusses. Every member should have an opportunity of proposing questions in reference to that subject, and of stating any objections or difficulties that may occur to his mind—not for the purpose of caviling or of formal disputation, but to increase his information, and to draw forth the remarks of his associates. In this way the leading branches of any particular system of science might be explained and elucidated in the course of a session.



## PART II.

### MISCELLANEOUS HINTS IN REFERENCE TO THE DIFFUSION OF KNOWLEDGE AND THE IMPROVEMENT OF SOCIETY

On the following subjects I originally intended to enter into some specific details and particular illustrations. But as this volume has already swelled to a considerable size, I can offer, in the meantime, only a few general hints.—If we would carry forward the social state of man to that “consummation” which is so “devoutly to be wished,” we would require, in the first place, to enter into *every department* of society, and detect the absurdities, abuses, and immoral principles connected with it, and expose them to view in all their naked deformities and unchristian tendencies. For there is scarcely a department of the social state, in Europe or Asia, whether civil, political, or ecclesiastical, but is based on selfishness, ambition, avarice, tyranny, or other anti-social and malignant principles. In the next place, it would be necessary, not only to investigate the remedies to be applied to such evils, but to introduce practices which have never yet prevailed, and to lay the foundation of institutions which have never yet been established. For, if ever we expect to behold a period when knowledge shall be universal, when “Righteousness shall run down our streets as a river,” and when “Holiness to the Lord” shall be inscribed on all the employments of human life—our existing institutions require to be new modeled, and many of them altogether overturned, and a new foundation laid for the advancement of society, and the future progress of the human mind. Notwithstanding the vague and violent declamations of certain politicians and divines about the necessity of “preserving unimpaired our national institutions,” it is evident that some of them are rotten to the very core, and stand as obstructions to the rights of mankind—to the progress of knowledge, and to moral improvement. There is a continual outcry among certain classes against everything which has the appearance of “*innovation*,” and which implies a want of confidence in “the wisdom of our ancestors;” as if laws and institutions, framed in an age comparatively barbarous and unenlightened, were so absolutely perfect that they require no further correction or improvement. Without *innovation* there can be no thorough *reformation*. Many existing institutions, laws, and usages, have been tried for centuries, and have been found of little avail to the renovation of the world; and he who insists that they shall be still supported in every *iota*, as they have hitherto been, virtually declares, that *the moral world ought to stand still*, and that no such period as the Scripture-Millennium will ever arrive to bless mankind. There is an utter inconsistency in maintaining that every practice and institution should continue in its present state, and at the same time admitting that the world is to be regenerated, and that “the knowledge of Jehovah shall cover the earth.” The one position appears incompatible with the other, and he who tenaciously adheres to the former must give up the latter; and hence we have sometimes found, that

those who are strenuous supporters of “things as they are,” do not hesitate to affirm, that “the world will never be much better than it has hitherto been, and that wars, and ignorance, and misery, will continue to the end of time.” But such a sentiment, as we have already shown, is inconsistent with the plainest declarations of the oracles of Heaven, and tends to throw a dismal gloom over all the future prospects of society; and I trust there is scarcely one enlightened Christian that would dare to vindicate an opinion so inconsistent with the future improvement of our species, and with the benevolent purposes and arrangements of the Governor of the world.—But to enter particularly into the subjects to which I allude would require a separate volume of no inconsiderable size. I shall therefore, in the meantime, offer only a few general hints, leaving every one to prosecute the subject more particularly by his own reflections.

#### I. ON IMPROVEMENTS IN REGARD TO PREACHING.

In the few remarks which I intend to make on this topic it is taken for granted that the fundamental facts and doctrines of Christianity are to be frequently illustrated, and always *recognized* in every discussion that has a reference to religion. But it is preposterous to dwell almost perpetually, as some preachers do, on what may be termed the alphabet, the rudiments, or first principles of Christianity, as if Christians were always to remain “babes in Christ.” “Leaving the first principles of the doctrine of Christ,” but neither forgetting them, nor dwelling exclusively upon them, they ought “to go on to perfection,” carrying forward and tracing these principles through all their important bearings and consequences in the Christian life, and expanding their minds with all the views of the Divine operations which the aids of Revelation, art and science, can furnish. This progress toward perfection, however, can never be attained, if Christians are always employed in “laying again the foundation,” and never attempting to rear the superstructure; and if Christian instructors are always exercised in attempting to prove and explain a few of the fundamental articles of the Christian system, and neglect to carry forward their readers and hearers through all the different departments of Christian action and contemplation. What should we think of the teacher of geometry who, after explaining the terms, axioms, and first principles of the science, stopped short, and left the student either to prosecute his path through the leading propositions and higher branches, or not, as he deemed proper? What should we think of the philosopher who spent his time merely in explaining the rules of philosophizing, and the general laws of motion, without ever applying them to the investigation and explanation of the phenomena of the visible world; and who is always defining first principles, without tracing them to their conse-

quences, or pointing out the manner of their application? We could expect but poor geometers and philosophers, from such meager instructions. And can we expect that the Christian instructor, who seldom goes beyond the *axioms* of Christianity, shall render his hearers *enlightened* and *practical* Christians, and bold heroes in promoting the cause of reformation and religion? If such a plan of instruction be wise, then the apostles and prophets were fools in directing us so particularly in all the practical bearings of religion, and taking such expansive views of the works and the moral government of God. But, waiving such general observations, I proceed to offer two or three particular remarks.

The preacher should take a *more comprehensive range of subjects*, in his instructions, than that to which he is usually confined. The Scriptures contain references to a greater variety of objects than any other book—all of which must be considered as legitimate subjects for discussion in the pulpit. The works of creation, as displaying the Power, Wisdom, Benevolence, Grandeur, and superintending care of the Creator—the events recorded in sacred and civil history, as manifestations of the character and principles of his moral government—the history of nations and the revolutions to which they have been subjected, as illustrative of his faithfulness and retributive justice, and of the fulfillment of ancient predictions—the harmony which subsists between the system of nature and the system of Revelation, and the mutual light they reflect upon each other—the depravity of man, and the proofs and illustrations of it which are to be found in the constitution and operations of nature, and in the wars and devastations, and malignant principles which have prevailed in the world—the truth of Revelation, as displayed in its powerful and beneficent effects in the case of nations, families, and individuals, and in its transforming influence on the state of society and on the physical aspect of the world—the various active means by which society may be improved and regenerated, and the blessings of the Gospel diffused among all nations—the multifarious ways in which benevolence and general philanthropy may be made to operate in diffusing knowledge, counteracting misery, alleviating distress, and promoting happiness among all ranks—the rational grounds of those moral laws which God has promulgated in his word, which form the basis of the order and happiness of the moral universe,—these, and other topics connected with them, in conjunction with the leading doctrines of Christianity, and the views which the Scriptures unfold of the glories of the Millennial era, the resurrection of the dead, the new heavens and earth, and the employments and felicities of the future world—should be exhibited in a luminous and energetic manner, and illustrated with all the facts and scenes which the physical and moral world can supply. In particular, the duties of *practical Christianity*, the government of the temper, the dispositions and principles which should be displayed amidst the scenes and departments of human life, the duties incumbent on masters, servants, parents, children, teachers, scholars, merchants, judges, authors, publishers, neighbors, and other relations in society, should be specifically explained and illustrated. Graphical descriptions might be given of the scenes of human life and the practices which abound in society, delineating the selfish and malignant principles which pervade them, drawing them forth from their hiding-place, and portraying them before every eye, in all their contrariety

to the principles of the Gospel, and in all their repulsive features and abominations—at the same time showing *how* the spirit of Christianity ought to operate in every scene and department in the commercial, political, and religious world, and what delightful and harmonious effects would be produced, were the principles of our holy religion to be universally recognized in all the transactions of mankind.

Had we a preacher endowed with the graphical powers of a Sir Walter Scott, with a mind imbued with Christian principles, and ardently desirous to consecrate his faculties to the advancement of practical Christianity—he might, by his lively and picturesque descriptions of the scenes of sin and holiness, and their respective effects on the moral world, excite attention to such subjects almost to as high a pitch as that celebrated novelist did to his tales of warlike encounters, and of knights and ferocious chieftains whose names ought now to descend into oblivion. Such were some of the inspired preachers, whose orations are recorded in the book of God. Such was the prophet Isaiah, when he proclaimed to the tribes of Israel the counsels of the Most High. Let us conceive him standing in an elevated position in the court of the temple, at one of the solemn feasts, surrounded with thousands of worshipers,—describing the majesty of Him “who measur-eth the waters in the hollow of his hand, meteth out heaven with the span, and weigheth the mountains in scales and the hills in a balance”—contrasting the grandeur of Jehovah with the vanities of the heathen and the pitiful images of the idolater—portraying the destruction of Babylon, and its hideous and perpetual desolations—depicting the riches and splendor of Tyre, and the doom which awaited her proud inhabitants—foretelling the downfall of Egypt and the utter confusion and despair which would seize upon all ranks—denouncing the wickedness and abominations of the people of Judah—displaying the Messiah, in his character, humiliation, sufferings, and triumphs, and unfolding the future glories of his triumphant reign, when “the Gentiles shall come to his light, and kings to the brightness of his rising,” and “all the ends of the earth shall see the salvation of God,”—and we have a representation of a sacred orator, animated with the most sublime conceptions, and delivering his message in language calculated to arrest the attention of every hearer.\*—The apostle Paul at Athens is another example.† Standing on the summit of Mars hill, under the open canopy of heaven, with the lofty Acropolis towering behind him, with islands, seas, mountains, and the peerless city of Athens, with the Porch, the Lyceum, and the Grove stretched out before him, and pointing to the splendid temples of idolatry, and to the altar erected “To the unknown God”—he describes that incomprehensible Being “who dwelleth not in temples made with hands,” who is the Source of life to all beings, and who has “appointed the times of their existence and the boundaries of their habitations”—demonstrates the absurdity of idol-worship—proclaims the commencement of a new era, and the command of the Most High to “all men everywhere to repent”—and declares the certainty of a future state, a resurrection from the dead, and a day when “God will judge the world in righteousness” by the man Christ Jesus. There is no doubt that in this discourse, of which we have only a brief summary, the apostle would

\* See Isaiah, Chapters xi, xlv, xliii, xxiii, xix, liii, lx, lxx &c.  
† Acts, xvii.

select all the surrounding objects, the facts of history, and the scenes of nature, which could be made to bear on the point of discussion, in order to illustrate the sublime topics of his address, and to produce an indelible impression on the minds of his audience.

We have another representation of what a Christian preacher ought to be, in the example of Messiah, the great "Teacher sent from God."—Seated on a mountain, with the vault of heaven above him for his sounding board, he expatiates on the happiness of the humble, the meek, the merciful, the pure in heart, the peace-makers, and they who are persecuted for the sake of righteousness, in opposition to all the false maxims which had prevailed in the world; and, in a long discourse, exposes the hypocritical and corrupt principles of the age, and enforces the true laws of moral action on every class of his hearers—a discourse which, if it were not recorded in the Bible as having been delivered by the highest authority, would be considered by some as a specimen of *legal preaching*. On other occasions he collected multitudes on the sea-shore, and addressed them from a ship, illustrating his heavenly doctrines from the sowing of seed, the tares among the wheat, the gradual progress of vegetation, the mustard-tree, the pearl of great price, and the net which gathered fishes of every kind. The objects both of the living and inanimate creation were presented to his hearers, as conveying sentiments of instruction and piety. He inculcated upon them confidence in the care of Providence, from the birds of the air and the flowers of the field. "Behold the fowls of the air," which are now flying around you, "they sow not, neither do they reap nor gather into barns, yet your heavenly father feedeth them;" "Consider the lilies of the field" growing on yonder meadow, "they toil not, neither do they spin, yet Solomon, in all his glory, was not arrayed like one of these."—Such were the subjects illustrated, and the mode of instruction adopted by those who were commissioned from heaven to make known the will of God to man. How very different, both in matter and manner, were those simple and sublime instructions, from some of the meager metaphysical discourses which are frequently read in our churches, in a dull monotonous tone, and which present scarcely one well-defined or animating idea to the majority of the hearers? And let the reason of every man, who acknowledges the Scriptures as a Divine Revelation, determine which of these modes of preaching is to be preferred—whether we ought to imitate the example of inspired teachers, or that of fallible and erring men.

Again, the subject of *the education of children*, and the proper means to be employed for training them in knowledge and Christian morality, should occasionally form the subject of preaching. Lectures might be delivered on this subject on Sabbath evenings, or on week-days, and the general principles and rules laid down, *particularly illustrating by examples taken from the existing scenes and practices of society*. With regard to *private or family education*, I know no book that would serve for a better model, as to the manner in which such instructions should be conveyed, than Mr. Abbott's "Mother at home," with all its appropriate facts and examples. Even the mere *reading* of such a book to a public audience, with occasional pauses, remarks, and familiar illustrations, might produce a more powerful practical effect than many elaborate sermons, whose object is merely to *prove* a doctrine which a single text

of Scripture is sufficient to establish. This is a subject of paramount importance, and which has been too much overlooked in the business of Christian instruction. Most of the evils which abound in society may be traced to the want of proper tuition in early life, under the domestic roof, and to the *ignorance* of parents and servants, as to the rational and moral principles on which instruction and family government ought to proceed. Discourses should likewise be occasionally preached *on the duty of Christians devoting a considerable portion of their wealth for the promotion of education and universal improvement in society*.—This is a duty which, in the present age, is scarcely understood or appreciated; and yet, upon the universal attention that is paid to it will depend the future progress of knowledge and religion, and all the bright scenes to which we look forward in the days of the Millennium. But it is needless to enlarge on this topic; after what has been stated in the preceding pages. (See p. 136, &c.)

2. The effect of preaching might be increased, *by illustrating the facts and reasonings, connected with religion*—in so far as they are susceptible of it—with *sensible representations*. In describing, for example, the Jewish tabernacle, and its utensils, models, or pictorial representations of such objects, on a large scale, might be exhibited. I have known persons who were considered as intelligent Christians and mighty in the Scriptures, who appeared to have no accurate conceptions of such objects, and who, when the relative positions of the altar of the burnt-offering, the sanctuary, and the Holy of the Holies, were represented on paper, along with the furniture and vessels in the respective apartments, acquired ideas on the subject which they never before entertained. When we consider the frequent allusions made to such objects in the writings of the prophets, in the Evangelical history, and particularly in the Epistle to the Hebrews, it cannot be a matter of mere indifference, that Christians should be altogether destitute of clear conceptions of the scenes and objects connected with the tabernacle in the wilderness, or the temple at Jerusalem; and there are comparatively few individuals who are able to form a distinct picture in their minds of such objects merely from reading the descriptions in the books of Moses. I have heard a preacher attempt to convey an idea to his hearers of the *Ark of the Covenant*, by telling them it was about the size of a *tent-bed*, and somewhat similar to it in form.—But it would certainly have conveyed a more precise and accurate idea, had a large drawing or engraving of it been exhibited to their view, and the different parts of it pointed out and explained.—Maps, on a large scale, of Palestine, Asia Minor, and the countries around Judea, where the Apostles traveled to propagate the Gospel, might likewise be exhibited, when the preacher is lecturing on the journeyings of Israel from Egypt, on the Evangelists, or the Acts of the Apostles, for the purpose of elucidating the narrations of the sacred historians, and showing the relations of the several towns and countries to which a reference or allusion is made; for the interest excited by these narratives, and some of the instructions to be derived from them, partly depend on our knowledge of the geographical positions and relations of the persons and places to which the history refers.—Similar exhibitions might likewise occasionally be made of various objects alluded to in Scripture connected with the agriculture, antiquities, arts and sciences of the Eastern nations,—on a knowledge of which a clear perception of the meaning

and references of many passages in the prophetic and historical writings in a great measure depends. The only point to be settled is, whether it be proper, in any case, to introduce such subjects into the pulpit. If this point be admitted, then the question is, whether we ought to convey a clear and distinct idea of the object, or an obscure and distorted conception, or no idea at all. For mere verbal descriptions can convey no distinct conceptions of the objects to which I allude.

Some worthy Christians, I am aware, would be apt to imagine, that such illustrations are altogether foreign to the business of religion, and that they would draw aside the mind from God and spiritual objects. But, I would ask, what do we know of religion except the notions we have acquired through the medium of the senses? What ideas have we of God but what we have derived from the history of his dispensations recorded in his word, and the contemplation of his visible works? Every fact contained in the Bible embodies in it a description and exhibition of *sensible* objects, without the intervention of which we could have no ideas of religion at all; and the material creation around us is an adumbration or sensible exhibition of the attributes of the invisible Divinity.—His omnipresence and agency is manifested in every object we behold. Every plant and flower, as it springs upward to maturity, indicates the presence and incessant operation of Him who formed it by his wisdom. Every ray of light descending from the solar orb, is an indication of the presence and glory of Him who is represented as dwelling “in light unapproachable.” Were we, in reality, “spiritually minded,” were our thoughts and affections properly directed, we would see God in every object and in every event—in the instruments of agriculture, by which the earth is cultivated—in the microscope, which discloses to our view the invisible worlds of life—in the Jewish tabernacle, with all its furniture and utensils—in the history of nations, and the revolutions through which they have passed—in the whirlwind, the tempest, and the refreshing breeze—in the verdure of summer, the storms of winter, the fruits of harvest, and in all the beauties and sublimities of earth and heaven;—and therefore, whatever artificial representations can assist our minds in forming distinct conceptions of such objects must have a tendency to convey instruction, and to inspire us with sentiments of piety and devotion.

3. In order to diversify the topics of preaching, and to render it more interesting and instructive, *the education of candidates for the ministry ought to embrace a more appropriate and extensive range of subjects than that to which it has been usually confined.* It is somewhat strange, that, in reference to preaching, the simile has been introduced into our language, “*as dull as a sermon.*” There is no class of orators that has such a multiplicity of sublime and interesting objects and motives at his command, and so extensive a range of illustration as the Christian preacher. He has the boundless field of the universe, in all its diversified relations, in which to expatiate—all the scenes of Providence which have been displayed in every age since time began—eternity, past and to come, with all its awful and glorious realities—the ruin and the recovery of the fallen world—the virtues, miracles, death, resurrection, ascension, and glory, of Him who is “the image of the invisible God”—the operations of the Divine government in reference both to man and to angels—the powers and agencies of superior intelligences—the perfections of the Deity, and the grandeur of his empire—the moral principles of the Christian system,

and the virtues which, if practiced, would reunite all the tribes and families of mankind—the hopes and fears of human beings both in regard to this world and to the life to come—the felicity and glory of the Millennial church—the scenes of the conflagration, the general resurrection, the last judgment, and the happiness and employments of men and angels throughout an endless duration,—these, with all the endlessly diversified objects connected with them, form so many legitimate topics and sources of illustration to every Christian preacher. And yet, a sermon is generally characterized as a dull and somniferous composition.—If this characteristic be true, the fault lies, not in the *subject*, and the narrow range of topics, but in the *preacher himself.*

It is not a little unaccountable, that the series of instruction through which students for the ministry usually pass, is everything but adapted to produce intelligent and eloquent preachers of the Gospel. Almost the one-half of the time devoted to what are called *philosophical* studies is employed in the study of Latin and mere classical literature, while they are never introduced to the knowledge of those more interesting and luminous subjects which have a far more direct bearing on theology and the objects of the Christian ministry. Even the subjects of natural history, natural theology, geography, popular philosophy, and pulpit oratory, are seldom discussed or illustrated in the seminaries where they are taught; and hence may be traced the limited views which are entertained respecting the range of illustration on subjects of divinity, and the little effort which has been made to excel in sacred eloquence. A preacher, in so far as is practicable, should be a man of almost *universal knowledge.* Without extensive information on all the subjects to which I have alluded, he cannot be supposed to enter with spirit and energy on the illustration of such topics, or to exhibit those graphical descriptions, and delineations of physical and moral scenery to which I lately adverted. The time employed in the study of Latin, and classical learning, might be sufficient for laying the foundation of knowledge in all those useful departments of science and religion, which, when thoroughly studied in after life, would “make the man of God complete, and thoroughly fitted for every good work.” It is little short of criminality to waste so much time in such studies, while subjects of infinitely greater importance are either overlooked, or altogether neglected. And, therefore, if we would render the Christian ministry fully efficient for all the great purposes it is intended to accomplish, we must introduce new arrangements into the plan of our academical instruction. In connection with Biblical criticism, and the study of Greek and Hebrew, in so far as necessary for reading the Scriptures in the original languages, all the branches of natural history, geology, geography, experimental philosophy, chemistry, physiology, natural theology; ancient and modern history, sacred, ecclesiastical, and civil; the progress of the arts; the physical, moral and political state of the nations—in short, all the facts which can be ascertained in reference to the operations of the Creator in the physical and moral universe, ought to be studied, in so far as is practicable; and no one should be sent forth as a preacher (unless in extraordinary cases) who has not a competent knowledge of such subjects.\* Such knowledge would furnish inexhaustible sources of

\* There appears no necessity for courses of *moral Philosophy* in Christian colleges and academies; as every one who takes Revelation for his guide, finds the purest, and most comprehensive system of moral science explained and illustrated by the sacred writers.

*illustration* on divine subjects, which would both arrest the attention, and increase the general knowledge of the hearers of the Gospel. I have always considered it as a characteristic of a good sermon, which the hearers would appreciate, *when an outline of the leading ideas contained in it could be sketched on paper or canvass.* We can paint the outlines of our Saviour's instructions, Paul's sermon at Athens, Moses' farewell address to the Israelites, the speech of the Almighty addressed to Job, and most of the orations of Isaiah, Jeremiah, Daniel, and the other prophets. But this can never be done, unless there be interwoven with the texture of the discourse *tangible* illustrations, borrowed from the subjects to which I have alluded. I may just add, that every candidate for the ministry should pay particular attention to the improvement of his voice and manner of delivery, so that he may be enabled to express his sentiments with a distinct articulation, and with *becoming energy and pathos*, suitable to the nature and solemnity of his subject,—and not, as is frequently the case, like a school-boy reading his lesson with a disgusting monotony. Where there is any natural or acquired defect in the organs of speech, the individual ought to be considered as unfit for the office of a Christian preacher.

4. Divine worship should be so conducted that *praise* offered to our Creator and Redeemer should be *appropriate, and according with the dictates of inspiration.* In order to this, all the subjects of praise should be taken *directly* from the sacred oracles, and the poetical version into which we throw them should embody, as nearly as possible, *the very language* of the inspired writers, and, in every instance, *the exact sentiments.*—The Scottish version of the Psalms of David—though containing many doggerel rhymes, and susceptible of considerable improvement—is, perhaps, the most accordant of any with the language and sentiments of the inspired penman. It is strictly coincident with the common version of the Bible, and where that version is incorrect, the poetical version is likewise deficient in precision and accuracy. But it does not appear to be incumbent upon us either to use the whole of the book of Psalms in our praises, or to confine ourselves to that selection of sacred poetry. The books of Moses, the book of Job, the prophecies of Isaiah, Jeremiah, Daniel, and Habakkuk, the Evangelists, the Epistles, and particularly the book of Revelation, can supply many appropriate passages to direct our meditations in the exercise of praise. But I would lay it down as a principle, that, in translating them into English verse, we should strictly adhere to the *sentiments* of the inspired writers, without interweaving our own paraphrases and comments. I hold it as an axiom, that the inspired writers are the best Judges of what is proper to be addressed to God in praise, and that our praises ought to contain nothing but the pure sentiments of inspiration. In opposition to this maxim, we find Independents, Methodists, Baptists, and others, using collections of what are termed *hymns* in public worship, and almost discarding the book of Psalms as if it were too antiquated a composition for directing Christian worship. Many of the compositions I allude to are vague, enthusiastic, too familiar in their language, when addressing the Creator and Redeemer—in many instances exhibit confused and distorted images of divine things, particularly when descanting on the joys of heaven; and their style and manner as well as some of their sentiments, altogether different from those of the prophets and apostles. To prefer such compositions in our addresses to God, to those of

inspired men, is little else than to “forsake the fountain of living waters, and to hew out broken cisterns that can hold no water.” I know not a more glaring piece of contradiction than in the pertinacious use of such hymns by the denominations alluded to, since they acknowledge no creed but the Scriptures; and when, in fact, there is a creed—in some instances not very consistent—embodied in the hymn book. The only question to be determined is, Are inspired writers the best judges of what we ought to address to God, and ought we to be directed by them in our devotions, or by the flimsy and erring compositions of fallible man? Private families and individuals may be left to their own feelings and discretion in this respect, but it is scarcely fair to *impose* such compositions on a public assembly.

There is another circumstance, in the exercise of praise, which deserves censure, and that is, *foolish and unmeaning repetitions.* Some tunes used in public worship require the last line of the verse or stanza to be two or three times repeated, whether it contains a complete sense or not; other tunes require *half a line* to be repeated three times although the pause should happen to be in the middle of a word; so that a worshipping assembly chiming in with such an absurd practice, appears “like children babbling nonsense in their sports.” Such a practice is highly indecorous; it is little short of mocking the Great Object of worship; and were an infidel entering an assembly when thus engaged, he might have some show of reason for declaiming on the absurdities of Christian worship. Those who abet such a practice would do well to consider the import of the Apostle's resolution, “I will sing with the spirit, and I will sing with the understanding also.”

II. *The Union of the Christian Church would have a tendency to promote universal improvement.*

The jealousies and mutual recriminations of contending sectaries constitute one of the many causes which have prevented the advancement of society. They have prevented the harmonious co-operation of all ranks and parties in establishing seminaries for the instruction of the young, and for promoting the knowledge of religion in our own country and in other lands; so that society, instead of moving forward as one great harmonious body in the path of improvement, has been shattered into a hundred different parties, each moving in its own direction, sometimes crossing the path of the others, sometimes advancing in an opposite direction, and sometimes clashing and engaging in mutual warfare. This is a state of Christian society which is much to be deplored, and which requires the most serious and solemn consideration of all denominations of the religious world, as to the means which ought to be employed, and the concessions which ought to be made, in order to produce a cordial union of all who appear to be imbued with the spirit of Christianity. Were this desirable object nearly effected, numerous obstructions to the general diffusion of knowledge would be removed, and a new impulse given to the cause of universal improvement. A broad and solid foundation might be laid for the universal instruction of all ranks in the leading truths of religion, and in every department of useful science, without interruption from those sectarian interests and contentions which have hitherto obstructed the rearing of the temple of knowledge and of Christianity. Liberty of views, and a spirit for introducing improvements into the social state, would be more extensively cherished. National reformation would be carried forward with more vigor and effect. Po-

litical parties in the State—which are frequently based on sectarian interests and opinions—would be gradually undermined, and all who are “right-hearted men” disposed to co-operate in every measure that has a tendency to promote the general good. The influence of such a state of society would be powerful in procuring the enactment of laws congenial to the spirit of philanthropy, and the dictates of revelation. Missionary enterprises to heathen countries would be carried forward on a much more extensive scale, and with far greater energy and effect, than can now be produced by the separate and insulated operations of sectarian missions. Unity of plan and operation would be introduced into all such expeditions, and a saving in the pecuniary means by which they are carried forward. Money, for all the purposes now stated, would be collected with less trouble and to a much greater amount; perhaps not only double or treble the amount now furnished, but even *tenfold* such sums might be collected, were the spirit of Christian union, and the liberal views which would accompany it, to pervade the whole range of the religious world.

III. *The knowledge of the Scriptures might be promoted by illustrating various portions of them with appropriate engravings.*

We have, indeed, Bibles and Commentaries of all sizes, from a 24mo to a folio, hawked through the country, “embellished” with engravings of different kinds, some of them not a little expensive. But these embellishments are, for the most part, only fit for the amusement of children, and, instead of elucidating the facts recorded in Sacred history, only tend to *distort* them. They consist almost wholly of pictures taken from fancy, in which the manners, costume, architecture, and rural scenery of the Eastern nations, are grossly misrepresented. Among these, we find views, connected with Jerusalem, and other cities in Judea, in which the houses are represented with sloping roofs and large arched windows in the modern style, and the streets crowded with *horses*, and horsemen, richly caparisoned, like knights-errant or modern dragoons, and holding halberds in their hands. The inhabitants of these countries are represented as wearing neither shoes, stockings, nor sandals, but quite bare from the soles of the feet to the knees. In a picture of the baptism of Christ, he is represented as standing quite naked beside a small rivulet, while John the Baptist is standing on the other side of it, holding a long cross in the one hand, and pouring water from a basin on the head of Christ with the other. In a picture of the *Temptation*, Christ is represented as sitting in something like an elbow-chair, with bare feet, a long robe like a surplice, and a glory round his head, while Satan appears addressing him in the attire of a modern female, standing upon cloven feet, and having wings attached to his shoulders. Such representations, which may be considered as specimens of most of our Scripture prints, instead of conveying ideas of the facts they are intended to represent, tend only to degrade and *caricature* them. Nothing can be more foolish and preposterous than most of the pictures representing the scenes of Scripture history, particularly in reference to the *anachronisms* they display. Burgoyne, in his *Travels*, notices a painting in Spain, where Abraham is preparing to shoot Isaac with a pistol, and an angel employed in providing that it shall miss fire! There is a painting, at Windsor, of Antonio Verrio, in which he has introduced himself to Sir Godfrey Kneller, and Captain May, surveyor of the works, as spectators of Christ’s healing the sick. There

was in the Houghton Hall collection, Velvet Brughels’ “Adoration of figures, all finished with the greatest Dutch exactness. The Ethiopian king is dressed in a *surplice*, with boots and spurs, and brings for a present, a gold model of a modern ship. Pousin’s painting of Rebecca at the well, has the whole back-ground decorated with Grecian architecture. The same artist, in the picture of the *Deluge*, has painted *boats*, not then invented. Some of the Saxon painters put our Saviour, Noah, Abraham, and king Edgar, all in the same habit.

Many useful ideas respecting Scriptural facts may be communicated by means of engravings; but such representations as those to which I allude, should be forever discarded from our Commentaries and family Bibles. Instead of such absurd exhibitions, delineations of *real objects* should be introduced, as illustrative of some of the facts and descriptions of Sacred history. For example, the plan of the Jewish tabernacle and temple, the altar of incense and of burnt-offering, the ark of the covenant, the tables of showbread, the golden candlesticks, the brazen laver, and other utensils, as described by the sacred historians—the instruments of agriculture and of music, in so far as they are known, the manner of grinding corn, the plan and form of the Eastern buildings, the war-chariots and battering-rams of the ancients—views of modern Jerusalem, with plans of the relative positions of Mount Zion, Mount Calvary, Mount of Olives, the brook Kidron, &c.—views of Bethlehem, Nazareth, Joppa, the ruins of Tyre, Zidon, Babylon, and other cities mentioned in Scripture, as illustrative of the fulfillment of prophecy, which may be collected from the embellishments contained in the works of modern travelers—delineations illustrating the manners and customs of the Eastern nations—maps of Palestine, Egypt, Arabia, Assyria, Idumea, Babylonia, Persia, Greece, the islands of the Mediterranean, and the Roman empire, for illustrating the journeyings of Jesus Christ, the travels of the Apostles, the route of the Israelites through the wilderness, and the descriptions of the ancient prophets. Engravings might also be given of the more remarkable animals, trees and flowers, to which allusions are frequently made in the Sacred writings. Such views and delineations might be given at an expense much less than what is generally incurred in engraving the paltry and fictitious representations to which we have alluded; and they would certainly be much more congenial to the taste of intelligent readers of the Bible, and much more conducive to the illustration of the scenes described by the Sacred prophets and historians.

IV. *Knowledge and moral improvement might be promoted by abridging the hours of labor.*

One great objection to the prosecution of knowledge and general improvement is founded on the fact, that the bulk of mankind have not sufficient leisure from their daily avocations for such purposes. This is partly true in regard to merchants’ clerks, haberdashers, grocers, apothecaries, and their apprentices and shopmen, and those employed in spinning-mills and several other manufactories. In these cases, shops are kept open, and persons employed from six in the morning until eight, and even until ten or eleven o’clock in the evening. But there is no necessity, in order to carry on the business of life, that such long hours of labor and attendance on shops should be imposed either on masters or servants. All the business usually carried on in shops and

manufactories could be transacted, without inconvenience to any party, between the hours of seven or eight in the morning, and six in the evening, if proper arrangements were made for that purpose. When once the public is aware that certain shops are shut up at a particular hour, every one would endeavor to supply himself with the articles he required from such shops before that hour arrived; and though they were to be kept open until twelve at midnight, or one in the morning, we know, from experience, that certain individuals would postpone their purchases, until these hours had nearly arrived. In order to prevent any inconvenience to society, by the shops, of bakers, grocers, apothecaries, or others, being closed at an early hour, an arrangement might be made to have one shop of every class kept open to a later hour, in every street or district of a town, so that, on any unforeseen emergency, articles of provisions, groceries, medicines, &c., might be procured. Every shopkeeper of this description would, of course, have his turn, in succession, of keeping open his shop during these extra hours, and of reaping, in rotation, the additional profits that might accrue, so that, in the course of a year or less, all would find themselves on an equal footing in regard to the quantity of business transacted, and the advantages gained, by keeping open in rotation their shops until later hours.

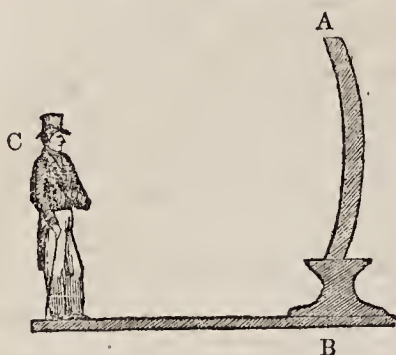
There is nothing to hinder the immediate adoption of such arrangements, but that spirit of jealousy which too much prevails among persons of the same profession, and which prevents a friendly intercourse among them for concerting measures for the good of the whole. A few obstinate and selfish characters, in the spirit of contradiction, would, doubtless, set themselves in opposition to such regulations; but as their sordid and avaricious views would be apparent to every one, they would soon be despised and deserted by the respectable portion of the community, and would suffer the natural consequences which almost invariably flow from selfishness and avarice. There is no man who, in such a case, sets himself in opposition to the general good of a community, that ought to be regarded as a Christian; as such conduct is directly opposed to the precept which enjoins us "to love our neighbor as ourselves," and "to look not merely on our own things, but also on the things of others." Such an arrangement, while it could be injurious to none, would be highly beneficial to all. It would afford leisure for public, private, and domestic intercourse—for attending philanthropic associations, or lectures on any branch of useful knowledge—for improving their minds in wisdom and virtue—for instructing their children, and enjoying the sweets of domestic intercourse—and for taking an active part in all those schemes which tend to promote the best interests of society. In particular, it would afford an opportunity to merchants' clerks, shopmen, apprentices, and others, of attending societies, lectures, schools, or other seminaries of instruction, for improving both their intellectual and moral powers—for want of which opportunities many young persons of this description rise up to manhood in comparative ignorance, and easily slide into the paths of folly and intemperance. But, before such an arrangement is effected, it would be previously requisite that seminaries, such as those formerly suggested, be established, for promoting the instruction of the classes to which I allude, so that their evening hours may not be spent in sloth or licentiousness. In regard to weavers, masons, tailors, carpenters,

mill-spinners, and common laborers, eight hours a day employed in labor, instead of ten or eleven, might be sufficient for all the purposes of society. Since the invention of modern machinery, a much greater quantity of labor than formerly can be effected in the same time. It appears to me, that the Governor of the world, in permitting such inventions for facilitating the process of manufactures, evidently intends thereby that the period of human labor should be abridged, in order to afford scope to all classes of society for mental, moral, and religious improvement, and in order to prepare the way for that period when "the knowledge of the Lord shall cover the earth." It ought, therefore, to be considered as a misapplication of machinery when it is employed chiefly for the purpose of enriching and aggrandizing a few individuals, while the mechanic and laborer are deprived both of the physical and moral advantages which it was intended to produce.

V. Knowledge might be promoted by a proper direction of public amusements.

There can be no impropriety, at certain intervals, of gratifying the mass of society with an exhibition of public amusements. But such amusements should always be blended, if possible, with moral and intellectual instruction—be congenial to the dignity and the high destination of man—and ought never to interfere with the purity of Christian morals. We have public amusements of various descriptions, such as stage-plays, balls, masquerades, horse-racing, cock-fighting, bull-baiting, equestrian feats and exhibitions, tricks of legerdemain, rope-dancing, &c. &c.; but most, if not all, of these, have an immoral tendency, and some of them are inconsistent with humanity, and degrading to the character of man. Instead of such trifling and demoralizing amusements, such exhibitions as the following might be adopted:—1. *Air Balloons*, of a pretty large size, which might be sent up into the atmosphere either with or without living beings, and might be rendered subservient for investigating atmospherical phenomena, the different currents and electrical states of the air, and other particulars. At the same time, descriptions and explanations might be given to the assembled multitude, of the nature of balloons, the principle on which they ascend, the mode of inflating them, the facts which have been ascertained by means of them in regard to the upper regions of the atmosphere, the nature and use of the *parachute*, and various details in relation to aerial navigation.—2. *Panoramas*, or perspective exhibitions, on a large scale, of ancient and modern buildings, cities, towns, ranges of mountains, sea-ports, volcanoes, grottoes, romantic rural scenery, and whatever is grand, beautiful, and interesting, in the scenes of Nature and Art. Such panoramic scenes, while they could not fail to gratify every spectator, would convey to the mind ideas which could not be derived from any other source, except the actual view of the objects represented.—3. *Camera obscuras*, on a large scale, constructed in the manner formerly described (p. 96). If these were constructed with large lenses of twenty or thirty feet focal distance, their magnifying power, on distant objects, would be equal to that of a telescope magnifying from thirty to about fifty times, which would show the distant scenery of a country with great minuteness, and people, sheep, and other animals, at the distance of many miles, while more than a score of persons at one time might contemplate such a scene. 4. *Telescopes* constructed of a single convex lens, or a concave speculum of a long focal distance, for example,

from twenty-five to forty feet, might be fixed in certain positions, so that several individuals at the same time might perceive their effect on distant objects. Sir W. Herschel informs us that, by looking with his naked eye on the speculum of his forty feet telescope, without the interposition of any lens or mirror, he perceived distinctly



one of the satellites of Saturn; so that such an instrument would present a brilliant view either of the moon or of terrestrial objects. The manner of looking at objects with such an instrument is represented above, where A B represents a concave mirror or speculum of a long focal distance, C the focal point, a little within which several spectators might stand with their faces to the speculum, and view the distant objects behind them. Were A B a large convex lens of a similar focus, the spectators could stand in a similar position and view the objects before them.—5. *Philosophical and Chemical experiments*, of various descriptions, on a large scale, might be exhibited—such as the explosion of a bladder full of oxygen and hydrogen gas, by means of an electric spark, which produces a tremendous sound—the breaking of a piece of glass or bladder, or a large square bottle, by the pressure of the atmosphere—the burning of charcoal or phosphorus in oxygen gas, which produces a most brilliant illumination—the ascent of turpentine, when tinged of a red color, through water in long glass tubes, which produces a beautiful effect—the burning of spirits of wine, after having been boiled, which produces an extensive and beautiful jet or spout of fire—the Chinese lights,\* and an indefinite variety of similar striking experiments, all of which might, at the same time, be familiarly explained.

Such exhibitions might be made either in large halls, in squares, or in open areas in the neighbor-

\* The *Chinese lights* are produced by the following composition:—Take twelve parts of niter, five and a half of sulphur, one-half of orpiment, one-half of indigo, one-half of gunpowder, all finely pounded and intimately mixed. When this composition is set fire to by a burning match, it produces a most splendid illumination. In the year 1814, when peace with France was proclaimed, a friend of mine, at the request of the magistrates of Paisley, got a large quantity of this composition prepared, which was ignited on the parapet which surrounded the spire of the High Church of that town, and which burned for more than half-an-hour, producing the most brilliant illumination over all the town, and was an object of curiosity at Glasgow, about eight miles distant. It would be visible from elevated situations, more than thirty miles distant. Such was the splendor of the light, that the birds rose from their nests, and flew around it, as if it had been the rising sun. At the same time, a balloon, made of the *allantois* of a calf, was sent up into the atmosphere, and a number of large bladders, filled with oxygen and hydrogen gas, were exploded, by being held in the Chinese lights, which produced sounds that were heard over all the town. The composition expended on this occasion, cost about ten pounds; but a quantity sufficient for a common experiment may be procured for two or three shillings.

hood of towns, according to the nature of the exhibition; and the best instrumental *music* might accompany them, and might occasionally be enlivened by the surrounding multitudes joining in unison with their voices. The expense of such exhibitions would be far less than the sums generally wasted in the encouragement of horse-racing, theatrical diversions, and similar amusements, and, while they tended to increase rational information, and to gratify the principle of curiosity, would be much more congenial to the taste of intelligent minds. There are certain towns in this country whose magistrates give, from the public funds, more than a hundred guineas annually for the encouragement of horse-races, beside the expenses connected with the various preparations and erections deemed necessary on such occasions. Such sums, along with a small contribution from each individual (for example, an English penny or two-pence), would, in general, be adequate to defray the expenses of such exhibitions.

VI. Knowledge and rational enjoyment might be increased by *erecting observatories in every town and populous village*.

These observatories might be furnished, not only with some of the best achromatic telescopes for viewing terrestrial and celestial objects, but likewise with several articles of philosophical apparatus, and specimens of natural history. In studying the science of the heavens, there is nothing more gratifying to those who have acquired a relish for this subject, than to view the telescopic objects described by astronomers, such as the moons and belts of Jupiter, the rings of Saturn, the crescent of Venus, the mountains and vales of the moon, the nebulae, the double stars, and other interesting celestial phenomena. Such views tend to produce a higher relish for astronomical studies and rational investigations; and no pictorial representations can serve as a substitute, or convey the same ideas as actual observations by good instruments. But the majority of rational inquirers and of the community at large are deprived of such views on account of the expense of such instruments. An establishment of this kind might be set on foot, either by a grant of money from a public fund, or by subscription. All the instruments requisite, in the first instance, would be, a large achromatic telescope for viewing celestial phenomena, and an *equatorial telescope*, for illustrating *practical* astronomy, and viewing the stars and planets in the day-time. These might be purchased for about forty guineas (see article Astronomy, pp. 88–89), and if an hundred and twenty individuals were to co-operate in such an undertaking, the subscription would be only seven shillings to each, and, if an additional subscription of about two shillings a-year were paid, in the course of a few years the apparatus might be considerably increased. One special advantage arising from the universal establishment of observatories would be, that the *true time* might always be accurately ascertained, and the public clocks regulated accordingly—on which circumstance depends, in certain cases, the determining of the altitude of certain atmospherical phenomena, such as a fiery meteor, or a luminous arch, when seen by different observers in places distant from each other.

VII. *The improvement of towns, villages, and roads*, is intimately connected with the advancement of society.

There are few circumstances in the state of society which exhibit the folly and depravity of man in a more striking point of view, than the



state of most of the cities and towns of Europe; and other parts of the world—not even excepting the British empire. In some of our cities we have palaces, churches, colleges, and public buildings of the most magnificent description, while the great mass of the population around are living in miserable habitations in narrow dirty lanes, which are seldom or never visited by the rays of the sun, or the refreshing breeze. In the High street of Edinburgh and its environs, which contain a greater number of human habitations than any other spot of the same extent on the surface of the globe, the inhabitants appear to be huddled together like so many rabbits in their cells. The houses are from five to eight and ten stories high, with numerous narrow lanes or *closes*, from four to six feet wide, branching from the street, and running down a great extent toward a hollow on each side. In these closes there is neither light nor pure air, but a continual gloom and noisome exhalations; and the physical filth and darkness which abound are generally emblems of the moral pollution and scenes of depravity which are too frequently exhibited in such habitations. Such abodes are incompatible, not only with physical comfort, but with any attempts at improvement in knowledge; and it is a kind of degradation to the nature of man, that any human beings should be doomed to spend their lives in such wretched habitations. It tends, not only to debase the moral character, but to prevent the expansion of the human intellect. Instead of an extensive landscape adorned with flowers and verdure, and the view of the expansive canopy of heaven—the inmates of such dwellings, for months and years, have nothing presented to the eye but a dead murky wall bespattered with filth, which confines the range of their vision within the compass of a few feet, and prevents them from becoming acquainted even with the common scenes of nature. What has been now stated will apply in a greater or less degree to almost all our cities and large towns, and even to some of our villages. Were we to inquire into the circumstances which led men thus to immure themselves in gloomy holes and corners, like bats and owls, we should doubtless find that the abominable system of warfare has been one of the chief causes of the evil of which we complain. Man, living at enmity with his fellow-man, judged it expedient to surround his habitations with a huge wall for protection against the inroads of his hostile neighbors;—and the problem to be solved, in this case seems to have been, “In how small a space can we compress the greatest number of inhabitants, so that our wall and fortifications shall cost us the least trouble and expense?” Small towns and villages which were afterward built, and which required no fortifications, copied the plan and dimensions of their streets from fortified towns, and thus the whole of our cities, towns, and villages have been bungled and deranged.

Great cities, especially when ill-planned, may be considered as great evils. The Creator evidently intended that the population of the globe should be more equally distributed than it is at present. We are told that “He created it not in vain, but formed it to be inhabited.” But, how monstrous a disproportion is there in the distribution of its population, when we find a mass of human beings, as in London, compressed into a space of little more than 20 square miles, and a similar mass, in another part of the same island, spread over an extent of 20,000 square miles! There appears to be no reason, except in a very few cases, why any city should extend beyond a

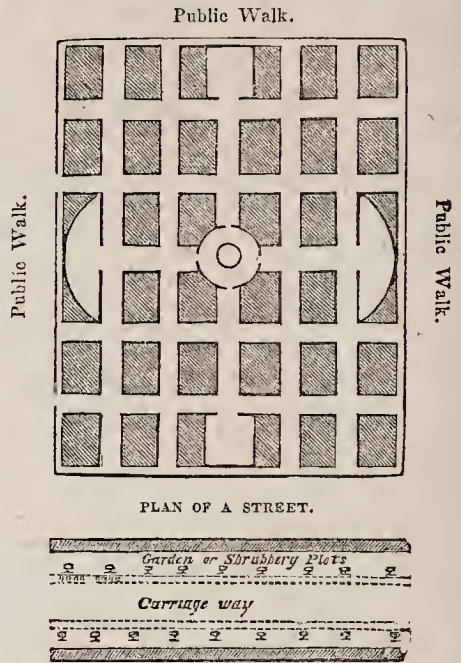
population of a hundred thousand inhabitants; and a city containing such a population should occupy five times the area that it does at present. Towns distributed at nearly equal distances over the face of a country, would be of far more importance for the general improvement of society than a few crowded cities with an overgrown population, and more conducive to the health and morals of the inhabitants. There is one circumstance that characterizes almost all our cities, towns, and villages, except in some recent instances; and that is, *the extreme narrowness of the streets*, some of which do not exceed 15 or 20 feet in width. Even in the United States of America, where the towns have been more recently built, and formed on more expansive plans than in Europe, this evil is found to exist. The street *Broadway*, in New York, which is so much celebrated, and which is three miles in length, is only 80 feet broad, and most of the other streets are considerably narrower. Most of the streets in Philadelphia are little more than 50 feet broad, except *Broad street* and *Market street*, the latter being 100, and the former 113 feet in breadth. Most of the small towns, however, in the Northern States, such as New-Haven, Northampton, and others, are described by travelers as having broad streets and spacious squares, and remarkable for their cleanliness and beauty. In Great Britain, most of the streets, especially in seaport towns, are wretchedly narrow and dirty. In North-Shields, county of Northumberland, the main street is nearly a mile long, but so narrow that in many places two carriages cannot pass each other. The New Town of Edinburgh, which contains the most spacious and elegant streets of any city in Europe, is disgraced with two or three long narrow streets, not above one-fourth the breadth of the others, intended for the residence of the lower classes; as if they had no right to enjoy a free light, pure air, and a cheerful prospect, as well as their superiors.—The following hints are suggested in relation to the improvement of towns and villages; though I have no hope of living to see them realized in my native country.

1. Most of our crowded towns should be demolished, or at least their streets ought to be widened, at an average *three times* their present breadth. Extravagant as this proposal may appear, there is nothing that stands in the way of its accomplishment but *selfishness* and *avarice*. If the promotion of the comfort and happiness of our species were the great object of our ambition, all difficulties would soon vanish, and all obstructions would speedily be removed; and why call ourselves *Christians*, if this object is not kept in view?
- 2. No street in any town or village should be less than 80 feet wide. In large towns, where the houses are above two or three stories in height, the streets should not be less than 100 or 120 feet in breadth.—3. Narrow lanes and *closes*, of all descriptions, ought to be forever banished from all our towns and cities.—4. The practice of *sinking stories* below the level of a street, unless for cellars, should be laid aside. It has become an almost universal practice in Edinburgh, and other towns, especially in genteel houses, to have a *sunk story* for the kitchen and servant's rooms, as if they were unworthy of enjoying free light and pure air, and their health in no danger from the dampness of such apartments. There is something absurd and preposterous in being at the expense of digging a hole for the under story of a house, when a kitchen and laundry could be built behind the house, on the level of the street, which would be more convenient and salubrious

5. Houses might be built with *flat roofs*, with a parapet surrounding them, breast high, which would form a promenade for families in towns, where they would enjoy an airing and a prospect of surrounding objects, without removing from their own dwellings. It would also serve for drying clothes, contemplating the heavens, and various other purposes. In Eastern countries, where the houses are constructed with flat roofs, they form the sleeping places of the family during the summer months. The rain that falls upon them might be so conducted as to supply every family with water for washing and cooking victuals.—6. Squares, crescents, or octagonal spaces, should be appropriated in different parts of a town, for bazaars, or shops where all kinds of merchandise should be sold; each shop having an apartment or two connected with it, for the temporary accommodation of a family.—7. The streets more particularly appropriated for dwelling-houses, should have verandas or garden-plots in front of the houses on each side, diversified with shrubs, flowers, and evergreens, and, at certain regular distances, a few forest trees, so that the street, although 80 feet broad, would require only about 40 feet of pavement.—8. In every large city, open spaces, within the city, should be set apart for pleasure walks for the citizens, and diversified with trees, evergreens, shrubs, seats, and bowers for shelter from the heat or rain. In small towns, such rural walks should be formed to go quite round them.—9. A square plot of meadow ground, at each end of a town, might be set apart for public meetings, amusements, or exhibitions, which might also serve for grazing, bleaching, promenading, and other purposes.—10. Certain streets might be allotted for houses of one or two stories, for the accommodation of those who have it not in their power to occupy more stately mansions, so as to preserve uniformity in every street; but such streets should be equally broad, and adorned in the same manner as the other streets.—11. Between the different streets should be garden-plots for every family, and accommodation for washing and bleaching, as also for erecting workshops for smiths, carpenters, weavers, &c., wherever they are required.—12. Encouragement should be given in the neighborhood of large towns, and throughout the country at large, for building towns on such plans, and for transforming our present hamlets and villages into more convenient and pleasant places of residence. If mankind were united by the bonds of Christian affection, and if all were as anxious to promote the happiness of their fellow-men, as the greater part are to hoard up wealth and riches which they can never enjoy, all the improvements now suggested could easily be accomplished within the course of a few years, or, at furthest, within the limits of the next generation. But so long as avarice sways its scepter over the human breast, no extensive improvement, either in knowledge, religion, or physical comfort can be effected.

The following engraving exhibits a plan of a town of a moderate size, which, with a few modifications, according to circumstances, might be copied, in the formation of new towns and villages. In this plan all the streets cross one another in right angles, and are supposed to be at least 80 feet broad. In the center there is a circular space about 240 feet diameter, from which four streets diverge to each quarter of the town. The central part of this circle might be formed into a bowling green, diversified with shrubs and flowers; or a circular tower might be erected in the midst of it to overtop the surround-

ing buildings, on the top of which a large camera obscura and some telescopes might be placed, for the purpose of surveying the heavenly bodies, or the surrounding country. The four openings into this circular space might be about 40 feet wide, or half the breadth of the streets, which would afford the houses at each end of the four crescents a commanding view, not only of th



PLAN OF A STREET.

interior of the circle, but of the whole street in both directions. Instead of a circle, an octagon if judged more convenient, might be adopted.— Directly opposite this central circle, on the north and south extremities of this town, are two squares, each of whose sides is about 170 feet long; and at the east and west extremities two crescents, about 360 feet diameter. In each of the squares, and in the middle part of the crescents, a church or other public building might be erected; and the entrance to these squares, &c., from the country might be by a broad arch-way under one of the buildings. The principal shops might be placed, and the principal business of the town transacted, in the squares, crescents, and central circle. The spaces between the backs of the houses in the different streets might be set apart either for gardens, washing-houses, or workshops for the different mechanical professions. These spaces should be from 120 to 150 feet wide. A walk should be made to go round the whole town, decorated with trees, shrubs, and bowers; and on each side of the town should be a large common or bleaching-green. The extent of such a town would be about a mile and a quarter in circumference, but might be indefinitely extended according to circumstances. Such a town would undoubtedly be much more commodious, pleasant, and salubrious than most of the small towns and villages that now exist.

VIII. Knowledge might be diffused at a cheap rate by means of itinerating libraries.—Of late years small libraries have been established in most of our populous villages, and in connection with christian churches; but the want of sufficient funds prevents the purchase of such a variety of books as is sufficient to keep alive the attention for any number of years. In the year 1817, the plan of itinerating libraries was suggested by Mr

Amuel Brown of Haddington, and, under his auspices, was commenced in East Lothian and the neighboring districts. The object is, "to furnish all the towns and villages of the country with libraries of useful books, and to plant them at such distances that no individual may be more remote from one than a mile and a half." "The books are formed into divisions of fifty volumes each. One of these divisions is stationed in a place for two years, and the books are issued to all persons above twelve years of age who will take proper care of them. After that period it is removed to another town or village, and a new division is sent in its room, which after other two years is again exchanged for another." By this means a perpetual succession of new books is introduced into each town and village, the principle of novelty is gratified, and the interest of the readers kept alive. The books are kept for a few years for the use of annual subscribers of five shillings. They are afterward formed into divisions of fifty volumes, and are lent the first year for one penny a volume (provided it is not kept longer than one month), and gratis the second.—One of the principal features of these libraries is their *cheapness*. A single library of fifty volumes, with book-case, catalogue, labels, advertisements, and issuing books may be procured for about £10 at an average, as they are purchased on the most economical plan. Were a British and Foreign Itinerating Library Society established in London, that could raise £10,000 annually, it is calculated that, in conjunction with the small sums furnished by the readers, there could be established, in the course of twenty years, a library for every 524 persons in Great Britain and Ireland, taking the population at twenty millions; and in twenty-five years, for every 294 persons, which would be a complete supply for the wants of the whole population. And what would such a sum be to the British government, which is extravagant enough to waste twenty times that sum every year in bestowing *pensions* on those who neither deserve them nor stand in need of them? The great object of these libraries is to promote the interests of religion, in connection with the study of history, biography, voyages and travels, and all the popular and useful branches of science. They have been supported and patronized by the most respectable persons in the country, and have met with almost unprecedented success. They have been introduced into several other counties in Scotland and Ireland, and in some of the West India islands, and even in South Africa. The number of volumes connected with the East Lothian itinerating libraries now amounts to nearly three thousand. In some of the divisions every volume has been issued about 120 times, and many of them much oftener. Mr. Brown, who has directed and superintended these libraries for eighteen years, deserves the thanks of his country for his benevolent and unremitting exertions.\* In several cities and towns in America, such as Philadelphia and Albany, libraries have been established for the use of *apprentices*, both male and female. The Apprentices' Library in Philadelphia contains above 8000 volumes. Although well selected libraries are of immense importance for the diffusion of knowledge, yet

no person, who has it in his power to purchase a few good books occasionally, ought to *confine* his reading to the books of a public library; but in conjunction with the use of such books, should endeavor to furnish himself with selections of some of the best standard books in the language, which he may study at leisure, and to which he may immediately refer for any particular information of which he is desirous. Every general reader should, if possible, be furnished with an English Dictionary, a portable Encyclopedia, a summary of universal history, and some of the best systems of popular science.

IX. Knowledge might be promoted by *delineations and inscriptions on various articles of furniture*.

We have, for example, many kinds of bowls, drinking vessels, &c., made of porcelain or earthenware, on which many foolish inscriptions and devices are engraved. We have likewise carpets, bed-curtains, handkerchiefs, &c., on which groups of fantastic figures, and various distorted representations of natural and artificial objects are depicted, which serve no purpose but that of exhibiting a gaudy show. Now, if, instead of such paltry devices, moral sentiments and maxims, pithy sayings, and sentences descriptive of certain historical and scientific facts, such as those formerly specified (pp. 53, 159), were inscribed on the articles to which I allude, useful hints might be communicated and rendered familiar wherever we turned our eyes, and might occasionally suggest topics for useful conversation. In like manner, were *real objects* in nature and art depicted on china-ware, drinking vessels, printed cotton handkerchiefs, window-curtains, carpets, and similar articles, in place of the fantastical figures usually delineated, which have no prototypes in nature, a considerable fund of information might in this way be imparted. For pictures, when true to nature and correctly delineated, convey useful knowledge as well as books, and sometimes in a more pleasant and rapid manner; and there is no more difficulty in engraving *real objects* than in depicting the distorted and fantastic objects which are usually represented; and in course of time, every rational person would be induced to consider everything as *beautiful* which is really *useful*. In following out these suggestions, we might have paper hangings and carpets diversified with maps of the world and of particular countries—bed and window curtains adorned with public buildings, landscapes, views of caverns, grottos, volcanic mountains, cataracts, steam-carriages, air-pumps, telescopes, foreign trees, shrubs, and animals—our plates, tea-cups and saucers decorated with miniature pictures of similar objects, accompanied with wise sayings, immutable truths and short statements of important facts. In this way a fund of sententious wisdom, in connection with views of interesting scenery, might be introduced into every family; which would tend to excite inquiry, to lead to improving conversation, and to deter from the pursuit of vicious and criminal courses. A king was said to have been saved from being poisoned by his cup-bearer, by the following motto engraved on the cup which contained the poison, "Never begin any action of which thou hast not well considered the end."—It is evident, that the above hints might be reduced to practice with as much ease and cheapness, as silly and licentious inscriptions and clumsy castles in the air; and that almost every article of dress and furniture, every garden-bower, and every rural and architectural decoration, might in this way be rendered subservient to human

\* Mr. S. Brown is a son of the Rev. John Brown, of Haddington, well known as the author of the "Self-Interpreting Bible," "Dictionary of the Bible," "System of Divinity," and many other works. His exertions, and the beneficial effects which have flowed from them, show how much even an individual engaged in an extensive business has it in his power to perform, when his aims are directed to promote the good of mankind.

knowledge and improvement; provided society would give encouragement to such devices. But, hitherto, the foolish and depraved character of man has displayed itself in this as well as almost every other department of his actions.

X. The improvement of society requires *that changes and alterations be made in many of our established laws, regulations, and customs.*

The laws and practices to which I allude are so numerous, that I shall mention only two or three as a specimen. 1. *All taxes connected with the diffusion of knowledge should be wholly and forever abolished.* These include taxes on the materials and the manufacture of paper, which, beside directly adding to the price of this article, are found to be extremely vexatious to the manufacturer, and prevent him from getting his articles rapidly conveyed to the market—taxes on newspapers, engravings, pamphlets, periodical works, and advertisements of books and other articles of trade—and taxes, too, in the shape of entering books in “Stationers’ Hall,” depriving the author or publisher of thirteen copies of his work, however valuable and expensive, which in certain cases will amount to the sum of £200 or £300. Were these and all other taxes connected with literature abolished, and an economical mode of printing adopted, books might be purchased at little more than one-half of their present price. In this connection, too, it may be stated, that the charges demanded for the insertion of advertisements of books in newspapers, magazines, and other periodicals, are *extravagantly high*, and add, in no inconsiderable degree, to the price of literature. In consequence of the tax on newspapers there are only 50 millions of them circulated in Great Britain and Ireland, which is but the *one twenty-fifth* part of the number circulated in the United States of America, which contain little more than half the population of the British empire. In England there is only one newspaper to 46,000 inhabitants.—2. *The postage of letters should be greatly reduced.* The conveyance of letters is scarcely a fair subject of taxation, if we wish to facilitate the interchange of sentiment and friendship among mankind. It tends to prevent the poor man from corresponding with his friends and relatives at a distance—to prevent communications being sent to periodicals—and to abridge the correspondence of men of literature and science, some of whom have very little money to spare. I have known persons of this description taxed in this way, to the amount of three or four shillings, and even of half-a-guinea in one day, when such sums were imperatively required for procuring the necessaries of life.—It is likewise unfair and absolutely unjust, that the inhabitants of villages, who are generally poorer than those in towns, should pay more for letters and newspapers than others. While a person in a large town receives a daily newspaper from London *gratis*, the villager, only four miles farther distant, pays for the conveyance of the same paper, *twenty-six shillings a year*, beside paying an additional penny for all his letters.\* The postage of letters should be so regulated that all may enjoy an equal benefit—that every facility may be afforded for transmitting them to foreign countries, whether belonging to the British dominions or not,—and the charge for letters and packages should be *no more than what is sufficient to defray all the expenses of the Post-office establishment*; as is the case in the United States of America. Under certain

regulations all *proof-sheets* of any work sent to the author for corrections *should be free of postage*. In these and many other respects our Post-office regulations require a thorough investigation and amendment.\*—3. The names of ships and steam-vessels should be painted in large characters on the most conspicuous parts of these vehicles. If the names of ships are intended to distinguish them from each other, it appears preposterous and truly ridiculous, to have the name depicted on the lower part of the stern, which always stands in an oblique position, and which is seldom or never seen, when approaching another vessel or toward the shore. If the name of a vessel were painted in large characters on each side of the bow, it might be distinguished by a good telescope at the distance of four or five miles, whereas it is sometimes difficult to read the name of a vessel on the stern at the distance of a few yards. As it is interesting in many cases, not only to the owners of ships, but to those who have friends and relatives on board, to be able to distinguish any particular vessel, when it first makes its appearance, the hint now given cannot be deemed altogether unimportant.—4. The practice of paying waiters, chambermaids, boot-boys, and hostlers at inns, servant-maids, &c., at private houses, and guards and postillions in stage-coaches, should be universally discarded—as creating unnecessary trouble and expense to travelers, and fostering a spirit of meanness, impudence, and avarice, in the persons occupying such situations. It would be conducive both to the moral and pecuniary interests of all parties concerned, were such customs abolished. Mr. Stuart informs us, that no such custom prevails in the Northern States of America, and that it would be considered in almost every instance as an insult, to offer such persons a gratuity for performing their duty. This absurd and degrading practice has been handed down to us by the aristocracy, the servants of whom are always on the watch for gratuities from strangers and visitors. A literary gentleman, Dr. ———, who had frequently been invited to dine with Lord ———, was one day accosted by his lordship, and asked why he had not for a long time past complied with his invitation to dinner? “Why,” replied the doctor, “because I cannot afford it; I can dine at my own apartments for less than two shillings, but when I dine with your lordship it costs me at least *five shillings*—every one of your servants, at my departure, holding out his hand, and expecting a half-crown or a shilling at least to be given him.”—5. Another abominable custom which prevails at public meetings, and which should be discarded, is, *hissing* and groaning at certain speakers, or at the sentiments they express. A hiss or a groan may display the malignity of those who utter it, and their antipathy to the opinions expressed, but it never embodies a *reason* or an *argument* to confute the speaker, or convince the audience of the futility of his sentiments. In all deliberative assemblies, every speaker who conducts himself with decorum should be listened to without interruption, and *facts* and *arguments* brought forward to confute his positions, if they be untenable. To attempt to put down a speaker by hisses or groans is inconsistent with the dignity of an assembly of rational beings—is characteristic of a rabble, or a company of boors, rather than an assemblage of men of intelligence,—and generally indicates the

\* Here I allude to the *Penny posts* lately established in most of our villages.

\* In America the postage for any distance under 300 miles, is 5 cents; over 300 miles, 10 cents.

*weakness of the cause* which such conduct is intended to support.—6. *Our civil and criminal codes require to be simplified and re-modeled, and formed on the principles of equity and natural justice.* Many of their enactments are repugnant to reason and religion, and inconsistent with the dictates of philanthropy and common sense, and with the spirit of an enlightened age. The expense of law processes, as presently conducted, amounts to a prohibition of a poor man's obtaining justice in any case where he has suffered an injury; and the multiplicity of statutes and precedents, the vagueness of their language, and the unintelligible jargon of terms and phrases connected with them, frequently lead to almost interminable litigations, until the whole value of the subject in dispute is more than expended, and the litigants reduced to poverty. Our *civil code* requires to be canceled, and reconstructed, *de novo*, on principles similar to the "Code Napoleon"—and our *penal statutes* require to be remodeled in such a manner, that punishments may be proportioned to crimes, and that they be of such a nature as to promote the *reformation* of the criminal.

The above are merely *specimens* of customs, laws, and usages, which require to be either modified or abolished, in order to promote the advancement of society.

XI. The diffusion of knowledge, and the improvement of mankind, are, in some measure, dependent on a *friendly intercourse being established among all civilized nations.*

Hitherto, nations, even those that are adjacent to each other, have acted toward other nations with a spirit of selfishness and jealousy, as if they were beings of a different species, and had no common relation as brethren, or as children of the same Benevolent and Almighty Parent. Harassing restrictions, duties, excise regulations, and every other impediment, are thrown in the way of travelers, when passing from one country to another, as if the interests of one class of human beings were set in opposition to those of another. When a traveler passes from England to France he must pay for a passport, and should he happen to lose it he is treated as a rogue or a spy. When he passes from Holland to Britain, and carries an old Dutch Bible along with him, before he can convey it from the shore he must pay a duty to the amount of far more than its value. When he is about to embark at Liverpool for America, his trunks and packages are searched, duties demanded, and a host of petty tyrants under the excise vex and harass him in all his arrangements; when he lands on the other side of the Atlantic, he is subjected to a similar ordeal; and when he returns to England with a few volumes of American literature, his luggage is again subjected to a strict scrutiny, and he must pay a shilling for every pound weight of knowledge he has imported.\*

\* The following instance, among many others, shows the harassing nature of custom-house restrictions:—A. Davidson, A. M., a celebrated lecturer on experimental philosophy and chemistry, after having returned from Ireland to Liverpool, had his packages, containing an extensive apparatus, thrown into the custom-house, which were not permitted to be removed until they should be minutely inspected. They consisted chiefly of glass cylinders, globes, receivers, &c., of all descriptions, which required several days and much exertion to get packed; and they could not be unpacked, in such a situation, without considerable expense and great loss of time, and the risk of having a great part of the apparatus broken and destroyed. He offered to unpack them in the presence of excise officers, in the apartments he had procured for the purpose; but this was refused. He called day after day at the custom-house about the matter, but to no purpose. One underling gave him a sealed

Beside the spirit of warfare, which has so frequently interrupted the correspondence of nations, —such harassing and vexatious restrictions have a tendency to foster a principle of antipathy, and to impede the progress of knowledge. They are founded on a principle of selfishness and malignity, and, like all such principles, they frustrate even the pecuniary object they were intended to promote; for, in point of fact, so far from increasing the wealth of a nation, they tend in many ways to diminish its resources. Were all such restrictions and exactions abolished, philanthropic travelers might make a tour through the nations without being annoyed—the manufactures and natural productions of every country could be afforded at a much cheaper rate than at present—and the hundred thousands of pounds and dollars annually expended in keeping up a numerous retinue of excise officers and underlings, would be saved for the purposes of national improvement. The most enlightened political economists now agree that Free Trade should be universally encouraged, and that extraordinary restrictions upon the importation of goods are injurious to the wealth and prosperity of nations.

XII. The improvement of society requires that particular attention be paid to the intellectual and religious instruction of *seamen.*

The British navy includes about 30,000 men; the British merchant service about 220,000, of whom about 100,000 are engaged in the coasting trade, and 120,000 in the foreign trade. The coast guard service includes 21,000 individuals; and there are of fishermen, watermen, and boatmen, probably not less than 50,000 persons, beside their families, amounting in all to above 320,000 individuals, exclusive of their wives and children. An immense number of this class of men is likewise connected with the United States of America, but I have no data on which to form an estimate of their amount. A great proportion of these persons have been brought up in debasing ignorance, both of general knowledge and of the truths of religion, and they are too frequently addicted to habits of profaneness and intemperance. They form, however, a most important and interesting class of our fellow-men—they are frequently distinguished for heroism, humanity, and a noble generosity; and, were they generally instructed in useful knowledge and Christian morals, they might be rendered useful agents in promoting the good of mankind both at home and abroad. The "British and Foreign Sailor's Society" was formed some time ago, "for promoting the moral and religious improvement of seamen." Of this society, Lord Mountsanford is president; Alderman Pirie, and G. F. Angas, Esq., treasurers; the Rev. Dr. Cox, and the Rev. T. Timpson, secretaries—gentlemen distinguished for their activity in every department of philanthropic labor. The principal scene of their labor is the port of London, where the Gospel is preached, and prayer-meetings held on board ships, every evening, by

card, containing about two lines of writing, to carry to another underling, for which he charged half-a-crown; this last gave him a similar card to a third person, for which the same charge was made; this third person gave another *half-crown card*, to be banded to a fourth person who could give him the requisite information, but this fourth person could never be found; and thus he was bandied about from one harpy to another, and filched out of four or five half-crowns. In this way, three weeks were wasted to no purpose, until by accident he met with a gentleman connected with the custom-house, with whom he was formerly acquainted, who got his packages released, after he had been subjected to much trouble, expense, and anxiety, and lost nearly a month, during which his lectures might have been nearly finished. Regulations which lead to such impositions and perplexities, require to be speedily abolished.

agents of the society, who distribute Bibles, religious books and tracts, and enter into conversation with the seamen on moral and religious subjects. They have already spent upward of £2000 in fitting up a chapel and other buildings, and have provided 140 "Loan Ship Libraries," comprising 4000 volumes, now abroad in many vessels; and 50 small libraries for the fishing smacks sailing from the Thames; beside the "Vestry Library," which contains upward of 3000 volumes, daily open to the sailors in the depot of the chapel;—but the want of adequate funds prevents them from enlarging the sphere of their operations. To complete such benevolent arrangements, it would be requisite, could funds be procured, to establish schools on a moral and intellectual principle, some of them adapted to the *children* of sailors, and others for the rational instruction of adults. Lectures on popular Science, accompanied with experiments, might likewise be occasionally delivered; and the religious books contained in the libraries blended with popular and interesting publications on geography, astronomy, history, voyages, travels and other departments of knowledge. Were sailors well instructed and moralized, they might improve their own minds by reading and conversation, during long voyages, and feel a superior degree of enjoyment to what they now experience; they might be the means of promoting both knowledge and religion in foreign lands—they might soon be accustomed to contemplate with intelligence the various scenes of nature which pass under their observation, and record them for the information of others—and thus become contributors to science, and benefactors to their species, instead of "increasing," as they often do, "the transgressors among men."

XIII. In order to carry into effect the hints suggested in the preceding pages, *societies might be formed for the promotion of education, and the general improvement of the social state.*

From the operations of Bible and Missionary Associations, it is evident how much may be achieved by the formation of societies for the accomplishment of a specific object. The societies to which I allude, including the Church Missionary, Scottish, London, Wesleyan, and several others, now raise nearly £300,000 annually. The general object I would propose to accomplish by a new association, is as important as any other which has yet engaged the public attention; for it lies at the foundation of all other philanthropic plans, and they can never be brought into *extensive* operation until it be accomplished. If all ranks were thoroughly instructed in knowledge and religion, and, consequently, led to appreciate the importance of Christianity, and the necessity of its universal propagation, the funds of our missionary institutions, and the energies with which they would be conducted, would be increased tenfold more than they now are, and few individuals would be found altogether indifferent to such noble enterprises. Such an association might be instrumental in calling the attention of the public to the subject—in diffusing information respecting it—in detailing plans for accomplishing the grand object intended—in illustrating the noble and beneficial effects which would flow from its accomplishment—and in exciting the more wealthy members of the community to contribute a portion of their substance for carrying forward the requisite arrangements. By such a society, with all the auxiliaries that might be formed throughout a nation, it would scarcely be too much to expect that a million of pounds might annually be procured, which would render society nearly independent

of the caprices and partialities of civil rulers, or of the grants of money which governments might either withhold or bestow.

XIV. Before any plan for the improvement of mankind can be brought extensively into effect, the principle of *avarice*, as it now operates in society, *must be counteracted and subdued.*

The great object of the majority of mankind appears to be, to acquire as much wealth as possible, not for the purpose of applying it to the service of God and the good of society, but to gratify a selfish principle, and an avaricious propensity—to make a splendid figure in life, to lay up portions for children, or merely to glory in the idea of having hundreds or thousands of guineas or bank-notes deposited in a chest, in the stocks, or other place of security. Every one seems to think that he may use his money just as he pleases, without being responsible to a higher Power; and even many of those who call themselves *Christians*, are glaringly guilty of that "covetousness which is idolatry," although they are pointedly admonished that "the love of money is the root of all evil," and, consequently, the prevention of much good; and that "it leads into many snares and temptations, and foolish and hurtful lusts, which drown men in destruction and perdition." Nothing can be more irrational and degrading than for an immortal being to hoard up treasures which he never applies to any useful purpose, and who only feasts his imagination with the idea that he has them, to a certain amount, in his possession. Yet thousands of such characters exist even in the Christian world. What should we think of the man who took it into his head to lay up, in a large shed or garret, which was carefully locked up from public view, 5,000 pair of boots, 10,000 tea-cups, 20,000 coffepots, or 30,000 cork-screws, with no other view than to please his fancy, and to tell the world that he had such a number of articles in his possession? We should, doubtless, consider him as an arrant fool; or even as a downright madman. And what is the difference between hoarding thousands of guineas, dollars or bank-notes, which are never brought forth for the benefit of mankind, and accumulating fifty or a hundred thousand pair of boots, spurs, or knee-buckles? How ridiculous would it appear if all that could be said of a man when he died was, that the great object of his life was to lay up in store 25,000 tea-kettles, which were never intended for cooking, and 30,000 great-coats, which were never intended to be worn? Equally foolish and contemptible is it, to lay up thousands of pounds or dollars that are never consecrated to the glory of God or the good of man. I know individuals who are worth £1,000 a year, and whose annual expenditure does not amount to above £150; and I know others who are worth ten times that sum, who do not spend above two or three hundreds a year;—yet it is sometimes difficult to obtain from them a guinea, or even a few shillings, for a religious or philanthropic object; and, were you to call in question their Christianity, it would be considered as little short of an insult.\*

It becomes Christian churches and ministers seriously to consider this subject, if they wish to see the principles of pure Christianity reduced to practice, and worldly maxims undermined, and if they would be instrumental in preparing the way for the universal propagation of the Gospel, and

\* The late distinguished philanthropist, J. B. Wilson, Esq., of Clapham Common, was once heard to say of one who had been looked up to as a good man and Christian, "He died wickedly rich,"—evidently implying, that he thought such a man's Christianity was extremely doubtful.

the arrival of the predicted Millennium. Were it not for the prevalence of the debasing principle of avarice, we should, ere long, have seminaries of all descriptions established among us, for training both the young and the old in knowledge and virtue, and "to glory and immortality"—we should have our towns and cities cleared of every nuisance—our roads and footpaths improved—our deserts turned into fruitful fields—new towns and villages erected on spacious plans—intelligence speedily and cheaply conveyed—the physical aspect of the country beautified and adorned—and the whole frame of society transformed and remodeled, in conformity with the principles of reason and religion. Were I to enter into minute calculations on this subject, it might easily be shown, that the wealth presently possessed by civilized nations, were it properly distributed and applied, would be more than sufficient to introduce every improvement in society, physical, moral, and intellectual, of which the terrestrial state of man is susceptible—to raise the degraded mass of this world's population to intelligence and virtue—to bring into a state of cultivation almost every waste on the face of the globe—to intersect every country with canals and rail-roads—and to transform the whole earth into a paradise, scarcely inferior in beauty to that which appeared at the first creation. And those who expended their superfluous wealth in such noble achievements, so far from having any of their sensitive enjoyments diminished, would enjoy a happiness, both physical and mental, far surpassing anything which they formerly experienced.

## RECAPITULATION AND CONCLUSION.

In the preceding pages I have endeavored to illustrate a variety of topics in reference to the education and general improvement of all classes of society—particularly the physical, moral, and intellectual instruction of infants—the advantages which would result from the universal establishment of infant schools—the seminaries which require to be erected for the instruction of youth from the age of six to the age of fifteen years—the plan and arrangement of school-rooms, and the objects and apparatus with which they should be furnished—the principles on which school-books should be constructed—the modes of teaching, by which substantial knowledge and moral principle may be communicated—the *branches of knowledge which should be taught to all classes of the community*—the *rational and intellectual processes* by which a knowledge of them is to be conveyed—the moral and religious instruction of the young—the manner in which Sabbath-schools should be conducted, and the qualifications requisite for every teacher, in such institutions—the seminaries which require to be established for young persons of both sexes from the age of fifteen to the age of twenty years or upward—the qualifications requisite for teachers of all descriptions, and the seminaries which ought to be established for their instruction—the *practicability of establishing all such institutions*—the *utility of such improvements in education, in counteracting crime, raising the moral and intellectual character of man, and preparing the way for the approach of the Millennial era*—the *principles on which national systems of education should be established*—mechanics' institutions, and the improvements of which they are susceptible—with a variety of *miscellaneous hints in reference to the diffusion of knowledge and the improvement of general society*.  
Were such institutions once established through-

out every part of our country and of the world at large, thoroughly imbued with the spirit of Christianity, and conducted with activity and zeal—there can be little doubt that they would, ere long, be accompanied with the most interesting and beneficial results. We should soon behold ignorance, foolish prejudices, superstition, enthusiasm, bigotry, and intolerance, with all their accompanying evils, gradually evanishing from the world, as the shades of night before the rising sun. We should behold the human mind aroused from the slumber of ages, exerting its energies on objects worthy of its high dignity and destination, and conducive to the improvement and the happiness of the social state. We should behold science enlarging its boundaries, the useful and ornamental arts carried to perfection, and the universe more fully explored throughout all its departments. For we should then have a thousand experimenters, and a thousand intelligent observers of the phenomena of nature, for one that exists in the present state of intellectual debasement. New and interesting experiments would be instituted, new facts explored, new regions of the universe laid open to view, and a nobleness, a vigor, and a lofty spirit of independence, on every subject of thought, displayed by the human mind. We should behold avarice, pride, ambition, revenge, and other malignant passions, in a great measure extirpated; and a spirit of love, affection, liberality, and harmony, pervading every department of the moral world. We should behold the Christian world approaching to a harmonious union—the spirit of jealousy and dissension laid to rest—the demon of persecution chased out of the world—the truths of religion and its holy principles recognized in every department and arrangement in society—the great realities of the eternal world contemplated in their true light, and men of all ranks walking hand-in-hand, as brethren of the same family, to the same glorious and incorruptible inheritance.

In the progress of such institutions—when they shall have been brought into full operation—I behold, in the prospect of future ages, the most important transformations, and the most glorious results, in the improvement both of the *intellectual* and of the *physical* world. I behold the surface of the earth, at no distant period, adorned with vegetable and architectural beauties and embellishments—our deserts transformed into fruitful fields—our marshes drained—our moors and heath-clad mountains adorned with fruitful trees—our gardens producing the fruits of every clime—our highways broad and spacious, accompanied with cleanly footpaths, and at the distance of every half-mile furnished with seats and bowers for the shelter and refreshment of the passing traveler, and every bower furnished with Penny Magazines and other works for the instruction and amusement of every one who has leisure to peruse them—our abominable lanes and closes, the seats of physical and moral pollution, completely demolished and laid open to the light of heaven—our narrow streets expanding into spacious squares, cheered with the solar beams, and with rural prospects, and ventilated with the refreshing breeze—our densely crowded cities almost completely demolished, and new cities arising from their ruins, on noble and expansive plans, corresponding to the expansive state of the human mind.

I behold the *climates* of the earth meliorated by the hand of genius and industry—by the cutting down of forests, the draining of marshes, the im-

provement of sandy and rocky wastes, and the universal cultivation of the soil—the thunderbolts of heaven, wielded by the philosophic sage, and the forked lightnings, directed by the hand of art, to play in harmless eoruscations in the regions of the clouds.—I behold *locomotive engines*, steam-carriages, and air balloons, brought to perfection, transporting multitudes of human beings from one city to another, from one nation to another, and from one continent to another, with a degree of velocity which has never yet been attempted.—I behold the savage restored to the dignity of his moral and intellectual nature, no longer roaming the desert wild and uncultivated like the beasts of prey throwing aside his warlike bows and his battle-axes, directing his faculties to the improvement of his species, and to the most sublime investigations.—I behold men of all nations and kindreds cultivating a harmonious and friendly intercourse;—the tribes of New Holland, Borneo, Sumatra, and Madagascar, visiting the British Isles with the productions of their respective climates, and holding literary and religious correspondence with the directors of our philosophical and missionary associations, on all the subjects of Christian and scientific investigation.

I behold *the scenery of the heavens* more fully explored, and new prospects opened into the distant regions of the universe—the geography of the *moon* brought to perfection, its mountains and vales thoroughly explored, and traces of the existence and operations of its inhabitants exhibited to view—the nature of comets ascertained—the causes of the various phenomena which appear on the *planets* explained—the construction of the *sun* and the nature of his spots determined—the sublime scenes connected with the *new* and *variable* stars, *double* and *treble* stars, and the many thousands of *nebulae* dispersed through the regions of boundless space, more fully displayed—and the Divine character and perfections appearing with still greater luster and magnificence throughout the amplitudes of creation.

I behold the ministers of religion expatiating, amidst thousands of intelligent worshipers, on higher themes and more diversified topics than those to which they are now necessarily restricted—not confining their attention merely to first principles, and to a few fragments of the Christian system, but taking the whole of Divine Revelation as their text-book, and deriving their illustrations of it from the records of Providence, and from all the diversified scenes of the universe.—In fine, I behold the human soul, thus elevated and refined, and endowed with multifarious knowledge, dropping its earthly tabernacle in the dust, and, in another and a higher region of existence, contemplating the economy of other worlds, exploring the wonders of Divine Wisdom and Omnipotence throughout the immensity of creation, prying into the mysteries of human redemption, rising nearer and nearer to the Divinity, expatiating amidst objects of beauty and beneficence, and beholding new scenes of grandeur and felicity rising to view, in boundless perspective, while ages, numerous as the drops of the ocean, are rolling on.

Let none imagine that such views are either romantic or Utopian—they are the *necessary results* of what will undoubtedly take place, when knowledge and Christian principles are universally diffused. It is owing chiefly to *ignorance* and the prevalence of *malignant principles*, that science has been so slow in its progress, that contention and warfare have wasted and demoralized the nations, that the earth has been left bar-

ren and uncultivated, that savages have been permitted for ages to roam without arts and instruction, that religion has been neglected, and that so many evils, physical and moral, have been introduced into the social state. Remove the cause of existing evils, and opposite effects will be produced—effects surpassing, in benignity and grandeur, everything which has occurred since time began. In the present age, distinguished from all the periods of time which have hitherto elapsed, these effects are *beginning* to appear. All the movements now going forward in the moral, political, scientific, and religious world, have an evident bearing on the approach of a more auspicious and enlightened era. The rapid progress of scientific discoveries, and of improvements in the arts—the numerous and *cheap* publications, on all subjects of useful knowledge, now issuing from the press, in hundreds of thousands at a time, and read by all classes of the community—the erection of public seminaries on new and improved plans, throughout different countries both of Europe and America—the establishment of philosophical institutions, missionary associations, and reading societies, in every town, and almost in every parish—the extensive circulation of newspapers, magazines, and literary and religious journals, of all descriptions—the steam-boats and carriages which have been constructed, and the numerous canals and rail-roads which have been formed, for the speedy conveyance of passengers from one place to another, in order to facilitate the intercourse of human beings—the application of machinery to the different arts and manufactures, for increasing the productions of human labor—the desire excited among all ranks, even the lowest, for rational information, and for investigating every subject connected with the happiness of the social state—the abolition of *slavery*, with all its degrading accompaniments—the reformatations going forward both in Church and State—the spirit of liberty bursting forth among the nations in both hemispheres of the globe—the conversion of savage tribes to Christianity, and their advancement in knowledge and civilization,—these, and many similar movements, viewed in connection with the Divine declarations, that “Wars shall cease to the ends of the world,” and that “the earth shall be filled with the knowledge of *Jehovah*”—plainly point to a period which is on the wing, when the light of truth shall irradiate the inhabitants of every region, and when improvements of every description shall be introduced into every department of the physical and moral world. It only remains, that, as agents under the Moral Governor of the world, we arouse ourselves from our present lethargy and devote all our powers, and wealth, and energies, to the accomplishment of such glorious designs, resting assured, that “our labor,” if conducted with wisdom and perseverance, “shall not be in vain in the Lord.”

In fine, if the world is ever to be enlightened and regenerated—if the predictions of ancient prophets are to be fulfilled—if the benevolent purposes of the Almighty, in relation to our world, are to be accomplished—if war is to cease its desolating ravages, and its instruments to be transformed into plowshares and pruning-hooks—if selfishness, avarice, injustice, oppression, slavery, and revenge, are to be extirpated from the earth—if the tribes of mankind are to be united in the bonds of affection, and righteousness and praise spring forth before all nations—if the various ranks of society are to be brought into harmonious association, and united in the bond of universal love—if the heathen world is to



be enlightened, and the Christian world cemented in one grand and harmonious union—if the landscape of the earth is to be adorned with new beauties, and the wilderness made to bud and blossom as the rose—if “the kingdoms of this world are to become the kingdoms of our Lord and his Messiah,” “the whole earth filled with his glory,” and his scepter swayed over the nations throughout all succeeding ages—these long-expected events will, undoubtedly, be introduced by the universal instruction of all ranks, in everything that has a bearing on their present happiness, and their immortal destiny. If we, therefore, refuse to lend our helping hand to the accomplishment of this great object, we virtually attempt to frustrate the purposes of the Eternal, and to prevent the present and future happiness of mankind. And while we pray to the “Great Lord of all,” that he would “appear in his glory to men,” and hasten the time when “his name shall

be great from the rising to the setting sun,” we only offer an insult to the Majesty of Heaven, while we refuse to consecrate our wealth and influence to his service, and to engage in holy activity as “workers together with God.” We may legislate as we have hitherto done, for ages to come—we may make, unmake, and modify our civil laws, enforce hundreds of regulations and enactments for the punishment and prevention of crime—we may build thousands of churches and colleges, and academies without number—we may engage in profound discussions and investigations, and compass sea and land to make proselytes to our opinions; but unless the foundations of society be laid in the rational and religious education of all classes of the young, our most specious plans will prove abortive, and our superstructures gradually crumble into dust, and, “like the baseless fabric of a vision, leave scarce a wreck behind”

## A P P E N D I X .

### INSANITY FROM EXCESSIVE STUDY.

THE following instance of the effects of excessive study, and the danger of neglecting the animal functions, is extracted from the “American Annals of Education” for September, 1833.

Mr. Joseph Frothingham, from Salem, State of Massachusetts, was a student of the Onondaga Institute. In April, 1833, he was suddenly missed, and strong suspicions were entertained of his having been murdered. Nothing was heard of him, however, until a letter was recently received by his parents, dated “Atlantic Ocean, 12th May, 1833,—500 miles east of Newfoundland Banks.” The following extract from his letter will show to what account his abduction is to be charged:—“While at the Institute, having nothing else to do, and wishing to get ahead, I applied myself very closely to study (particularly the Latin grammar), leaving off only when absolutely necessary. You recollect I arrived during vacation, before the regular course of labor had commenced, and thinking I should have plenty of it in a few days, contented myself with taking very little exercise. The effects of this close application from sunrise until nine in the evening, I soon perceived, and several times was sensible that my thoughts for a moment or two were rather wandering. Yet I did not feel at all anxious or discouraged, reasoning with myself, that so sudden a change of pursuit must necessarily cause me at first to feel rather unwell, and that after a few days my mind would recover its wonted tone. After the 5th or 6th of April, the little momentary aberrations became more frequent, and how I spent much of the time intervening between that date and the 8th, I am wholly unable to say. Some things which I did I recollect distinctly, and others only as we recall the vagaries of a dream. But after the 8th, everything is wrapt in confusion,—‘shadows, clouds, and darkness rest upon it.’ I have a vague dim recollection of feeling something as if standing near a mountain, when a volcano bursts from the side. To escape the fiery deluge I traveled by sea and land, but onward it still seemed to move, and ever to rear itself a wall

of living fire. One only thing I can recollect clearly. Finding myself in a strange street, near a large stone building, I inquired of a soldier the name of the place, and he answered, ‘Montreal.’ For a moment I wondered what could have brought me there, but then came confusion over my mind again, and *not an idea or incident* can I recollect until yesterday, about 10 A. M., when I found myself in the steerage of a ship bound from Quebec to Liverpool. I immediately communicated everything to my fellow-passengers (a young man and wife), and from them learned the following particulars.”

It appears that he met them accidentally, and embarked with them, after making most of the necessary preparations; and, after passing through various difficulties in his way down the river, reached the ship. In consequence of the small sum of money which Mr. F. had, he was consigned to the steerage, but kindly supplied with necessaries by the captain. It was not until a week’s confinement with sea-sickness (which perhaps was the very remedy which a kind Providence saw necessary) that he recovered his recollection; and then, he observes, his “mind, in an instant, was as clear and as rational as ever.” The conclusion of his own letter will be more interesting than any abridgment. “The captain remarked, that he had sometimes suspected me to be a little deranged, and my fellow-passengers thought my appearance very odd at Quebec; but as I was frequently engaged, while on board, in reading their books, they concluded it was owing to ‘absence of mind, and a naturally eccentric character.’ They could hardly believe me, when I first made known to them my utter ignorance of every transaction since the time I met with them on the St. Lawrence. They told me I had been uniformly courteous and cheerful; and that, when we walked from the shore to a house during the storm, I carried her in my arms about half the way, she being too cold and weary to walk. They were well wrapped up in blankets, but I had nothing

but my cloak, and got two of my fingers frozen. You can better conceive than I can express, how strangely I felt when reason first told me I was in the cabin of a vessel; and when I knew, from the pitching and tossing, that that vessel was on the ocean. I am in hopes of meeting with some vessel bound homeward; and, if I cannot return in her, to send this letter. If we speak no vessel in which I can return, I shall probably take passage immediately after arriving in Liverpool. Until then, I leave all other incidents connected with this almost incredible loss of reason. I do not doubt that study was the cause, and thus are all my hopes of going through college blasted—for I should not dare to make a second attempt. But I think nothing of that. *I am lost in wonder* that such a journey should have been performed in safety in such a singular absence of mind; and to think too that I even went through all, without ever losing my money, is most strange. My preservation appears indeed miraculous—but I know not what to say. How thankful should I be to the Great Being who has guided and directed my wanderings—thankful! 'tis too tame a word. Words cannot express my feelings, and I leave all, for the contemplation almost overwhelms me."

Mr. Frothingham has since returned and confirms the whole account. "Would that his well-meant but mistaken zeal in study (says the editor) might be the means of saving many now in danger from a result not less fatal to future plans, and of preserving others from that partial mania—that predominance of the body over mind which we believe gives rise to not a few of the follies, and errors, and faults, of sedentary men. We will only add, as an example of a result more deadly, from a similar imprudence, that one of the most diligent and promising students of an institution returned to his room after a long tour on foot, in perfect health, and as he imagined, with a stock laid up on which he might draw. He sat down closely to study. The blood thus accumulated, which rushed to Mr. Frothingham's *brain*, in this case burst forth in a profuse discharge from the lungs;

and, after years spent in struggling, by the aid of a fine constitution, against the diseases and the effects of study, he fell, in the midst of the brightest prospects of usefulness, a victim to his hasty efforts to be a scholar. Would not a thorough knowledge of physiology preserve both sexes from incalculable evil?"

The very singular case of Mr. Frothingham, described above, suggests, both to the philosopher and the Divine, a variety of interesting reflections in reference to the action of mind on the corporeal functions, and to the goodness and care of a superintending Providence. He must have traveled more than two hundred miles by land and water, before he found himself in Montreal; and, as he could not be supposed to have taken the nearest road to that city, perhaps he may have traveled more than double that distance, and crossed several lakes and rivers which abound in the territory through which he passed. He must have inquired for lodgings, paid for victuals, found out the different ferries where he behooved to cross, and all, without being conscious where he was, or what was his object. With regard to the effect of study on the functions of the body and mind, I have every reason to believe, that those studies which are most abstruse, such as the ancient languages, metaphysics, and the higher branches of pure mathematics, when closely pursued, have the greatest tendency to injure the organic functions, and the mental powers; while natural and civil history, geography, astronomy, and the other physical sciences, being conversant about *sensible objects*, will seldom produce such effects, when prosecuted with judgment and moderation; so that those studies which are in reality most useful, will be found in few instances injurious either to the animal or mental powers. Mr. Frothingham was deeply absorbed in the study of Latin grammar when his mental aberration was induced. Were he to refrain from such abstract studies, and apply himself with moderation to the more interesting departments of natural science, I should have no fear of the return of his former insanity

AN ESSAY

ON THE SIN AND EVILS

OF

C O V E T O U S N E S S :

AND THE HAPPY EFFECTS WHICH WOULD FLOW

FROM A SPIRIT OF

CHRISTIAN BENEFICENCE,

ILLUSTRATED BY

A VARIETY OF FACTS, SELECTED FROM SACRED AND CIVIL HISTORY AND  
OTHER DOCUMENTS.



## P R E F A C E.

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THE subject of the following Treatise, considered in all its aspects, is one which has an important bearing on the happiness and improvement both of Christian and Civil society. Impressed with a deep conviction of this truth, the author intended, some time ago, to address his fellow-men on the subject; but other engagements prevented him from entering on the consideration of the several topics connected with it, until about the month of August last, when a Prize, to be given for the best Essay on the subject, was announced in some of our religious periodicals. Being then engaged in conducting his work "On the Mental Illumination of Mankind," &c., through the press, and in various other avocations, he could not find leisure to finish the Essay within the time prescribed in the advertisement. It was, however, sent some time afterward, and returned, *unopened*, on the ground, "*that the carriage and porterage of it were not paid;*" and had it not been for a particular circumstance, the package might have been lost, as there was no intimation on its exterior as to whom it should be addressed and returned. These circumstances the author was disposed to consider as little short of an exemplification of *Covetousness*—the very evil which the Essays advertised for were intended to counteract. For, although a hundred Essays had been sent, the carriage of which was two shillings each, the whole sum thus expended would not have amounted to above 10*l.*—which could only be a trivial sum to the individuals who offered the Prize. And equity required, that those who had been at the expense of paper and quills, and who had devoted a certain portion of their time to the subject, in compliance with the request of those gentlemen, should have been freed from the expense of carriage, especially when no intimation of this circumstance was contained in the announcement. But we too frequently find, that it is much easier to laud a virtue than to practice it, and to denounce a vicious principle than to act in opposition to it.

The Essay is now presented to the public by the Author, on his own responsibility, as he originally intended, in the hope that it may not be altogether inefficient, in counteracting the principle of *Covetousness*, and stimulating the Christian to those noble acts of *Beneficence* by which physical and moral evil may be prevented, religious society improved, and the world enlightened and regenerated. Having been composed in the course of four or five months, and in the midst of many interruptions and avocations, it is hoped, the critical reader will candidly overlook any slight inaccuracies it may contain.

Should any pecuniary emolument be derived from the sale of this volume, the greater portion of it will be devoted to the purpose of social and religious improvement.



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# ESSAY

ON

## COVETOUSNESS, OR THE LOVE OF MONEY.

### INTRODUCTION.

CHRISTIANITY has now subsisted in the world throughout the lapse of eighteen hundred years. During the first periods of its existence, when its facts and doctrines were propagated in their native purity and simplicity, uncontaminated with Pagan ceremonies and worldly maxims; its progress was rapid, and was accompanied with many astonishing and auspicious results. The empire of the Prince of Darkness was shaken to its center, the altars of Paganism were overturned, its oracles struck dumb, its worship forsaken, and its temples leveled with the ground. "The word of the Lord had free course and was glorified," and multitudes both of men and women, of the higher and the lower ranks of society, formerly immersed in all the vices and abominations of heathenism, were "turned from darkness to light, and from the worship of dumb idols to the service of the living God." By the unwearied labors of the Apostles and their successors, the knowledge of the true God was communicated to the inhabitants of the Grecian Islands, Asia Minor, the Northern coasts of Africa, the Southern shores of Europe, and throughout the greater part of the widely extended Roman Empire, where the abominations of Pagan Idolatry had, for ages, debased and demoralized the minds of men. The darkness of heathenism began gradually to vanish before the light of the "Sun of Righteousness," and a new and happier era appeared to dawn upon the world. The influence of Christian principle was felt in all its force; love knit together, in "the bond of perfection," the various members of the Church; a spirit of holy fortitude, and of non-conformity to the world, pervaded the minds of the disciples of Jesus, and the "lust of the eye, the lust of the flesh, and the pride of life," were considered as unworthy the pursuit of those who accounted themselves "strangers and pilgrims upon earth," and travelers to a blessed immortality.

Little more than two centuries, however, had elapsed, before a worldly spirit, and a "love of pre-eminence," began to appear, and to diffuse their malign influence throughout every department of the visible church,—which prepared the way for the unhappy dissensions which afterward arose, and for the long reign of Antichrist over the nations. During the period of more than a thousand years "darkness" again "covered the earth, and gross darkness the people." Pagan maxims and ceremonies began to be blended with the pure precepts and sublime doctrines of the Gospel; vain speculations were indulged on questions which the limited faculties of man are unable to resolve; a multitude of unmeaning rites

were substituted in the room of love to God and man; pride, and a desire of domination, usurped the place of meekness and humility; the power of the clergy was augmented; the bishops aspired after wealth, magnificence, and splendor; and their *avarice*, extortion, and licentiousness, at length became notorious, even to a proverb. Errors in religion, whether real or supposed, were punished by civil penalties and bodily tortures; and the select few who adhered to the cause and "testimony of Jesus," and lifted up their voice against such abominations, were reproached and persecuted, and obliged to seek for shelter in deserts and mountains, and in dens and caves of the earth. Hence it happened, that the spirit of genuine religion was almost evaporated; carnal maxims and policy were introduced; the love of riches and aggrandizement began to gain the ascendancy; and thus a barrier was interposed to the propagation of the pure gospel of Jesus Christ, and to the renovation of the world. Even since the Reformation from Popery, it is amazing how little practical influence Christianity has obtained over the nations who profess to have submitted to its authority. While its leading principles and precepts are not called in question, as matters of *mere opinion*, the great majority of professing Christians seem to *act* as if they were to be left entirely out of view in their ordinary deportment, or as if there were no specific difference between Christian principles and the corrupt maxims of the world.

It is a fact which cannot be denied, that, considering the long period which has intervened since its first promulgation, Christianity has never yet produced all the practical and beneficent effects which might have been expected from a religion introduced by the authority of heaven, and confirmed by a series of the most august and striking miracles,—nor has its empire been extended throughout the nations in any degree proportionable to the zeal of its first propagators, and to the rapidity and the extent of its progress after it was first announced to the world. This is a fact which has filled its sincere friends with deep regret, and which has been held up by its adversaries as a presumptive proof that its claims to a Divine origin are unfounded. Although there are, doubtless, to be found, in the principles of the Divine government, reasons inscrutable by us, why Christianity has been so slow in its progress and so limited in its effects; yet, I presume, that one grand reason is to be found in the fact, that the great majority of its professors have paid more attention to its *theory* than to its *practical requisitions*—that its *original record* has been too much

neglected, and human systems substituted in its place, and that contentions about matters of "doubtful disputation" have occupied the room of fervent piety and practical godliness. No nation under heaven has yet recognized its principles and maxims, in all their extent, in its civil and criminal code, in its legislative enactments, in its colonial transactions, and in its intercourse with other nations. No Christian church has yet been formed on the principle of a *full and unreserved* recognition of its precepts and laws, in all their bearings and practical applications; and even the most exemplary Christians, in their general deportment, and particularly in the application of their wealth, fall far short of what the religion of the Bible inculcates.

It is now high time that Christianity were recognized in all its holy principles and preceptive requirements, and that its votaries show to the world that they have imbibed its heavenly spirit, and are determined to rise superior to the groveling affections and the carnal policy of worldly men, and to follow the footsteps of their divine leader, and of his holy prophets and apostles. If we expect to behold the moral world regenerated, and Zion appear "beautiful and glorious in the eyes of the nations," we must exhibit our religion, not merely in theory, but in its *renovating and beneficent effects*. If we ask surrounding nations to embrace its doctrines, and introduce among their people its divine institutions; if we entreat the tribes of the heathen world to listen to its stupendous facts and to receive its ordinances and laws; or if we urge the infidel to examine with attention the evidences of its divine original, they have a right to demand from us proofs and examples of its benignant tendency and of its harmonious and beneficent effects. If we could show, that, wherever it is professed, it uniformly produces love, brotherly affection, forgiveness of injuries, peace and harmony, philanthropy, temperance, charity, and a spirit of noble generosity; if we could say with Lactantius, one of the early Apologists, "give me a man that is wrathful, malicious, revengeful, and, with a few words of God, I will make him calm as a lamb; give me one that is a covetous, niggardly miser, and I will give you him again liberal, bountiful, and dealing out of his money by handfuls; give me one that is fearful of pain and death, and immediately he shall despise racks and crosses, and the most dreadful punishments you can invent;"—could we, with truth and sincerity, propose to the world such arguments and examples in behalf of our holy religion,—could we show that in every case where a Christian or a Christian society is to be found, such virtues are uniformly displayed; the progress of Christianity over the globe would soon be accelerated, and "righteousness and praise would" ere long, "spring forth before all the nations." And, I verily believe, that, until we can exhibit our religion in all its amiable and beneficent effects, its progress will be comparatively feeble, and its enemies numerous and powerful. We have been long engaged in controversies about *theological opinions*; and, in such contentions, have too frequently overlooked the grand practical

objects which it is the design of Christianity to accomplish. The government of the temper, the regulation of the affections, and the mortification of the principle of sin and corruption, have been, in a great measure lost sight of, amidst the fiery zeal which has sometimes been displayed in the propagation of dogmas and opinions, which do not enter into the essence of our holy religion. While we have endeavored to display our bravery as champions in the cause of orthodoxy, we have too frequently given vent to unhallowed passions, and aspired after worldly emolument and applause, instead of "the honor which cometh from God alone."

Of all the practical requisitions of Christianity, there is none which seems to be so much overlooked as the duty of contributing, with *liberality*, for the extension of the Gospel, the diffusion of knowledge, and the general improvement of mankind. This has been owing to the prevalence of that most vile and unchristian propensity, designated in Scripture by "COVETOUSNESS, which is IDOLATRY"—a propensity which has affected all ranks of men, from the highest to the lowest, and which is characteristic of multitudes who make a glaring profession of evangelical religion. Were this single affection either undermined or extirpated, a deluge of miseries would soon be swept away from our suffering world—philanthropy would distribute its thousand blessings among all ranks; universal education would be established in every land; Zion would be built up even in troublous times; "God would appear in his glory" to men; the benighted heathen would, ere long, be enlightened with the "day-spring from on high," and the way prepared for the ushering in of that glorious period when "the knowledge of Jehovah shall cover the earth, and the kingdoms of this world become the kingdoms of our Lord, and of his Messiah."

In the illustration of this subject the following plan may be adopted:

- I. I shall describe the disposition or propensity designated by "*Covetousness*," as it has operated, and still operates, in Christian and civil society.
- II. Demonstrate its *absurdity* and *irrationality*.
- III. Show its inconsistency with Christian principle, and the general tenor of the Word of God.
- IV. Illustrate some of the *Evils* which flow from the indulgence of Covetousness.
- V. Investigate the *Principles* by which Christians should be directed in the application of their wealth.
- VI. Illustrate some of the *Benefits* which would result to Christians and general society, were Covetousness undermined, and an opposite principle universally cultivated.
- VII. State some of the *means* to be used, in order to counteract the influence of Covetousness, and to promote a spirit of Scriptural liberality among Christians.
- VIII. Offer a few solemn considerations to different classes of individuals in relation to this subject

## CHAPTER I.

### ON THE DISPOSITION, OR PROPENSITY DESIGNATED BY COVETOUSNESS, AND THE VARIOUS MODES IN WHICH IT HAS OPERATED IN THE WORLD, AND IN CHRISTIAN SOCIETY.

COVETOUSNESS consists in an *inordinate* desire of any worldly enjoyment, particularly *riches*, for the purpose of gratifying ambition, avarice, or sensual desires. It is the opposite of generosity, or that liberality and *contentment* which the word of God inculcates.

The Creator has furnished the material world with an immense variety of objects, and has endowed us with sensitive organs, through the medium of which these objects may be perceived and enjoyed. He has also implanted in us desires and affections which, in subordination to higher aims, were intended to be directed to the objects of the visible world, and the enjoyment of the good things of this life. We may lawfully desire water to quench our thirst, food to nourish our bodies, clothes to cover us, and comfortable shelter and accommodation—if such desires be regulated by scripture and reason, and confined within their proper bounds. We may even desire the possessions of others when they are willing to relinquish them, and when we are able and willing to offer them a fair and equitable compensation. We may lawfully labor by the exertion either of our bodily or mental powers, to acquire a more comfortable house or garden than we now possess, and to enjoy a little more of the external bounties of Providence, when proper motives regulate our exertions and our aims. For, the Creator has exhibited, in his creation around us, an immense variety of beauties and sublimities to gratify the eye and the imagination, and has furnished the world in which we live with a multiplicity of delicious fruits, flowers, herbs and roots, to gratify every taste, as well as to afford nourishment to our animal system. It is, therefore, evident, that he intends his creatures should participate the sweets of sensitive enjoyment. "For every creation of God is good, and nothing to be refused, if it be received with thanksgiving." "I know," says Solomon, "that it is good for a man to rejoice and to do good in his life, and also that every man should eat and drink, and enjoy the good of all his labor, for it is the gift of God." Everything in the system of nature is so arranged as to produce pleasure and sensitive enjoyment, when used with moderation, and according to the design intended by the Creator. To condemn the moderate use of sensitive enjoyments, or to inculcate the austerities of an ascetic life, is, therefore, repugnant to the dictates both of reason and revelation, and tends to frustrate the beneficent designs of Him whose goodness and "tender mercies are over all his works."

It is not, therefore, in the *simple* desire of worldly good that *covetousness* consists, but in an *inordinate* desire of sensitive objects and enjoyments—a desire which is inconsistent with the rational nature of man, and with our duty to our Creator and our fellow-men. Covetousness assumes a variety of forms, and manifests itself in

many different modes. 1. It appears in its most degrading form in *hoarding money*, and *acquiring houses and lands*, for the mere purpose of *accumulation*, when there is no intention of enjoying such wealth, or bringing it forth for the good of society. This is the characteristic of the man who is denominated a *miser*—a word which originally signifies *wretched*, or *miserable*, as all such persons necessarily are. 2. It appears under the pretense of *making provision for children*—a pretense which is generally nothing more than a cloak to cover the principle of avarice which is fixed in the mind. 3. It operates most frequently for the purpose of gratifying sensual propensities—displaying elegance in dress and furniture, and giving scope to a spirit of pride and ambition. In these, and many other ways, this vile affection manifests itself, robbing man of the true glory of his nature, degrading him in some respects below the level of the brutes, undermining every principle of religion, counteracting human happiness, preventing the renovation of the world, and reducing the soul to the level of a groveling idolater who "worships and serves the creature more than the Creator, who is blessed forever."

This inordinate desire of wealth has been productive of more mischief and misery in the world than almost any other unhallowed affection of the human heart. It has been the malignant source of almost all the evils which have been introduced into the social state, and of all the sorrows and sufferings to which the inhabitants of the earth in every age have been subjected. In order that we may clearly perceive the *malignity* of this affection, it may not be improper to take a cursory view of the *effects* it has produced, and of the *manner* in which it has operated, both in the world at large and in Christian society.

#### SECTION I.

##### ON THE OPERATIONS AND EFFECTS OF COVETOUSNESS AS DISPLAYED IN THE WORLD AT LARGE.

THIS vile affection may be considered as the *first display* which was made in our world of *sin* or rebellion against God. Our first parents commenced their apostasy from their Maker by coveting the fruit of "the tree of knowledge," which he had expressly interdicted under the highest penalty. Though they were surrounded by the *munificence* of the Deity, though they were permitted to eat of every other tree in the garden of Eden, and possessed everything that was pleasant to the eye and delicious to the taste—yet they dared to put forth their hands to the forbidden fruit, from the covetous propensity of enjoying what was not their own, and the *ambitious* desire of being "like the gods, and knowing good and

evil." This covetous and ambitious act "brought death into the world and all our woe," and was the prelude and forerunner of all those devastations and miseries which avarice and ambition have entailed on the inhabitants of the world. We have reason to believe, that this woeful propensity, in conjunction with ambition, with which it is inseparably connected, in one shape or another, was the principal cause of the wickedness which abounded in the world before the flood, and of the overwhelming deluge which swept away its inhabitants. For we are told, that "the earth was filled with violence"—plainly intimating, that wars and devastations were everywhere carried on—that a system of rapine and plunder universally prevailed—that the strong and powerful forcibly seized the possessions of the weak—that the poor and needy were robbed and oppressed—that cities were demolished, fields and vineyards laid waste, and the plowshare of destruction driven through every land.

The whole history of the world, since that period, may be considered as little else than a revolting detail of the operations of covetousness and ambition, and of the direful effects they have produced on the destinies of mankind. The oppressions which Babylon and Assyria exercised over the Jews and neighboring nations, the plundering of the sacred vessels which belonged to the temple of Jehovah; the mad expedition of Xerxes against the Grecians, with his numerous fleets and armies, and the slaughters and devastations they produced; the boundless ambition of *Alexander*, his cruelties and injustice, his burning of cities, plundering of palaces and temples, and the destruction of thousands and millions by his conquering armies, while engaged in the mad pursuit of universal empire; the atrocities and murders committed by his successors, and the commotions and revolutions which followed in their train; the plunder, butchery and devastation of the Roman legions, and the terror they inspired throughout surrounding nations; the dreadful contests between Rome and Carthage, known by the name of the *Punic Wars*, which lasted for more than forty-five years, and in which millions of human beings were sacrificed to the demon of war; the slaughter and ravages produced by the jealousy and ambition of *Cæsar* and *Pompey*; the terrible desolations and carnage produced throughout Asia and Africa by *Mahomet* and his ferocious disciples, while they were laying waste cities without number, and cutting in pieces all the enemies of Islamism; the commotions, assassinations, murders, and contests which happened during the reign of the Roman Emperors; the pillage of Rome by the barbarous *Alaric*, when the streets and houses were deluged with blood, the buildings enveloped in flames, the monuments of ancient grandeur overturned, and the soldiery raged and ravaged with all the ferocity of infernal demons; the irruption of the *Goths* and *Vandals*, who rushed like a torrent into the Roman Empire, who respected neither rank, age nor sex, who covered the earth with carnage, and whose route was uniformly marked with desolation and with blood; the incursions of the *Scythians*, who rushed with irresistible impulse on western Europe, exterminating the inhabitants wherever they came, and threatening almost total destruction to the human race; the ravages of *Jenghis Khan*, the most bloody conqueror that ever existed, who, in twenty-two years, destroyed fifteen millions of human beings, and transformed their countries into hideous deserts; the mad expeditions of the *Crusaders*, who went forth by millions along the

eastern parts of Europe, breathing out threatenings and slaughter against the inhabitants of Asia; the ferocious and fiendlike wars of the *Turks* against Christian nations—these, and thousands of similar scenes of atrocity and plunder which have entailed misery and destruction on hundreds of millions of the human race, are to be attributed to the insatiable lust of covetousness, when pandering to the purposes of ambition and worldly aggrandizement.

In the wars of modern times, and in the numerous expeditions which have been undertaken for the discovery and colonization of new countries, the same avaricious principles have been almost uniformly displayed. No sooner had *Columbus* discovered a portion of the Western World, than the cursed *love of gold* began to absorb the whole attention of his followers. No desire to confer benefits on the natives, who almost adored them, seems ever to have entered their breasts; but, on the other hand, they displayed every species of perfidy, inhumanity, and injustice; and inflicted every kind of cruelty on the Indians, if they could but extort from them the golden treasures they possessed. As if the acquisition of gold had been the great end of human existence, their whole faculties and exertions were directed to this object. They went from one part of the island on which they had landed to another; they sailed eastward and westward, and from one island to another; and wherever they went, their sole inquiry was for the mountains and vales where gold was to be obtained. The island *Hispaniola* was the earliest settlement of the Spaniards in the New World, on account of the quantity of gold it supplied. They forced its inhabitants, as so many slaves, to dig this object of their avarice out of the bowels of the earth, and when the source of it was dried up, they exterminated the natives by a series of barbarities more shocking than ever before disgraced the history of man. Of two millions of inhabitants which the island contained when discovered by *Columbus* in 1492, scarcely 150 were alive in 1545, only about fifty years afterward. The conquest of Mexico by *Cortez* and his followers, impelled by an insatiable lust for gold, was accompanied with horrors, atrocities and slaughters more dreadful and revolting than almost any other scenes recorded in the annals of our race. To prepare the way for enjoying the plunder they had in view, the unoffending Indians were butchered by thousands, and their towns laid in ruins. Throughout the whole of their progress, their route was marked with perfidy, injustice, carnage, and deeds of atrocious cruelty. On one occasion, 60 Caciques or leaders of the Mexican empire, and 400 nobles, were burned alive with the utmost coolness and deliberation, and, to complete the horrors of the scene, the children and relations of the wretched victims were assembled and compelled to be spectators of their dying agonies. On another occasion, when the inhabitants of the city of Mexico were celebrating a festival, and all the people, particularly the nobles, were dressed in their richest decorations,—under the pretense of an intended conspiracy, the Spaniards, in order to glut their avarice, fell upon the unthinking Mexicans, slaughtered 2000 of the nobles, and stripped their dead bodies of all their valuable ornaments. Every right was violated which is generally held sacred even by hostile nations. On every trivial occasion the Indians were massacred in great numbers, their lands apportioned among the Spaniards, the inhabitants reduced to slaves, and forced to work without payment at all their public works, while

the officers distributed into different provinces, faithfully imitated their avaricious commander in all his excesses and barbarities. In the siege of Mexico alone, no less than a hundred thousand of the natives fell by the sword, beside those who perished by famine and other causes connected with warfare. And all these revolting scenes were produced in violation of every moral principle, merely to gratify the unbounded desires of avaricious minds for the unsatisfying treasures of gold and silver. And while they had the effrontery and impiety to elevate the standard of the *Cross*, and to implore the God of armies to assist them in their conquests, no means were ever used to meliorate either the physical or moral condition of those whom they had so cruelly plundered. But God, whose laws they had so wantonly violated, caused them to suffer a just retribution, as a punishment for their enormities and their avaricious desires. For numbers of them were butchered by the enraged Mexicans in their retreat from the capital, and those who were taken alive were carried off in triumph to the temples and sacrificed with all the cruelties which revenge could invent, to the god of war,—while their companions, at a distance, heard their dismal screams and piteous lamentations. Many of them so overloaded themselves with bars of gold as retarded their flight, so that they fled ignominiously, the victims of their abominable avarice, and a great part of the gold and treasures they expected from their conquests, was commanded by their enemies to be thrown into the lake. Such are the effects of the operation of that detestable passion which has so long degraded the character of man, and which tramples under foot every principle of virtue, and every dictate of justice and humanity.

The same atrocities were committed, and the same execrable propensities displayed in the expedition of Pizarro and his followers for the conquest of Peru. In order to glut their avarice for plundering the golden treasures of this country, the basest treachery, and the most cold-blooded cruelties, were exercised. Under profession of amity, they seized upon the *Inca* or emperor of the country, who had received them in a friendly manner, and had commanded his attendants to offer the strangers no injury; and butchered, with deliberate and unrelenting fury, above 4000 of his attendants, who never offered the least resistance; after which they passed the night in the most extravagant exultation, at the greatness of the plunder they had acquired from the bodies of the slain. The *Inca*, in order to regain his liberty, promised them as many vessels of gold as would fill an apartment twenty-two feet long, sixteen wide, and eight high: and after having dispatched messengers throughout his kingdom to collect the promised treasures, he had fulfilled his engagement—they not long after, under the most ridiculous pretences, condemned him to be burned alive. The booty they obtained by such atrocious deeds, amounted to more than two millions of pounds sterling. The day appointed for the partition of this enormous sum was the festival of St. James, the patron saint of Spain; and although assembled to divide the spoils of an innocent people, procured by deceit, extortion, and cruelty, they had the impiety and audacity to commence the transaction with a solemn invocation of the name of God, as if they had expected the benediction of Heaven in distributing those wages of iniquity. Such was the commencement, and such the progress of the expedition by which the empire of Peru was subjugated to the dominion

of Spain. A *curse* has rested upon the wealth which was thus procured; and the nation that sanctioned such injustice and atrocities, has, in the just providence of God, suffered the punishment due to its cruelties and avarice. Instead of being enriched by such treasures, it has been impoverished. That very wealth which its inhabitants so ardently desired, and for the acquisition of which they violated every principle of religion and morality, laid the foundation of Spanish indolence, checked the increase of population, prevented the exertions of industry in the improvement of agriculture, manufactures, and commerce, which are the only true sources of wealth, and has reduced their country from one of the most powerful and wealthy of European kingdoms, to a state of comparative poverty. The wars which have, of late years, been carried on in that country, and in its former colonies, and the commotions and massacres which are at this moment taking place, may be considered as part of the punishment for national offenses, inflicted by Him who “visits the iniquities of the fathers upon the children to the third and fourth generation”—thus by a kind of retributive justice, avenging the many innocent nations which were ravaged by their forefathers on the continent of America.

Another mode in which Covetousness has displayed its malignity is, *the traffic in slaves*. Among the circumstances connected with this trade, are found whatever is dark in treachery, odious in cruelty, or horrible in war,—whatever afflicts the body or degrades and tortures the soul. It is a traffic which has suffocated thousands of human beings in the cells of a floating dungeon, plunged ten thousands into a watery grave, and doomed the survivors to long years of captivity and sorrow, under the lash of relentless task-masters—a traffic which has produced wars and massacres of every description, torn asunder the most endearing ties, trampled under foot every dictate of justice and humanity, transformed civilized men into infernal fiends, and embodied in it whatever has been feared or imagined in the cup of human woe. Yet this infernal traffic has been encouraged and carried on by men who make high pretensions of their improvement in science and civilization; by *States* that, with the most glaring inconsistency, boast of the liberties they have acquired above all other nations; by Roman Pontiffs who pretend to be Christ’s vicegerents on earth; by thousands who profess the greatest zeal for the interests of Religion, and who would consider themselves as scandalized and insulted, were we to refuse them the name of *Christians*—and all for the purpose of glutting their insatiable lust of avarice, at the expense of the blood and sufferings of their fellow men. Early in the 15th century, the Portuguese, under the authority of the *Pope*, explored the African coast, planted colonies, and reduced the Africans to slavery. The decrees of five successive Roman Pontiffs “granted, conveyed, and confirmed to the most faithful king [of Portugal], a right to appropriate the kingdoms, goods, and possessions of all infidels, wherever to be found, to reduce these persons to perpetual slavery, or destroy them from the earth,” for the declared purpose “of bringing the Lord’s sheep into one Dominican fold under one Universal Pastor.” By whom, then, was this atrocious commerce opened, and by whom has it been so long and ardently pursued? Has it the subjects of their *Most Faithful, most Catholic, and most Christian Majesties, Defenders of the Faith*; by *British* subjects, who have only lately been forced to abandon it, and by the citizens of the *Most Republican*

States, with the sanction of his holiness the Pope. It has been calculated that, in this accursed traffic, eight millions of slaves have been shipped in Africa for the West India Islands and the United States, ten millions for South America, and two millions have been taken and held in slavery in Africa; in all, about twenty millions of negroes who have been consigned either to bondage or to death.\* Reckoning the value of each slave at £40 sterling, this horrid trade has accumulated for its unprincipled abettors, the enormous sum of £800,000,000, a sum which would be nearly sufficient for effecting the physical and moral renovation of our world; but the greater part of which, we have too much reason to believe, has been wasted in luxury and debauchery.

I have stated these more atrocious acts of avarice, for the purpose of showing to what a pitch of wickedness and barbarity the principle of covetousness will lead its votaries when no human laws or prudential considerations interfere to obstruct its progress. Men are apt to imagine, that the occasional indulgence in covetousness, in respect to little things, can produce no great harm, when actions directly criminal are not resorted to for its gratification,—that to take a quarter of an ounce from a pound of sugar, an inch from a yard of print, a “remnant” from a suit of clothes,—to ask more than the fair value for an article of merchandise, to withhold a few pence or shillings from a philanthropic institution, or to desire the wealth of others which we cannot by fair means obtain, must be faults of trivial consideration, and can produce little injury to general society. But such persons ought to consider, that the *very same principle* which operates in such cases, *if left to its own native energies*, and to operate without control from the force of human laws, would lead to all the atrocities and scenes of horror to which we have now alluded, and would, ere long, transform the world into a field of plunder, an immense charnel house, and a habitation of demons. Were its influence *universal*, it would destroy the happiness of rational beings, subvert the moral order of intelligent agents, both in heaven and on earth, and even sap the foundations of the throne of the Eternal. Hence, it is described in Scripture as “THE ROOT OF ALL EVIL,” and designated by the term *IDOLATRY*; a crime which, above all others, has a tendency to *degrade* the character of man, and to subvert the relations in which he stands to his fellow creatures, and to his *Creator*—which includes in it a comprehensive summary of wickedness, pride, falsehood, malignity, rebellion, hatred of moral excellence, and the basest ingratitude toward him “in whom we live, and move, and have our being.”

Beside the more barbarous acts of plunder to which I have adverted, there are innumerable other acts in the conduct of nations and societies, flowing from the same principle, which are every day committed without a blush at their enormity and injustice. Almost the whole of our colonization system has been commenced and carried on from a principle of avarice; when the rights of independent tribes have been invaded, and their territories wrested from them without an adequate compensation. Whether we go to America or Africa, the West Indies or Hindostan, or wherever colonies have been established by European nations, we shall find numerous exemplifications of the truth of this position. Instead of rendering our geographical discoveries subservient to the

happiness and improvement of unenlightened tribes; we have sent out expeditions to deprive them of the property which God and nature had given them, to massacre and to hunt them as wild beasts from the face of the earth, for the purpose of acquiring plunder, and gratifying our avaricious desires. And when we have thus laid the foundation of our colonies in avarice and injustice, we have next oppressed their inhabitants by arbitrary enactments and exorbitant taxes, which have frequently led to protracted and expensive wars, in which our treasures, acquired by injustice and oppression, have been wasted, our previous riches and prosperity diminished, and our finances sometimes brought to the verge of ruin. It is thus that the Governor of the world frequently punishes the crime of avarice, by forcing it again to disgorge those riches which were unjustly acquired, and to make nations perceive, if they have any moral perceptions, their sin in their punishment. Hence when the British roused the indignation of their American Colonists, by their despotic enactments and oppressive taxations, a desolating and unnatural war ensued, which cost Britain not only many thousands of valuable lives (about two hundred thousand in all), but no less than £139,000,000; a sum far greater than had ever been acquired from the possession of these colonies, and which might have sufficed to transform Britain into a terrestrial paradise, and to establish churches and seminaries to the utmost extent, for the diffusion of knowledge and religion among all classes of the inhabitants.

There would be no end to the illustrations of the operation of covetousness, as displayed on the general theater of the world, were we to enter into particulars. The barbarous practices connected with *piracy*, or the plundering of vessels at sea, and the deeds of violence and atrocity which pirates have committed; the robberies and depredations which have been perpetrated by land, and the horrid murders which have been committed by lawless banditti in pursuit of spoil; the cruelties exercised by Turkish Beshaws and Moorish Emperors, in squeezing from their subjects exorbitant taxes; the plundering of caravans in the desert by wandering Arabs; the savage practices of a set of men denominated *wreckers*; the perfidy and perjuries of spies and informers, in convicting the innocent of crimes in the hope of reward; the trepanning of soldiers and the impressment of seamen; the secret murders committed on friends and relatives in hopes of obtaining an inheritance; the treachery of executors and lawyers in betraying their trusts, in order to fill their coffers; the frauds of public officers in conducting the affairs of government, the embezzling of public money by close corporations for the purpose of selfishness and sensuality; the oppressions which, in almost every nation, have been exercised by unprincipled and avaricious men, on the poor and destitute, the widow and the orphan; these, and hundreds of similar modes in which avarice is displayed, would require volumes to describe and record the revolting details.

## SECTION II.

ON THE EFFECTS OF COVETOUSNESS, AND THE MANNER IN WHICH IT HAS DISPLAYED ITSELF AMONG THOSE WHO ACKNOWLEDGE THE AUTHORITY OF CHRISTIANITY, AND PROFESS TO SUBMIT TO ITS DICTATES.

WHEN the leading facts and doctrines of Christianity were first publicly proclaimed on the day

\* See Gurley's “Life of Ashmun,” page 101. Printed at Washington, in 1805.



of Pentecost, those who were converted to the faith imbued its heavenly spirit, and acted accordingly to its holy requisitions. This was particularly manifested in their noble indifference to earthly possessions, and their anxious desire to consecrate the wealth which God had given them to purposes of Christian beneficence. So great was their admiration of the love of God, and the riches of his grace, and so elevated their hopes of heavenly felicity, that they looked down with a becoming contempt on worldly treasures, except in so far as they were subservient to the purposes of benevolence, and to the promoting of the interests of the Redeemer's kingdom. For, we are told, that "all that believed," being inspired with mutual love and affection for each other,— "had all things common." Nay, to such an extent did this generous principle prevail, that they who had estates or other valuable effects, "sold their possessions and goods, and parted them to all men as every one had need." This Christian liberality and heroic indifference to the world continued to distinguish the followers of Jesus, in a greater or less degree, during the first two centuries of the Christian era. For the sake of Him who had "redeemed them with his blood," and brought them "from darkness to marvelous light," they cheerfully parted with houses and lands, and brethren and sisters, and subjected themselves to the severest persecutions, that they might obtain "a better resurrection," and an "incorruptible inheritance." They were admonished beforehand that they were to be "betrayed by friends and brethren and kinsfolk, accused before rulers and kings, and hated of all men for his name's sake." And these premonitions were fully realized in the experience of all who professed an adherence to "the testimony of Jesus." At the instigation of the heathen priests and emperors, every species of contumely and cruelty was inflicted which the wicked ingenuity of our fallen nature could invent. Some were slain by the sword, some were whipped and scourged, after the cruel manner of the Romans, and others were roasted in the flames. Some were stabbed with forks of iron, some nailed to a cross, some torn by wild beasts, and others drowned in the sea, or stoned to death; some starved with hunger or killed with cold; some had their hands and tongues dis severed from their bodies, and others were wrapped in combustible garments, and fire set to them when evening came on, that they might serve like torches to dispel the darkness of the night. Hierome, in his epistle to Cromatius, observes,— "There is no day in the whole year to which the number of five thousand martyrs cannot be ascribed, except only the first day of January." So that every year no less than *one million eight hundred and twenty thousand* Christians must have perished from the earth by the infliction of such demoniacal punishments,— and all to glut the avarice and revenge of Pagan priests and rulers. Yet the number of those men "of whom the world was not worthy," still continued to increase throughout every province of the Roman empire. They magnanimously looked down on all the wealth and splendor of this passing scene as unworthy to be compared with the glory which was about to be revealed. "They counted all things as dung in comparison of the excellent knowledge of Christ, for whom they had suffered the loss of all things; they knew in whom they had believed," and "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the

treasures of earth, and having respect to the recompense of reward." How many members of the Christian church should we have in modern times, were they all exposed to such persecutions and tribulations! Were all professing Christians animated with such heavenly principles and affections as distinguished the primitive saints and martyrs, there would be little need to write an Essay on the evils of Covetousness, or to enforce the duty of a noble and disinterested liberality on the members of the visible church. But, alas! the gold has become dim, and the most fine gold has changed! The great majority of those called *Christians*, in our time, can scarcely be distinguished, in their dispositions and conduct, from civilized Pagans, and the professed men of the world, "whose god is their belly," who glory in their wealth, and "who mind earthly things."

When the Christian church began to enjoy the favor of worldly men, it was not long before many of its members began to imbibe a worldly spirit. As the wealth and honors conferred on the church increased, the heavenly zeal of its votaries diminished, and a spirit of *Covetousness*, and a desire for worldly honors and distinctions, began to prevail throughout all the official departments connected with Christian worship and instruction. Even so early as the third century, this melancholy change began to appear, particularly in the contests of the Bishops for power and pre-eminence, and for worldly splendor and magnificence. Though a considerable number of them continued to exhibit to the world illustrious examples of primitive piety and virtue, yet "many of them were sunk in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition, possessed with a spirit of contention and discord, and addicted to many other vices, that cast an undeserved reproach upon the holy religion of which they were the unworthy ministers."\* The Bishops assumed, in many places, a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. "They appropriated to their evangelical function, the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus, and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters thus deserting their functions, boldly usurped their rights and privileges, and began to despise those lower functions and employments which they had hitherto exercised with so much humility and zeal, and the effects of a corrupt ambition were spread through every rank of the sacred order."†

Wherever luxury, ambition, and a desire for worldly splendor, gain ascendancy over the mind, *Avarice* follows in the train as an *inseparable* concomitant. In the progress of the corruptions which were afterward introduced into the church, this degrading passion was displayed, with shameless effrontery, in all its impious and demoralizing effects. The rapaciousness of the bishops and popes, and of almost every order of ecclesiastics,

\* Mosheim's Eccles. Hist., Century third.

† Mosheim.

became excessive, and even proverbial; and they did not hesitate to employ the most insidious and sacrilegious means to gratify their covetous propensities. The possessions of the church were sold to the highest bidders, or turned into a patrimony for the bastards of the incumbents. Frauds and abuses of every description were practiced; legends were forged, lying wonders invented, and all the resources of fable and forgery exhausted, to celebrate exploits which had never been performed. Skulls and jaw-bones, legs and arms, were collected under pretense of being the relics of the primitive martyrs, and deposited in churches in order to procure the rich presents of wealthy supplicants, who flocked to them for deliverance under affliction and dangers. Marriages, wills, contracts, the interests of families and of courts, the circumstances connected with the living and the dead, were all converted into instruments and occasions for increasing the power and riches of the church. The ignorance and superstition which the corruptions of Christianity had introduced, were dextrously improved by the ecclesiastical rulers to fill their coffers, and to drain the purses of the deluded multitude. All the various ranks and orders of the clergy had each their peculiar method of fleecing the people, and increasing their revenues. "The bishops, when they wanted money for their private pleasures, granted to their flock the power of purchasing the remission of the penalties imposed upon transgressors, by a sum of money which was to be applied to certain religious purposes, or, in other words, they published *Indulgences*, which became an inexhaustible source of opulence to the Episcopal orders, and enabled them to form and execute the most difficult schemes for the enlargement of their authority, and to erect a multitude of sacred edifices which augmented the external pomp and splendor of the church. The abbots and monks, equally covetous and ambitious, had recourse to other methods of enriching their convents. They carried about the country the carcasses and relics of the saints, in solemn procession, and permitted the multitude to behold, touch, and embrace those sacred and lucrative remains, at certain fixed prices. By this raree-show, the monastic orders often gained as much as the bishops did by their indulgences."\* At length the Roman Pontiffs assumed the chief power over this profitable traffic, and "when the wants of the church or the demon of avarice prompted them to look out for new subsidies, published not only a universal, but a *plenary* remission of all the temporal pains and penalties which the church had annexed to certain transgressions." "They even audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state for the workers of iniquity, a step which the bishops, with all their avarice and presumption, had never once ventured to take."†

It was by the sale of such indulgences that Pope Leo X, carried forward the magnificent structure of St. Peter's church at Rome. He published a system of indulgences suited to all ranks and characters of men, and promised a plenary remission to all who should contribute their money to the furtherance of this and other ambitious projects. So that the foundations of this edifice, which has been so much extolled, were laid, and its superstructure reared, by means the most impious and diabolical, by a display of reckless perfidy and insatiable avarice, and at the expense

of undermining the whole fabric of Christianity, and usurping the prerogatives of the King of heaven. To such a pitch was this daring impiety carried, that indulgences were farmed out to the highest bidders, who, to make the best of their bargains, procured the ablest and most eloquent preachers to extol the efficacy, and enhance the value of such wares. A price, on a graduated scale, was set upon the remission of sins of every description, not even excepting the most horrid crimes, such as the murder of the father, mother, or wife; so that for ninety livres, or a few ducats, or even for half a guinea of English money, a pardon might be procured from the "Apostolic Chancery," for crimes which all civilized nations punish with death. The raging thirst of dominion which consumed the Roman Pontiffs, prior to the Reformation, and their arrogant endeavors to oppress all that came within the reach of their power, were accompanied with the most impudent and insatiable extortion. "All the provinces of Europe were in a manner drained to enrich these ghostly tyrants, who were perpetually gaping after new accessions of wealth, in order to augment the number of their friends, and the stability of their dominions; and every stratagem was used to rob the subject without shocking the sovereign, and to levy taxes under the specious mark of religion."\* Such was the shameless rapacity which then prevailed, that even in that age of superstition and servility, the eyes of all ranks began to open and to perceive the vileness and impiety of the pretensions of the ecclesiastical orders. Not only private persons, but also the most powerful princes and sovereign states exclaimed loudly against the despotic dominion of the Pontiffs, the fraud, avarice and injustice that prevailed in their councils, the arrogance and extortion of their legates, and the unbridled licentiousness and rapacity of the clergy and monks of all denominations, until at length the Reformation dawned and brought to light a scene of extortion and profligacy produced by the lust of covetousness, which had never before been exhibited with such effrontery in any country under heaven. In such a state of things it was no wonder that ignorance prevailed, that morality was undermined, and the peculiar doctrines of Christianity thrown into the shade and entirely overlooked. The public worship of the Deity was little more than a pompous round of external ceremonies, more adapted to dazzle the eye than to enlighten the understanding or to affect the heart. The discourses of the clergy were little else than fictitious reports of miracles and prodigies, insipid fables, wretched quibbles and illiterate jargon, which deceived the multitude instead of instructing them. The authority of the holy mother church, the obligation of obedience to her decisions, the virtues and merits of the saints, the dignity and glory of the blessed virgin, the efficacy of relics, the adorning of churches, the endowing of monasteries, the utility of indulgences, and the burnings of purgatory, were the principal subjects on which the clergy descanted, and which employed the pens of eminent doctors of divinity, because they tended to fill the coffers of the mother church to gratify her ambition, and to advance her temporal interests.

It is impossible to ascertain with any degree of accuracy, the vast sums of money and the immense property which for ages were extorted from the people of Christendom for such unhallowed and sacrilegious devices. But it must have

\* Mosheim, Cent. 12.

† Ibid.

\* Mosheim, Cent. 12.

amounted to many thousands of millions of pounds, the greater part of which was employed for the purposes of devastation and carnage, of luxury and debauchery, and for tyrannizing over the people, whom the clergy had reduced to poverty and ignorance, by their shameful licentiousness and unbounded rapacity. The one-fifth of the wealth thus acquired, had it been spent for the good of the church, as was impiously pretended, might have been sufficient to have diffused the knowledge of the gospel of Christ over every region of the globe, and to have evangelized every portion of the Pagan world. But, alas! it was wasted in promoting schemes directly opposed to the principles and interests of genuine Christianity, forming one striking instance, among many, of the incalculable good which has been prevented, and the numerous evils which have been entailed on the world by the indulgence of Covetousness. The Pope's present revenues as a temporal prince, have been calculated to amount to at least £1,000,000 sterling, per annum, arising chiefly from the monopoly of corn, the duties on wine and other provisions. Over and above these, vast sums are continually flowing into the Papal treasury from all the Roman Catholic countries, for dispensations, indulgences, canonizations, annats, the pallia, the investitures of bishops and archbishops, and other resources. It is computed, that the monks and regular clergy, who are absolutely at the Pope's devotion, do not amount to less than 2,000,000 of persons, dispersed through all the Roman Catholic countries to assert his supremacy over princes, and to promote the interest of that church. The revenues of these monks do not fall short of £200,000,000 sterling, beside the casual profits arising from offerings, and the people's bounty to the church, who are taught that their salvation depends upon this kind of benevolence. In Spain alone, the number of ecclesiastics, including the parochial clergy, monks, nuns, syndics, inquisitors, &c., amounts to 188,625. The number of archbishops is eight, and of bishoprics, forty-six. The archbishop of Toledo alone has a revenue which, according to the most moderate calculation, amounts to £90,000 annually. In Portugal, in 1732, there were reckoned above 300,000 ecclesiastics out of a population of less than two millions. The patriarch of Lisbon has an annual revenue of £30,000, and the Revenue of the Patriarchal Church, above £114,000 sterling per annum. It is stated by Mr. Locke, in a Diary of his travels when on the Continent, inserted in Lord King's late biography of that illustrious philosopher, that the expense of the ecclesiastical establishment of France, at the period in which he resided in that country, amounted to above twenty-four millions of pounds sterling. What, then, must have been the immense treasures of wealth collected by the extortions of the Roman pontiffs and bishops prior to the Reformation, when the whole of the European nations lay prostrate at their feet, and were subservient to their interests,—and when the newly discovered countries in America were plundered to augment their revenues, and to gratify their unbounded rapacity! The wealth thus amassed, might have been almost sufficient to have cultivated every region, and to have transformed every portion of the globe into an earthly paradise.

Even in *England*, during the reign of Papal tyranny, the avarice of the clergy seems to have risen to an enormous height. Mr. Hume, in his history of the reign of Henry III, of England, gives the following description:—"Everything was become venal in the Romish tribunals; simony

was openly practiced; no favors, and even no justice could be obtained without a bribe; the highest bidder was sure to have the preference, without regard either to the merits of the person or of the cause; and beside the usual perversions of rights and the decision of controversies, the Pope openly assumed an absolute and uncontrolled authority of setting aside, by the plenitude of his Apostolic power, all particular rules and all privileges of patrons, churches, and convents. On pretense of remedying these abuses, Pope Honorius, in 1226, complaining of the poverty of his see as the source of all grievances, demanded from every cathedral two of the best prebends, and from every convent two monks' portions, to be set apart as a perpetual and settled revenue of the papal crown; but all men being sensible that the revenue would continue forever, his demand was unanimously rejected. About three years after, the Pope demanded and obtained the tenth of all ecclesiastical revenues, which he levied in a very oppressive manner, requiring payment before the clergy had drawn their rents or tithes, and sending about usurers who advanced them the money at exorbitant interest. In the year 1240, Otho the legate, having in vain attempted the clergy in a body, obtained separately, by intrigues and menaces, large sums from the prelates and convents, and on his departure, is said to have carried more money out of the kingdom than he left in it. This experiment was renewed after four years, with success, by Martin, the nuncio, who brought from Rome powers of suspending and excommunicating all clergymen that refused to comply with his demands. Meanwhile all the chief benefices of the kingdom were bestowed on Italians; non-residence and pluralities were carried to an enormous height; Mansel, the king's chaplain, is computed to have held at once seven hundred ecclesiastical livings, and the abuses became so evident as to be palpable to the blindness of superstition itself." "The benefices of the Italian clergy, in England, were estimated at the amount of 60,000 marks a year, a sum which exceeded the annual revenue of the Crown itself." "Pope Innocent exacted the revenues of all vacant benefices, the twentieth of all ecclesiastical revenues without exception, the third of such as exceeded 100 marks a year, and the half of such as were possessed by non-residents. He claimed the goods of all intestate clergymen; he pretended a right to inherit all money gotten by usury; he levied benevolences upon the people; and when the king prohibited these exactions, he threatened to pronounce against him the sentence of excommunication." Such was the boundless rapacity of the Popes, the extravagant exactions they enforced, and the power they wielded to gratify their avaricious desires. There is, perhaps, not a similar instance to be found in the history of man, in any nation on the face of the globe, of Covetousness, under the mask of religion, so impudent, unbounded, and extravagant.

There is a certain class of persons connected with the Romish Church, who have been more arrogant and rapacious, than almost any other class, except the pontiffs, namely, those individuals commonly designated by the title of "The Pope's Nephews." An Italian writer of the 17th century, who appears to have been a moderate Catholic, when sketching the characters of the existing cardinals, and the Pope's Nephews, relates, among other curious and melancholy pieces of history, the following circumstance:—"A friend of mine had the curiosity to calculate the money that has been given to the Nephews, and he began

at the year 1500, and, after a great deal of pains, he found issuing from the treasury of the church above *seventy millions of double ducats*,\* all delivered into the hands of their kindred: And this is to be understood of *visible* moneys; for of private and *invisible* sums, there may perhaps be twenty millions more. And those *Romans* that are within the town, and have more time to cast up what has been extorted from them, if they would take the pains to examine it more strictly, I am satisfied, would find it much more." The author, like a good and zealous Catholic, makes the following reflection on this fact: "If these seventy millions of double ducats had been spent in persecuting heretics, or in making war upon infidels, where would any infidels be? where would any heretics be? Those seventy millions would have been enough to have overrun all Asia. And (which is of importance too) the princes would have contributed as much more, had they seen the Popes more tenacious against their kindred, and more free to the soldiers who were fighting for Christ." The same author states, that "Innocent the tenth, to satisfy the fancy of a *kinswoman*, spent a *hundred thousand crowns* upon a fountain; yet with great difficulty could scarce find forty thousand to supply the Emperor in his wars with the Protestants," and "This good Pope would nevertheless leave to his cousin, to the house of *Pamphilia*, and other houses allied to that, above *eight millions of crowns*, with which sum they flourish in Rome to this very day." Again, "The *Barbarini* were in Rome at the same time, and enjoyed a rent of *four hundred thousand crowns*; and yet in a war of so much importance to the Catholic religion, they could not find forty thousand. But, oh God! (I speak it with tears in my eyes) against the most Catholic princes of Italy, *whole millions* were nothing; they could turn the cross into a sword to revenge their particular injuries; but in the relief of the Emperor, who was vindicating the Christian faith, they could not find so much as a few hundreds." On such circumstances he makes the following remarks: "The infidels laugh, and the heretics rejoice to see the wealth of the Church so irreligiously devoured, while the poor Christian weeps at their merriment." "The heat and passion which the Popes show hourly for their Nephews—to gain Principalities for them, to bestow pension upon pension upon them, to build palace upon palace for them, and to fill their coffers with treasure to the brim, is that which cools the resolution of the zealous prince, and exasperates the infidels in their wicked designs. A great shame it is, indeed, that the heretics should have more ground to accuse the Catholics, than the Catholic has to impeach the heretic." I shall only extract farther the following apostrophe of the author, in reference to this subject: "Oh God! to what purpose will they keep so many jewels at *Loretta*, so much consecrated plate at *Rome*, so many abbeys for their Nephews, so much wealth for the Popes, if abandoning their commonwealth, and refusing it that humane supply that is necessary for the celestial glory, it be constrained to submit to the *Ottoman* power which threatens it now with the greatest effect? If the wealth of the Popes be devoured, the benefices of the cardinals given to the priest of *Mahomet*, the abbeys of the Nephews usurped by the Turks, the sacred vessels at Rome

\* A ducat is about 4s. 6d. or 5s. in value, when of silver, and twice as much when of gold. The *double ducats* of Venice, Florence, Genoa, &c., weigh five pennyweights, seventeen grains of gold, and consequently are about the value of an English guinea, so that the above sum may be considered as equivalent to £73,500,000 sterling, which is equivalent to more than 200 millions of pounds at the present time.

profaned by these Infidels, and the seraglio adorned with the gems of *Loretta*; God grant my eyes may never see that spectacle!"\*

Thus it appears, even from the testimony of Roman Catholic writers, that immense sums were wrested from the "Christian people," by every species of fraud and extortion; that these sums, instead of being applied to the maintenance and defense of the Church, as was pretended, were wasted in luxury and extravagance, in selfish gratifications, in riot and debauchery, in accumulating wealth on the heads of their relatives and favorites,—most of whom were infidels and debauchees, in gratifying the pride and avarice of courtesans, and in the most romantic and ambitious projects. The single structure of St. Peter's at Rome, cost the enormous sum of *twelve millions* of pounds; and, in our age and country, would have cost at least thirty-six millions of pounds sterling. What, then, must have been the immense sums expended on similar objects, intended merely for worldly ostentation throughout the whole of Christendom, beside the millions wasted in the pursuits of tyranny, sensuality and debauchery! The mind of a reflecting Christian is almost overwhelmed at the thought that such sacrilegious enormities should have been so long permitted to continue under the moral government of God; and that such treasures should have been consecrated, for so many ages, to the support of the kingdom of darkness, while the true Church of Christ was obliged to pine away in poverty, and hide its head in dens and caves of the earth. But such are the deplorable and overwhelming effects of *Covetousness*, when it gains an ascendancy in the minds of individuals, communities, or nations. To accomplish its objects, every dictate of prudence is discarded, every law, human and divine, trampled under foot, every ordinance of religion violated and profaned, every threatening of future punishment set at naught, the happiness or misery of fellow-creatures entirely disregarded, atrocious murders perpetrated without remorse, and, in its boundless projects, the whole earth appears too narrow a field for the scene of its devastations.

Let us now attend to the operations of Covetousness as it appears in *individuals and societies connected with PROTESTANT and Evangelical Churches*.

The operation of this affection among professing Christians in general, is apparent, *from the eagerness and restless activity with which the acquisition of wealth is prosecuted*. Diligence and activity in business is the duty of every man; and he who, in this way, "provides not for his household, hath denied the faith, and is worse than an infidel." But the keenness and unwearied exertion so frequently displayed in the accumulation of wealth, are very different, and ought to be distinguished from that dutiful attention which every man ought to exercise in procuring the means of comfortable subsistence. When we look around us on the world, and even on the conduct of many Christians, one would be almost apt to conclude, that the acquisition of riches and honours is the great object of pursuit, and the ultimate end of human existence. For men will make sacrifices, and expose themselves to inconvenience, privations, and dangers, to acquire money, which they would refuse to do, in order to supply the

\* See a folio volume of 330 pages, entitled "*Il Cardinalismo di sancta Chiesa*;" or the History of the Cardinals of the Romish Church, from the time of their first creation to the election of Pope Clement the ninth. Written in Italian, by the author of *Nepotismo di Roma*. London, 1670.

wants of a poor and afflicted family, or to promote the best interest of an immortal soul, even when there is no necessity for accumulating wealth in order to family comfort. This disposition likewise appears, *in being unsatisfied with the wealth already acquired, even when every sensitive comfort consistent with reason and religion is already enjoyed.* There is too much aiming at what is called *independence*—a want of contentment under the present allotments of Providence, and a distrust of the *care* and the *promises* of Him who has said, “Thy bread shall be given thee, and thy water shall be sure,” and “I will never leave thee nor forsake thee.” How few are there to be found, even among evangelical Christians, whose language and conduct declare,—“We are perfectly contented with the arrangements of the Almighty, and with that portion of earthly good which he has bestowed upon us, and we confidently trust that in the use of all proper means, he will cause ‘goodness and mercy to follow us all the days of our lives;’ for all his allotments are determined by Infinite wisdom and rectitude!” The same disposition appears in *refusing to contribute to philanthropic objects*, or in contributing the *smallest and most trifling sums.* While large sums are unnecessarily expended in expensive articles of dress and furniture, the most pitiful and niggardly sums are sometimes reluctantly given for the promotion of objects which have for their ultimate end the alleviation of human misery, the diffusion of divine knowledge, and the renovation of the world. But, leaving such general observations, it may be expedient to descend into particulars, and fix our attention for a little, on some of the more prominent modes by which covetous affections are manifested by professing Christians.

Covetousness assumes an immense variety of different shapes, and manifests itself in such a multiplicity of modes, that it would require volumes of description, were we to trace it in all its turnings and windings, and the diversity of phases in which it appears in different individuals, and throughout the ramifications of Christian society; and therefore I shall confine myself to some of its more general or leading aspects.

1. It appears in its most abject and degrading form in the practice of *hoarding money and acquiring houses and lands* for the mere purpose of accumulation, when there is no intention of enjoying such wealth, or bringing it forward for the good of society. A man who is under the influence of this vile propensity will sometimes exhibit an apparent decency and respectability of conduct to general society. He will seldom be distinguished for gluttony, drunkenness, or debauchery; for such indulgences run counter to his love of guin and his hoarding propensities. He will even attend with punctuality on the public ordinances of religion, and, for the sake of character, will give his half-penny or his penny to the collections for the poor, and will likewise keep up a routine of family worship in private, because it costs him nothing. Among his neighbors he may enjoy the reputation of being a sober, industrious and frugal character, and be set in contrast with the profligate and the profane. But all the while his heart is set upon his covetousness. To acquire money by every mean that will not subject him to the criminal laws, and to place it in security, are the great and ultimate objects of his pursuits; his whole affections are absorbed in the accumulation of wealth; mammon is the great idol which he adores; and whatever semblance of religion he may assume, he worships and serves the creature more than the

Creator. He is hard and griping in every bargain he makes; he grinds the faces of the poor, and refuses to relieve the wants of the needy; his weights and measures are frequently found deficient, and he cheats without remorse if he can pass without detection. He envies the man who is richer or more prosperous than himself, and he casts his eyes around him on the possessions of the poor, if perchance, by cunning and deceit, he may acquire them at half their value. However fast his wealth may increase, “though he heap up silver as the dust,” and “the gold of Ophir as the stones of the brooks,” his wishes are never satisfied, and his accumulated wealth always lags behind his avaricious desires. He thinks he has a right to be rich, and he murmurs against the dispensations of Providence, when they frustrate his schemes and disappoint his expectations. He is unhappy, because he is unsatisfied with what he has acquired, and because his plans for accumulating gain are so frequently disconcerted. Gratitude to God and reliance on his providential care, tenderness, sympathy, and kindness, domestic affection, and expansive beneficence, are virtues which can never find an entrance to his heart; for all the avenues to true enjoyment are interrupted, and closely shut up by the cold hand of avarice. He denies himself those sensitive comforts which Providence has put within his reach, and almost starves himself in the midst of riches and plenty. He stints the comforts of his family and dependents, imparting to them the necessaries of life in shreds and crumbs, and stooping to the meanest and most debasing expedients, in order to save a shilling or to increase his store—days and years roll on and carry him near to the verge of time. As he approaches nearer the grave, into which his riches cannot descend, his desires after them still increase, and he clings to them with a more eager grasp. His last sickness seizes him while he is counting his gold, arranging his bills, collecting his rents, or prosecuting the poor debtors who have come under his grasp. He is determined to hold fast his treasures until the last moment; even the near prospect of dissolution is insufficient to make his heart relent over a poor family whom he is hurrying into ruin, and in the very article of death, his heart is glued to earthly treasures, in spite of every remonstrance; sometimes grasping the keys of his coffers with a desperate resolution, until, at length, his soul takes its downward flight to that world for which it is prepared.

Such is a faint picture of the covetous man who “lays up treasures for himself, and is not rich toward God.” Such is the character, more or less deeply marked, of not a few who pass under the Christian name, and have a place in the Christian church. When they are dextrous in the exercise of cunning and deceit, and their conduct is unmarked with any *flagrant* vice, they may long continue their course without much reprobation from general and even Christian society, especially if they have acquired the habit of dissimulation and hypocritical canting. But the principle which pervades the souls of such persons, if permitted to operate without control, would display itself in a still more glaring and disgusting manner,—of which we have many examples recorded in biography and history. In order to exhibit covetousness in its real light, and to impress the mind with the baseness and revolting nature of this passion, it may not be improper to select two or three examples.

Edward Nokes was by trade a tinker, at Hornchurch in Essex. His apartments portrayed symp-

toms of the most abject poverty, though, at his death, he was found to be possessed of between five and six thousand pounds. He had a wife and several children whom he brought up in the most parsimonious manner, often feeding them on grains and offals of meat which he purchased at reduced prices. In order to save the expense of shaving, he would encourage the dirt to gather on his face, to hide in some measure this defect. He never suffered his shirt to be washed in water, but after wearing it until it became intolerably black, he used to wash it in wine to save the expense of soap. His coat, which time had transformed into a jacket, would have puzzled the most accomplished chemist to determine its original color, so covered was it with shreds and patches of different colors, and those so diversified as to resemble the trophies of the different nations of Europe. The interest of his money, together with all he could heap up, he used to deposit in a bag, which bag was covered up in a tin pot, and then conveyed to a brick kitchen where one of the bricks was taken up, and a hole made just large enough to hold the pot; the brick was then carefully marked, and a tally kept behind the door, of the sum deposited. One day his wife discovered the hoard, and took from the pot one of 16 guineas that were placed therein; but when her husband came to count his money, on finding it not to agree with the tally, behind the door, which his wife did not know of, he taxed her with the theft, and to the day of his death—even on *his death bed*, he never spoke to her, without adding the epithet “*thief*” to every expression. A short time before his death he gave strict charge that his coffin should not have a nail in it, which was actually the case, the lid being fastened with hinges made of cords. His shroud was made of a pound of wool, the coffin was covered with a sheet instead of a pall, and was carried by six men, to each of whom he left half a crown. At his particular desire, no one who followed him to the grave wore mourning; even the undertaker was habited in a blue coat and scarlet waistcoat. He died in 1802, a wretched example of the degrading effects of avarice.

In November, 1821, a person of the name of Harrison died in Bennet street, Rathbone Place, Oxford road, London, where he had lodged 20 years. The furniture in his room consisted of one old chair, a table, an old stump bedstead, and a bed of straw; in one corner was a heap of ashes; and the cupboard, the day after his decease, contained a few potato peelings and a stale roll. His body presented a picture of extreme misery and starvation, though he had no family, and had property in the funds to the amount of £1500. A female friend who was in the habit of visiting him, deposed before the coroner, that he would let no person but her enter his room, which he always kept padlocked on the inside, for fear of being robbed. He lay on his bed in the day time, and sat up at night without any fire, always burning a lamp. A few evenings before his death, he told her, that many persons wanted to finger his cash, but they should not. He then desired her to lock him in, and take the key with her, which she did; but on going again next day, she found him lying on his bed, with his clothes on, quite dead. He was in the practice of carrying large sums of money, and sewing them up in different parts of his clothes; for which reason he never pulled them off. Upward of £100 was found upon him at the time of his death;—on the night previous to which he sent for one oyster, half a pint of beer, and a pennyworth of figs, which he ate.

Such is the wretchedness and degradation to which covetousness reduces those miserable beings who live under its influence. Such examples form a striking commentary on the words of Solomon:—“There is a sore evil, which I have seen under the sun; riches kept by the owners thereof to their hurt, and those riches perish by evil travail. As he came forth of his mother’s womb, naked shall he return, to go as he came, and shall take nothing of his labor which he may carry away in his hand. All his days also he eateth in darkness, ‘or wretchedness,’ and hath much sorrow and wrath with his sickness,” under the curse and displeasure of God.

Numerous examples of this kind might be brought forward; but I shall adduce only the following well authenticated instance, in relation to John Elwes, Esq., who was for some time a member of parliament for Berkshire.

The father of this gentleman was a brewer of great eminence, but his mother, though she was left nearly £100,000 by her husband, literally starved herself to death. About the age of 40, Mr. Elwes succeeded to the property of his uncle, which amounted to no less than £250,000. Yet this wretched man, notwithstanding his immense wealth, denied himself of almost every comfort, in order to increase his store. He would walk home in the rain in London, rather than pay a shilling for a coach; he would sit in wet clothes sooner than have fire to dry them; he would eat his provisions in the last stage of putrefaction, sooner than have a fresh joint from the butchers; and he wore a wig for a certain time, which his biographer saw him pick up out of a rut in a lane where they were riding; which had all the appearance of the cast-off wig of some beggar. When setting out on a journey, his first care was to put two or three eggs, boiled hard, into his great-coat pocket, or any scraps of bread which he found; then mounting his horse, his next attention was to get out of London into that road where turnpikes were the fewest; then stopping under any hedge whose grass presented stuff for his horse, and a little water for himself, he would sit down and refresh himself and his horse together, without ever once stopping on the road at any house. Two of his residences he chiefly visited were, Marcham in Suffolk, and another in Berkshire. Marcham was the place he most frequently visited as he advanced in life; for this reason, that the journey into Suffolk cost him only two pence halfpenny, while that into Berkshire amounted to *four pence*. To save fire he would walk about the remains of an old green-house, or sit with a servant in the kitchen. During the harvest, he would go into the fields to glean the corn on the grounds of his own tenants, and they used to leave a little more than common, to please the old gentleman, who was as eager after it as any pauper in the parish. In the advance of the season, his morning employment was to pick up any stray chips, bones, or other things, to carry to the fire in his pocket; and he was one day surprised by a neighboring gentleman, in the act of pulling down, with some difficulty, a crow’s nest for this purpose. On the gentleman wondering why he would give himself this trouble, “Oh! sir,” he replied, “it is really a shame that these creatures should do so. Do but see what a waste they make—they don’t care how extravagant they are.”

As he approached to the close of life, his avaricious disposition increased, and his penurious habits became still more inveterate. He used still to ride about the country, on one of his mares, but he rode her on the soft turf, adjoining the

road, to save the expence of shoes, as he observed, "the turf is very pleasant for a horse's foot."—When any gentleman called to pay him a visit, and the stable boy was profuse enough to put a little hay before the horse, old Elwes would slyly steal back into the stable, and take the hay very carefully away. He would continue to eat game in the last state of putrefaction, and meat that *walked about his plate*, rather than have new things killed before the old provision was finished—a species of provisions not altogether unsuitable to so degraded a mind. During this period, he one day dined upon the remaining part of a moor-hen, which had been brought out of the river by a rat; and soon after ate an undigested part of a pike, which a larger one had swallowed, but had not finished, and which were taken in this state in a net—remarking to a friend with a kind of satisfaction, "Ay! this is killing two birds with one stone." It is supposed that if his manors and some grounds in his own hands had not furnished a subsistence, where he had not anything *actually to buy*, he would have suffered himself to have starved rather than have *bought anything with money*. His dress was in unison with his mode of living. He would walk about in a tattered brown-colored hat, and sometimes in a red and white colored cap, like a prisoner confined for debt. His shoes he would never suffer to be cleaned, lest they should be worn out the sooner; but still, with all this *self-denial*, he thought he was too profuse, and would frequently say, "he must be a little more careful of his property."—His inquietude on the subject of money was now continual. When he went to bed, he would put five or six guineas into a bureau, and then feel of his money, after he had retired to rest, and sometimes in the middle of the night he would come down to see if it was there. *Money* was now his only thought; he rose upon money—upon money lay down to rest. He would carefully wrap up a few guineas, in various papers, and deposit them in different corners, and then run from one to the other, to see whether they were all safe; then forgetting where he had concealed some of them, he would become as seriously afflicted as a man might be who had lost all his property. During the last winter of his life, he would frequently be heard at midnight, as if struggling with some one in his chamber, and crying out, "I will keep my money; I will: nobody shall rob me of my property." At length, on the 26th November, 1739, expired this miserably rich man, while absorbed in his avaricious propensities, leaving to the world a most striking and melancholy example of the miserable and debasing effects of covetousness. At his death, his property amounted to above *eight hundred thousand pounds*, which were soon dispersed throughout all parts of England.\*

Such examples may be considered as intended by Divine Providence to show us the wretched and degraded condition to which avarice reduces the soul of man, and to serve as beacons to guard us against the influence of this debasing and soul-ruining propensity. For it is impossible for a soul thus absorbed in the accumulation of money to love its Creator or its fellow-creatures, or to submit to the requisitions of the gospel; and consequently it must be altogether unfit for engaging in the sublime exercises of the heavenly world, and for relishing the enjoyments of that "inheritance which is incorruptible and that fadeth not

away." The service of God and mammon are absolutely irreconcilable; and the man who devotes himself to the latter, by his own act renders himself *unfit* for being a partaker of the inheritance of the saints in light. Than such a man there can scarcely be presented a more pitiable picture of human depravity and degradation. An immortal mind groveling in the dust, and having for its highest aim to heap up treasures which are never to be enjoyed! and despising those incorruptible riches which shall endure forever! what folly can be compared to the conduct of such an infatuated mortal?

"Oh, cursed lust of Gold! when for thy sake  
The fool throws up his interest in both worlds;  
First starved in this, then damned in that to come."

Who that ever tasted the pleasures of knowledge, or felt the sweets of beneficence, or the comforts of religion, can but pity the poor wretch whose soul is chained to earthly treasures, and tortured on the rack of avarice? And, let it be remembered, that although the examples related above are extreme cases, yet the principle of covetousness is the same in every individual in whose heart it predominates, and it is owing only to certain restraining circumstances, that it does not carry them to the same stage of misery and degradation, as in the instances I have now related. Let this depraved principle be let loose to operate without control, and it is impossible to depict the miseries and degradations of human character that would follow in its train. The world would soon become an immense *aceldama*, and its inhabitants a society of fiends, fit only to be the companions of the prince of darkness, and his infernal legions.

2. Another way in which Covetousness operates, even among professed Christians, is, *in gratifying a desire for ostentatious display, and a spirit of pride and ambition*.

The Creator evidently intended that his creatures should be suitably clothed and accommodated with comfortable habitations; for he has replenished the earth with everything requisite for those purposes; and were proper arrangements made in the social state, and benevolence as frequently displayed as the principle of avarice—all the ranks of mankind would be comfortably clothed, and conveniently accommodated. A spirit of covetousness is not necessarily connected with a desire after decent apparel and comfortable dwellings, nor with those exertions which are requisite to procure them. But when I behold a professed Christian decking himself and family with gaudy attire, replenishing his dwelling with the most expensive furniture, erecting a huge mansion, superior to those of all his neighbors, and sufficient to accommodate three or four families—contenting himself at the same time with subscribing half a guinea a year for a religious or philanthropic institution, and so eagerly engaged in the pursuit of wealth, that time is scarcely left for mental improvement or family religion—I cannot help drawing the conclusion, that covetousness is a principle which rules in such a mind for the purpose of fostering a spirit of vanity and pride, and a desire for worldly ostentation and parade. I have seen in the house of a professor of religion, whose income did not exceed £150 a year, an article of furniture, of no great utility, which cost twenty or thirty guineas, while a sixth part of this sum would have been sufficient to have procured a neat article to have answered every purpose for which it was intended. Yet if the individual had been urged to subscribe a guinea for a

\* Selected from Topham's "Life of John Elwes, Esq."

benevolent institution, it would have been refused as a most extravagant demand. I have seen a single flat of a house furnished, at an expense of seven or eight hundred guineas, where there was scarcely a family to occupy it, and where the proprietor, in all probability, never gave the tenth part of this sum to the purposes of religion or human improvement. Without calling in question the right of those to whom God hath given wealth and riches, to adorn their mansions with splendid furniture or decorations, it may still be proper to inquire, if the paltry sum generally given by many such persons for the purposes of philanthropy, be at all proportionable to the expenses incurred in procuring such costly articles and decorations. Is it the part of a Christian man to be so liberal and even extravagant in his external trappings, while he can scarcely be induced to put his hand into his pocket to supply the means of propagating the gospel through the world,—and while the one half of his superfluities would be hailed as a precious boon for this purpose? To such persons we might apply the words of the prophet Haggai, “Is it time for you, O ye,” fashionable Christians, “to dwell in your decorated houses, and this house of the Lord lie waste?—Therefore, thus saith the Lord of Hosts, Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is no warm; and he that earneth wages, earneth wages to put them in a bag full of holes.” In the course of his providence, God frequently causes such persons to behold their sin in their punishment, by blasting their hopes of worldly gain, and sweeping away their treasures by unforeseen accidents and adverse dispensations. Such was the case in the days of Haggai, when the people refused to exert themselves in rebuilding the temple. “Ye looked for much, and lo, it came to little; and, when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts; because of mine house which is waste; and ye run every man unto his own house.” With how much propriety may such declarations be applied to many religionists in our times, when there are so many urgent calls to arise and build the New Testament Church, and extend its boundaries—and who yet run every one to his “decorated houses,” to indulge in ease and luxury, while the extension of the house of God and the reparation of its desolations require their most vigorous exertions? The money which is wasted in unnecessary decorations, in regard to dress and furniture, and other superfluities, even by Christians—were it collected into one sum, would amount to far more than the whole of the funds belonging to all the Religious and Philanthropic institutions of the British Empire, and may be considered as nothing less than a robbery of the Most High of his “tithes and offerings.”

### 3. Covetousness manifests itself *under pretense of providing suitable portions for children.*

This is a very common apology for the keen prosecution of wealth, and the anxious care which is exercised in securing it. In most instances, however, it is nothing more than a cloak to cover the vile principle of covetousness, when it is beginning to sway its scepter over the mind. But, supposing a regard for the temporal interests of children to mingle itself with a covetous affection, the practice of laying up fortunes for children, so as to make them independent, is both injudicious, and immoral in its general tendency. Every parent ought to give his children a good education, so far as in his power, and above all

things, “train them up in the nurture and admonition of the Lord.” So far as his circumstances permit, he should indulge them in every innocent enjoyment; and when they are beginning business or setting up in life, he may afford them as much money as he can spare for enabling them to conduct, with success, the professions or employments in which they engage. This is nearly all that a Christian parent should be anxious to accomplish, in reference to the temporal condition of his children. For, when a young man has received an education suitable to his station, and adequate allowance for the commencement and prosecution of his business, and is, at the same time, given to understand that the whole of his future happiness and success in life will depend upon his own prudence, exertions and moral conduct,—he will more readily apply the powers of his mind to his profession, and attend to the dictates of prudence, than if he had a constant dependence on the wealth and support of his parents, whatever conduct he might pursue. Every young person should be taught that he has a certain part to act in the world, for which he is accountable to the great Lord of all—that his happiness or misery in this world (under God), is dependent upon himself and the course he pursues—that he ought not to live merely for the gratification of his own humor or pleasure, but for the good of mankind—and that there are certain physical and moral laws which he can never violate without feeling a corresponding punishment.

But, if a parent act on a different principle; if he indulge his covetous disposition for the purpose of enriching his children, and give them reason to expect that they shall inherit wealth and independency, when he shall have left the world, the worst consequences may ensue, both to himself and to his offspring. When children begin to discover that the penurious disposition of their parents is a mean cringing vice, they will be led to conclude that extravagance is a virtue, and thus a broad path will be opened for licentious conduct in the future part of their lives. They are trained up in the idea, that their parents are accumulating a mass of wealth, which they are destined one day to spend, and they live under restraints and privations, which they hope the death of their parents will soon remove. The children of very covetous parents are frequently found in this situation. The old men die, and we immediately behold the children entering on the career of gayety and licentiousness, and running headlong to poverty and destruction; and, instead of feeling grateful to their parent for the riches he had accumulated, can scarcely conceal their joy, that they are removed from under his restraints. The moment of his death, is the signal for the plunder of his penurious savings. “I never knew the son of a miser,” says a certain writer, “either feeling or expressing the least gratitude for the means which his father had employed to amass his fortune. The heir of this kind of wealth receives it as a debt which has been long due, and which has been recovered by a vexatious law-plea. He may dispute the sum, but he will not esteem the person who has prevented him from enjoying it.” Many examples, were it expedient, might be produced to illustrate the fact, that the riches of the covetous man, after his death, “make themselves wings and fly away,” and that those to whom they are left, too frequently “fall into snares and drown themselves in destruction and perdition.”

It is truly astonishing, that so many individuals are to be found, whose faculties are unimpaired,



who appear in other respects men of sense, and profess a decent respect for the ordinances of religion, and yet allow the love of money, and the absurd desire of heaping up useless wealth, to triumph over every rational and religious principle. When we speak to them on the subject, they attempt to silence every argument by expatiating on the necessity of providing for their children, as if they wished to prove that *money* is a better provision than training them in intelligence, and in moral and religious habits, and in rendering them meet to be heirs of a blessed immortality. Now, even in a temporal point of view, nothing can be more injurious to a young man, than to leave him such a portion of wealth as will render him, in the language of the world, *independent*, especially if he have little relish for rational and religious pursuits. He has no stimulus for cultivating his intellectual and moral powers; his time frequently lies heavy on his hands; to promote the physical or moral comfort of others, forms no part of his plan; his faculties become benumbed; he becomes a prey to the crafty and licentious; he wanders about from one place to another, and from one pleasure to another, without any defined object in view, but the gratification of his humors; he feels, on the whole, but little enjoyment, for this is only to be found in mental and bodily activity; he gives up at length to licentious habits and sensual indulgences; his resources begin to be diminished—he feels pecuniary embarrassments; his pleasures are interrupted, and his miseries increase; and thus he passes through life in a fretful humor, without rational enjoyment, and without contributing to the good of others. Such is too frequently the case with the children of those who have worn themselves out in avaricious activity, and deprived themselves of almost every comfort, in order to lay up an inheritance for their offspring.

Every young man, even the son of a nobleman, should be taught that he is placed in a scene of *action*, as well as of enjoyment; that, to contribute to the good of society, ought to be one main object of his life; and, that although he may not need to earn his subsistence by the labor either of his hands or of his mind—he ought to engage in some honorable pursuit, which may tend to promote his own happiness, the improvement of society, and the glory of his Maker. Even the sons of the most opulent ought not to consider it as a degradation to learn a mechanical employment, and to apply their corporeal powers, occasionally, to useful industry. Among many other advantages, it might tend to strengthen their animal system, to invigorate their minds, and to enable them to form a judicious estimate of the value of mechanical inventions, and of the employments and intercourses of general society. And their earnings might become a source of wealth for carrying forward improvements, and adding spirit and vigor to every philanthropic movement. With regard to the *female* members of a family; if a parent have any wealth or inheritance to leave, the greater part should be bestowed on them, as they are neither so well adapted by Nature for active labor, nor have the same opportunities as the male branches, for engaging in business and increasing their store. Yet, even the female sex, in the higher ranks, ought not to consider themselves as exempted from any labors to which they are competent, and in which they may promote the best interests of mankind. In short, it may be laid down as a kind of maxim, that a great fortune bestowed upon a young man is one of the greatest evils

that can befall him, unless he make it one of his great objects to devote a considerable portion of it to the good of society; and, that *labor*, both of body and mind, is *essential* to the true happiness of man.

4. Covetousness displays itself on an extensive scale, and in an innumerable variety of modes—in the various mercantile transactions of mankind.

It would be impossible to describe all the variety of maneuvers by which covetousness is, in this way, displayed, even by multitudes who consider themselves as followers of Christ; and, therefore, I shall only glance at some of the nefarious means which are frequently employed. Among other well-known practices, are the following: varnishing over deteriorated articles with a fair outside, in order to deceive the purchaser, and to prevent the real state of the commodity from being perceived. Hence, a pound of butter has frequently been found with a quantity of Scotch porridge in its interior; milk mixed with chalk and water; sugar mixed with white sand; the under part of a chest of tea of an inferior quality to that of the top; and many such frauds and deceptions, best known to the nefarious trader. Other practices are, taking advantage of *ignorance* to pass off an unsaleable commodity, and asking more than the just value of whatever is offered for sale; in a merchant denying the goods which he has in his possession, when there is the prospect of an advancing price; in his overcharging for the articles of which he is disposing, and undervaluing those he intends to purchase; in using light weights and deficient measures, when there is little prospect of their being detected; in the jealousies, slanders, and civil surmising which one trader harbors, and endeavors slyly to throw out against another; in their attempts to extol their own articles beyond their just value, and to depreciate the characters and the commodities of their neighbors; in their engaging in *smuggling* and other unchristian modes of traffic; in taking advantage of the necessities of the poor and unfortunate, in order to procure their goods at half their value; in selling spirituous liquors to the worthless and dissipated, whether men, women, or children, to swell the list of “transgressors among men,” merely for the sake of the paltry profit of such a traffic; in trafficking in *wind-bills*, bribing the officers of justice for the liberty of continuing a nefarious trade, and in a thousand other modes which the fraudulent dealer alone is best qualified to describe. In all such transactions, not only is covetousness displayed, but a principle of *falsehood* runs through all his mercantile negotiations, so that every fraudulent trader is of necessity a *systematic liar*.

I have known high-flying professors of religion guilty of most of the frauds to which I now allude. I have known a merchant, an office-bearer in a Christian church, who, by a dextrous mode of measuring his cloth, kept off nearly an inch from every yard, and who charged a higher price for his commodities than any of his neighbors; another of the same pretensions, who seemed to consider himself as holier than others, who possessed a considerable quantity of wealth along with a good business, and who could, notwithstanding, degrade himself and gratify his avarice, by selling drams and gills of whisky and gin over his counter, to dissipated women, and all others who chose to be his customers. I have seen such practices in the shop even of the mayor of a large town, who was also a distinguished member of the church. I have known others of similar religious pretensions, who have engaged

in smuggling spirituous liquors, paper, teas, and other commodities, who have even forged excise stamps, and who seemed to consider such practices as nowise inconsistent with the principles of Christianity. I have known such whose weights and measures were deficient, whose quarter loaves were from five to ten ounces below the just standard, and whose butter, when exposed to sale in the public market, has been frequently seized by police officers, on account of its deficiency in weight. I have seen the confidence of their brethren in this way grossly abused by their assumed character of piety and rectitude, and have been sometimes tempted to suspect the honor and honesty of every one who made high pretensions to sanctity and evangelical religion. Yet many such nefarious practices are overlooked in Christian churches, as scarcely worthy of censure, especially if the guilty individuals have a large share of wealth, and regularly attend the public ordinances of religion. Were it expedient in the present case, numerous examples of the above description might be brought forward.

Another way in which merchants display their covetous disposition is, *by toiling their apprentices and servants, and confining them for so many long hours, that their health is injured, and their intellectual and religious improvement prevented.* I have known apprentices not above thirteen years of age, confined in shops from seven in the morning until twelve at midnight, and sometimes to an early hour in the morning, and having scarcely two hours out of the twenty-four allotted them for meals; and that too, by merchants who made a splendid profession of piety, and were considered as pillars of Dissenting churches. By such conduct young persons are not only deprived of that recreation which is necessary to the vigor of their animal system, but prevented from attending the means of moral and religious instruction, and from storing their minds with that knowledge which they ought to possess as rational and immortal beings. If, in the present state of things, merchants and others require so long continued drudgery from their servants, other arrangements ought to be made, and additional servants or apprentices procured, so that a moderate and reasonable service only should be required from them. But such arrangements would run counter to the principle of avarice. Similar practices have long been complained of in regard to many of our spinning-mills, and other public manufactories, and yet they have been defended by *Christian* men, as if the laboring classes were to be considered in no other light than as mere animal machines, or as beasts of burden. Covetousness likewise displays itself in keeping open shops to late hours, and thus preventing families, servants, shopmen, and apprentices from domestic enjoyment, and from the means of rational improvement; and, when measures have been concerted to put a stop to this evil, I have known two or three professed Christians, by their obstinacy and avaricious dispositions, disconcert every plan which had been formed for this purpose.

5. The covetous principle, conjoined with glaring acts of inhumanity and injustice, is frequently displayed in *cases of Bankruptcy.*

How frequently do we find persons establishing an extensive business on credit, when they have no funds of their own; using wind-bills and sometimes forgeries; furnishing elegant houses with money which is not their own; living in luxury and splendor; dashing along in gigs and landaus, entertaining friends with sumptuous dinners, and indulging in all the fashionable follies

of life, until, in the course of two or three years, they are run aground and declared to be *Bankrupts*, who can scarcely pay a dividend of three shillings a pound. Previous to such bankruptcies, many cases of fraud and injustice very frequently occur. I have known office-bearers in Christian churches, distinguished for their high pretensions to religion and piety, who, only a few days previous to their failure in business, have borrowed pretty large sums of money, and that, too, even from an industrious mechanic, who was induced, by deceitful words, to lend the whole of what he had accumulated by industry and economy, during a course of many years,—scarcely a fraction of which was ever recovered. In such cases, we not unfrequently behold selfishness assuming a vast variety of forms; practicing low cunning and dishonesty, resorting to all possible shifts of duplicity, to prolong the credit of a tottering establishment; concealing property which belonged to others, or secretly disposing of it at half its value; dealing in contraband articles, defrauding government of its revenues, deceiving the unwary, weaving a web of entanglement throughout every department of the mercantile concern, gathering up payments of money and merchandise against the crisis which is approaching, and implicating friends and acquaintances, and even the poor industrious laborer in their concerns, and involving them in the impending ruin. If such were the practices merely of professed worldly men, we might cease to wonder. But, alas! such wiles and shufflings and dishonesties, are too frequently displayed by those who profess to be seeking after an incorruptible inheritance.

But the exhibition of covetousness and dishonesty does not end at the period of bankruptcy. After a legal settlement has been obtained, and business resumed, similar exhibitions are repeated. I have known many individuals, belonging both to the established church and to dissenters, men whose professions of religion were ostentatious and glaring; who, after having become bankrupts, lived as luxuriously, dressed as gaily, gave their children as *fashionable* an education, and set them up in as lucrative professions, as if no such event had taken place. I have known others who, after having paid six or seven shillings on the pound, and been permitted to resume trade, have, in the course of a few years, purchased heritable property to a considerable amount, without ever thinking of restoring to their creditors a single shilling of what they had lost by their bankruptcy. Because they obtained a *settlement* from their creditors, and therefore are not *legally* bound to refund their loss, *therefore*, they imagine that they are under no *moral* obligation to perform such an act of *natural* justice. The cases of this kind which daily occur, are so numerous and striking, that it would be needless to condescend to particular instances. It is little short of a libel on the moral perceptions of general society, and particularly on the Christian world, that a man voluntarily coming forward and settling with his creditors, when he is not legally bound to do so, should be considered as a kind of *phenomenon* in the commercial world, and worthy of being published in every newspaper, when it is nothing more than what a sense of natural justice would, in all cases, obviously dictate. It is true, indeed, that the men of the world seldom consider such cases as I have alluded to, as of a criminal nature; but it is amazing that Christian churches should almost entirely overlook such displays of covetousness and injustice, and inflict no censure on the offenders, not

withstanding the malignant and anti-christian dispositions and practices with which they are associated.

6. There is too frequently a striking display of covetousness in the case of many of the ministers of religion.

Not to mention the buying and selling of benefices and other Simoniacal practices, which have long abounded, and which have tended to throw disgrace on the sacred office; there are many other ways in which worldly-mindedness is manifested by not a few in this class of Christian society. Although I wish to speak with the greatest respect of the ministers of the church, on account of the sanctity and importance of the sacred office, for which no one entertains a higher veneration; yet I cannot shut my eyes to the many examples around me, which prove, that not a few Christian ministers are too much actuated and directed in their movements, by a worldly-minded and avaricious disposition. This propensity is displayed in aspirings, with the utmost keenness, after ecclesiastical dignities and preferments—not for the sake of the duties connected with such situations, nor with a view of occupying a field of more extensive usefulness; but for increasing their revenues, and living in opulence and splendor. The general conduct of many to whom I allude, their neglect of the flock over which they have been made overseers, and their indulgence in the fashionable pursuits and amusements of the world, too plainly evince the ruling disposition of their hearts. Would to God that such persons would consider what views they will have of such things, when stretched upon that bed from which they are to rise no more, and about to enter the confines of the eternal world! The pious Mr. Hervey, about four days before his death, when Dr. Stonchouse paid him a visit, and was discoursing on the emptiness of worldly honors to an immortal, and on the unprofitableness of riches to the irreligious, replied, “True, Doctor, true, the only valuable riches are in heaven. What would it avail me now, to be the Archbishop of Canterbury? Disease would show no respect to my miter. That prelate is not only very great, but I am told, he has religion really at heart. Yet it is godliness, and not grandeur, that will avail him hereafter. The gospel is offered to me, a poor country parson, the same as to his Grace. Oh! why then do ministers thus neglect the charge of so kind a Saviour, fawn upon the great, and hunt after worldly preferments with so much eagerness, to the disgrace of our order? These are the things which render the clergy so justly contemptible to the worldlings. No wonder the service of our church has become such a formal, lifeless thing, since it is, alas! too generally executed by persons dead to godliness in all their conversation; whose indifference to religion, and worldly-minded behavior, proclaim the little regard they pay to the doctrines of the Lord, who bought them.”

The same covetous propensity is indicated, when a minister leaves an affectionate people, among whom he has a competent support, for a larger and more opulent congregation, where his income will be considerably increased. I have seldom known an instance in which a minister voluntarily left his charge, unless when he had the prospect of a larger stipend. There are, doubtless, valid reasons why a minister of the gospel may, with propriety, leave his charge; but if he has previously been in moderately comfortable circumstances, and if the increase of income be the chief or only motive for the change, there

is too much reason to suspect, that a covetous disposition has lurked in the breast, and has influenced his decision. Not long ago, a dissenting pastor received a call from a congregation in a large town, where he was offered a larger stipend than he had previously received. He was generally beloved by his people, he had received from them handsome presents, as testimonials of their gratitude and affection; he received from them an income adequate to his station, and to the supply of every reasonable want; they pressed him to remain, and promised to do everything that might promote his comfort. But, for no other reason, apparently, than the prospect of about £50 more being added to his income, he parted with them almost abruptly, and left them to draw the inference (which they did not hesitate to do), that he had more regard to his worldly interests than to superintend the spiritual interests of an affectionate people. I am much mistaken if even the temporal happiness of such a person shall be augmented by such conduct; and if God, in the course of his Providence, does not try him with unexpected difficulties, and make him behold his sin in his punishment.

This covetous disposition is likewise displayed by ministers of the gospel when they take large farms and engage with keenness in the pursuits of agriculture, and when they embark in extensive mercantile concerns and speculations, for the purpose of increasing their fortunes, and enabling them to live in splendor and affluence. It is not long since a dissenting minister was advertised in the newspapers, among the list of bankrupts, as “the Rev. Mr. H——, Banker and Builder.” And, even a Doctor of Divinity, who enjoyed a handsome stipend, and was distinguished as a popular preacher, has been known to have embarked with eagerness in mercantile speculations, connected with shipping affairs, spinning mills, banking, building, and other departments, for the purpose of gratifying a worldly disposition, and enabling him to leave, at his death, several thousands of pounds to each member of his family. Another of the same description has been known to engage in extensive agricultural operations, in surveying and superintending roads and acting as factor for neighboring Squires, in order to hoard up worldly treasures, although his stipend was one of the largest in the country around. Indeed, instances of this description are so far from being uncommon, that they are scarcely considered as inconsistent with the sacred office; and a man, under the influence of such principles, will pass through life with a certain degree of respect from the church and the world, as if he had acted in no way inconsistent with the character of a Christian. In the case of such, the duties of their office generally form only a subordinate object of attention. Another way in which covetousness sometimes manifests itself, especially in the case of dissenting ministers, is—their concealing certain important truths in their public ministrations, and neglecting to apply the principles and precepts of Christianity to the particular cases of every class of gospel-hearers without respect of persons, for fear of offending certain leading individuals of the church, and risking the loss of a portion of emolument. It is likewise manifested in winking at the delinquencies of men of wealth and influence, in cringing to such characters, and attempting to screen them from censure, when their conduct demands it. In all such cases as those to which I allude, the conduct of a Christian pastor requires to be guided by wisdom and prudence. But when he clearly perceives the

path of truth and duty, he ought at once, without fear of consequences, to act on the principle "*Fiat Justitia ruat cælum.*" Let what is accordant with eternal truth and righteousness be performed, although the mighty should rage, the heavens fall, and the elements rush into confusion.

But, in general, it will be found, that he who prudently discharges his duty, trusting for support in the Providence of God, will seldom be left to sink under his difficulties, or to want the means of comfortable support. The conduct of the apostles, in such cases, should be imitated by every Christian minister. When Peter was brought before the Jewish rulers to account for his conduct in healing the impotent man, and preaching the resurrection of Jesus, he boldly declared, "Be it known to you all, that by the name of Jesus Christ of Nazareth, whom *ye* crucified, whom God raised from the dead, even *by him* doth this man stand before you whole. This is the stone that was set at naught of *you* builders, which is become the head of the corner." And when he was commanded to teach no more in the name of Jesus, he replied, with the same fearlessness of consequences, "Whether it be right in the sight of God to hearken unto *you* more than unto God, judge *ye*. For I cannot but speak the things which I have seen and heard." And Paul, when he was about to leave the church of Ephesus, could declare, "I have kept back nothing that was profitable unto you; I have not shunned to declare to you all the counsel of God: I have coveted no man's gold, nor silver, nor apparel, for these hands have ministered to my necessities. I have showed you all things, how that so laboring *ye* ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Were all Christian ministers animated by the spirit which actuated these holy apostles, we should seldom find pastors shrinking from their duty, from the fear of man, or from worldly motives, "shunning to declare the whole counsel of God." Much less should we ever behold men more careful to fleece their flocks than to feed them with knowledge—and who have the effrontery to receive many hundreds, and even thousands of pounds a year, as Christian ministers appointed to the charge of souls, while yet they spend their incomes in fashionable dissipation in foreign lands, regardless of the spiritual interests of those precious souls which were committed to their care. It is by such conduct in the clerical order, that religion and its ordinances are despised and treated with contempt, more than by all the efforts of avowed and unblushing infidelity; and it becomes all such seriously to consider how far they are responsible for the demoralization of society, the prevalence of irreligion, and the ruin of immortal souls; and what account they will one day be called to give of the manner in which they discharged the important office committed to their trust.

I shall now adduce a few miscellaneous examples, illustrative of the ascendancy of the covetous principle in those who made, or who still make a flaming profession of religion.

A certain member of a dissenting church, who had long been a zealous supporter of its peculiar modes and tenets, had, in the course of his business as a carpenter, and by penurious habits, amassed a considerable portion of property, but was remarked to be of a hard and griping disposition, and could seldom be induced to contribute to any religious object. He had a brother, a man of good character, and a member of the same church, who, by family and personal distress, had been

reduced to extreme poverty. Some of his Christian brethren represented to him the case of this distressed brother, and urged him to afford the family a little pecuniary relief. He replied, "My brother little knows how difficult it is for me to get money; I have nothing that I can spare. Does he know that I have lately bought a house, and have the price of it to pay in a few days?"—and he peremptorily refused to bestow a single shilling upon his distressed relative. Yet no public notice was taken of such conduct by the religious society with which he was connected, for, unfortunately, such cases are not generally considered as *scandals*, or tests of the want of Christian principle. His wife, who survived him, and who was of a similar disposition, while lying on her death-bed, kept the keys of her trunks and drawers constantly in her hands, and would, on no account, part with them to any individual, unless when she was in a position to perceive exactly everything that was transacted while the keys were used, and appeared to be restless and uneasy until they were returned. The idea of losing a single sixpence, or the least article, seemed to go like a dagger to her heart. After she had breathed her last, a bag, containing bank-notes, bills, and other documents, was found in her hand, which she had carefully concealed from her attendants, as if she had expected to carry it along with her to the world of spirits. Such are the degrading and awful effects of covetousness, when suffered to gain the ascendancy over the heart. Can such a spirit be supposed to be prepared for the mansions of the just, and for entering into that inheritance which is incorruptible, and that fadeth not away?

The following is another example, relating to a lady in comfortable circumstances, who died three or four years ago. This lady was married to a gentleman who was generally respected as a worthy man and a zealous Christian. His habits were somewhat penurious; and from a low situation, he rose by various means, some of which were scarcely honorable, to a state of wealth and independence, so that, about 12 years before his death, he was enabled to retire from the duties of his office, to live in a state of respectability. His wife was likewise a professed religious character; she had no children, and her great anxiety was to preserve, if possible, any portion of her husband's property from passing into the hands of his relations. When any of her husband's relatives happened to live with them for the sake of sociality or for affording them assistance in their old age, she denied them almost every comfort, and grumbled at the least article they received, as if it had been a portion of flesh torn from her body—until, one by one, all such relatives forsook her. After her husband's death, the same penurious habits remained, and, as is usually the case, grew stronger and more inveterate. After her death, a purse was found concealed under her pillow, containing above £300 in cash and bank-notes, to which, it appears, her heart had been more firmly wedded than to "the treasure in the heavens that faileth not," and "the glory which fadeth not away." Yet this sordid mortal passed among Christian society as a follower of Jesus. Another old woman died lately, who was a professed zealot for the truth, for "a covenanted work of reformation," and for testifying against abounding errors and immoralities in the church. She was noted among her neighbors for telling fibs, and giving false representations of her own circumstances and those of others. She represented herself as destitute of money, and almost of daily bread—

that she could scarcely attain the enjoyment of the coarsest morsel—and, of course, she was favored with a small aliment from a charitable fund. She was also distinguished as a busy-body and tale-bearer, and was frequently caught secretly listening to the conversation of her immediate neighbors, and had burrowed a hole below the partition which separated her apartment from that of another family, in order that she might indulge in this mean and unchristian practice. In a short time after she had represented herself as a destitute pauper, she died, and, after her death, when her store was inspected, it was found to contain a considerable quantity of confectionaries of different kinds, spirits, wines, and not a small portion of money and other articles, some of which had been accumulating for years. Yet no one was more zealous than Margaret for the truth, and for testifying against the “defections” of the established church, and the sins and immoralities of the age. Such examples as those now stated, are to be found throughout almost every portion of the visible church, and might be multiplied to an indefinite extent.

There is not a more common case of covetousness that occurs in Christian society, than that of *taking advantage of the civil law, in opposition to natural justice*, in order to gratify an avaricious affection. A father dies suddenly without a will; certain relations, perhaps the son of the first marriage, seize upon the father's property, while the widow and her infant children are turned adrift from their accustomed dwelling, either with nothing, or with a pittance so small as to be insufficient to procure the coarsest necessaries of life. Or, perhaps a will has been drawn up, specifying the intention of the father in regard to the inheritance of his property, but he dies before he has had an opportunity of subscribing the document. Though the will of the father was clearly made known to all concerned, yet a person called the *heir at law*, will immediately step in and claim the whole property which the parent intended to bequeath, without any regard to the *natural* rights of others. The death of parents and relatives frequently produces a scene of rapacity and avarice which is truly lamentable to a pious mind, and which no one could previously have expected. The death of friends, which should naturally lead us to reflections on the vanity of worldly treasures, and the reality of a future state, not unfrequently steels the heart against every generous feeling, and opens all the avenues of ambition and avarice. As a certain writer has observed, “The voice from the tomb leads us back to the world, and from the very ashes of the dead there comes a fire which enkindles our earthly desires.” The instances of this kind are so numerous, that volumes might be filled with the details. In opposition to every Christian principle, and to the dictates of natural justice, professed religionists will grasp at wealth wrung from the widow and the orphan, because the civil law does not interpose to prevent such barefaced robberies; and yet they will dare to hold up their faces, without a blush, in Christian society—while one who had committed a far less extensive robbery, *in another form*, would be held up to execration, and doomed to the gibbet. I know no practical use of Christian principle, unless it leads a man in such cases to perform an act of natural justice, altogether independent of the compulsions or regulations of civil codes. “The law,” says Paul, “was not made for a righteous man, but for the lawless and disobedient, the ungodly and the profane;” and he who, in cases which natural justice should determine,

takes shelter under the protection of law, in committing an act of oppression, ought to be excluded from the society of the faithful, and regarded as a “heathen man and a publican.” That such characters are so frequently found in the visible church, is a plain evidence that the laws of Christ's kingdom are not yet strictly and impartially administered.

The forms of our civil laws are a striking proof of the extensive range of the operations of the covetous principle, and a kind of libel on the character of mankind, however much refined by civilization and Christianity. “It is impossible,” says a periodical writer, “to see the long scrolls in which every contract is included, with all the appendages of seals and attestation, without wondering at the depravity of those beings who must be restrained from violation of promises by such formal and public evidences, and precluded from equivocation and subterfuge by such punctilious minuteness. Among all the satires to which folly and wickedness have given occasion, none is equally severe with a bond or a settlement.” And is it not a satire upon Christianity, that its professed votaries require such legal obligations, and punctilious forms and specifications, to prevent the inroads of avarice? and that no one can safely trust money or property to any one on the faith of a Christian, or depending purely on his sense of equity and justice?

Before proceeding to the next department of our subject, it may not be improper to advert to our covetousness and idolatry, considered as a *nation*.

Great Britain has long been designated by the title of a *Christian nation*. But, if proud ambition and an inordinate love of riches and power be inconsistent with the religion of Jesus, we have, in many instances, forfeited our right to that appellation. Without adverting to the immense load of taxation which has long been levied from the mass of the people, and the extravagance with which many portions of it have been expended—the heavy imposts on foreign produce, and the harassing regulations of the excise, which prevent a free intercourse with foreign nations—the keenness of our merchants and manufacturers in accumulating wealth and amassing immense fortunes for the purposes of luxury—the eagerness with which our Landholders endeavor to keep up the price of grain, although the poor should thus be deprived of many of their comforts—the poverty of one class of our clergy and the extravagant incomes enjoyed by others—passing the consideration of these and similar characteristics, I shall only mention one circumstance which appears altogether inconsistent with our character as a Christian nation, and that is, *the revenues derived from the support of idolatry in India*, and the encouragement thus given to the cruelties and abominations of Pagan worship.

In another age, it will perhaps scarcely be believed, that Britain, distinguished for her zeal in propagating the gospel throughout the heathen world, has, for many years past, derived a revenue from the worshipers of the idol *Juggernaut*, and other idols of a similar description at Gya, Allahabad, Tripetty, and other places in Hindostan. From the year 1813 to 1825, there was collected, by order of the British government, from the pilgrims of Juggernaut alone, about 1,360,000 rupees, or £170,000; a great part of which was devoted to the support of the idol, and the priests who officiated in conducting the ceremonies of this abominable worship. Dr. Buchanan, in his “*Christian Researches*,” states, from official ac-

counts, that the annual expense of the idol Juggernaut presented to the English government is as follows:

	Rupees.	£.
Expenses of the Table of the Idol,	36,115	or 4,514
Do. of his dress, or wearing apparel,	2,712	359
Do. wages of his servants,	10,057	1,259
Do. contingent expenses at the different seasons of pilgrimage,	10,989	1,373
Do. of his elephants and horses,	3,030	378
Do. of his annual state carriage, or the car and tower of the idol,	6,713	839
	<u>Rupees, 69,616</u>	<u>£8,702</u>

In the item "wages of servants," are included the wages of the *courtesans*, or strumpets who are kept for the service of the temple. Mr. Hunter, the collector of the pilgrim tax for the year 1806, told Mr. Buchanan that three state carriages were decorated that year, with upward of £200 sterling of English *broadcloth* and *baize*.

The following items show the gain of this unnatural association with idolatry at some of the principal stations appropriated for idol worship.

	Rupees.
Net receipts of pilgrim tax at Juggernaut for 1815,	135,667
Do. at Gya for 1816, - - - - -	182,876
Do. at Allahabad, for 1816, - - - - -	73,053
Do. at Kashee-poor, Surkuree, Sumbal and Kawa, for 1816, - - - - -	5,683
Do. at Tripetty, near Madras, for 1811, - - - - -	152,000
	<u>Rupees,* 549,279</u>

Mr. Hamilton, in his "Description of Hindostan," as quoted by Mr. Peggs, in his "Pilgrim tax in India," states, with respect to the district of Tanjore, that "in almost every village, there is a temple with a lofty gateway of massive architecture, where a great many Brahmins are maintained, partly by an allowance from government. The Brahmins are here extremely loyal, on account of the protection they receive, and also for an allowance granted them by the British government of 45,000 pagodas or £18,000 annually, which is distributed for the support of the poorer temples;"—a sum which would purchase one hundred and eighty thousand Bibles at two shillings each! Can anything be more inconsistent than the conduct of a professed *Christian* nation in thus supporting a system of idolatry, the most revolting, cruel, lascivious, and profane? Yet a member of the parliament, C. Buller, Esq., in his letter to the Court of Directors, relative to Juggernaut, in 1813, says, "I cannot see what possible objection there is to the continuance of an established tax, particularly when it is taken into consideration what large possessions in land and money are allowed by our government, in all parts of the country, for keeping up the religious institutions of the Hindoos and the Mussulmans."

The scenes of Juggernaut and other idol-temples are so well known to the British public, that I need not dwell on the abominations and the spectacles of misery presented in these habitations of cruelty. I shall only remark that, from all parts of India, numerous bodies of idol-worshippers or pilgrims travel many hundreds of miles to pay homage to the different idols to which I have alluded. A tax is imposed by the British government on these pilgrims, graduated according to the rank or circumstances of the pilgrim, and amounting from one to twenty or thirty rupees—which, according to the estimate

\* A *Ruppee*, though generally considered to be only the value of half a crown, yet is reckoned in the case of the pilgrims of India, to be equivalent to the value of one pound sterling to an inhabitant of Britain, so that, in this point of view, rupees may be considered as equivalent to pounds.

stated in the preceding note, will be equivalent to one pound sterling to the poorest class of pilgrims. Those journeying to Allahabad, for example, are taxed at the following rates. On every pilgrim on foot, *one rupee*. On every pilgrim with a horse or palanquin, *two rupees*. On every pilgrim with an elephant, *twenty rupees, &c.* Vast numbers of deluded creatures flock every year to these temples. In 1825, the number that arrived at Juggernaut was estimated at *two hundred and twenty-five thousand*, and in some cases they have been calculated to amount to *more than a million*. The deprivations and miseries suffered by many of these wretched beings are almost incredible. Dr. Buchanan, who visited Juggernaut temple in June, 1806, gives the following statement. "Numbers of pilgrims die on the road, and their bodies generally remain unburied. On a plain near the pilgrim caravansera, 100 miles from Juggernaut, I saw more than 100 skulls; the dogs, jackals, and vultures, seem to live here on human prey. Wherever I turn my eyes, I meet death in one shape or other. From the place where I now stand, I have a view of a host of people, like an army encamped at the outer gate of the town of Juggernaut, where a guard of soldiers is posted, to prevent them from entering the town until they have paid the tax. A pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down on the road before the car as it was moving along, on his face, with his arms stretched forward. The multitude passed him, leaving the space clear, and he was crushed to death by the wheels. *How much I wished that the proprietors of India stock would have attended the wheels of Juggernaut, and seen this peculiar source of their revenue!* I beheld a distressing scene this morning in the place of skulls; a poor woman lying dead, or nearly so, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children! I asked them where was their home? They said they had no home but where their mother was. O there is no pity at Juggernaut! Those who support his kingdom, err, I trust, from ignorance; they know not what they do."

"The loss of life," says Colonel Phipps, who witnessed this festival in 1822, "by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick, are persuaded to attempt this pilgrimage as a remedy for all evils. The number of women and children is also very great, and they leave their families and their occupations to travel an immense distance, with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road are scanty, and their light clothing and little bodily strength, are ill calculated to encounter the inclemency of the weather. When they approach the temple, they find scarcely enough left to pay the tax to government, and to satisfy the rapacious brahmins; and, on leaving Juggernaut, with a long journey before them, their means of support are often quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by jackals and vultures, and the dead bodies may be seen in every direction."

The Rev. W. Bampton, in an account of this festival, in July, 1823, states, "in the front of one of the cars lay the body of a dead man; one arm and one leg were eaten; and two dogs were then eating him; many people were near, both moving and stationary, but they did not seem to take any notice of the circumstance. I went to

see the pilgrims, who, because they could not pay the tax, were kept without one of the gates. In the course of the morning, I saw, within a mile of the gate, six more dead, and the dogs and birds were eating three of them. Five or six lay dead within a mile of the gate. A military officer pointed out a piece of ground, scarcely an acre, on which he had, last year, counted *twenty-five dead bodies.*" Mr. Lacey, a missionary, who was at the festival in June, 1825, states, "On the evening of the 19th, I counted upward of sixty dead and dying, from the temple, to about half a mile below—leaving out the sick that had not much life. In every street, corner, and open space—in fact, wherever you turned your eyes, the dead and the dying met your sight. I visited one of the Golgothas between the town and the principal entrance, and I saw sights which I never shall forget. The small river there was quite glutted with the dead bodies. The wind had drifted them all together, and they were a complete mass of putrefying flesh. They also lay upon the ground in heaps, and the dogs and birds were able to do but little toward devouring them." Such horrid details could be multiplied without number; every one who has visited such scenes of misery and depravity, gives similar relations, some of which are still more horrible and revolting. With regard to the *number* that perish on such occasions, the Rev. Mr. Ward estimates that 4000 pilgrims perish every year, on the roads to, and at holy places—an estimate which is considered by others as far below the truth. Captain F—— estimates those who died at Cuttack and Pooree, and between the two stations, at 5000. How many of these miserable people must have died before they reached their homes! many of them coming three, six, or nine hundred miles. Mr. M——, the European collector of the tax at Pooree, estimated the mortality at 20,000!

Juggernaut is one of the most celebrated stations of idolatry in India. All the land within twenty miles is considered holy; but the most sacred spot is inclosed within a stone wall twenty-one feet high, forming a square of about 656 feet. Within this area are about fifty temples; but the most conspicuous building consists of one lofty stone tower, 184 feet high, and twenty-eight and a half feet square inside. The idol Juggernaut, his brother Bulbudra, and his sister Sabadra, occupy the tower. The roofs are ornamented with representations of monsters; the walls of the temple are covered with statues of stone, representing Hindoo gods, with their wives, in attitudes grossly indecent. The three celebrated idols alluded to, are wooden busts six feet high, having a rude resemblance of the human head, and are painted white, yellow, and black, with frightfully grim and distorted countenances. They are covered with spangled broadcloth, furnished from the export warehouse of the British government. The car on which the idol is drawn, measures forty-three and a half feet high, has sixteen wheels, of six and a half feet diameter, and a platform thirty-four and a half feet square. The ceremonies connected with this idolatrous worship, are, in many instances, exceedingly revolting and obscene. At Ranibut, in the province of Gurwal, is a temple sacred to *Rajah Ishucara*, which is principally inhabited by *dancing women*. The initiation into this society is performed by anointing the head with oil taken from the lamp placed before the altar, by which act they make a formal abjuration of their parents and kindred, *devoting their future lives to prostitution*; and the British government, by giving annually 512 ru-

pees to the religious mendicants who frequent this temple, directly sanction this system of obscenity and pollution. Many temples of impurity exist in other places of Hindostan. Tavernier mentions a village where there is a pagoda to which all the Indian *courtesans* come to make their offerings. This pagoda is full of a great number of *naked* images. Girls of eleven or twelve years old, who have been bought and educated for the purpose, are sent by their mistresses to this pagoda, to offer and surrender themselves up to this idol.

In order to induce ignorant devotees to forsake their homes, and commence pilgrimages to these temples of impurity and idolatry, a set of avaricious villains, termed *Pilgrim hunters*, are employed to traverse the country, and by all manner of falsehoods, to proclaim the greatness of Juggernaut and other idols. They declare, for example, that this idol has now so fully convinced his conquerors [that is, the British] of his divinity, that they have taken his temple under their own superintendency, and that they expend 60,000 rupees from year to year to provide him with an attendance worthy of his dignity. These pilgrim hunters are paid by the British government. If one of them can march out a thousand persons and persuade them to undertake the journey, he receives 1500 rupees, if they be of the lower class; and 3000 rupees, if they be persons belonging to the highest class. But, what is worst of all—the conduct of the British government in relation to this system, has led many of the natives to believe that *the British nation approves of the idolatrous worship established in India.* A Hindoo inquired of a missionary in India, "If Juggernaut be nothing, why does the Company take so much money from those who come to see him?" Mr. Lacey, a missionary, who went to relieve the destitute on the road to Cuttack, during one of the festivals, relates the following incident:—"You would have felt your heart moved, to hear, as I did, the natives say—'Your preaching is a lie;—for, if your Saviour and your religion are thus merciful, how do you then take away the money of the poor and suffer him to starve?'" It is indeed no wonder that when the natives see a poor creature lying dying for want, they should reflect, that the two rupees he paid as a tax, would have kept him alive. Nor is it indeed a pleasing reflection to a European mind, that these two rupees form precisely the difference between life and death to many who have perished for want on their road home. Another missionary relates, "Passing one evening a large temple, I caught a sight of one of the idols, and exclaimed, sinful, sinful. The native who was with me asked, 'Sir, is that sinful for which the Company gives thousands?' A man said to me a few days ago, 'If the government does not forsake Juggernaut, how can you expect that we should?'" In this way the efforts of Christian missionaries to turn the Hindoo from idolatry, are, in many instances, completely paralyzed.\*

Such is the worship which the British government supports, and from which it derives an annual revenue: Such is the *covetousness* literally and directly connected with "*idolatry*," manifested by those who give their sanction and support to a system of idol-worship, distinguished for rapacity, cruelty, obscenity, and everything shocking to the feelings of humanity! If we are com-

\* Most of the facts above stated have been selected and abridged from Mr. Pegg's "*Pilgrim tax in India.*"

manded to "flee from idolatry," "to abstain from meats offered to idols," and to "hate even the garment spotted by the flesh," what shall we think of the practice of receiving hundreds of thousands of rupees annually, for permitting blinded idolaters to worship the most despicable idols—of clothing those idols, repairing their temples, and paying the rapacious and unfeeling priests that minister at their altars? What shall we think of the practice of Christian Britons sending forth a body of idol-missionaries, far exceeding in number all the Christian missionaries, perhaps, throughout the world, who, from year to year, propagate delusion, and proclaim, for the sake of gain—the transcendent efficacy of beholding "a log of wood!" "Be astonished, O ye heavens, at this." No wonder if *Christian* missionaries have the most formidable opposition to en-

counter, when the very nation that sent them forth to undermine the fabric of Pagan superstition, gives *direct* countenance and support to everything that is abhorrent and debasing in the system of idolatry.

How appropriate the wish expressed by Dr. Buchanan, "that the proprietors of India stock, could have attended the wheels of Juggernaut, and seen this peculiar source of their revenue!" I would live on "a dinner of herbs," or even on the grass of the fields, before I would handle a sum of money procured in this way, to supply the most delicious fare. From whatever motives support is given to this system of idolatry, it will remain an indelible stain on the British nation, to generations yet unborn, and its miserable and demoralizing effects will only be fully known in the eternal world.

## CHAPTER II.

### ON THE ABSURDITY AND IRRATIONALITY OF COVETOUSNESS.

THE Creator has endowed man with mental faculties which, if properly directed and employed, would be sufficient, in many cases, to point out the path of virtue, and to show the folly and unreasonableness of vice. All the laws of God, when properly investigated as to their tendency and effects, will be found accordant with the dictates of enlightened reason, and calculated to produce the greatest sum of human happiness; and the dispositions and vices which these laws denounce will uniformly be found to have a tendency to produce discomfort and misery, and to subvert the moral order and happiness of the intelligent system. On these and similar grounds, it may not be inexpedient to offer a few remarks on the folly and irrationality of the vice to which our attention is directed.

In the first place, *the irrationality of Covetousness*, will appear, if we consider *the noble intellectual faculties with which man is endowed*.

Man is furnished not only with sensitive powers to perceive and enjoy the various objects with which his terrestrial habitation is replenished, but also with the powers of memory, imagination, judgment, reasoning, and the moral faculty. By these powers he can retrace and contemplate the most remarkable events which have happened in every period of the world, since time began; survey the magnificent scenery of nature in all its variety and extent; dive into the depths of the ocean; ascend into the regions of the atmosphere; pry into the invisible regions of creation, and behold the myriads of animated beings that people the drops of water; determine the courses of the celestial orbs; measure the distances and magnitudes of the planets; predict the returns of comets and eclipses; convey himself along mighty rivers, and across the expansive ocean; render the most stubborn elements of nature subservient to his designs and obedient to his commands; and, in short, can penetrate beyond all that is visible to common eyes, to those regions of space where suns unnumbered shine, and mighty worlds are running their solemn rounds; and perceive the agency of Infinite Power displaying itself throughout the unlimited regions of the universe. By these powers he can trace the existence and the attributes

of an Invisible and Almighty Being operating in the sun, the moon, and the starry orbs, in the revolutions of the seasons, the agency of the elements, the process of vegetation, the functions of animals, and the moral relations which subsist among intelligent beings; and in such studies and contemplations he can enjoy a happiness infinitely superior to all the delights of mere animal sensation. How *unreasonable* then, is it, for a being who possesses such sublime faculties, to have his whole soul absorbed in raking together a few paltry pounds or dollars, which he either applies to no useful object, or employs merely for purposes of pride and ostentation! We are apt to smile at a little boy hoarding up heaps of cherry stones, small pebbles, or sea shells; but he acts a more rational part than the covetous man whose desires are concentrated in "heaping up gold as the dust, and silver as the stones of the brook;" for the boy has not arrived at the full exercise of his rational powers, and is incapable of forming a comprehensive judgment of those pursuits which ought to be the great end of his existence. The aims and pursuits of every intelligence, ought to correspond with the faculties he possesses. But does the hoarding of one shilling after another, day by day, and the absorption of the faculties in this degrading object, while almost every higher aim is set aside,—correspond to the noble powers with which man is invested, and the variety and sublimity of those objects which solicit their attention? Is there, indeed, any comparison between acquiring riches and wealth as an ultimate object, and the cultivation of the intellectual faculties, and the noble pursuit of knowledge and moral improvement? If man had been intended to live the life of a miser, he would rather have been formed into the shape of an *ant* or a *pismire*, to dig among mud and sand and putrefaction, to burrow in holes and crevices of the earth, and to heap up seeds and grains against the storms of winter; in which state he would live according to the order of nature, and be incapable of degrading his mental and moral powers.

There cannot be a more absurd and preposterous exhibition, than that of a man furnished with powers capable of arresting the elements of na-



ture, of directing the lightnings in their course, of penetrating to the distant regions of creation, of weighing the masses of surrounding worlds, of holding a sublime intercourse with his Almighty Maker, and of perpetual progression in knowledge and felicity, throughout an interminable round of existence; yet prostrating these noble powers by concentrating them on the one sole object of amassing a number of guineas and banknotes, which are never intended to be applied to any rational or benevolent purpose; as if man were raised no higher in the scale of intellect, than the worms of the dust! Even some of the lower animals, as the dog and the horse, display more noble and generous feelings, than the earth-worm, from whose grasp you cannot wrench a single shilling for any beneficent object. And shall man, who was formed after the image of his Maker, and invested with dominion over all the inferior tribes of animated nature, thus reduce himself by his groveling affections below the rank of the beasts of the forest and the fowls of heaven? Nothing can afford a plainer proof of man's depravity, and that he has fallen from his high estate of primeval innocence and rectitude; and there cannot be a greater libel on Christianity and on Christian churches, than that such characters should assume the Christian profession, and have their names enrolled among the society of the faithful.

2. The folly of Covetousness appears in the *absolute want of utility which characterizes the conduct of the avaricious man.*

True wisdom consists in proportioning means to ends, and in proposing a good and worthy end as the object of our pursuit. He would be accounted a fool, who should attempt to build a ship of war on one of the highest peaks of the Alps or the Andes, or who should spend a large fortune in constructing a huge machine which was of no use to mankind, but merely that they might look at the motion of its wheels and pinions; or who should attempt to pile up a mountain of sand within the limits of the sea, which the foaming billows, at every returning tide, would sweep away into the bosom of the deep. But the man "who lays up treasures for himself and is not rich toward God," acts with no less unreasonableness and folly. He hoards riches which he never intends to use; he vexes and torments himself in acquiring them; he stints himself of even lawful sensitive comforts; and his sole enjoyment seems to be that of brooding over in his mind an *arithmetical idea* connected with hundreds or thousands of circular pieces of gold, or square slips of paper. The poor are never to be warned, or fed, or clothed, the oppressed relieved, the widow's heart made to leap for joy, the ignorant instructed, the ordinances of religion supported, or the gospel promoted in heathen lands, by means of any of the treasures which he accumulates. He "spends his money for that which is not bread, and his labor for that which satisfieth not;" and neither himself, his family, his friends, his country, or the world, is benefited by his wealth. I have read of a Reverend Mr. Hagamore, of Catshoge, Leicestershire, on whose death, in January, 1776, it was found that he had accumulated thirty gowns and cassocks, one hundred pair of breeches, one hundred pair of boots, four hundred pairs of shoes, eighty wigs, *yet always wore his own hair*, fifty-eight dogs, eighty wagons and carts, eighty plows, and *used none*, fifty saddles, and furniture for the ménage, thirty wheelbarrows, sixty horses and mares, seventy-four ladders, two hundred pick-axes, two hundred spades and shovels, two hun-

dred and forty-nine razors, and so many walking-sticks, that a toymen in Leicesterfields, offered eight pounds sterling to procure them.\* Every one will at once perceive that this man, although he had the title of "Reverend" affixed to his name, must have been nothing else but a Reverend *fool*, or something approaching to a maniac; for, to accumulate such a number of useful articles, merely for the purpose of looking at them, or brooding over the idea that they were in one's possession, without any higher object in view, is surely the characteristic of folly and irrationality, if anything ought to designate a person a fool or a madman.

Now, let us suppose for a moment, instead of money, a man were to hoard in a garret or a warehouse appropriated for the purpose—10,000 pots or caldrons that were never to be used in cooking victuals, or for any other process,—15,000 teakettles, 20,000 coffee-pots, 25,000 pairs of boots, 30,000 knee-buckles, 32,000 great coats, and 40,000 pairs of trowsers—suppose that none of these articles were intended to be sold or appropriated to such uses as they are generally intended to serve, but merely to be gazed at from day to day, or contemplated in the *ideas* of them that float before the imagination—what should we think of the man who spent his whole life, and concentrated all the energies of his soul in such romantic pursuits and acquisitions? We should at once decide, that he was unqualified for associating with rational beings, and fit only for a place within the precincts of bedlam. But what is the great difference between accumulating twenty thousand cork-screws, or thirty thousand shoe-brushes, and hoarding as many thousands of shillings, dollars or pieces of paper called banknotes, which are never intended to be brought forth for the benefit of mankind? The cases are almost exactly parallel; and he who is considered as a fool or maniac, in the one case, deserves to be branded with the same epithets, in the other. Were a man to employ the greater part of his life in laying up millions of cherry-stones or pin-heads, and find his chief delight in contemplating his heaps, and continually adding to their number, he would be considered as below the scale of a rational being, and unfit for general society. But there is no *essential difference* between such a fool, and the man whose great and ultimate aim is to accumulate thousands of dollars or of guineas. Both classes of persons are in reality *maniacs*—with this difference, that the first class would be considered as laboring under a serious *mental derangement*, and therefore objects of sympathy and pity; while the other are considered as in the full exercise of their intellectual powers, although they are prostrating them in the pursuit of objects as degrading and irrational, as those which engross the imagination of the inmates of bedlam.

But, suppose that riches are coveted, not for the purpose of being hoarded, but for the purpose of being expended in selfish gratifications, there is almost as much folly and irrationality in the latter case as in the former. Suppose a man to have an income of £3000 a year, and that £800 are sufficient to procure him all the sensitive

\* This singular clergyman, when he died, was worth £700 per annum, and £1000 in money, which fell to a ticket porter in London. He kept one servant of each sex, whom he locked up every night. His last employment on an evening, was to go round his premises, let loose his dogs, and fire his gun. He lost his life as follows: going one morning to let out his servants, the dogs fawned upon him suddenly, and threw him into a pond, where he was found dead. His servants heard his calls for assistance, but, being locked up they could not lend him any help.

enjoyments suitable to his station—is it *rational*, is it *useful*, either to himself or others, that he should waste £2200 in vain or profligate pursuits, in balls, masquerades, gambling, hounding, horse racing, expensive attire, and splendid equipages—when there are so many poor to be relieved, so many ignorant to be instructed, so many improvements requisite for the comfort of general society, so many sciences to cultivate, so many arts to patronize, and so many arduous exertions required for promoting the general renovation of the world—and scarcely a single guinea devoted to either of these objects? Such conduct is no less irrational and degrading, in a moral and accountable agent, than that of the groveling wretch who hoards his money in a bag which is never opened but with jealous care when he has a few more guineas or dollars to put into it. In both cases, wealth is turned aside from its legitimate channel, and perverted to purposes directly opposite to the will of the Creator, and the true happiness of mankind.

3. The folly of Avarice will appear, if we consider it in relation to rational enjoyment.

The rational enjoyment of life consists, among other things, in the moderate use of the bounties of Providence which God has provided for all his creatures—in the exercise of our physical and mental powers on those objects which are calculated to afford satisfaction and delight—in the emotions of contentment and gratitude toward our Creator—in the sweets of an approving conscience—in the acquisition of knowledge—in the flow of the benevolent affections, in affectionate social intercourse with our fellow men, in the exercise of tenderness, sympathy, and good will toward others, and in that calmness or equanimity which remains unruffled amidst the changes of fortune, and the untoward incidents of human life. Now, in none of these respects can the covetous man experience the sweets of true enjoyment. He has it in his power to enjoy all the sensitive pleasures in which a rational being ought to indulge, yet he stints himself even of necessary comforts, and lives upon husks when he might feast himself on the choicest dainties, because it might prevent him from adding new stores to his secret treasures. He will shiver amidst the colds of winter, under a tattered coat, or a thread-bare covering, and sit benumbed in his apartment without a fire to cheer him, because the purchase of requisite comforts would diminish the number of his pounds, shillings, and pence. He will lie on a bed of straw, during the dark evenings of winter, like a mere animal existence, rather than furnish oil for a lamp, and will wallow like a sow amidst mire and filth, rather than give the smallest trifle to a person to clean his apartment. Of *mental* pleasures he can scarcely be said to enjoy the smallest share, except in so far as the *ideas* of accumulated gold and silver are concerned. He is necessarily oppressed with *restless anxiety*. The objects of his covetousness are, in most instances, necessarily uncertain. He strives to obtain them, but is doubtful of success; his mind hangs between hope and fear; his desires are, however, continually exerted; he is on the rack as it were, until he sees the issue of his adventure, and in numerous cases, his hopes are blasted, and his schemes disconcerted; and when the plans of gain he had laid are frustrated, or a portion of his wealth destroyed by an unexpected accident, he feels all the pains and agonies of a man verging toward poverty and ruin. While a contented man may become rich, to every desirable degree, amidst the full possession of serenity of mind, and self-appro-

bation, the anxiety of the covetous is necessarily great and *distressing*; and that is one part of the punishment he inevitably suffers under the righteous government of God, on account of his infringement of the natural and moral laws of the universe. To the misery of perpetual anxiety are added incessant *labor*, and an endless and wearisome train of exertion to augment his gains and secure himself from losses. Like a slave or a mill-horse, he drudges on in a state of travail, and in an unceasing whirl of toil and effort, which leave no intervals for rational reflection and enjoyment; and, after all, his desires are still craving and still unsatisfied.

In the midst of such labor and mental efforts and perplexities, he meets with frequent disappointments. His deeds or obligations are found to be defective; his bills are refused to be discounted; his agents prove cheats and deceivers; storms will blow in spite of him, and sink his ships in the mighty waters; floods and inundations will sweep away the produce of his fields; his crops will fail; his cattle die; his debtors abscond or become bankrupts, and the devouring flames will seize upon his houses and barns or his shops and warehouses, and consume them to ashes. In all such cases, where a contented mind will endeavor to submit with calmness to the allotments of Providence, the mind of the covetous impugns the rectitude of the Divine dispensation, and heaves with unutterable throes of agony and despair. In the language of inspiration “he is pierced through,” or, compassed on every side “with many sorrows,” and the inward language of his heart is—and it is awfully appropriate, “Ye have taken away my gods; and what have I more?” Amidst such misfortunes and mental pangs, he is frequently left without friends, without pity, or sympathy, or commiseration—pointed at with the finger of scorn, stung by the keen sarcasms of his neighbors, and considered as a fit mark for the shafts of contempt and derision, while the lashes of his own conscience add a keenness to his anguish. It is almost needless to add, that he derives no enjoyment from the exercise of kindness and benignity, from the pursuits of knowledge, the contemplation of nature, the affectionate association of his fellow-men, or the satisfaction which arises from deeds of beneficence, for his degrading pursuits leave him neither leisure nor relish for such refined gratifications. Who, then, that has any regard to rational enjoyment, would desire the state of mind, and the condition of such a wretched mortal, even although his bags were full of gold, and his barns filled with plenty!

Nor are the enjoyments much superior, of the man who covets riches merely for the purpose of living in splendor and fashionable dissipation. To a rational mind conscious of its dignity, and of the noble powers with which it is furnished, how poor a gratification would it receive from all the pleasures and gewgaws that fascinate the worldly minded and the gay? Are the pleasures derived from rich viands, delicious wines, costly apparel, stately mansions, splendid equipages, fashionable parties and diversions, an enjoyment adequate to the sublime faculties, and the boundless desires of an immortal mind? How many of those who make such pleasures the grand object of their pursuit, are found the slaves of the most abject passions, with hearts overflowing with pride, rankling with envy, fired with resentment at every trivial affront, revengeful of injuries, and hurried along, by the lust of ambition, into every folly and extravagance? Where such passions are

continually operating, along with all their kindred emotions, and where benevolence is seldom exercised, it is impossible that true happiness can ever be enjoyed. And hence, we find, among persons of this description, more instances of suicide, and more numerous examples of family feuds, contentions, and separations, than among any other class of general society. So that there is no reason to desire the enjoyments of covetousness in whatever channel it may run, or whatever shape it may assume.

4. The folly and irrationality of Covetousness appears, when we consider the immortal destination of man.

There are thousands of misers and other worldlings who are governed by the lust of ambition and covetousness, who admit the doctrine of a future state of punishments and rewards. Independently of those arguments which may be drawn from the nature of the human soul, its desires of knowledge and capacious intellectual powers, the unlimited range of view which is opened to these faculties, throughout the immensity of space and duration, the moral attributes of God, the unequal distribution of rewards and punishments in the present state, and other considerations,—there is a *premonition* and a powerful impression in almost every human mind, that the range of its existence is not confined to the present life, but that a world of bliss or woe awaits it beyond the grave. And, as vast multitudes of worldly and avaricious characters are to be found connected with the visible church, or frequenting its services; by this very circumstance, they formally admit, that there is another scene of existence into which they enter at the hour of dissolution.

Now, how irrational and inconsistent is it for a man to admit, that there is a world beyond the present which is to be the scene of his *everlasting* abode, and yet continue to have his whole thoughts and affections *absorbed* in pursuing the riches and transitory gratifications of the present life, without casting a serious glance on the realities of the invisible state, or preparing to meet them? If we had just views of all the momentous realities, and the scenes of glory, and of terror, connected with the idea of an eternal world, and could contrast them with the vain and fleeting enjoyments of this mortal scene, we should perceive a *folly* and even a species of *madness* in such conduct, more astonishing than what is seen in any other course of action pursued by human beings. If a man have an estate in a distant country, on the proceeds of which a considerable portion of his income depends, he will not forget that he has an interest in that country; he will correspond with it, and will be anxious to learn intelligence respecting its affairs from periodical journals and other sources of information. If a person, on the expiration of ten years, has the prospect of entering on the possession of a rich inheritance, he will look forward to it, with longing expectations, and will employ his thoughts in making arrangements for enjoying it, though perhaps he may not live to take possession. Nay, we shall find many individuals spending weeks and months in melancholy and chagrin for the loss of a few guineas or dollars, and, at other times, deriving their chief pleasure from the prospect of a paltry gain. Yet strange to tell, many such persons remain altogether insensible to the joys and sorrows of a future world, and never make the least arrangement in reference to that state; although there is an absolute *certainty* that it awaits them, and that it is possible they may be ushered into it before to-morrow's dawn. Can any species of folly with

which men are chargeable, be compared with such apathy and indifference about *everlasting* things, when such things are admitted to have a real existence?

It is a dictate of wisdom, and even of common sense, that when a person has a prospect of occupying any office or condition in life, he ought to engage in that course of preparation which will qualify him for performing its duties and enjoying its comforts. But what preparation does the covetous man make for enabling him to *relish* the enjoyments, and to engage in the exercises of the eternal world? Will heaping up silver as the dust, and filling his bags with sovereigns and dollars, and *concentrating* his thoughts and affections on such objects, *prepare* him for the sublime contemplations of the spirits of just men made perfect, and the hallelujahs of the heavenly host? Will his hard gripping disposition, which never permitted him to drop the tear of sympathy, or to relieve the widow and the orphan, render him meet for associating with the inhabitants of that world, where *love* and the purest affections, in all their varied ramifications, forever prevail? Will his anxious desires and his incessant toils from morning to night, to add to the number of his guineas, and the extent of his property, qualify him for surveying the wonderful works of God, and contemplating the glory of Him “who was slain and hath redeemed us to God by his blood?” Can any man, who has the least spark of rationality within him, imagine that such conduct and such dispositions, are at all compatible with preparation for the felicities of the heavenly state? Or, does the poor degraded miser really believe that heaven is filled with bags of gold and silver, and that there is no employment there but “buying and selling, and getting gain?” If the mansions of heaven, and the exercises of its inhabitants, be such as the Scriptures delineate, then, there is an utter incompatibility between the employments of the celestial state, and the train of action, and the temper of mind, of the covetous man, which renders him altogether *unqualified* for its enjoyments. And, if he be unprepared for the joys and the services of the heavenly state, he cannot, in consistency with the constitution of the moral world, be admitted into its mansions, but must necessarily sink into “the blackness of darkness forever.”

Nor are the pursuits of the worldling, who spends his wealth in vanity and luxury, more compatible with the joys of the celestial world. This will appear, if we consider some of the ingredients which enter into the essence of heavenly felicity. From the representations of this state given in the Scriptures, we learn, that it is a state of perfect purity and holiness; that the minds of its inhabitants are irradiated with divine knowledge, and adorned with every divine virtue; that *love* pervades and unites the hearts of the whole of that vast assembly; that *humility* is one of their distinguishing characteristics; that they are forever engaged in *beneficent* services; that the contemplation of the works and ways of God forms a part of their employment; and that they are unceasingly engaged in sublime adorations of the Creator of the universe, in contemplating the glory and celebrating the praises of Him “who hath loved us, and washed us from our sins in his own blood.” But what resemblance is there between such a state and such employments, and the pursuits of the gay worldling whose heart is set upon his riches as the chief object of his affections? Would the man who spends his wealth in hounding, horse-racing, cock-fighting, and gam-

bling, find any similar entertainments for his amusement in the upper world? Would the proud and ambitious, who look down on the vulgar throng as if they were the worms of the dust, and who value themselves on account of their stately mansions and glittering equipage, find any enjoyment in a world where *humility* is the distinguishing disposition of all its inhabitants? Would the warrior, who delights in carnage and devastation, expect to have cities to storm, towns to pillage, or armies to maneuver, or would he think of rehearsing in "the assembly of the just," the deeds of violence and slaughter which he perpetrated upon earth? Would the fine lady who struts in all the gayety and splendor of dress, who spends half her time at her *toulette*, and in fashionable visits, whose chief delight consists in rattling dice and shuffling cards, in attending balls, masquerades, and plays; who never devotes a single sovereign to beneficent purposes, or to the propagation of religion; whose life is one continued round of frivolity and dissipation; would such a character meet with any similar entertainments in the society of the angelic hosts, and of the spirits of just men made perfect? In short, can it be supposed, in consistency with reason, that such dispositions and pursuits have a tendency to produce a *relish* for the enjoyments of the celestial world, and to prepare the soul for joining, with delight, in the exercises of its inhabitants? If

not, then such characters would find no enjoyment, although they were admitted within the gates of paradise; but, like the gloomy owl, which shuns the light of day, and the society of the feathered tribes, they would flee from the society and the abodes of the blessed, to other retreats, and to more congenial companions.

Thus it appears, that covetousness, whatever form it may assume, is utterly inconsistent with any rational or scriptural ideas we can entertain in relation to man's eternal destiny. He is a poor, pitiable fool who makes the slightest pretenses to religion, while his heart is the seat of avaricious desires, or who makes riches, gay apparel, foolish amusements, and the gratification of pride and vanity, the chief object of his pursuit. He subjects himself to unnecessary distress by the compunctions of conscience, which the denunciations of religion must occasionally produce; and, if he has any measure of common sense, he must plainly perceive, that any hopes of happiness he may indulge in relation to a future state, are founded on "the baseless fabric of a vision." The only *consistent* plan, therefore, which he can adopt—if he is determined to prosecute his avaricious courses—is, to endeavor to prove religion a fable, to abandon himself to downright skepticism, to scout the idea of a Supreme Governor of the universe, and to try, if he can, to live "without God, and without hope in the world."

## CHAPTER III

### ON THE INCONSISTENCY OF COVETOUSNESS WITH THE WORD OF GOD.

THERE is no vicious propensity of the human heart more frequently alluded to, and more severely denounced in the scriptures of truth, than the sin of covetousness. For it strikes at the root of all true religion, saps the foundations of piety and benevolence, and is accompanied with innumerable vices and evil propensities, which rob God of his honor and glory, and "drown men in destruction and perdition." It would be too tedious to enter into all the views which the word of God exhibits of the nature and tendencies of this sin, of the threatenings which are denounced against it, and of its utter inconsistency with the benevolent spirit of the religion of Jesus; and therefore, I shall select for illustration, only two or three prominent particulars.

In the first place, this propensity is branded in Scripture with the name of *IDOLATRY*. "Let not covetousness," says Paul to the Ephesians, "be once named among you, as becometh saints. For this ye know, that no covetous man, *who is an idolater*, hath any inheritance in the kingdom of Christ and of God." And, in his Epistle to the Colossians, he enumerates, among the vices which bring down the wrath of God upon the children of disobedience, "*covetousness which is idolatry.*"\*

Idolatry is one of the greatest crimes of which a rational being can be guilty; for it is that which is the source of all the ignorance, superstition, cruelties, immoralities, and obscene abominations of the heathen world. It is to idolatry we are to

ascribe the burning of widows in Hindostan, the cruel rites of Juggernaut, the exposing of the sick and dying on the banks of the Ganges, the murder of infants, the infernal sacrifices of the Mexicans, the making of children pass through the fire to Moloch, the human butcheries which are perpetrated in almost every pagan land to appease imaginary deities, the abominations of the ancient Canaanites, the murders and obscenities of the South Sea Islanders, the degradation of intellect which is found in every heathen country, and the innumerable vices and moral pollutions of all descriptions which abound among the tribes and nations that are ignorant of the living and true God. So that idolatry may be considered as a *comprehensive summary* of every species of malignity, impiety, and wickedness.

It was for this reason that the children of Israel were separated from the nations around, and so strictly interdicted from the least intercourse or communion with idolaters. So "jealous" was the God of Israel in reference to idolatry, that the least approach to such worship, either in word or action, or even in imagination, was pointedly forbidden:—"In all things that I have said unto you be circumspect; *make no mention of the NAME of other gods*, neither let it be heard out of thy mouth. Thou shalt not bow down to their gods nor serve them, nor do after their works, but thou shalt utterly overthrow them and quite break down their images, ye shall destroy their altars and cut down their groves. Neither shalt thou make marriages with them; for they will turn away thy son from following me, and

\* Ephes. v. 3, 5. Colos. iii. 5.

the anger of the Lord will be kindled and destroy thee suddenly."\*

If idolatry had not been strictly forbidden and undermined, the knowledge and the worship of the true God would never have been established in the earth. In accordance with these injunctions, the first and fundamental precept of the moral law was given, which has a reference not only to the Jews, but to all the inhabitants of the world, "*thou shalt have no other gods before me;*" and the *second*, which forbids any visible representations of Deity, has this strong and impressive sanction, "for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." For this reason, likewise, the nations of Canaan were devoted to utter destruction. For they not only worshiped a multitude of strange gods, but offered human victims on their altars, and sacrificed even their sons and daughters to devils; and such practices led to adultery, incest, sodomy, bestiality, and other kindred crimes, by which these nations were distinguished; so that, by these abominations, they rendered themselves unworthy of a place within the precincts of terrestrial existence; they were blotted out as a stain upon the creation of God; and their doom was intended as an awful warning to the Israelites, of the evil and danger of turning aside from the true God to idolatry. Hence the curses and denunciations that were threatened against the least tendency of the heart to idol-worship. "Cursed be the man that maketh any graven or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place." "Every one of the house of Israel, or of the stranger that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and cometh to a prophet to inquire of him concerning me, I the Lord, will answer him by myself, and I will set my face against that man, and will make him a sign and a proverb, and *I will cut him off from the midst of my people*, and ye shall know that I am Jehovah." † Hence the *punishment of death* which was uniformly denounced and inflicted upon the idolater. "If there be found among you man or woman that hath gone and served other gods and worshiped them, either the sun or moon, or any of the host of heaven; then shalt thou bring forth that man or that woman, who have committed that wicked thing, unto thy gates, and shalt stone them with stones until they die." ‡ Such denunciations may be seen running through the whole of the prophetic writings in reference to Israel; and almost every judgment of God, either threatened or inflicted, is ascribed to the abounding of idolatry, and the sins connected with it, as its procuring cause.

These circumstances, therefore, may be considered as stamping upon idolatry a higher degree of opprobrium and malignity than upon any other crime; and consequently, as representing the idolater as the most depraved and degraded of human beings. We are, therefore, apt to recoil from such a character, as one who labors under a peculiar mental and moral derangement, in virtually denying the first principle of human reason, and "the God that is above"—as one whom we would almost shudder to receive into our company, and would think unworthy to enjoy the common sympathies of human creatures. But, wherein lies the great difference between "the covetous

man who is an idolater," and him who falls down to Moloch or Juggernaut, or worships the sun, and moon, and the host of heaven? There is the same mental derangement, the same malignity of affection, and the same dethronement of God from the heart, in the former case as in the latter, though they are manifested by different modes of operation. Let us consider, for a little, the resemblance between these two modes of idolatry.

Covetousness may be considered in two points of view: as consisting either in the inordinate love of money *on its own account*, or in the love of those *sensitive gratifications* which it procures; and in both these respects it may be shown to partake directly of the nature of idolatry. In what does the essence of idolatry consist, but in the estrangement of the heart from God, and setting up, in competition with him, any other object, as the *supreme* object of our affections and the ultimate end of all our pursuits? While the pious soul joins in unison with the Psalmist, and says, "whom have I in heaven but thee, O Lord, and there is none on earth that I desire beside thee;" the covetous man says of his gold, "thou art my hope, and to the fine gold, thou art my confidence. I rejoice, because my wealth is great and my hands have gotten me much." And such mental idolatry is no less irrational and hateful in the sight of the Most High, than that of the blinded pagan who prostrates himself before a block of wood or the figure of a crocodile.

Pagan idolatry consists either in worshipping the sun, moon, or stars, or in paying homage to a statue of gold or silver, brass or stone. Mental idolatry consists in paying a similar homage to gold and silver, either abstractly considered, or to those sensual objects and pleasures which they are the means of procuring. The idolater bows down before the shroud of a splendid image; perhaps one formed of the richest materials, such as the golden image set up by Nebuchadnezzar, in the plain of Dura, which was ninety feet high, and contained a thousand Babylonish talents of gold, or about four millions of British money. To this splendid image he pays his homage in the midst of assembled multitudes, and at the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music. The glittering pomp and splendor of such a scene fascinates his affections and overpowers his reason, so that he may be led for a moment to imagine that it is a fit representation of the unknown God. But the covetous idolater worships an image, or an imaginary *idea*, still more degrading. He adores, or, in other words, *he concentrates his affections* upon a circular piece of gold which he can carry in his pocket, or a thousand such pieces tied up in a bag, or locked in his coffers. On such objects his mind incessantly broods, even when they are not present to his senses; and when he is deprived of them by any accident, he is overwhelmed with anguish, and exclaims in despair, "my gods are taken away, and what have I more?" There can be no *essential* difference between gold and silver shaped into statuary, adorned with splendid trappings, and set up for the worship of Pagan nations, and the same metals shaped into the form of guineas, crowns, and dollars, to which a similar homage is paid by the inhabitants of an enlightened land. The *forms* of the idol and the *modes* of adoration are somewhat different; but the *idolatry*, in all its main points and bearings, is substantially the same. Which of these species of idolatry, then, is most irrational and debasing? There can be no apology whatever made for idol-worship, in any shape or under any circumstances. But, in

\* Exod. xxiii. 13, 24, &c. Deut. vii. 3, &c.

† Deut. xxvii. 15. Ezek. xiv. 7, 8. ‡ Deut. xvii. 2, 5.

the case of the Pagan idolater, there may be certain extenuating circumstances. The ignorance and superstition in which he has been trained from early life, the opinions of his relatives and of society around him, the strong prejudices and the numerous associations connected with the religion of his country, the importance he has been taught to attach to his superstitious rites, and the apparent splendor of the idol he adores, and of the ceremonies connected with its worship, might lead us to commiserate, while we cannot but condemn, the idolatrous heathen. We might almost cease to wonder that a rude savage should mistake the glorious sun in the firmament for his Almighty Maker, and the silver moon and the radiant stars for the ministers of his kingdom. When we consider the splendors they exhibit, the light they diffuse, and the general utility of their influence on terrestrial objects, we can scarcely be surprised that fallen reason should have mistaken them for their Divine Original. But what sympathy can we feel, or what apology can we make for those who are trained in a civilized and Christian country, who are freed from Pagan prejudices, who have the free use of their reasoning powers, and who have been instructed in the existence and attributes of an Almighty and Eternal Being, and yet practice an idolatry even more degrading than that of the *Lama* of Thibet, or of the most untutored savage? "Be astonished, O ye heavens, at this, and be ye horribly afraid! For my people (saith God) have forsaken the fountain of living waters,—hewn out to themselves broken and empty cisterns, and have gloried in their shame."

The other species of covetousness — namely, that which consists in gratifying the lust of the flesh and the pride of life, while God is banished from the heart, partakes no less of the nature of idolatry, than that which consists in the love of *money*, abstractly considered. He who is incessantly engaged in the pursuit of money for the purpose of increasing the extent of his property, living in luxury and splendor, dashing along in his chariot, holding intercourse with the higher ranks of society, spending his time in fashionable diversions, or in laying up a fortune for his descendants, to render them independent, while he has no higher ends or aims, is as much an idolater as the votary of Bacchus, or the worshiper of Baal. For, if such pursuits be considered as the great ends of our existence; if they occupy the greatest share of our thoughts and affections; if our chief happiness is placed on the enjoyments they afford; if everything else is estimated only in so far as it contributes to such ends, and "if we *trust* in the abundance of our riches, and make not God our confidence," we frustrate the great ends for which we were brought into existence, and are guilty of everything that enters into the *essence* of idolatry. The first duty of every rational creature is to love God *supremely* and affectionately, to render him the highest homage of our hearts, and to serve him throughout every period of our existence, in preference to every other object or being. In this manner we testify that he is Divinely Great and Excellent, worthy of our highest reverence and regard, and that we are under obligations to Him for every enjoyment we possess. Angels, and the holy inhabitants of all worlds, are obedient to his laws, and make his glory the great end of all their actions. They bow in cordial submission to his allotments, "they do his pleasure and hearken to the voice of his word," and he is the supreme object of their affection and adoration. But, when we per-

mit any other object to occupy our supreme regard, affection or esteem, we virtually dethrone Jehovah from our hearts, and banish him from his own universe. "If we make gold our hope, and fine gold our confidence," if the favor of the great, the honor that cometh from men, the vain pageantry of life, the richness of our dress, the elegance of our furniture, the independence of our fortune, and the greatness of the inheritance we provide for our children, are the objects that stand highest in our affections; these are the gods at whose shrine we worship, and whose attributes we adore. In so doing, we are guilty of the grossest *falsehood*; for we practically deny that Jehovah is possessed of those attributes, which demand the highest tribute of homage and affection from his intelligent offspring. We are guilty of *injustice*; for we violate the rightful claim of the Deity to the obedience of rational agents, and render to creatures the service and regard which is due to Him alone. We are guilty of the basest *ingratitude*; for, to his Power and Wisdom we owe our very existence, and to his boundless Benevolence, all the rich variety of comforts we enjoy. In short, by such conduct, we give evidence that pride, rebellion, selfishness, hatred of moral excellence, and all their kindred emotions rankle in our breasts, and sway their scepter over all our moral faculties.

This sin is not only peculiarly malignaut in itself, but *lies at the foundation of every other species of impiety and wickedness*. The commencement of moral turpitude in any intelligent being, wherever existing throughout creation, is found in the alienation of the heart from God, and the preference of any other object to the Eternal Jehovah. Hence the fall of Lucifer, and the malignity of his designs, and the dismal effects which have followed in the moral order of our terrestrial system; and hence the anxiety which this arch enemy of the moral universe displayed in order to tempt the Saviour of the world to *covetousness, ambition, and distrust* in the care of Divine Providence. In proportion as this spirit prevails, will wickedness of every kind reign triumphant. Wherever God is acknowledged, and loved, and adored, all divine virtues flourish and shed their benign influence. But wherever the affections are alienated from the original source of felicity, every heavenly virtue declines and dies, and its place is usurped by every species of moral abomination.

Hence the monstrous iniquities and cruelties, flowing from their religion, which have distinguished every nation of the heathen world. As they had gods of all descriptions and characters; as almost every being, real or imaginary, was included in the list of deities; as every degree of stupidity, folly, impurity, revenge, and other species of moral turpitude, was attributed to such beings,—so the moral conduct of their votaries corresponded with the character of the idols at whose shrines they paid their adorations. Hence the unnatural *cruelties* connected with their worship; the various species of torture enjoined for obtaining remission of sins; the thousands of human victims which have bled and are still sacrificed on their altars; the murder of female infants as soon as they breathe the vital air; the burning of widows on the bodies of their deceased husbands; the crushing to death of the worshipers of Juggernaut, and the want of humanity and natural affection which forms a striking characteristic of the rites of Paganism. Hence the spirit of daring *falsehood* displayed in their lying oracles and modes of divination, their pretended cures of diseases, their selection of human vic-

tims, their representations of the future world, their fallacious predictions, dreams, and visions, which pervade the whole of their mysteries and systems of mythology. Hence the obscene pollutions and abominations incorporated with the ceremonies of idolatry, by which both matrons and virgins, with the most revolting rites, are consecrated in an idol-temple, to a life of impurity and prostitution; and hence the wars of revenge and devastation, with all the enormities, immoralities, and revolting atrocities, which have followed in their train.

Now, the *idolatry* of covetousness, as having its origin in the same alienation from God, and the same depravity of the affections, is the source of similar evils and immoralities, wherever its influence extends, as appears from certain facts and illustrations already stated, and which I shall more particularly elucidate under another department of this subject. When the objects on which the mind is fixed, are low, debased, and impure; and when they are connected with pride, falsehood, ingratitude, inhumanity and injustice, being destitute of higher conceptions and nobler aims, it conforms all its views and affections to the character of such objects, and, therefore, nothing can flow forth in the conduct but what is immoral and impure. God is the suu of the human soul, and of every intelligent being. Wherever he displays his radiance, there is moral day, spiritual life, and holy energy; and, under his quickening beams, every divine virtue springs up with vigor and beauty. But, where the light of this divine Luminary is excluded, and the eyes of the understanding shut to its glorious excellencies, darkness and desolation ensue; a moral winter chills every faculty, and the genuine fruits of righteousness can never appear. And hence the world has become little else than a suburb of Pandemonium, the greater part of its inhabitants "being filled with all unrighteousness, fornication, wickedness, maliciousness, envy, deceit, and malignity;" and bearing the character of "backbiters, haters of God, proud, boasters, covenant-breakers, inventors of evil things, disobedient to parents, without natural affection, implacable, and unmerciful. Who knowing the judgment of God, that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them."

Again, *Covetousness bears another resemblance to idolatry, in that it is essentially connected with ATHEISM.*

Idolatry, strictly speaking, is not atheism; for it recognizes the existence of superior beings as the objects of adoration. But, although in theory, there appears a shade of difference, it is substantially the same, as to all its practical results. For, in banishing the idea of the *true God* from the understanding and the affections, it virtually deposes the Divinity from the universe; and all the immoralities and enormities which would flow from atheism, were its influence universal, result from heathen idolatry, wherever it abounds. The same thing may be said of covetousness: it is virtually, and to all intents and purposes, a species of atheism. For, if atheism throws off all confidence in God, and trust in his Providence, so does covetousness in all its multifarious transactions. Look at the man whose highest object is to make a fortune, and to fill his coffers with gold. He devotes his time, his affections, the powers of his understanding, and his acquired knowledge and experience, with a steady and persevering aim to secure this ultimate end. He sits all day long in his shop or counting-house, poring over his

ledgers, examining his bills and securities with unremitting attention; devising plans of profit, selecting every mean that ingenuity can suggest, and seizing on every opportunity, however deceitful the means employed, for driving a profitable bargain, and increasing his store. No hopes transport him but the prospect of gain, and no fears torment him but the risk of loss, except, perhaps, the chance of accidents or the fear of death. When he has placed his treasures in proper security, whether in his bags or coffers, in the bank or the stocks, in title deeds or books of registration, he feels himself as independent upon God, and the movements of his Providence, as if a Supreme Moral Governor had no existence.— Without such securities, he feels no more dependence on an Invisible Power, than the confirmed and avowed atheist. I appeal to every one who knows the world, and to the consciences of multitudes, if there are not thousands of characters of this description in the church, the state, and every department of the commercial world. And what is the great difference between such dispositions and conduct, and downright atheism? Suppose the idea of a Deity to be a mere chimera, and the notion of his existence forever banished from their thoughts, would their conduct be much altered, or would it be altered in the least? except perhaps that they would deem it unnecessary, in compliance with custom, to attend the external forms of worship. Would they be more gripping, deceitful or penurious, more eager and persevering to lay up treasures on earth, and to add house to house and field to field, or trust more confidently in their riches, or feel more independent of a Supreme Being, than they do at present? It cannot be supposed; for they have already carried these propensities and practices to the highest pitch, which their ingenuity and energies would permit; and, therefore, the existence or non-existence of the Deity may be considered in relation to such characters, as a matter of mere indifference. Their wealth stands to them in the place of God, on which they depend, and to which they look as the fountain of their enjoyments, and the foundation of all their future prospects, both for themselves and their descendants. Even although the whole course of nature were deranged, the earth turned into a dry and parched desert, "the windows of heaven" never opened to pour down fruitfulness upon the earth, and, consequently, money cease to be of any utility for procuring the means of enjoyment; still, such are the associations connected with this irrational propensity, that they would cling to gold and silver, and houses and landed property as their darling object, "their high tower and rock of defense."

The same things may be affirmed in regard to those who covet money for the sole purpose of self-gratification, and indulging in luxury and sensual enjoyments. They drink of the streams, but forget the fountain. They store up from the rich abundance of nature, whatever treasures they can collect for contributing to their splendor and giving a relish to the pleasures of their senses; but they forget the benevolent operations of Him "who giveth rain from heaven and fruitful seasons, and filleth the hearts of men with food and gladness." They buoy themselves up with the idea that *their own* wealth and power and influence have procured them these enjoyments, while they regard not the Hand and Power of that Almighty Being who superintends the minutest agencies of the material system, and who "giveth to all, life and breath and all things." They

enjoy the comforts of splendid mansions, and delightful gardens; they relish the juice of the strawberry, the peach, and the nectarine, and regale themselves with the fruit of the vine; but to Him "who giveth them all things richly to enjoy," and to the intimations of his will, they pay no more regard than they do to a breath of wind, or to what is going on in the upper regions of the atmosphere. Now, what would be the difference, in the feelings and practice of such persons, although it could be proved to a demonstration that a Supreme and Eternal Mind had no existence? Although the world had sprung from a fortuitous concourse of atoms, and were going forward through interminable changes without the direction and control of an all-pervading Spirit, and although every individual were to consider himself as a part of an *independent* system of material existence unconnected with mind or moral error, would there be less of true adoration or gratitude to an invisible Creator, or less reliance on a superintending Providence, in the case of such, than there is at present? Would the hunter after places and pensions be more keen in his aspirations after posts of opulence and honor? Would the gambler be more eager in prosecuting his demoralizing pursuits? Would the pride of rank and dress and equipage be carried to a higher pitch than it now is? Would the votary of fashionable dissipation pursue his giddy course with more rapidity and vehement desire? Would there be more horse-racing, cock-fighting, hounding, balls, masquerades, and other frivolous and vicious diversions, or less money bestowed by those who are absorbed in such entertainments for the relief of the widow and the orphan, for the propagation of religion, and for the general improvement of mankind? We have no reason to believe that any *essential* difference would be perceptible in the general pursuits of the worldlings to whom I allude. For, as it is evident, from their governing disposition, and the general train of their conduct, that "God is not in all their thoughts," that "they live without God in the world," and that many of them have already "run to the utmost excess of riot," and licentiousness—so we have no valid reason to conclude, that any considerable change would take place, although they acted on the full belief, that the visible world, and its several elementary parts are all that we have to do with, and all that exists in the universe.

In the train of thought and action of such individuals, there is a certain resemblance to the *atheism* (if I may so express it) of the *inferior animals*. "The hart panteth after the brooks of water, and quenches its thirst at the flowing stream; the ox browses on the grass, and lies down and ruminates, until he is satisfied; the lion roars after his prey; the goats clamber among the high hills and rocks; the wild deer gambol through the lawn and forests, and the fowls of heaven wing their flight through the air, and rejoice to perch and 'sing among the branches.'"

In such gratifications and exercises, every sentient being finds its peculiar enjoyment, and looks no higher when its wants are supplied and senses gratified. The worldling, too, finds enjoyment in the exercise of his physical powers, and in the rich and diversified bounties of nature; and the keenness with which he rushes forward to participate of his viands, his delicious wines and other sensual pleasures, bears a certain resemblance to that of the inferior tribes when they rush to their peculiar food or beverage, and satiate their desires. But, in both cases, the *physical materials*

of the enjoyment, or the pleasures arising from the adaptation of the senses to the objects of external nature, are all that they recognize; while the Great Author of their enjoyments is unheeded and unacknowledged. In the one case, it is owing to the *want* of faculties capable of appreciating the existence and character of a Supreme Benefactor; in the other, to the perversion of rational powers adequate for tracing every comfort to its original source. The one, from the original constitution of its nature, is, so far as we know, incapable of perceiving or acknowledging God; the other "does not like to retain God in his knowledge." He might raise his thoughts to his Almighty Benefactor, if he chose, and acknowledge his bounty; but he chooses to shut his eyes to the evidences of his unceasing agency and beneficence, and to harden his heart against him. Though he has been endowed with more knowledge than the beasts of the field, and made wiser than the fowls of heaven, yet his superior powers have carried him no nearer to the fountain of happiness, than the instinct of the brutes. In short, his atheism is nearly as complete as theirs—with this difference, that while they fulfill their destination and act up to the constitution of their natures, he degrades the moral and intellectual faculties with which he is invested, by rendering them instrumental for promoting sensuality and alienating his heart from God. What a pitiful picture does this representation present of the great majority of our species, and of many even of those who profess the religion of Jesus, and who display a fiery zeal in defense of the Christian church! Alas! that man who is made only a little lower than the angels, and is allied by his intellectual nature with the highest orders of created beings, should thus pervert and prostrate his noble powers, in attempting to banish the Creator from his own universe, and to deprive him of that gratitude and adoration which are due from all his rational offspring! Such, however, is the atheism of covetousness; and that the conclusions we have deduced are not groundless, appears from the following passage of an inspired writer: "If I have made gold my hope, or have said to the fine gold 'Thou art my confidence;' if I rejoiced because my wealth was great, and because mine hand had gotten much,—if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this were an iniquity to be punished by the Judge; for I should have denied the God that is above."

This subject deserves the serious consideration of every professing Christian. Many who are members of the visible church, and regularly attend the dispensation of its ordinances, because they do not run to the same excess in covetousness as others, or as such characters as we have alluded to above, are apt to imagine that no principles either of idolatry or of atheism lurk in their hearts. They hug themselves in the belief that they love God and man, and desire to deal justly toward their neighbors, while their affections are alienated from God, and their hearts going after their covetousness. "Their riches are their strong city, and as an high wall in their imagination," and their trust in the Most High extends no farther than to the *visible* means of supply which they think their own means and wisdom and industry have provided. There is no mental propensity, or subject, in regard to which men are more apt to deceive themselves than that under consideration. It is the last thing a professed religionist will be apt to suspect, that he is



acting on the principles either of atheism or idolatry; and he would consider it nothing short of an insult, were even a suspicion of this effect insinuated. But, it becomes every one, on this point, "to search and try his ways." Let me ask you, O professor of religion, have you never come to the house of God, under the profession of adoring his perfections and giving thanks at the remembrance of his mercy and goodness, while, during almost the whole of the public services, your thoughts and desires have been wandering abroad among your shops, your counting-houses, your ledgers, your gains, your losses, your commercial projects, and other objects of covetousness, while "the God in whose hands your breath is, and whose are all your ways, you have not glorified," although "your hands were lifted up in the sanctuary?" Have you not repeatedly, yea, times without number, neglected to adore God in your families, and "to show forth his loving kindness in the morning," from your hurry to engage in the bustle of the world, and in the acquisition of gain? Do you seldom or never lift up your hearts to God in the midst of your worldly business, and implore his direction, and his assistance to guard you from worldly-mindedness and every temptation? If your conscience bears witness against you, that such dispositions are indulged, and such duties neglected, you have too much reason to suspect, that your heart is not right with God, and that a principle intimately connected with idolatry, holds the ascendancy over your affections. In such a case, it becomes every one to exercise a holy jealousy over himself, and to examine the secret springs of his actions, lest, peradventure, he may be found among those who are "without God in the world." If he is in doubt or perplexity about this important point, he will apply to Him "who searcheth the hearts and reins of the children of men," and will say with the Psalmist, "Search me. O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me," and discover it to me, "and lead me in the way everlasting." For if the principles and affections which constitute the essence of idolatry and atheism shall at last be found to have pervaded the heart, and to have been formed into a habit, the doom which awaits the idolater and the atheist will be pronounced by Him who is "a discerner of the thoughts and intents of the heart," at that solemn day when "he shall come to judge the world in righteousness."

Having dwelt with some particularity on the above topic, I shall take only a cursory view of a few more particulars connected with this department of the subject.

2. Covetousness is declared to form an impassable barrier to the kingdom of heaven.

"Be not deceived," says the apostle of the Gentiles, "for neither fornicators, nor idolaters, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." This is the law of the God of heaven—a law which is eternal and immutable—a law more steadfast and unalterable than that of the Medes and Persians. The laws of earthly sovereigns may be changed, or their designs frustrated, but the moral laws of the Most High are absolutely immutable, and no created being can attempt to violate them, and prosper. As soon may we expect to unhinge the fabric of the universe, to toss from their foundations the everlasting mountains, or to quench the stars of heaven in eternal night, as to expect admission into the kingdom of

the just, while covetousness holds the ascendancy over the heart. For the declaration is *express*, and is repeated in another epistle, and similar declarations are interspersed throughout the volume of inspiration, that "no covetous man who is an idolater hath any inheritance in the kingdom of Christ or of God." Now the laws of God are not to be considered as the dictates of an arbitrary sovereign, but as founded on the nature of things, and the general constitution of the moral world. Although, in some instances, we are unable to perceive the precise reason of certain laws or injunctions, contained in Revelation, yet we may rest assured, that, in every instance, God has the highest reason for what he declares, and for what he does; since His wisdom is infinite, and since his eyes comprehend, at one glance, all the objects and relations which exist throughout the universe. In the present case, there are obvious reasons why the covetous must be excluded from the kingdom of heaven.

For, in the first place, *they are unqualified for its enjoyments*. The pleasures of heaven are pure and spiritual, but the pleasures of the covetous are "earthly, sensual, and devilish." The pleasures of heaven flow from a principle of universal benevolence, which pervades the minds of all its inhabitants, and without which it would be a place of misery; but the pleasures of the covetous, if they may be so called, are derived from principles connected with envy, deceit, falsehood, injustice, apathy in regard to the wants and happiness of others, and with almost every species of malignity. It is, therefore, impossible that covetous characters should either contribute to the happiness of fellow-associates in the realms of bliss, or find any enjoyment for themselves in the perpetual exercise of heavenly virtues.

In the next place, they are unqualified for engaging in its employments. Heaven being a social state, and consequently, a scene of moral action, its inhabitants are, of course, perpetually employed in *benevolent services* corresponding to the nature and circumstances of that happy world. As to the nature of some of these services, and the manner in which they are performed, we must necessarily remain in ignorance in our present state. Although, in that world, there are no poor to be relieved, no sinners to be reclaimed, nor distressed to be consoled—there are, doubtless, innumerable ways in which benevolence exerts its noblest energies, in communicating happiness and augmenting the joys of surrounding associates. Angels are "ministering spirits" to the saints on earth, and have, in numerous instances, contributed to their preservation and comfort; and, in the celestial state, "just men made perfect," may, in a thousand ways incomprehensible to us, be ministering spirits to one another. They may deliver lectures to each other on the works and the ways of God—direct the attention to those scenes and objects in which the glory of their Almighty Creator is most conspicuously displayed—relate the history of Divine dispensations toward them in the present state—seize upon every circumstance by which ecstatic joy may be diffused throughout the hearts of each other; and as knowledge is necessarily progressive, even in that world, and in every region of happy existence, the benevolent principle may be exercised in various ways in communicating and diffusing it among the numerous hosts of heavenly intelligences. But in whatever *benevolent services* "the saints in light" may engage, it is evident that the covetous are altogether unqualified for entering on such employments. They are uncongenial to the train

of thought they pursue, and to their leading dispositions. For either *selfishness*, apathy, pride, sensual gratification, or other *malignant* propensities, constitute the prominent features of their character; and as these are directly opposed to the benevolence of heaven, such predominating principles must render them entirely unfit for mingling in "the general assembly of the first-born, whose names are written in heaven," or for taking a part in those labors of love for which they are distinguished.

Some of the other employments of heaven consist in the celebration of the divine perfections. "They worship him who liveth forever and ever," saying, "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created." They are likewise engaged in contemplating the glory of the Divine administration in the works of creation and providence, for such is the subject of their song: "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." But all such sublime exercises, being uncongenial to the ruling passions and pursuits of avaricious worldlings, could afford them no pleasure; and, consequently, for the reasons now suggested, they must be absolutely unfitted for participating in "the inheritance of the saints in light." And, if they are found *unqualified* for the pleasures and enjoyments of the celestial world, "they cannot, 'in the nature of things,' enter into the kingdom of God." They will be banished from that blessed world, not in consequence of any arbitrary decree of the Almighty, but in virtue of the constitution of the intelligent system, and the fundamental laws of the moral universe. And the very circumstance, that they are *unqualified* for relishing the exercises and felicities of the heavenly world, will add a peculiar poignancy to those bitter reflections which will be felt when they find themselves forever excluded from the New Jerusalem.

What should we think of the degraded worshippers of Juggernaut, who prostrate themselves before the car of that abominable idol—of the priests of Baal, who cut themselves with knives and lancets until the blood gushed out upon them, and cried aloud, "O Baal, hear us!"—of the votaries of Moloch, who threw their children into the burning arms of their idol, while drums beat and trumpets sounded to drown their cries—of the South Sea islanders, who sacrifice human victims to their wooden gods, accompanied with rites the most horrid and obscene; what should we think of such debased and wretched idolaters, with their minds polluted with every moral abomination, being admitted into the society of saints and angels in the upper world. Would they be fit companions of the heavenly inhabitants, or could they join with intelligence and fervor in their sublime and holy employments? The supposition would be utterly repugnant to every idea we ought to form of the associations of heavenly intelligences, or of the arrangements of the Divine government. But, we have already seen, that every covetous man is an *idolater*, with a mind as groveling and impure, as that of the votaries of Paganism, to whom we have alluded, and, consequently, equally unfitted for the society of blessed spirits in the mansions above.

The same impressive truth was announced by our Saviour, when he commanded the young man who inquired the way to eternal life, to sell all that he had and give to the poor, and come, and follow him! "Verily I say unto you, that a rich

man shall hardly enter into the kingdom of God."

And again; "I say unto you, that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." These declarations plainly imply the following things: 1. That a rich man, considered as such, or, as it is elsewhere expressed, one who "*trusts* in his riches," cannot be admitted into the kingdom of God; for such a trust partakes of the nature of idolatry, which necessarily excludes its votaries from the celestial kingdom. 2. That it is *extremely difficult* for a man who abounds in wealth, and has large possessions, not to trust in such uncertain riches, and to bring his mind to submit to the self-denying requisitions of the gospel, so as to be ready to resign his worldly treasures, when the laws of the gospel kingdom require it. The truth of this is apparent in the comparatively small number of rich men who have devoted themselves to the cause of evangelical religion, as humble and self-denied followers of the meek and lowly Jesus. There are men at this moment in the higher places of society, abounding in riches, ten times more than sufficient for all the lawful purposes of sensitive enjoyment, whom it would be as difficult to induce to give the *tenth* part of their incomes, for the support and propagation of true religion, as it would be to drain the caverns of the ocean, or to hurl the mountains from their bases, and toss them into the depths of the seas, notwithstanding their pretended zeal for the external interests of the church.

Such is their pride, and their attachment to the pomp and splendors of wealth, that nothing short of Divine power could detach their hearts from trusting in their uncertain riches, and induce them "to count all things but loss that they may win Christ." Such is the powerful influence of wealth and external grandeur over the human heart, that none but those who have attained a strong and permanent conviction of unseen and eternal realities, can look down upon them with becoming indifference or contempt. And this consideration should form a powerful argument to the lower ranks of society, to encourage them to submit with contentment to the allotments of Providence, for their circumstances do not expose them to the same temptations as the rich—to neglect the gospel and those things which belong to their eternal peace. Were the riches, after which they are sometimes apt to aspire, to be granted them, it might prove, as it has often done, the greatest curse that can befall them, and lay the foundation of their eternal ruin. "For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

3. Covetousness is *inconsistent with the idea of our being redeemed by the blood of Christ*.

The apostle Peter declares, in reference to all Christians, that "they are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." And he brings forward this consideration as an argument against worldly lusts, and in support of universal holiness, that, "as obedient children, we ought no longer to fashion ourselves according to the former lusts in our ignorance; but as he who hath called us is holy, so we ought to be holy in all manner of conversation." And Paul, in his epistle to the Galatians, declares, that one end of the death of Christ is, "*that he might deliver us from this present evil world,*" and consequently

from all its covetous affections and lusts. The work of our redemption is one of the most astonishing displays of Divine perfection, and the most glorious manifestation of Divine love toward the sons of men. Preparations for its accomplishment were going on in every preceding period of the world. Prophets, in different ages, were raised up to announce it; the ceremonial law was instituted, and thousands of victims were slain on the Jewish altars to prefigure the sufferings of Messiah and the glory that should follow; the various events of Providence, the rise of empires, the fall of kings, and the revolutions of nations, were all directed in such a manner as to accomplish the purposes of the Almighty, and to bring about that great event—the death of Christ—in all the circumstances in which it actually happened. Celestial messengers descended from heaven to earth to announce the birth of the Saviour to man; a series of august and striking miracles, such as had never before been exhibited, gave attestation of the Divine mission of the promised Messiah; and at length, our great High Priest humbled himself, and became obedient to the death of the cross, when the sun was darkened in his habitation, the earth did quake, the rocks rent, the veil of the temple was rent in twain from the top to the bottom, the graves were opened, and many of their inhabitants arose to life. Our Redeemer at length burst the bonds of death, arose to an immortal life, ascended to heaven amidst a choir of angels, and is now set down at the right hand of the Majesty on high. The great end of all these solemn preparations in prophecies, in providences, in sacrifices, types, and shadows, and of the astonishing events which have accompanied and followed the death of Christ, was to counteract sin in all its various bearings and aspects—to emancipate the soul from the thralldom of the world and its affections and lusts, and “to purify” for the service of God, “a peculiar people zealous of good works.”

Now, it is evident, that such noble designs would be entirely frustrated, were a principle of covetousness to hold the ascendancy over the human mind, however fair a character its votaries might exhibit in the sight of men. If we are not determined to “mortify the flesh with its affections and lusts,” and to make God the supreme object of our desires and affections; if, on the contrary, we are determined to give loose reins to avaricious propensities, to make wealth and grandeur, and worldly honors and distinctions the chief object of our pursuit, then Christ “has died in vain” with respect to us, and we have no interest, and ought to claim no interest in the benefits which he died to procure. It is presumption in the highest degree, for any man to claim an interest in the blessings of salvation, whose conscience tells him that this world and its enjoyments are uppermost in his affections. For, can we for a moment suppose, that the Most High God would form a design which is the admiration of angels, that the most solemn preparations should be made for its accomplishment, that all the events connected with his moral administration should be so arranged as to have a special bearing upon it, that the laws of nature should be suspended and controlled, and a series of astonishing miracles displayed, that the Prince of Life would suffer the agonies of an accursed death—that He “who thought it no robbery to be equal with God, should take upon him the form of a servant, and become obedient to the death of the cross;” that angelic messengers should take so deep an interest in such transactions, and wing

their flight from heaven to earth in embassies connected with such events—can we suppose that such an astonishing train of events would have been arranged and brought into effect, if a principle, which, above all others, has a tendency to estrange the affections from God, were to be permitted to rule in the human heart? The thing is impossible, and, therefore, the covetous, whatever show of religion he may exhibit, cannot, with any consistency, lay claim to any of those eternal blessings which the Son of God came into the world to procure; since those effects which his death was intended to accomplish, have never been produced on his heart.

#### 4. Covetousness is inconsistent with Love to God.

Love to God is the foundation and the first principle of universal holiness. In every renewed soul it reigns triumphant and supreme. This holy affection includes in it reverence, admiration, humility, and gratitude, and is uniformly accompanied with adoration of the perfections of God, and an unlimited dependence upon him, in reference both to our temporal comforts and our eternal destination. It pervades the hearts of all holy beings wherever existing throughout the amplitudes of creation, and inspires them with permanent and rapturous delight. It assimilates us to angels and other pure intelligences, and prepares us for associating with them and bearing a part in their labors of universal benevolence. Hence, we find, that this sacred emotion has formed the distinguishing characteristic of the saints in every age. We find the spirit of the Psalmist, in his devotional exercises, continually rising toward God, as his hope and confidence and the source of his felicity: “Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. As the hart panteth after the brooks of water, so my soul panteth after thee, O God. My heart and my flesh shall fail, but God is the strength of my heart and my portion forever. He is my refuge and my fortress, my God; in him will I trust. In God is my salvation and my glory; the rock of my strength, and my refuge is in God. Who in heaven can be compared with the Lord? who among the sons of the mighty can be likened to Jehovah? Behold as the eyes of servants look to the hands of their masters, so our eyes wait upon the Lord our God. My soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast. Blessed is the man who maketh the Lord his confidence, and whose hope is in the Lord his God.”

Throughout the whole range of Divine revelation such sentiments are expressed, and such affections displayed by the people of God. But is it possible to be conceived, that either the niggardly miser or the vain worldling can enter into the spirit of such sublime sentiments, or elevate his soul to such holy affections, however much he may attempt to mimic the external forms of devotion? Though he should affect humility by bowing down his head like a bulrush, and profess to join in adoration of the Most High, “in the place of the holy,” yet God is not in all his thoughts, “and his heart is still going after his covetousness.” Those eternal respects which are due to God, and that hope and confidence which his people repose in his perfections, are to him altogether unheeded and unknown. The world, with its riches and splendors, is the deity which he worships, while the attributes of the true God are seldom present to his mind. While the true Christian exclaims with exultation, “Thou art

my *portion*, O Lord, therefore will I trust in thee," the worldling overlooks the Eternal Source of felicity, and "trusts in the abundance of his riches." While the Christian hopes in God for everything requisite to his happiness, both in the life that now is and in the life to come, the worldling makes "gold his hope, and says of the fine gold, 'Thou art my confidence.'" While the Christian, in the view of every calamity that may befall him, boldly declares, "God is my refuge and strength, my high tower and fortress, a present help in the time of trouble;" on the other hand, "the rich man's *wealth* is his strong city, and a high wall in his own conceit." Hence, the love of riches and the love of God, are altogether incompatible; and hence the positive declarations and injunctions of Scripture on this head: "Love not the world, neither the things that are in the world. *If any man love the world, the love of the Father is not in him.* For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Such declarations are plain and explicit, and ought forever to set at rest the question—whether covetousness and the love of God be consistent with each other?—whatever form, either of avarice or ambition, the covetous principle may assume. And if covetousness is inconsistent with love to God, it necessarily excludes those who are under its influence from a participation of the joys of heaven. For the inhabitants of that world have their minds completely pervaded with this sacred principle, in testimony of which "they cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created." "Blessing and honor, and glory and power be unto Him that sitteth upon the throne, and to the Lamb forever and ever."

The evils of covetousness, and its inconsistency with religion, appear from the *numerous cautions and exhortations delivered in Scripture on this subject.*

Our Saviour frequently took occasion to admonish his disciples and the multitudes who attended him, on this point: "Take heed," said he, "and beware of covetousness;" and he enforces the admonition from this argument, "For a man's life consisteth not in the abundance of the things which he possesseth;" that is, neither the happiness of our present existence, nor the *continuance* of that existence, depends upon the abundance of earthly riches. For a moderate portion of them will suffice for all the purposes of human enjoyment; and where great riches are possessed, they usually bring along with them encumbrances, snares, and temptations, which foster vicious lusts, and affections, and not unfrequently lead men into destruction and perdition. Beside, they form no security against the diseases and accidents of life, from which nothing can secure us but the providential care of our heavenly Father. They cannot shelter us from the stroke of lightning, the shock of an earthquake, the fury of a hurricane or tempest, from palsy, consumption, sickness, or the hand of death. In regard to such accidents and diseases, the poor man is as secure as the rich. Our Saviour illustrates this truth by a very striking example: "The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, what shall I do; for I have not room to store up my crops. And he said, this will I do, I will pull down my old barns and build larger ones, and there will I bestow all my fruits

and my goods. And I will say to my soul, thou hast abundance of goods laid up for many years, eat, drink, and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" How often is this impressive representation realized, in the case of worldly men who abound in wealth and are not rich toward God! How many are there at this moment as deeply engaged in ambitious schemes of hoarding or aggrandizement as the fool in the parable, to whom God will, in a few weeks or months, or perhaps this very night, declare, by the voice of his Providence, "Thy soul is required of thee." The sin of the rich fool, denounced in this parable, did not consist so much in his being a niggardly miser, or being altogether void of charity to the poor; for none of these things are charged against him; but it consisted chiefly in his forgetfulness of God, and want of dependence upon him—in an irreligious presumption and confidence in himself, imagining that he had a sufficient security in his own hands against the accidents and calamities of life, and forgetting that the continuance of his existence depended upon the will and the power of his Creator. This is the natural tendency of riches when not counteracted by a principle of religion; and it is this tendency which renders riches so dangerous to their owners, so that a man who has any regard to his eternal interests, ought rather to *fear* lest riches should be forced upon him, than to make them the object of his pursuit.

There are numerous injunctions of this kind interspersed throughout the Scriptures; but instead of illustrating them separately, I shall only select a few passages which bear upon this subject, recommending them to the serious attention of every professing Christian.

The following are some of those passages which denounce the sin of covetousness, the vanity of riches, and the dangers which attend them. "Beware that thou forget not the Lord thy God; lest when thou hast eaten and art full, and hast built goodly houses, and thy silver and thy gold is multiplied—then thine heart be lifted up, and thou forget the Lord thy God, and say in thine heart, 'My power and the might of my hand have gotten me this wealth.' But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.\* The wicked hath swallowed down riches, but he shall vomit them up again. God shall cast them out of his belly. In the fullness of his sufficiency, he shall be in straits; when he is about to fill his belly, God shall cast the fury of his wrath upon him while he is eating. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver. † Deliver my soul from the mass of the world who have their portion in this life. Every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches and knoweth not who shall gather them. They that trust in their wealth and boast themselves in the multitude of their riches, cannot by any means redeem their brother, or give to God a ransom for him. Be not thou afraid when one is made rich, and when the glory of his house is increased; for when he dieth he shall carry nothing away, his glory shall not descend after him to the grave. ‡ These are the ungodly who prosper in the world and increase in riches. Lo, this is the man who made not God

\* Deut. vii. 11—17. † Job xx. 15, 22 and xxvii. 16, 17

‡ Psalm xviii. xxxix. xlix.

his confidence, but trusted in the abundance of his riches. If riches increase, set not your hearts upon them. Riches profit not in the day of wrath. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their souls, because it is the stumbling-block of their iniquity. Wealth gotten by vanity shall be diminished. There is that maketh himself rich, and yet hath nothing; there is that maketh himself poor, and yet hath great riches. Better is a little with the fear of the Lord than great treasures and trouble therewith. An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed. Labor not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings and fly away.\* There is one alone, and not another, yea, he hath neither child nor brother; yet there is no end of his labor, neither is his eye satisfied with riches; neither, saith he, for whom do I labor and bereave my soul of good; this is also vanity. He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. Woe unto them that join house to house, and lay field to field until there be no place, &c. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. He that getteth riches and not by right shall leave them in the midst of his days, and in the end shall be a fool.†

“Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal. No man can serve two masters; ye cannot serve God and Mammon. Take no anxious thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Woe unto you who are rich, for ye have received your consolation. Woe unto you that are full, for ye shall hunger: woe unto you that laugh now, for ye shall mourn and weep. Verily I say unto you that a rich man shall hardly enter into the kingdom of God. What is a man profited, if he shall gain the whole world and lose his own soul? Take heed and beware of covetousness. Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. Labor not for the meat that perisheth, but for that meat which endureth to everlasting life.”‡ “Make no provision for the flesh to fulfill the lusts thereof. The time is short; it remaineth that they who buy, be as though they possessed not, and they that use this world as not abusing it, for the fashion of this world passeth away. Let not covetousness be once named among you, as becometh saints; for this ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Set your affections on things above, and not on things on the earth. Mortify therefore your members—Inordinate affection, evil concupiscence, and covetousness which is idolatry. Let your conversation be without covetousness, and be content with such things as ye have.”§ “Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not

in him. They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Charge them that are rich in this world, that they trust not in uncertain riches; but in the living God who giveth us richly all things to enjoy. Go to, now, ye that say, To-day or to-morrow, we will go into such a city and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow; for what is your life? It is even a vapor that soon passeth away. Go to, now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them who have reaped, have entered into the ears of the Lord of Sabaoth. They are enemies of the cross of Christ, whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.”\*

Such are a few of those divine admonitions, interspersed throughout the Scriptures, both of the Old and New Testaments, which are addressed to us on the subject of covetous affections and worldly grandeur. They are the solemn and explicit declarations of Him who hath all power and authority in heaven and on earth, and by whom the actions of men are weighed; and, therefore, they ought to sink deep into the heart of every professor of religion, and be pondered with the most profound seriousness and attention. If they produce a *suspicion* that the covetous principle lurks within, every one of them ought to strike the mind, as if it were spoken from the heavens in a peal of thunder, and to alarm the convicted worldling to flee from the wrath to come. For such declarations not only set before us our duty in the plainest terms, but pronounce the present and everlasting doom of every one who allows his affections to be enthralled with the riches of the world, and who passes into the eternal state under their malign influence. In such passages of sacred writ, the intimations of our duty and our danger in regard to wealth, are as clear and perspicuous as words can make them, and set aside every doubt in regard to the inconsistency of covetousness and religion. And, therefore, every man who makes a religious profession, if he will but take a moment's leisure to examine his own heart, and his train of affections, and to compare them with the declarations of our Lord and of his holy prophets and apostles, will at once perceive his true state and character before God. Yet it is amazing, how easily men flatter and deceive themselves in this point. Nothing, perhaps, is more difficult than to make an impression upon the minds of those whose affections have been long riveted to earthly objects. In many cases, you might as soon expect to cut through the Alpine rocks with a quart of vinegar or the stroke of a razor, as to cut a passage through the adamantine hearts of the covetous, by any arguments or denunciations which the reason of man, or the word of God can suggest. We have a most striking example recorded in the Gospel of Luke, of the inefficacy of Divine admonition and instruction

\* Psalm lii. lxii. Ezek. vii. 19. Prov. xi. xiii. xv. xx. &c.

† Eccles. iv. 3; v. 10. Isa. v. 8. Jer. ix. 23; xvii. 11.

‡ Matt. vi. 19; xvi. 26; xix. 21. Luke vi. 24; xii. 15;

xxi. 34. John vi. 27.

§ Rom. xiii. 14. 1 Cor. vii. 30. Ephes. v. 3. 2 Cor. vi.

10. Col. ii. 2. Heb. xiii. 5

\* 1 John ii. 15. 1 Tim. vi. 9. James iv. 14; v. 1 Philip. iii. 9.

on this subject, even when delivered by the highest authority. Our Saviour, in the presence of a multitude of Pharisees, publicans, and sinners, spake a parable, intended to convince his hearers, of the necessity of making a right use of their worldly enjoyments; and he enforced his instructions by the consideration, that if they should employ their wealth in purposes of piety and benevolence, at the hour of death, they would receive their reward, in being introduced "into everlasting habitations." He concluded his discourse with these emphatic words: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other; *ye cannot serve God and Mammon.*" Immediately after which, we are told that, "the Pharisees who were covetous, heard of all these things, and they derided him."\* Instead of opening their minds to receive the admonitions of heavenly wisdom, which were so appropriate to their characters, the instructions of the divine Saviour rebounded from their hearts, as an arrow from a wall of adamant. Instead of retiring to commune with their own hearts, and to reflect with seriousness on the admonitions they had received, they sneered with contempt at the Great Instructor, as if he had been a visionary who did not understand the nature of human enjoyments,

and who despised wealth only because he could not acquire it. They were as fixed in their avaricious principles and resolutions, as a rock in the midst of the tempest, and were determined to pursue their courses at all hazards, whatever might be the consequence, and they are now reaping the rewards of their unrighteousness. We have too much reason to fear that, in the present day, there are in the visible church, multitudes of characters as hardened in their covetousness as the ancient Pharisees. And, therefore, it becomes every one to exercise a holy jealousy over his heart in regard to this deceitful, hardening and soul-ruining propensity. "For many strong men have been wounded and cast down" by it; many who entered on active life, giving high hopes of their Christian attainments, have, through the influence of worldly cares, and worldly grandeur, made shipwreck of faith and of a good conscience, disgraced their profession, conformed themselves to the corrupt maxims and pleasures of the world, and fallen into many snares and temptations which drown men in destruction and perdition. O that every one would ponder aright these emphatic words of our blessed Saviour: "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

## CHAPTER IV.

### ON THE EVILS WHICH FLOW FROM COVETOUSNESS.

WHILE the rational and pious distribution of wealth might be made the source of innumerable benefits to mankind, the inordinate "love of money," we are told, "*is the root of all evil.*" There is scarcely a moral evil connected with the present or past condition of the human race, but may be traced, in a greater or less degree, to this unhallowed affection. It has even exerted a powerful influence in producing the greater part of those *physical* evils which are felt in every land, and among every rank of society. Were we, therefore, to attempt a full illustration of this topic, it would be requisite to take a review of the state of the human race in every age, and to write a history of wars and devastations, and of the animosities and contentions, the sorrows and sufferings of mankind,—so that, instead of a few pages, many volumes would be requisite for recording the revolting details. But, as it is not necessary in the present essay to enter into details, I shall advert, in a concise manner, only to a few prominent particulars.

1. As covetousness naturally leads to dishonesty, so *the covetous man is, to all intents and purposes, a thief and a robber.*

In the first place, *he robs his Maker.* This might appear a very odd representation, if we had not the authority of God himself to sanction it. The prophet Malachi, in the name of Jehovah, charges the people of Israel with this crime. "Will a man rob God? Yet ye have robbed me; but ye say, wherein have we robbed thee? In tithes and offerings; for ye have robbed me, even this whole nation." The Jews were commanded

to bring certain animals to the altar of burnt-offering, to be slain as sacrifices, and a portion of "the first-fruits of their increase," as a testimony of their dependence upon God and their devotion to his service, that they might honor the Lord with their substance. But, their covetousness, in many instances, induced them to withhold the sacred tribute; and, when they professed to bring their offspring to his altar, instead of bringing the pure and perfect offerings which the law required, they offered polluted bread upon his altar, and brought the blind, the lame, and the sick for sacrifice, which they would have thought unworthy of being presented to their governor. In consequence of such conduct, the curse of God was pronounced on the guilty individuals, and on the priests who winked at such robbery and profanation. "Now, O ye priests, this commandment is for you. If ye will not hear, and if you will not lay it to heart to give glory to my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. For ye have profaned my name in that ye say, the table of the Lord is polluted, and what you offer thereon, contemptible. Ye brought also the torn, the lame, and the sick; thus you brought an offering; should I receive this at your hand, saith the Lord? But cursed be the deceiver who hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing; for I am a Great King, saith the Lord of Hosts, and my name is dreadful among the heathen." Such were the sacrilegious practices of multitudes of professed worshippers among the Jews, even after they were restored from the Babylonish captivity;

\* See Luke xvi. 1—14, compared with chap. xvii.

and which brought down upon their heads Divine judgments, and the severest curse of the Most High.

The same crimes are still prevalent under the Christian dispensation, though they assume a different form. Both the avaricious miser and the splendid worldling, rob God of his offerings, when they withhold that portion of their substance which he demands for his worship and service.—It is true, indeed, that the Deity is, and ever *must* be absolutely *independent* of all his creatures, either in heaven or on earth. Our giving cannot enrich *Him*, nor our withholding impoverish him. All the treasures of the universe were created by him, and are subject to his sovereign disposal.—“Every beast in the forest is his, the fowls of the mountains, and the cattle on a thousand hills; for the world,” said Jehovah, “is mine, and the fullness thereof.” But, he has given the world we inhabit, as a *gift* to the children of men, with this reservation, that, while one portion of its treasures is exclusively allotted for the enjoyment of man himself, and another for the inferior animals, a third portion is to be applied for the maintenance of the ordinances of religion, for diffusing divine knowledge throughout the world, and for the purposes of universal benevolence. And this reservation, so far from being a burden, or an oppressive tax, is, in reality, one of the mediums through which happiness is communicated and enjoyed. When man complies with such a requisition, and acts uniformly according to its spirit, he secures to himself the highest honor and happiness of which his nature is susceptible. It assimilates him, in a certain degree, to angels and the higher orders of pure intelligences, who are continually employed in acts of voluntary beneficence. It assimilates him to the Divine Saviour, “who went about doing good,” and hath left on record a *Divine maxim*, which deserves to be emblazoned in letters of gold, and engraved on the hearts of all the inhabitants of the universe—“IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.” This is a maxim which is seldom recognized, even by Christians, in all its practical bearings. But were it universally acted upon, it would completely change the character of this world, and transform it from a scene of sin and suffering, into a moral paradise. In heaven, where this noble principle expands and governs the hearts of all its inhabitants, it is one of the chief sources of that “fullness of joy,” and those “pleasures which are at God’s right hand forevermore.”

The covetous, therefore, in refusing to recognize, and to act on this divine principle, both violate the commands of God, *rob him of the tithes and offerings he demands*, and prevent themselves from enjoying the felicity of superior natures. The miser robs God, when he either contributes nothing to his service, or such a pitiful sum as amounts to little short of an insult offered to the cause of religion. The rich worldling who lives in splendor, robs God of his due when he expends fifty guineas on a splendid but useless piece of furniture, a hundred guineas on some trifling amusement, or a thousand pounds to gratify a vain desire after worldly honor or distinction; while he either gives nothing at all, or contents himself with contributing two, five, or ten guineas for the propagation of knowledge and Christianity through the world. When a man who lives in luxury and elegance, who does not hesitate to subscribe hundreds or thousands of pounds to Conservative clubs or Orange societies, or who wastes similar sums in gratifying his pride or his appetites, contributes only such paltry portions

of his wealth to the most noble object that can engage the attention of the human mind, he virtually pours contempt on such an object, by placing it in the very lowest ranks, and thus robs his Maker, from whom he derived his wealth, of the tribute which is due for the promotion of His glory.

Every professing Christian, likewise, in whatever station he is placed, when he regards the interests of religion as merely a secondary object, and refuses to come cheerfully forward with a fair proportion of his substance, according as God has prospered him, for promoting the advancement of the Redeemer’s kingdom, must be considered as a sacrilegious robber, depriving the Most High of the tithes and offerings he demands, and consequently subjects himself to the infliction of a *curse*, similar to that which was denounced upon the covetous Jews in the days of Malachi.

In the next place, the covetous man *robs the poor, the distressed, the widow and the fatherless*. He robs them of their enjoyments, by withholding that assistance which is requisite for enabling them to procure the comforts and necessaries of life. The Creator has displayed his boundless liberality in the abundant treasures of the earth and seas, in the ample space afforded for the habitations of man, and for the production of food and the materials for clothing, and in giving rain from heaven and fruitful seasons, that the hearts of men may be filled with food and gladness. The earth, if properly cultivated, and its productions impartially distributed, would be more than sufficient to supply every sensitive comfort to *twenty times* the present number of the population of our globe.\* Even as matters now stand, there is far more produced from the rivers, the ocean, and the dry land, than is sufficient for the abundant sustenance of man, and every species of animated existence, were it distributed by the hand of equity and beneficence. But covetousness interposes between the Creator and his creatures, and attempts to intercept the streams of Divine Goodness, and prevent them from flowing to every order of his sensitive and intelligent offspring. It either hoards up the treasures of Nature that few may enjoy them, or wastes them in vanity and extravagance, regardless of the privations and sufferings of countless multitudes who are pining in affliction and indigence. Instead of acting as the *Almoners* of the Creator, in distributing the bounties he has put into their hands, the covetous do everything in their power to *counteract* the incessant operations of Divine Beneficence—and thus *rob* the poor, the distressed and the helpless, of those comforts which his care and providence had provided. They likewise rob them by an unceasing course of injustice and oppression, defrauding them of their rights, and, in the language of Scripture, “grinding the faces of the poor, beating them to pieces, and taking the spoils of the indigent into their houses.” †

Again, the avaricious man *robs his own family*. He frequently denies them the comforts of life, and even its necessaries. Though his coffers are overflowing with wealth, and the means of every sensitive and rational enjoyment are within his power, yet his wife and children are virtually

\* Allowing only one fourth of the area of the globe to be capable of cultivation, and that twelve acres of land are sufficient for the maintenance of a family, it is easily proved by calculation, that the earth would support *sixteen thousand millions* of inhabitants, which is about *twenty times* the number of its present population.

† Isaiah iii 14. 15.

sunk into the depths of poverty. Their food is mean, and measured out with a sparing hand. Their clothes are of the coarsest stuff, and wear the appearance of the garb of poverty; their education is stinted or altogether neglected, because it would prevent him from adding a few more shillings to replenish his bags and coffers. In short, all their comforts, instead of flowing in copious streams proportionate to his treasures, are measured out to them in the smallest quantities, like the small drops of medicine from an apothecary's vial.

He likewise *robs general society* of those improvements and comforts which he is the means of preventing.

Were it not for avarice, we should have our towns and cities divested of every nuisance, our streets broad and spacious, the light of heaven and the refreshing breeze visiting every dwelling, our narrow lanes demolished, our highways clean and smooth, and adorned with refreshing bowers, asylums for the industrious poor, seminaries for the instruction of all ranks and ages in useful knowledge, and innumerable other improvements for promoting the happiness of the social state. But covetousness interposes and raises an almost insurmountable barrier to the accomplishment of such designs; and, when they are partially effected, in particular cases, it steps in and says, "hitherto shalt thou come, but no farther, and here shall all improvements be stayed."

In short, he robs every philanthropic society of its treasures, by withholding those gifts which God has put in his power to bestow; and he robs *himself*, by depriving himself of contentment and serenity of mind, and of those external comforts which God has liberally provided for all his creatures. "Although he wanteth nothing for his soul of all that he desireth, yet he deprives himself of the power to eat thereof." Such are the robberies committed by every one in whose heart covetousness sits enthroned.

If this species of robbery were viewed, by Christian and civil society, in its proper light, as delineated in the word of God, the covetous extortioner, and the gay worldling would be as much shunned and hissed from society, as the sharper, the thief, or the midnight depredator.

2. Covetousness uniformly *leads to falsehood and injustice*.

The heart being set upon the acquisition of wealth as its highest object, the worldling seizes upon *every mean* by which it may be acquired. Among these means, falsehood and misrepresentation are particularly conspicuous. When he is buying an article, he endeavors to depreciate its properties and its value; and when he is to dispose of a similar commodity, he overrates its qualities, and attempts to procure a price for it far beyond its worth. If there is a prospect of the price of any commodity rising, he denies that it is in his possession, and if he has a deteriorated article which he wishes to dispose of, he will varnish it over with a fair outside to deceive the unwary. If he is tying up a bundle of quills, he will place four or five in the center, not half the value of the rest, and thus, he sends forth hundreds of liars to the world. If he have money in the *stocks*, he will sometimes endeavor to propagate false intelligence to produce their rise or fall, according as he finds it his interest to sell out or to purchase. He misrepresents the state of the markets, and the commodities of his neighbors, in order to enhance his own. When he covets his neighbor's property, he takes the advantage of either poverty

or ignorance, and resorts to falsehood and every deceitful mean, in order to obtain it at half its value; and when it comes into his possession, its defects are immediately transformed into valuable properties, and it is rated at a price far superior to its intrinsic worth. In this way, his whole life becomes a course of systematic falsehood; and, if he can accomplish his designs by such means without directly violating the civil laws of his country, he regards himself as a man of uprightness and honesty—although the principle of *truth*, which is the basis of the moral universe, is violated in almost every transaction. And, as he is a liar and deceiver, so he is, almost as a matter of course, guilty of injustice and oppression. For, instead of relieving the poor and unfortunate, when calamities befall them, he greedily seizes upon such occurrences, in order to acquire the remains of their property at an under value. He drives from their long accustomed dwellings, the industrious cottager, and mechanic, whose ancestors had for generations occupied the same habitation or plot of ground, in order that he may have a chance of adding three or four pounds more to his already overflowing treasures. The bargains he drives, are all *hard*, and the poor who are indebted to him for loans of money, are sure to be fleeced of a double rate of interest. He is generally a usurer who lends to the necessitous, at an exorbitant rate, and when payments have been delayed beyond their proper period, he seizes upon their properties, like a furious wolf, and frequently obtains them at a small fraction of their value. All such acts of oppression, which are direct violations of natural justice, he can commit, and does commit, in the open face of day, and hugs himself in the idea that he can do so without directly violating the statute law of his country.

Dr. Reed, in his late "Narrative of a visit to the American Churches," presents a sketch of a female character he met with in one of his journeys, that bears a certain resemblance to what we have now described: "Crowded and almost suffocated [in our vehicle], we had an old lady who did not fail to amuse us.' She sat opposite me, and would force a conversation, and as her voice was sharp and shrill, what was meant for me went to all. 'As for religion, she thought one as good as another, if we did our duty; and her notion of duty was to mind our own business. For her part, she had always done so; she ridiculed those who had employed others to do it for them; she could always do hers best for herself; she could make *fifteen per cent.* on money—had small sums out now at fifteen per cent.' She felt that this was not approved. 'Oh! she was not hard with the poor creatures; if they were pressed, she waited, and lent them a little more, so that they could pay at last. She had always been unmarried, not for want of offers, but she liked her independency, and would resent the offers of any man who would want to get her property.' I remarked, that she had done well not to marry; as a person, like herself, who could do everything so well, could have no need of a husband. 'Right, right, sir,' she cried, laughing. Then getting thoughtful, she continued: 'But I have a great deal of care, and I often think, I should like to retire and be quiet; and then, I feel as if I could not be quiet, and then I should have no friend.—I should want a friend, if I retired, else I could afford it, you know.' 'O! I had no doubt of her having a handsome property.' 'Oh no, sir, your joke is very pretty, but I did not mean to say I was rich. I have somewhere or other about



7000 dollars; but I guess that you have more money than all of us put together.' And thus she continued throughout the journey, never embarrassed, always prepared to meet you in reply, and always satisfied with her own shrewdness.—She was really a character,—person, features, dress and all, but a most pitiable one. A *great usurer on a small scale*; the love of money had become in her the root of all evil; it made her indifferent to a future world, and destroyed all that was feminine, tender, and benevolent.\*

This is truly a graphic picture of an old female miser, whose heart appears to have been long wedded to the Mammon of unrighteousness. Her moral sense appears to have been completely blunted by her love of money; for she appears to have had no impression of the *injustice* of taking fifteen per cent. from "poor creatures." Yet, it is evident from her declaring that "she had a great deal of care," and from her wish and hesitation about retiring from the world, that she was *an unhappy mortal*, as all such characters must necessarily be. As the doctor would doubtless intersperse in his conversation, some rational and scriptural arguments against covetousness, it is rather a defect in his narrative, that he does not state what impressions they made, or how they were received; for the lady, he informs us, "was always prepared to meet you in reply." Alas! that so many such characters should be found in a Christian land, who think, like this wretched female, that they have done their duty, "when they mind their own avaricious business."

### 3. Covetousness destroys natural feeling and tenderness of conscience.

There are few vicious dispositions that have a greater tendency to harden the natural feelings of the human heart, and to produce a complete apathy in regard to the wants and sufferings of others, than the inordinate love of money. The tale of woe, the houseless wanderer shivering in rags amidst the blasts of winter, the wants and distresses of the surrounding poor, and the claims of indigent friends and relatives, make no impression on that heart which is encircled, as by a wall of adamant, with the immoderate love of gain.—On such a heart, the tears of the unfortunate, and of the widow and orphan, will drop in vain. Its eyes are blind to spectacles of misery, its hands are shut, and its ears deaf to the calls of poverty and the cries of distress. Such unhappy petitioners, instead of meeting with pity or relief, are driven from the door of avarice, with growls and insults, and the haughtiness of a tyrant. Even domestic affliction, and the death of parents, wives, or children, will scarcely affect the heart that is rendered callous by covetousness. Of this we have a striking example, in the case of Edward Nokes, some of the particulars of whose avaricious conduct were formerly stated. (See p. 19.) In his younger days, he used, at the death of any of his children, to have a deal box made to put them in; and, without undergoing the solemn requisites of a regular funeral, he would take them upon his shoulder to the place appropriated for their reception, as if he had been carrying a common burden, or a young pig to the market, and with similar apathy and unconcern.—When once deposited in the grave, he appeared to give himself no further thought about the matter, and seemingly coincided with the old maxim, "out of sight, out of mind," and appeared as unconcerned as if nothing had happened. A simi-

lar want of feeling seems to have characterized the old American lady, whose features are delineated above. To be "without natural affection," is a disposition which, in the word of God, is ranked with that of "a reprobate mind, maliciousness, envy, murder, and other abominable crimes," and is a plain proof of the *malignity* of the avaricious principle from which it flows. And, as natural feeling is destroyed, so the *conscience is benumbed* by the covetous principle, and even "scared as with a hot iron." Its remonstrances are *gradually* overcome by the daily increase of the *avaricious* appetite; and, in the course of time, its "still small voice" is altogether disregarded.—Neither the promises nor the threatenings of the divine word, however frequently they may be heard, nor the joys and terrors of the unseen world, can arouse the conscience to a sense of duty or of danger. Such, in many instances, is its insensibility, that all the arguments and motives on the necessity of faith, repentance, and amendment of life, become as ineffectual for awakening consideration, as if they were addressed to the beasts of the forest, or the stones of the field. No situation in which man can be placed is more dismal and alarming than such a state; and since it is the natural result of inveterate covetousness, it should make every one tremble lest he should be left to fall into those hurtful lusts which drown men in destruction and perdition.

### 4. Covetousness leads to the indulgence of murderous wishes, and even to murder itself.

As the lives of certain individuals frequently stand in the way of the gratification of the covetous appetite, the avaricious worldling naturally wishes that they may be removed as speedily as possible from the world; and when a relative dies, at whose decease an inheritance is expected, he can scarcely refrain from expressing his satisfaction and joy. Hence the anxiety with which such persons look forward to the death of any one from whom a legacy or an inheritance is to be derived; and hence the very common expressions of such, in reference to an uncle, an aunt, or even a parent—"The old fellow has surely lived long enough. When will he get out of the way?" "I wish that old dame who gives away so much money for religion, were safely landed in heaven. If she continues here much longer, I shall have a sorry chance of enjoying her possessions." But covetousness does not always content itself with such unhallowed and diabolical wishes. Strong desires and ardent wishes generally lead to corresponding actions. In the presence of the Omniscient, and in defiance of his positive laws and his Almighty power, it not unfrequently takes into its hands the power of life and death, and, by an insidious murder, rids itself of those who were considered as obstacles to its gratification. The poisoned cup is administered, or the sword and blunderbuss prepared, or the assassin hired to poniard or to suffocate the unsuspecting victim, that avarice may glut itself with the wages of unrighteousness and the spoils of violence. Cases of this kind are so numerous that many volumes would not be sufficient to record them. Perhaps it would not be going beyond the bounds of fact to affirm, that one-half of the murders committed in the world have had their origin in this abominable affection. Almost every daily newspaper that comes into our hands contains some revolting details of this description. It is seldom that a week passes in the police offices and other criminal courts in London, in which cases of violence, or of murders, arising from this cause are not exhibited to public view. And

\* Narrative of a visit, &c. by Drs. Reed and Mattheson, vol. i. pp. 103, 104.

when we consider the secrecy and dexterity with which such atrocious acts are generally conducted, we may easily conceive how many such deeds may be perpetrated unknown to any human being, except the perpetrator, and to which the eye of Omniscience alone is a witness.

Among all ranks of society, such atrocities have been committed. Not only the lower but the very highest order of men have been implicated in the commission of such enormities. Even princes and nobles connected with the British throne, under the influence of avarice and ambition, have committed crimes of this description, at which humanity shudders. Richard III, of England, when duke of Gloucester, and protector of England, after the death of his brother, Edward IV, prepared his way to the throne, by causing the earl of Rivers and other noblemen, who had charge of the legitimate heirs, to be beheaded, without any trial or form of process, and on the very day in which these men were murdered at Pomfret, he treacherously caused a number of armed men to rush in at a given signal, and seize Lord Hastings, when he was attending a council at the Tower—whom they instantly beheaded on a timber-log which lay in the court. And, when he had, by such atrocities and the basest treacheries, seated himself on the throne, to secure its stability, as he imagined, he hired a principal assassin and three associates, to murder the two young princes, his nephews, whom his brother had committed to his protection. They came in the night time to the chamber where the young princes were lodged. They found them in bed, and fallen into a profound sleep. After suffocating them with a bolster and pillows, they showed their naked bodies to the principal assassin, who ordered them to be buried at the foot of the stairs, deep in the ground, under a heap of stones. But this atrocious monster, notwithstanding the splendors of his court, appeared never afterward to enjoy repose. His eyes were always whirling about on this side and on that; and he was always laying his hand upon his dagger, looking as furiously as if he were ready to strike. By day he had no quiet, and by night he had no rest; but, molested with terrifying dreams, would start from his bed and run about the chamber like one distracted. He enjoyed the fruits of his wickedness only two short years, and was killed at the battle of Bosworth, where his body was found in the field covered with dead enemies and all besmeared with blood. It was thrown carelessly across a horse, and carried to Leicester, amidst the shouts of insulting spectators. How many such murders may have been committed, under the influence of covetousness, by ambitious statesmen, by kings and conquerors, by guardians and wardens, and even by the nearest relatives, God only knows; but history, both ancient and modern, is full of such revolting details; and such details relate only to such as were detected and exposed to public view. When we seriously consider this dreadful tendency of the covetous and ambitious principle, it should form a powerful motive to every one, and particularly to every professing Christian, for counteracting the first risings of such depraved affections. For, if they be harbored and cherished for any length of time, they may lead to atrocities from which the mind would have previously shrunk back with horror. As a few small sparks will sometimes produce an appalling conflagration, so a few covetous affections, nursed and fostered in the heart, may lead to the most appalling murders, and to the destruction of soul and body, both in regard to our-

selves, and to the victims of our unhallowed propensities.

5. Covetousness has, in numerous instances, perverted the administration of the law, and frustrated the ends of public justice.

Courts of Judicature were instituted for the purpose of dispensing justice between man and man, for punishing the guilty and protecting the innocent; and therefore, those who are appointed to preside in such cases, ought, in an especial manner, to be men of uprightness and impartiality, and inflexible in their adherence to the side of truth and justice. Hence, the propriety of the advice of Jethro to Moses, that, in appointing judges for Israel, he should make choice of "able men who fear God and hate covetousness." Without the fear of God before his eyes, a judge will be liable to be biased in his decision by selfish and worldly motives, and the influence of proffered bribes. And, how often does it happen that gold, or something equivalent to it, turns the scales of justice, and makes them preponderate on the side of iniquity and oppression?—when the cause of the rich is preferred, and the poor deprived of their rights—the innocent condemned, and the guilty acquitted—"the persons of the wicked accepted, and the cause of the widow and the fatherless turned aside!" By such unrighteous decrees in courts of Judicature, the most distressing and melancholy effects have frequently been produced. Families have been robbed of every earthly comfort, and plunged into the depths of poverty and despair. The stranger and the destitute, the widow and the orphan, have been oppressed and forsaken, and denied the common rights of justice and humanity. The wicked have been left to triumph in their wickedness, while the righteous have been condemned to imprisonment, to exile, or to death. Men of integrity and piety "of whom the world was not worthy," have been doomed to dungeons, to racks, to tortures of every kind, and to be consumed in the flames, while their accusers and judges have been permitted to riot and fatten on the spoils of iniquity. Hence the frequent and pointed declarations of Scripture in reference to judges, "They shall judge the people with just judgment." "Thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." "Thou shalt not respect the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge thy neighbor." And hence, the threatenings denounced against the rulers of Israel by the prophet Isaiah: "How is the faithful city become a harlot! righteousness lodged in it, but now murderers. Thy princes are companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Mighty One of Israel,—Ah! I will ease me of mine adversaries and avenge me of mine enemies."

History, both civil and sacred, is full of examples of this description. We have a striking instance recorded in the first book of Kings, in relation to Ahab, and the vineyard of Naboth. The king desired to have the vineyard to add to the gardens belonging to his palace. But Naboth was prohibited, by the law of Moses, from alienating from his family and posterity, the inheritance of his ancestors. Jezebel the queen was determined, however, to effectuate her purpose, and she found ready instruments among the judges

\* Deut. xvi. 18, 19. Exod. xxiii. 6, 9.

of the land, to carry into execution her diabolical scheme. With the basest effrontery and hypocrisy, she wrote letters in Ahab's name to the nobles and the elders of the city in which Naboth dwelt, and hired two "men of Belial" to witness against him that he had "blasphemed God and the king." It is truly lamentable, that, in every age, in all such cases, princes have never wanted instruments to accomplish their most atrocious designs, when they made an appeal to the principle of ambition and avarice. In this case, it would appear, there was not one of all the judges of this city that abhorred such a piece of villany, or was proof against the flatteries and bribes of the wicked Jezebel. For, in obedience to her order, and without the least remonstrance, "they proclaimed a fast," they set the virtuous Naboth "on high among the people," condemned him on the false witness of two atrocious characters, and "carried him forth out of the city and stoned him with stones that he died." And, in order to display their sycophancy to this atrocious woman, and to gratify her pride and revenge—and to show that they deserved her favor for the deed they had committed, they *immediately* sent information to Jezebel, saying, "Naboth is stoned, and is dead." This is but one instance, out of many thousands of similar crimes which have been committed under the show of justice, through the influence of selfishness and avarice. The records of the Inquisition, of the conclaves of popes and cardinals, of the star chamber, of the high commission court, and even of many other courts deemed more just and honourable, by whose decrees, men innocent of any crime, have been fined and imprisoned, robbed of their earthly possessions, tortured with racks and thumb-screws, and doomed to ignominious deaths, would afford ten thousands of striking examples of unrighteous decisions, proceeding from a principle of ambition and covetousness, sufficient to make "the ears of every one that hears them to tingle."

It is related of that pious and upright judge, Sir Matthew Hale, that, when a gentleman who had a cause to be tried at the assizes, sent him a *buck* for his table; as soon as his name was mentioned, he asked him, "if he was not the same person who sent him venison," and finding he was the same, he told him, "he could not suffer the trial to go on, until he had paid him for his buck." To which the gentleman answered, "that he had never sold his venison, and that *he had done nothing to him that he did not do to every judge that had gone that circuit.*" But this excellent judge had learned from Solomon that "a gift perverteth the ways of judgment," and therefore he would not suffer the trial to go on until he had paid for the present; upon which the gentleman withdrew the record.

On another occasion, at Salisbury, the dean and chapter, having, according to the custom, presented him with six sugar-loaves, on his circuit, he made his servants pay for the sugar before he would try their cause. These anecdotes, while they illustrate the uprightness and impartiality of this eminent person, also prove, that it was customary for those who had causes to be tried, to give presents to the Judges of assize; and that, in all probability, they frequently acted under the influence of such bribes.

Another story is told of Judge Hale, in reference to a case between two brothers, the younger of whom had endeavored to deprive his elder brother of an estate of £500 a year, by suborning witnesses to declare that he died in a foreign land. Under the guise of a miller, he was chosen one of

the jury on this cause; and as soon as the clerk of the court had sworn in the jurymen, a little dextrous fellow came into their apartment and slipped ten golden Caroluses into the hands of eleven of the jury, and gave the miller five, while the judge, at the same time, was known to be bribed with a great sum. The judge summed up the evidence in favor of the younger brother, and the jury were about to give their assent, when the supposed miller stood up and addressed the court with such energetic and manly eloquence, as astonished the judge and all present—unraveled the sophistry to the very bottom, proved the fact of bribery, evinced the elder brother's title to the estate, from the contradictory evidences of the witnesses, and gained a complete victory in favor of truth and justice.

The well-known Judge Jeffreys, who was as avaricious as he was unjust and cruel, reduced many innocent victims to beggary, by his rapacious exactions. A gentleman of Devonshire, of the name of Prudeaux, having been thrown into prison, and dreading the severe and arbitrary spirit, which at that time met with no control, was obliged to buy his liberty of Jeffreys, at the price of *fifteen thousand pounds*, though he could never so much as learn the crime of which he was accused.

And, as judges have perverted judgment, so advocates and pleaders in courts of justice, under the influence of avarice, have endeavored to "turn aside the cause of the needy in judgment." How often have such persons, by means of sophistry, misrepresentation, and false eloquence, supported a bad cause, and robbed the fatherless and the widow of their just rights and their dearest enjoyments—while the very moment they were doing so, they were *conscious* of the injustice of their procedure! thus subjecting themselves to that terrible denunciation, "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, *that justify the wicked for reward*, and take away the righteousness of the righteous from him." Nothing is more common, among such persons, than to undertake a cause of any description, however untenable, provided, they are paid for defending it. In opposition to such conduct, which is directly opposed both to reason and the word of God, it is said of Sir M. Hale, that "if he saw a cause was unjust, he would not meddle farther in it; but to give his advice that it was so; if the parties after that were to go on, they were to seek another counselor, for he would assist none in acts of injustice." "In his pleadings, he abhorred those too common faults of mis-reciting evidence; quoting precedents or books falsely, or asserting things confidently, by which, ignorant juries or weak judges are wrought upon and deceived." Would to God, that all our pleaders were animated by such upright and honorable principles!

6. Covetousness has transformed many of the ministers of religion into courtly sycophants, and hunters after places of honor and worldly gain.

The apostle Peter solemnly enjoins Christian pastors to "feed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind." Neither to act as "lords over God's heritage, but to be ensamples to the flock." But, how often do we find that professed ministers of the gospel appear to have a greater respect to the pecuniary rewards of their office than to accomplish the great ends for which it was appointed. Otherwise, how should it ever happen, that men would have the effrontery to receive five, or ten, or fifteen hundred

pounds a year, under pretense of "feeding the flock of God;" over which they were solemnly appointed, and yet spend their time in fashionable dissipations in distant countries, without ever caring for the souls of their parishioners, or imparting to them the least portion of divine instruction? Such ministers, when at any time they do preach to their people, will naturally frame their sermons according to worldly motives, and for selfish designs. If it may promote their secular interests, they will appear like Apostles, full of ardent zeal for the truth, and in opposition to error and abounding sins. But, if the doctrines of the cross be not palatable to their fashionable hearers, they will amuse them with Pagan morality, smooth down the threatenings of the divine word, and endeavor to gratify the corrupt humors of their audience. The standard of their religion changes with the changes of the State; and they will not scruple, when their worldly interest is at stake, to defend all that is odious in tyranny, and to extol the most wicked and unprincipled characters. Of this we have a striking example in the case of the Reverend Dr. Shaw, who lived in the time of the protectorship of the Duke of Gloucester, who afterward usurped the crown, under the title of Richard III. Among other pleas to gain his ambitious designs, Richard attempted to maintain what had not the shadow of a foundation in truth—that both Edward IV, his own brother, and the Duke of Clarence, were equally illegitimate, and that the Duchess of York had received different lovers, who were the fathers of these children. Nothing was considered more impudent and unfounded than this assertion, which threw so vile an imputation on his own mother, a princess of irreproachable virtue, and then alive. Yet the place chosen for first promulgating this shameful falsehood, was the *pulpit*, before a large congregation, in the protector's presence; and a Reverend Doctor of Divinity was base enough to prostitute the sacred office for this purpose. Dr. Shaw was appointed to preach at St. Paul's; and having chosen this passage for his text, "*Bastard slips shall not thrive*," he enlarged on all the topics which could discredit the birth of Edward IV, the Duke of Clarence, and of all their children. He then broke out into a panegyric on the Duke of Gloucester, and exclaimed, "Behold this excellent Prince, the express image of his noble father, the genuine descendant of the house of York; bearing no less in the virtues of his mind, than in the features of his countenance, the character of the gallant Richard, once your hero and favorite; he alone is entitled to your allegiance; he must deliver you from the dominion of all intruders; he alone can restore the lost honor and glory of the nation." Such was a part of the fulsome oration of this Reverend sycophant, in favor of a despicable tyrant and atrocious murderer. It was previously concerted, that as the doctor should pronounce these words, the Duke of Gloucester should enter the church; and it was expected that the audience would cry out, "*God save King Richard!*" which would immediately have been laid hold of as a popular consent, and interpreted to be the voice of the nation. But Providence, not unfrequently, turns the schemes of the crafty into foolishness. By a ridiculous mistake, worthy of the whole scene, the Duke did not appear until after this exclamation was already recited by the preacher. The Doctor was therefore obliged to repeat his rhetorical figure out of its proper place: the audience, less from the absurd conduct of the discourse, than from their detestation of these

proceedings, kept a profound silence; and the protector and his preacher were equally abashed at the ill success of their stratagem. For, "He who sits in the heavens," and whose eyes "behold the children of men," "holds in derision" all such deceitful schemes, and disappoints the devices of the crafty, so that their hands cannot perform their enterprise.

It is to be hoped, that there are, in our times, few persons connected with the sacred office, who would go all the length with the despicable sycophant to whom I have alluded. But there is no one who reads the daily journals, and has his eyes open to what is passing around him, but must perceive that there are characters within the limits of the British Empire, invested with the office of ministers of the gospel, who make a near approximation in their temper and conduct, to such political parasites. It becomes ministers of religion in general, to be particularly on their guard against such unhallowed propensities, so degrading to the office of ambassadors of Christ, and with the indulgence of which they have been so frequently charged. If their great object be merely "to please men," they "cannot be the servants of Christ;" and, in flattering the great, and pandering to their pride, from ambitious motives, they will be found subjecting themselves to that awful denunciation of our Saviour, "He that is ashamed of me, before men, of him will I be ashamed before my Father and his holy angels." And a more awful situation can scarcely be conceived than that of an ambitious and worldly-minded minister standing before the bar of God, and commanded "to give an account of his stewardship," and of the souls committed to his care. The prospect of such a scene, and its appalling consequences, ought to make every such character tremble, if he really believes in a future retribution; and either throw aside all pretensions to the sacred office, or "break off his sins by righteousness," and "flee for refuge from the wrath to come."

In short, what was addressed by the prophet Malachi, in the name of Jehovah, to the priests of the Jews, might be addressed with propriety to many of the ministers of the New Testament Church, and ought to excite their solemn consideration; "Ye have departed out of the way; ye have caused many to stumble at the law; therefore have I made you contemptible and base before all the people; as you have not kept my ways, but have been partial in the law. Now, therefore, O ye priests, this commandment is for you—if ye will not hear, and if ye will not lay it to heart, to give glory to my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings, yea, I have cursed them already, because ye do not lay it to heart."

7. Covetousness inclines men to presumption and self-sufficiency, as if they could live independently of their Maker, and consequently leads to a virtual denial of a superintending Providence.

God is the original source of existence and happiness. On him all creatures, from the archangel to the worm, depend for every enjoyment they now or ever will possess. Throughout every region of the universe; all the laws of nature, and all the movements of the material system connected with these laws, are absolutely dependent upon Him "who spake, and it was done," who gave the command, "and all things stood fast." Consequently, all the orders of intelligent beings, wherever existing throughout creation, are every moment dependent upon his superintendence and care, for the continuance of their

existence, and for every comfort they enjoy. Were he to withdraw his supporting hand, their existence and enjoyments would cease, the wheels of nature would stop, and the vast fabric of the universe would soon be transformed into one frightful and universal ruin. "For in Him we live and move, and have our being;" his visitation sustains our spirits, and in his hand is the soul of every living thing, and the breath of all mankind. It is, therefore, one of the first duties of every rational creature, to look up to God for every blessing, to *confide* in him for every earthly comfort, and to acknowledge his goodness for every *sensitive* as well as spiritual enjoyment he confers. To act otherwise, is virtually to call in question his existence, and his over-ruling providence.

But *riches*, to which the covetous appetite is directed, incline men to presume on their own *self-sufficiency*, and to rob God of that homage and confidence which is due to him as the Supreme Dispenser of every blessing. In many cases, they virtually depose God from his throne, and set up the world as the object of adoration and confidence. Instead of directing the soul to trust in the Most High in the midst of dangers and distress—"the rich man's *wealth* is his strong city, and as a high wall in his own conceit," to which he looks for defense in the prospect of whatever may befall him. Hence, it is declared of Israel, after they were filled with abundance, "their heart was exalted, therefore have they forgotten me, saith the Lord;" and hence the declaration of the Psalmist in regard to such, "they trust in their wealth, and boast themselves in the multitude of their riches." This confidence in wealth, and forgetfulness of dependence upon God, form some of the chief reasons why so many pointed injunctions are given in Scripture in reference to the evils of covetousness, and the danger attending the accumulation of wealth. It was on this account, chiefly, that the rich man "who had goods laid up for many years," was condemned. He *trusted* in these riches as the source of his happiness, and as a security in his own hands against every calamity; and he presumptuously calculated on the enjoyment of many years to come, forgetting that he was every moment dependent for existence on that Almighty Being, "in whose hand our life is, and whose are all our ways." This was likewise the characteristic sin of the rich voluptuary, "who was clothed in purple and fine linen, and fared sumptuously every day." He was not a miser, neither were the poor driven with insolence from his door, for Lazarus lay at his gate, and was fed with the crumbs from his table. But he was forgetful of God; his riches were his confidence; and led him to skepticism and irreligion, and to overlook and even deny the great realities of the eternal world. This is evident from his request, that Lazarus would go, in the capacity of a prophet, and testify to his brethren the truth and reality of a future state of existence.

This confidence in riches has, in thousands of instances, been a snare to professors of religion, especially when the open profession of genuine Christianity exposed to hazard their worldly possessions. Trusting more in their wealth than in the promise of divine protection, and looking more earnestly on the things which are seen and temporal, than on those which are unseen and eternal, they have turned aside from the profession of their faith, and virtually "denied the Lord who bought them." Eusebius, the ecclesiastical historian, relates, that "in the time of the severe

persecution of the church by the Emperor Decius, the rich men among the Christians were the most easily and miserably foiled." The love of the world vanquished their Christian fortitude, and led many of them to relapse into the profession of Pagan idolatry. In the time of the Arian persecution, many of the rich who occupied offices which should have led them "to contend earnestly for the faith once delivered to the saints," accommodated their profession to their desires after ambition and avarice. Like too many in our day, they had a political faith which was either orthodox or Arian, according as the State should determine, and as public favor and emolument should smile on the one or the other. The history of the church is full of examples of this kind, and there is too much reason to fear that there are many in our times, both among the clergy and the laity, following in their footsteps. It therefore becomes every one, and especially those professors of religion who are possessed of wealth, carefully to examine the state of their hearts on this point, and ascertain whether they are "trusting in the Lord," or "putting confidence in princes." In order to the exercise of confidence in God, it is necessary that we should sometimes be brought into straits and difficulties. When the poor are in want, or enjoy but a scanty portion of the good things of the world,—if they be Christians, it naturally leads them to a sense of dependence, and to look up to Him from whom all comforts flow; and it is highly expedient for the exercise of faith and hope, that we should frequently *feel* that we are dependent creatures. But riches have a *tendency*, if we be not every moment upon our guard, to make us forget our dependence upon the Most High, and to beget a spirit of pride and self-sufficiency, as if we were able to guide ourselves through the world, without being beholden to the care of Divine Providence. But, let such learn to know, that they stand as much in need of the care and protection of heaven, as the poorest wretch that wanders houseless and forlorn. They have food and drink of every quality, and in abundance. But can food ward off calamities or death? A tile falling from a house, the oversetting of a chariot, or a flash of lightning from the clouds, will kill a rich man as well as a poor. They have changes of costly *raiment*, while the poor are covered with rags. But will the gout, the palsy, the stone, or the burning fever, pay any respect to costly attire? or will the patient feel less agony under them, because he is covered with purple and scarlet? Beside, an earthquake, an inundation, a tempest, a conflagration, a shipwreck, the perfidy of friends, the midnight robber, or the convulsion of nations; all which events are under the direction of God—may, in a few days, sweep from them all their earthly possessions, reduce them to a state of indigence, and lay all their earthly glory in the dust. Hence the propriety of attending to the admonition of the Psalmist: "Trust not in oppression, become not vain in robbery; if riches increase, set not your heart upon them. Trust in Jehovah at all times, ye people, pour out your heart before him, God is a refuge for us."

8. Covetousness has produced *all the public evils, wars, and devastations which have haprened in every age of the world.*

The records of history, as I have had occasion to notice, contain little else than disgusting details of the mischiefs and the miseries inflicted on the world, by the ambition and rapaciousness of mankind. The earth, which might long ago have been transformed into a scene of fertility and

beauty, by the benevolent agency of human beings, has, in most of its regions, been turned into a scene of desolation, by destroying armies prowling over every country in quest of plunder. Such is the insatiable appetite of *avarice*, that, not contented with "devouring widows' houses," spoiling the weak and defenseless in her native land, she has aimed at enriching herself with the plunder of Empires. Like hell and the grave, "she has enlarged her desire, and opened her mouth without measure, and the glory, the multitude and the pomp" of temples, cities, states, kingdoms, and continents, have become a prey to her ever-craving appetite, and been swallowed up and devoured. Yet, after all, she is never satisfied, and the whole earth becomes too narrow a theater for her rapacity and ambition. Alexander, in the mad career of his conquests, subdued and plundered the greater part of the known world, and had the riches and splendor of its most magnificent cities at his command; yet when he had finished his course, he sat down and wept like a crocodile, because he had access to no other world, that might serve as a theater for warfare and plunder. Thus it is that avarice would never curb her boundless desires, until she had glutted herself, not only with the spoils of this terrestrial region, but with the treasures of the universe; yet, like hell and destruction, she would never be satisfied. Nor would ambition—her kinsfellow and companion—ever cease its career, until it had subdued every order of intellectual existence, ascended the throne of the Most High, and seized the reins of universal government.

It would be needless to bring forward illustrations of this topic, or to attempt to show that the covetous and ambitious principle, has been the main cause of the wholesale destruction of mankind, and the wide spread of human misery, for almost the whole of the records of history contain little else than a continued series of illustrations on this point; and I have already, under the first head, selected a few examples, which might be multiplied a thousand fold.

But I cannot help pausing a little, to reflect on the numerous evils, and the incalculable misery which this unholy affection has produced in the world. Could we take only a bird's-eye view of its operations and effects, beginning at the first apostasy of man, and tracing them down the stream of time to the present day—and could we, at the same time, stretch our eyes over the globe, from north to south, and from east to west, and contemplate the miseries which have followed in its train in every land—what an awful and revolting picture would be presented to the view! But there is no eye, save that of Omniscience, which could take in the thousandth part of the widely-extended miseries and desolations which it has in every age produced. During the period which intervened from the fall of man to the deluge, this principle appears to have operated on an extensive scale, for we are told, that "the wickedness of man was great," and that "*the earth was filled with violence*,"—evidently implying that the strong and powerful were continually engaged in seizing on the wealth and possessions of the weak and defenseless, oppressing the poor, the widow, and the fatherless, plundering cities, desolating fields, and carrying bloodshed and ruin through every land—until the state of society rose to such a pitch of depravity, as rendered it expedient that they should be swept at once, with an overflowing flood, from the face of creation.

After the deluge, it was not long before the lust

of ambition began again to display itself by an inordinate desire after wealth and aggrandizement; and hence, wars were recommenced among almost every tribe, which have continued, in constant succession, throughout every generation to the present day. Wherever we turn our eyes over the regions of the globe, whether to the civilized nations of Europe, the empires of Southern Asia, the frozen regions of Siberia, the sultry climes of Africa, the forests and wilds of America, or even to the most diminutive islands, which are spread over the Pacific Ocean, we behold COVETOUSNESS, like an insatiable monster, devouring human happiness, and feasting on the sorrows and sufferings of mankind. But who can calculate the amount of misery which has thus been accumulated? It is more than probable, that the eighth part of the human race has been slaughtered by the wars and commotions which ambition has created; and consequently, more than *twenty thousand millions* of mankind have become its victims; that is, twenty-five times the number of human beings which compose the present population of the globe. Along with the destruction of such a number of rational beings, we have to take into account the millions of mangled wretches whose remaining existence was rendered miserable, the numberless widows and orphans who were left to mourn the loss of everything dear to them, the thousands of infants that have been murdered, and of females that have been violated, the famine and pestilence, and the frightful desolations which destroying armies have always left behind them. Many spots of the earth, which were beautiful as Eden, have been turned into a hideous wilderness. The most splendid and magnificent cities have been set on flames or razed to their foundations, and "their memorials have perished with them." Even the lower animals have been dragged into battles, and have become sufferers amidst the fury of combatants and the wreck of nations. Such are some of the hideous desolations, and the vast amount of human misery which covetousness has created; for to avarice, leagued with ambition, is to be attributed all the wars, commotions, and devastations, which have ever visited the world.

Beside such wholesale robberies and murders, covetousness is accountable for numerous *public frauds and mischiefs committed on a smaller scale* by the public agents and others connected with the governments of every country. In the management of taxes, the collection of national revenues, in contracts for the supply of armies and navies, in claims for undefined perquisites, in the bestowment of places and pensions, in soliciting and receiving bribes, in the sale and purchase of government property,—in these and numerous other instances, frauds and impositions are so frequently committed, as to have become notorious to a proverb. On such exuberant sources of wealth, multitudes are rapidly enriched; and while nations are ground down under a load of taxation, and the industrious laborer and mechanic groaning under the pressure of poverty, a comparatively few are rolling in the chariots of splendor, fattening on the sweat and blood of millions, and feasting on the sufferings of mankind.

It is amazing with what ease and apathy, men calling themselves Christians, will talk of the prospect of war, in the view of enriching themselves with such public plunder. Scarcely anything is more common, and yet nothing is more diabolical. To wish for war, that trade may revive and flourish, is to wish the destruction of ten thousands of our fellow-creatures, that we may

add a few pounds to our hoarded treasures, or have the prospect of embarking in a profitable speculation. Yet such wishes have been indulged a thousand times, by many who *profess* to be the followers of Christ.

9. Covetousness prevents the extension of the Christian Church, and the general improvement of Society.

It is by means of the proper application of money, that the gospel is promulgated, sinners converted, the Bible circulated, and the tidings of salvation conveyed to heathen lands. Much still remains to be done in these respects; for more than 600,000,000 of mankind still remain enveloped in pagan darkness. If all the members of the Christian Church were to contribute according to their ability, this object (the conversion of the world), however arduous and extensive, might ere long be accomplished. But avarice interposes, and withholds those resources which are requisite for carrying the plans of Divine Mercy into effect. If wealth were not hoarded by covetous professors of religion, or expended on their lusts, our Missionary and other Philanthropic Societies would soon have at their disposal, revenues twenty times, at least, their present amount. How many professed Christians are there, who are wallowing in wealth, and yet contributing nothing but the smallest fraction of their substance (and sometimes nothing at all) to the service of God and the extension of the Gospel Church! And how many others are there, who, at their death, leave twenty or thirty thousand pounds to their friends, and even to distant heirs, without bequeathing a single hundred—sometimes not a single guinea, for promoting the conversion of sinners, and the extension of the Redeemer's kingdom! Such persons evidently belie their Christian profession, and appear to have no Scriptural idea of their obligation to "honor the Lord with their substance," and of the great end for which wealth has been bestowed.

By such conduct, they virtually prevent the conversion of thousands, the reformation of the world, and the approach of that period, when "the knowledge of the Lord shall cover the earth, and all flesh see his salvation." They declare, in point of fact, that the hoarding of thousands of pounds (of which they do not stand in need), is a matter of more importance in their eyes, than the universal propagation of religion, and the eternal happiness of thousands of immortal beings. Whatever profession they may make, whatever show of piety they may assume, they place a barrier in the way of the progress of Christianity, and too plainly indicate, that the love of the world occupies a higher place in their hearts, than the love of God.

By such conduct, the general improvement of society is likewise prevented.

Before society arrives to that state of perfection, of which it is susceptible, much exertion and manifold reformations are required. The universal instruction of all ranks requires to be established on a more extensive and permanent basis than it has ever yet been. Seminaries for the education of the young, and likewise for those more advanced in life, require to be multiplied at least tenfold. Colleges and academies, of different descriptions, still remain to be established in such numbers as to afford an adequate supply of *intelligent* teachers and ministers of the Gospel, for diffusing both general and scriptural knowledge among all ranks of the community.

The *physical* condition of mankind, likewise requires to be meliorated and improved. Many

of our towns and villages require to be new-modeled, and rendered clean, airy and salubrious; and the condition of the mechanic and the laboring poor, rendered more comfortable, and more conducive to moral and mental improvement. All which objects might, at no distant period, be fully accomplished, were the superfluous wealth of the professing Christian world properly directed, and applied to its legitimate objects. But all such designs are prevented from being brought into effect, by the avarice of those who *profess* to have renounced the world and its vanities, and to be looking forward to a heavenly inheritance. There can scarcely be a more glaring contradiction, than that which such conduct and such professions imply. But as this is a topic of peculiar interest, I shall take occasion to enter into more minute detail on another branch of our subject.

10. The evil of Covetousness, will further appear, if we consider, *what would be the consequences were this impure affection UNIVERSALLY to prevail.*

Every principle and every affection in human beings, ought to be tried by the ultimate consequences to which it naturally and necessarily leads. On this ground, it might be shown, that every violation of the Divine law leads to misery, in one shape or another, both to the violator himself, and to all with whom he is connected. And farther—that if any one commandment of the law of God were *reversed*, or set aside, or *universally* violated, not only would the most appalling consequences ensue, but it would lead to the subversion of all order among intelligent agents, and would ultimately produce the *extermination* of the race of man.

The same, of course, may be affirmed of the covetous principle. Were it to reign supreme in the human heart, and to be *universally* acted upon, it would soon lead to the utter destruction of society. It would lead, in the first instance, to universal fraud, deceit and falsehood; so that no domestic nor public business, nor commercial arrangements of any description, could be carried on with the least degree of confidence. It would next lead to universal rapacity and plunder, which would produce a scene of turbulence and horror in which no human being could enjoy for any length of time, either happiness or repose. The strong would seize upon the possessions of the weak and defenseless, without the least remorse, and deprive them of everything that tends to enjoyment. Every one's covetous eye would be directed to the possessions of his neighbor; and, by a thousand insidious and malignant schemes, or by open violence, everything would be seized upon, and appropriated for the purpose of gratifying the covetous appetite. No one's life would be secure for a single week, and murders would be daily committed for the purpose of obtaining the wealth and possessions of the opulent. Of course, peace, and harmony, and kindness, would be unknown among men; every man's covetous heart be filled with malignity, and set against the interests of his neighbor. In the progress of such rapacity and plundering, wars of the most ferocious nature would take place. One nation would invade the territories of another, for the purpose of plunder; and, in the midst of the contests for spoil, cities and towns would be demolished; fruitful fields transformed into a scene of desolation, and myriads of the human race slaughtered in every land. Amidst such dreadful commotions, the fields would be permitted to lie waste and uncultivated, and human beings would be gradually diminished by slaughter, and universal famine, until, in the course of a generation or

two, the whole race would be extirpated from the earth.

Such would evidently be the progress and the dreadful effects of the covetous principle, were it to operate *universally* and *unrestrained*. Such effects, indeed, it has already, to a certain degree, produced; and the annals of every nation under heaven, bear witness to the melancholy truth.—And, were it not, that it is counteracted and restrained in its operations by the overruling Providence of God, by the force of natural conscience, and by the influence of Christian principles and motives, it would soon transform this globe into an immense sepulcher, overspread with desolation and dead men's bones, and fit only for a habitation to the beasts of prey. The very circumstance, that it has never yet produced such a terrible effect, is an evident proof that a moral governor superintends the affairs of this world, and by his wise and merciful arrangements, sets "restraining bounds" to the passions of men, that his benevolent purposes in relation to our race, may in due time be accomplished.

It is evident, then, that an affection which produces such debasement of mind, and which naturally leads to such dismal and appalling consequences, must embody within it *the essence of almost every evil*, and of every species of moral turpitude; and, although it may appear comparatively harmless, when confined to a narrow sphere, and covered with a cloak of hypocrisy, yet it only requires to burst its confinement, to be blown into a flame, and to have free scope for its destructive energies, in order to undermine and overturn the whole fabric of the moral universe. This consideration deserves the serious attention of every one who feels the least rising of such an unhallowed passion, and should induce him to exercise holy jealousy over himself, and to use every Scriptural means to repress and counteract its first emotions. His prayer to God should be like that of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts. Turn away mine eyes from beholding vanity; incline my heart unto thy testimonies, and not to covetousness, and lead me in thy way everlasting."

I might likewise have enumerated among the evils produced by covetousness, the host of vices, and the anxious fears, and tumultuous passions connected with this affection—its baneful influence on friends and relatives, and on general society; that it incapacitates the individual in whose heart it reigns for enjoying substantial happiness; that it was one of the impulsive causes of the death of Christ; that, when fostered through life, it becomes *inveterate* in old age, and retains its strength and vigor, when almost every other vice has withered and decayed; and, that it has, to a certain extent, prevented the *union* of the Christian church, and the affectionate intercourse of its members. But without dwelling on these and such particulars, I shall only observe,

In the last place,—that Covetousness indulged and persisted in through life, *infallibly leads to misery in the life to come*.

"Be not deceived," says an ambassador of heaven, "neither idolaters, nor thieves, nor covetous, nor revilers, nor extortioners, shall inherit the kingdom of God." What a terrible and appalling denunciation, when contemplated in all its extent, and its eternal consequences! Such characters *shall not inherit the kingdom of God*. And we are expressly told, that they who are banished from his kingdom, "shall be cast into the lake of fire which burneth forever and ever;" and that "they

shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." A covetous man is, therefore, in as direct a course to eternal misery, as the most licentious profligate, or the most atrocious characters. If men really believed in the realities of an eternal world, and in the certainty of such terrible denunciations being accomplished, how would it make their whole frame tremble at the awful prospect! But no hearts are harder than the hearts of the covetous. They are surrounded as with a wall of adamant, and fortified against every admonition, so that neither the voice from Mount Zion, nor the threatenings from Sinai, can make the least impression; and the longer they live in the world, the more impenetrable do they become, until, in the righteous judgment of God, they are sometimes given up to a hardness which nothing will penetrate but the sharpness of "unquenchable fire." This is a consideration which demands the serious attention of the young, and of those in the prime of life. It shows, with what care and holy caution, they ought to guard against the first emotions of every vicious passion, and particularly against the emotions of covetousness; for, if they be indulged, they will grow with their growth, and strengthen with their strength, until they become *inveterate* habits, which no human power can eradicate.

I have already shown (see page 33), that the covetous must necessarily be banished from the kingdom of the just, because they are altogether unfit for relishing its pleasures, or engaging in its employments. But exclusion from the society and the joys of heaven, is not the only punishment they will suffer. They will be subjected to positive misery; and, among other sources of misery, they will be tormented with restless and insatiable desires, which will always be raging, and which will never be gratified. In the present life, while covetous desires were raging, they were *partially* gratified. But, in the future world, gold, and silver, and splendid possessions, such as are now the object of desire, will be forever beyond their reach; and, consequently, they must suffer all that is included in boundless desires and craving appetites, which are never to be gratified. Beside, all that is included in those striking representations of Scripture—"the worm that never dies; the fire that is never quenched; weeping and wailing, and gnashing of teeth; and the blackness of darkness forever," will be the portion of the ambitious and avaricious sinners, who are banished from the glories of the New Jerusalem. What will it then avail the covetous sinner, that he had heaped up gold as the dust, and silver as the stones of the field? or the ambitious sinner, that he rolled on the wheels of splendor, and fared sumptuously every day? Will riches profit in the day of wrath? Will the *recollection* of bags of gold, and chests of dollars treasured up in this fleeting world for profligate heirs, alleviate the anguish of the miser's soul in the place of punishment? Will the gay and licentious worldling find his torments assuaged by *revolving the idea*, that he was transported to hell in a splendid chariot? and that he left his degenerate offspring to be conveyed with the same pomp and equipage to the place of misery? Alas! such recollections, instead of alleviating, will only enhance the unutterable anguish of the inhabitants of Tophet, and add new fuel to the fire which is never to be quenched. Oh, that the sons of avarice and ambition, "were wise, that they understood these things," and that they would consider the eternal consequences of their present affections and con-



duct? Nothing can be more foolish than to prefer shadows to realities, trifles to the most momentous concerns, fleeting baubles to an enduring substance, riches that perish in the using to "a treasure in the heavens that fadeth not," the fashion of the world that passeth away, to an "incorruptible inheritance, and an exceeding great and eternal weight of glory." What is the hope of the hypocrite when God taketh away his soul? Yea, "what will it profit a man, though he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" It is, therefore, the dictate of true wisdom, and accordant with every rational principle, to mortify every unholy affection, to despise the vain blandishments of the world, that lieth in wickedness, to exercise contentment under the allotments of Providence, and to aspire after the enjoyment of that inheritance "which is incorruptible, and that fadeth not away."

## CHAPTER V.

### ON THE PRINCIPLES BY WHICH CHRISTIANS SHOULD BE DIRECTED IN THE APPLICATION OF THEIR WEALTH.

THERE are, perhaps, few things connected with the social state, of more importance than the proper distribution and application of wealth; yet there is no subject about which so many foolish and erroneous conceptions are entertained. Every man seems, in this respect, to consider himself as a kind of independent being, and to imagine that he has full power, both physical and moral, "to do with his own as he pleases." That he is invested with a sovereign right, either to give or withhold his money, as he thinks fit, and that no one has authority to say to him, "what dost thou?" Even Christians have not yet learned the legitimate use and application of riches, notwithstanding the pointed injunctions and the specific principles on this subject laid down in the word of God; and hence it has too frequently been considered as no way inconsistent with the profession of Christianity, for Christians to act, in this respect, in accordance with the maxims of general society, and the common practices of the men of the world.

It is now more than time that other and nobler views were entertained and acted upon by those who profess to be followers of the lowly Jesus—views accordant with the instructions of their Divine Master, and the admonitions of his holy prophets and apostles. In order to a slight elucidation of this subject, I shall, in the first place, offer a few general remarks, connected with this topic,—and, in the next place, inquire what proportion of their worldly substance, Christians ought to consecrate to the good of society, and the promotion of religion.

I. In reference to the first department of this subject, the following general principles, among many others, require to be recognized:

1. *God is the original source of all the riches we enjoy.*

"The earth belongs to Jehovah, and the fullness thereof, the world and they that dwell therein. Every beast of the forest is his, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine, saith the Lord of Hosts." All the treasures of the universe were brought into existence by His creating power, and distributed, in certain proportions, to all the ranks of sensitive and intellectual existence which people the amplitudes of creation. To man he assigned the productions of the field, the wealth of the mineral kingdom, and the treasures of the deep, and it is owing to his benevolent care and overruling Providence, that any one is per-

mitted to procure such riches, and to enjoy those comforts of which they are the sources. Hence, it is declared by an inspired writer, "Thine, O Lord, is the greatness, and the power, and the glory; for all that is in the heavens and in the earth, is thine. Thine is the kingdom, O Lord, and thou art exalted above all. Both riches and honor come of thee, and thou reignest over all and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." These are truths connected with the very idea of the existence of an Eternal and Independent being, from whom creation derived its origin; and yet they are overlooked by the greater part of mankind, as if they were a species of independent beings, and as if their own powers alone had procured them the treasures they possess. The full recognition of this fundamental truth, that "God is the original source of all riches," would introduce a most important change in the views of men with regard to wealth, and to the purposes to which it ought to be applied; and would produce a benign influence on all the movements of the Christian and the moral world.

2. *Riches are given as a trust to be employed in the service of God, and for the good of men.*

It is evident, from the very nature of the Divine Being, that wealth, when bestowed, was intended to be used in accordance with his will, and in subserviency to the accomplishment of his designs, in the moral government of the world. In conducting the affairs of the moral system, human beings are the agents he most frequently employs; and the wealth he has put into their hands has a powerful influence in accomplishing purposes either good or bad, according to the disposition of the agents. If he has intended, as his word declares, that the revelations of his will should be made known throughout the world, and that "the gospel should be preached to every creature," money is one of the grand means by which this important object is to be accomplished; and, in the present state and constitution of the world, or according to the fixed principles of the Divine Government, it is impossible that, without this mean, such a design can be brought into effect.\* If he has distributed wealth in different proportions, to different individuals, and, if it is his intention to communicate happiness to his

\* From what we know of the plan of the Divine Government, we have no reason to believe that any *miraculous* interposition will take place to effectuate the objects to which I allude. See Chapter VI.

creatures, and that a certain proportion of his bounty should be enjoyed by all, then it must evidently be his will, that those who abound in riches, should "be ready to communicate," and to impart a certain portion of them to those who are in need. Hence it is commanded, "if thy brother be waxen poor, and fallen into decay, then thou shalt relieve him. Thou shalt open thy hand wide, and shalt surely lend him sufficient for his need in that which he wanteth." "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he repay him again." "Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble." "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, and willing to communicate." Such injunctions are laid upon the wealthy, not as a tax or a burden, but for the purpose of calling forth into exercise the principle of benevolence; of promoting a reciprocal interchange of kindly affections and good offices between man and man; and for demonstrating the truth and efficacy of our Saviour's Divine maxim, "it is more blessed to give, than to receive."

Now, if riches, instead of being applied, in part, to such purposes as now stated, are devoted solely to base and selfish ends, to sensual gratification, to foster a passion for worldly splendor and aggrandizement, or to subserve the purposes of bribery, political rancor, or party spirit—they are consecrated to objects *directly opposite* to those which God has commanded, and determined to accomplish; and, consequently, have a tendency to frustrate, if it were possible, the plan of Divine Benevolence, and the regeneration of the world.

Since riches, then, are committed to us, as a trust from God, to be employed in his service and according to his will, every one who dares to devote them solely to such sinister purposes, must be considered as trampling on the authority of his Maker, and setting at defiance the laws of Him, whose sovereign will all the elements of nature, and all the hosts of heaven obey; and, consequently, subjects himself to the infliction of the threatenings denounced against such in the Divine word.

Our Saviour illustrates these positions in the parable of the nobleman, who delivered to his servants ten pounds, with the charge, "occupy until I come," and in the parable of the "talents," which were given to "every one according to his ability." These pounds and talents evidently denote the powers, genius, *wealth*, or authority, with which men are intrusted by their Creator, and which ought to be consecrated to the promotion of his glory and the benefit of mankind. That we are accountable for the use we make of such gifts, appears from the high rewards conferred on the faithful servants, and from the condign punishment inflicted on those who abused or misapplied the talents committed to their trust; "Cast ye the unprofitable servants into outer darkness, there shall be weeping and gnashing of teeth. These mine enemies, who would not that I should reign over them, bring hither and slay them before me." These are words of the most awful import; and the sufferings inflicted on them will be felt in all their appalling and eternal consequences, by those to whom they refer; and therefore, they deserve the most serious consideration of all those, who, in the spirit of pride and independence, imagine, that "they can do with their own as they please." And, if riches be a trust committed to us by God, to be employed in

his service, we are as much bound to apply them to their legitimate use, as a servant to whom money is intrusted by his master, is bound to apply it to the purpose for which it was intended, and for which he must render an account. And, at that important day when the Son of man shall appear in his glory, to call his professed servants to give an account of their stewardship—the manner in which the wealth committed to our care was expended, will then undergo a solemn and impartial scrutiny in the presence of an assembled world. And happy only will they be, who shall be enabled to "give in their account with joy, and not with grief," and receive the approbation of the Great Master, "well done, good and faithful servants, enter ye into the joy of your Lord." In the description which our Saviour gives of the solemnities of the final judgment, the eternal destiny of the human race is represented as depending upon the manner in which they employed the wealth and influence, with which they were intrusted: "depart from me, ye cursed; for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not: verily, I say unto you, inasmuch as ye did it not to the least of these, my brethren, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

3. Christians are bound to dedicate their substance to the Lord, *from a consideration of the love of Christ in laying down his life for their redemption.*

The apostles, in all their writings, delight to expatiate on the love of Christ, as comprising within its range a height and a depth a length and a breadth, "which surpasses the grasp of human comprehension, and as being the most glorious display of Divine mercy and benevolence, ever made to our world." Enraptured with this sublime idea, the apostle John exclaims, "Behold! what manner of love the Father hath bestowed upon us, that we should be called the sons of God! In this was manifested the love of God toward us, because he sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." This love demands the noblest sacrifices we can make for the honor of God, and for testifying our gratitude for the unspeakable favors conferred upon us through the death of his Son. Hence, the apostle Paul, in his own name and in the name of all true Christians, declares, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they who live, should not henceforth *live unto themselves*, but *unto him who died for them and rose again.*" In this passage, the phrase "constraineth us" imports, being carried along, or borne away as with a strong and resistless impulse, like that of a torrent which sweeps away everything before it. The first Christians were so carried aloft as it were on the wings of love and holy desire, that all selfish aims and worldly considerations were completely overpowered and subdued. They considered their wealth and influence as wholly consecrated to the service of their Redeemer; they forsook all their earthly possessions from love to his name, and that they might promote the interests of his kingdom. They took joyfully the spoiling of their goods, knowing, that in heaven they had a better and more enduring

substance; they accounted "all things as loss in comparison of the excellency of Christ Jesus," and reckoned the sufferings of the present life as unworthy to be compared with the glory which is to be revealed. Every Christian ought to be animated with such noble principles and such elevated views and affections, if he claims a right to be distinguished by that sacred name. And, if he is inspired with such hallowed emotions, he will not "henceforth live unto himself," for the mere gratification of his own appetites and passions, or for his own ease, aggrandizement, or secular interests, as if these were the chief objects of their pursuit. But "he will live unto Him who died for him and rose again." He will consecrate his moral and mental powers, his wealth and influence, and all the talents he possesses, to the furtherance of the kingdom of Messiah, and the extension of his glory through the world; and, whatever has a bearing, however remote, on this grand object, will meet with his cordial approbation and *pecuniary* support. In promoting such objects, he will not be guided by the narrow and selfish principles of commercial policy, but by the ardor of his love to the unseen Redeemer, and by the consideration, that all he possesses was derived from the Divine bounty; and will say with David, when he distributed his treasures for rearing the temple of the Lord; "All things come of Thee, and of *thine own* have we given thee."

II. Let us now inquire more particularly what proportions of our worldly substance should be directly consecrated to the service of God.

This is a point, which, in many cases, is difficult to determine; and in some instances, it must be left to the consciences of professed Christians to decide, as in the sight of God, and as amenable to him—what portion of their riches should be directly appropriated to his service. But there are certain general principles which may be laid down, by which, every one who has expansive views of the importance of salvation, and the nobleness and generosity of the Christian character, may be directed in this matter; and by which it may be made to appear, that ten times more than has generally been allotted ought to be exclusively consecrated to the honor of God, and the regeneration of man. In addition to the three propositions noticed above, the following general maxims may be stated;—1. Wealth is of no use only according to the manner in which it is employed. 2. It is by means of riches that the poor are provided for, that the salvation of the gospel is brought into effect, and that the moral world will ultimately be enlightened and regenerated. 3. That we ought to give a portion of our substance, in some measure corresponding to the importance and the magnitude of the object to which it is devoted. 4. That a comparatively small portion of wealth is adequate to procure everything that is requisite to the true happiness of man. 5. That all useless luxuries, and splendid equipage, intended only for mere pomp and show, should be discarded by every Christian. 6. That all, or, at least, the greater part of the wealth which remains, after providing in a decent and Christian-like manner for the comfort of our families, should be devoted to the interests of the Redeemer's kingdom, and the general improvement of the social state, in subordination to this grand object. 7. That our chief object in acquiring riches should be, that we may have it in our power to consecrate a large portion of it to the furtherance of the grand objects to which I allude. Taking the above and similar principles

for granted, we may now descend to the consideration of a few particulars.

1. The proportion of wealth commanded to be dedicated to the service of God, under the Jewish economy, may be considered as involving a certain principle, by which we may be directed in similar allotments under the Christian dispensation.

It is well known, that the *tenth part* of the produce of the Land of Canaan was required from the people for the maintenance of the priests and Levites. "Behold," saith God, "I have given the children of Levi all the tenth of Israel for their inheritance, for their service which they serve."\* This tithe the people paid both from the animal and vegetable produce of their estates, from the seed of the lands and the fruit of their trees, from their goats, sheep, and cattle.† Out of this tithe the Levites paid a tenth part to the priests, for their services connected with the tabernacle or temple ‡ Beside this tithe which the people were ordered to pay to the Levites, they were also to pay a tenth part of the remaining nine parts of that tithe to make a feast in the court of the sanctuary, or in some apartment belonging to it. At this feast, which was kept as an expression of their gratitude to God for the bounties of his providence, they were to entertain, along with their own families, some of the Levites.§ The priests were the ministers of Jehovah, who superintended the offerings at his altar, and conducted the worship of the sanctuary. The Levites were dispersed among the other tribes throughout every part of Canaan, and had forty-eight cities allotted them, of which thirteen belonged to the priests. Their principal office was, to instruct the people in the law of God, and to preserve and teach knowledge throughout the whole land. So that the tithe of the produce of the land was appointed not only for the support of the *priests*, but for the *instructors of youth, and of all classes of the people throughout the tribes of Israel.*

Beside this regular tithe, the Jews were obliged to abstain from all the fruits that grew on trees new planted, for the first three years, which were accounted as uncircumcised, and it was a crime for the owners to appropriate them.¶ The fruits of the *fourth* year were devoted to the Lord: they were either sent to Jerusalem, or, being valued, they were redeemed by a sum equivalent paid to the priest, so that the people did not begin to enjoy the produce of their fruit trees until the fifth year. They were likewise obliged every year to offer to God "the first of all the fruits of the earth." † "When the head of a family," says Saurin, "walked in his garden and perceived which tree first bore fruit, he distinguished it by tying on a thread, that he might know it when the fruits were ripe. At that time, each father of a family put that fruit into a basket. At length, all the heads of families who had gathered such fruit in one town, were assembled, and deputies were chosen by them to carry them to Jerusalem. These offerings were put upon an ox, crowned with flowers, and the commissioners of the convoy went in pomp to Jerusalem singing these words of the 122d Psalm, 'I was glad when they said unto me, let us go up to the house of the Lord.' When arrived at the city they sang these words, 'Our feet shall stand within thy gates, O Jerusalem.' At length, they went into the temple, each carrying his offering on his shoulders,

\* Numb. xviii. 21.

† Levit xxvii. 30. 2 Chron. xxxi. 5, 6.

‡ Num. xviii. 25, 28.

§ Deut. xii. 17, 18; xiv. 22—27.

¶ Lev. xix. 23.

‡ Deut. xxvi. 2-12.

the king himself not excepted, again singing, 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors.' The Jews were also obliged to leave the corn "on the corners of the fields," for the use of the poor,\* and in order to avoid the frauds which might be practiced in this case, it was determined to leave the *sixtieth* part of the land as a just proportion for the poor. The ears of corn which fell from the hands in harvest, were devoted to the same purpose; and the Jews held themselves obliged by this command of God, not only to leave the poor such ears of corn as fell by chance, but to let fall some freely, and of purpose for them to glean. The produce of the earth, every seventh year, belonged to the poor, at least the owner had no more right than those who had no property.† This command is express, and the Jews have an idea of this precept, that they pretend the captivity in Babylon was a punishment for the violation of it. All debts contracted among the Jews were released at the end of every seven years; so that a debtor that could not discharge his debts within seven years, was, at the end of that time, released from all obligation to discharge it.‡ To all these offerings and expenses are to be added extraordinary expenses for sacrifices, oblations, journeys to Jerusalem at the solemn feasts, the half-shekels to the sanctuary, and various other items connected with the political state and ceremonial worship of the Jews, so that more than one-fourth, and perhaps nearly *one-half* of their incomes was, in such ways, devoted to public and religious purposes.

Now, if the tenth part, at least, of the income of every Israelite was to be devoted to such purposes, it would seem to follow, that *nothing less* than this proportion should be allotted by every Christian under the gospel dispensation, for similar or analogous purposes. But it does not limit us to this proportion; as there are obvious reasons why it should be much greater under the New-Testament economy. If the propagation of divine knowledge within the narrow limits of Judea required such a proportion of the income of every individual, while no missions were appointed to surrounding nations; much more, it is evident, is required under the present dispensation, when we are commanded to "Go into all the world, and preach the gospel to every creature," and when more than six hundred millions of the earth's population are still immersed in Pagan and Mahometan darkness, ignorant of "the true God and of Jesus Christ whom he hath sent." The exertion now required ought to be in some measure proportionate to the magnitude and extent of the work to be accomplished, and would require an expansion of heart, and the manifestation of a spirit similar to that which was displayed on the day of Pentecost, when "all that believed were together and had all things common, and *sold their possessions and goods*," and devoted them to the cause of their Redeemer. If Christians be really in earnest, as they ought to be, why should they hesitate a moment on this subject? If they see misery everywhere around them, and multitudes perishing in their sins, if they behold hundreds of millions of the heathen world, overspread with moral and intellectual darkness, and perishing for lack of knowledge, if even the rude inhabitants of the Navigator's isles, are sending their urgent petitions from afar, saying, "Send over missionaries and help us;" if they are saying, almost

in an agony, as they lately did to Mr. Williams, when he promised to come to Britain for a supply,—"We shall perhaps die, we shall die, we shall die, before you can return;" if Christians believe that "the redemption of the soul is precious," and that the eternal happiness of immortal minds so far surpasses in value, the fleeting honors of the world, as the heavens in height surpass the earth, why should they remain in apathy or halt between two opinions on this point? Let wealthy Christians come forward with a noble spirit, and either consecrate a liberal portion of their riches, with cheerfulness, for such objects, or take the only consistent alternative—*throw aside altogether the Christian name*; for a covetous Christian is a nuisance in the church of God, and a *contradiction in terms*.

Let us now consider the sums that might be raised, supposing only one-tenth of income to be set apart for the purposes of philanthropy and religion. Supposing the population of Great Britain to amount to 16,000,000, and reckoning only 2,000,000 heads of families, or the eighth part of the population to be connected with a Christian church; and supposing, farther, that only one fiftieth part of these, or 40,000, have incomes averaging £500; the tenth of these incomes would produce a sum of £2,000,000. Supposing the tenth part of the remaining population, 196,000, to have incomes of £200 a year, the annual tith would be £3,920,000. Suppose the remaining 1,764,000, to have, at an average, £80 per annum its tithes would amount to £14,112,000, so that the whole of this supposed annual tithe of income would amount to above *twenty millions* of pounds which is more than forty times the amount of the annual funds of the Bible, Missionary, and other philanthropic societies in Great Britain, which do not amount to *half* a million. In this calculation I have not taken into account a million or two of grown-up individuals, belonging to the different families in the kingdom, who have separate establishments from their parents, and who might be supposed to contribute several millions of pounds. Nor have I taken into the calculation several thousands of the nobility and gentry, who occupy the highest places of society—some of whom could afford from one to ten thousand pounds annually, and which would add a considerable number of millions to the sum above stated. If such sums could be raised, without subtracting any substantial comfort from a single individual, how small is the number of Christians worthy of the name, to be found in our country? since the fiftieth, or even the hundredth part of this sum can scarcely be raised among all the ranks and denominations of Religious society. But much more than even the above stated proportion ought, in numerous instances, to be devoted to religion and philanthropy. If, for example, a person has an income of £900 a year, I have no hesitation in saying, that, if he wished to act as a steward under God, for the distribution of his bounty, he ought to consecrate, at least, £400 annually to the promotion of Christianity and general improvement. And will any one aver, that the remaining £500 is not sufficient to procure every comfort that a rational or Christian character ought to desire. But the whole £900, it may be said, is requisite for the individual to keep up the dignity of his station. If keeping up the pomp and dignity of a station, is to be set in competition with the demands of religion, then let the individual take the world on his back and march off as far as he can from Christian society; for such persons have too frequently been a pest to

\* Lev. xix. 9.

† Lev. xxv

‡ Deut. xv. 2.

religious associations. Verily I say unto him, he shall have his reward; but a reward after which, I trust in God, I shall never aspire. Let such remember the Divine admonition, "Ye cannot serve God and Mammon." There is an absolute incompatibility between the service of the one and of the other; and he who is not prepared to give up worldly maxims, pomp, and splendor, and to devote his influence and his superfluous wealth, to the cause of religion, ought not to assume the Christian name.

2. The *voluntary contributions* made at different times *under the Jewish economy* may be considered as a guide to direct us in the liberality which should be displayed among Christians.

When the tabernacle was about to be reared in the wilderness, there was a noble display of liberality on the part of the people. "They came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold to the Lord.—And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams and badgers' skins, brought them. Every one that did offer an offering of silver and brass, brought the Lord's offering; and all the women that were wise-hearted did spin with their hands, and brought that which they had spun, of blue, and of purple, and of scarlet, and of fine linen. The rulers brought onyx stones, and stones to be set for the ephod, and for the breastplate, and spice, and oil for the light, and for the anointing oil, and for the sweet incense," &c.\* Such was the holy ardor of both sexes, and of all ranks of the people, in bringing forward these voluntary offerings, that it was judged expedient to issue a proclamation to restrain their liberality. "The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and it was caused to be proclaimed without the camp, saying,—Let neither man nor woman make any more work for the offering of the sanctuary."† On this occasion, the amount of the offerings of gold and silver alone, was twenty-nine talents, and 730 shekels of gold, and 100 talents, and 1775 shekels of silver;‡ which, reckoning according to the *present value* of British money, would nearly equal the sum of four hundred thousand pounds.§ To this sum must be added the value of the vast quantity of brass which was used in the construction of the court and furniture of the tabernacle—the rich embroidered curtains which covered it, and which surrounded the court; the jewels that were set in the High Priest's ephod and breastplate, and various other materials and utensils which are stated in the description of the sacred edifice—all of which must have amounted to an immense sum. Yet all this treasure was brought forward with the greatest alacrity, by a nation that numbered little more than half a million of males, from twenty years old and upward, and whose whole population must have been inferior to that of Scotland.

At the *dedication* of the tabernacle, some time afterward, the offerings of the twelve princes, or heads of the tribes of Israel, were likewise munificent

amounting in silver vessels to 2400 shekels of the sanctuary, and in gold vessels to 120 shekels, which (reckoning the silver shekel at five shillings, and the gold shekel at £30,\* according to the *present value* of British money), would make £1200, or £350, for each of the princes.—Beside these, there were likewise offered thirty-six bullocks, and 216 sheep, goats and lambs, which would amount to about £800 more. At the dedication of the *Temple*, Solomon offered a sacrifice of 22,000 oxen, and 120,000 sheep,† which, in value, was equal to more than £460,000, a sum which is greater than the amount of the whole funds of the "British and Foreign Bible Society," during the first nine or ten years of its existence. When Hezekiah commenced a work of reformation among the people of Judah, similar costly sacrifices were voluntarily brought forward by the people. "The number of burnt-offerings which the congregation brought, was 70 bullocks, 100 rams, 200 lambs; and the consecrated things, 600 oxen, and 3000 sheep;" which would equal in value about £13,000. These, and other consecrated things, the people offered with the greatest cheerfulness and alacrity: "For as soon as the commandment came abroad, the children of Israel brought, in abundance, the first-fruits of corn, wine, and oil, and honey, and all the increase of the field, and the tithe of holy things, which were consecrated to the Lord their God, and laid them by heaps,"‡ so that Hezekiah and his princes, when they saw the heaps which had been collected from every part of the land, for four months, were filled with gratitude, and "blessed Jehovah and his people Israel." All these offerings flowed from the voluntary contributions of the people; and, although the Almighty does not need "to eat the flesh of bulls, or to drink the blood of goats," yet we are commanded to offer unto God thanksgiving, and to pay our vows to the Most High. These offerings, in connection with their typical references, were intended as a manifestation of the gratitude of the people to God for all his goodness, and an evidence of their desire to co-operate with him in promoting his merciful and gracious designs; and, with similar views ought all the contributions and offerings of Christians to be brought forward.

When Josiah, the great-grandson of Hezekiah, made preparations for a solemn passover to the Lord, "he gave to the people for the passover offerings, 30,000 lambs and kids, and 3000 bullocks." "And his princes gave *willingly* to the people, the priests and the Levites. Hilkiah, Zechariah and Jehiel, rulers of the house of God, gave to the priests, for the passover offering, 2600 small cattle and 300 oxen. Conaniah also, and She-maiah and Nathaneel, his brethren, and Hashabiah, and Jehiel, and Jozabad, chief of the Levites, gave to the Levites for passover offerings, 5000 small cattle, and 500 oxen." The expense of all these offerings, according to the value of such property in the present day, would amount to about *one hundred thousand pounds*, of which 60,000 was given by the king. The offerings of the three rulers of the temple amounted to £13,400, or £4350 to each; and those of the six chiefs of the Levites to £25,000, which is about £4166 to each

\* Exod xxxv. 22-29

† Ib. xxxvi. 5, 6.

‡ Ib. xxxviii. 24, 25.

§ Bishop Cumberland calculated the amount in English coin, to be £182,568. But as this calculation was made about a century ago, this sum requires to be more than doubled to express the *present value* of British money.

\* About the beginning of last century the Jewish *silver* shekel was valued at 2s. 6d. and the *gold* shekel at £15, corresponding to the value of money at that period; but as British money has increased in value since that time more than one-half, the silver shekel ought not to be valued at less than 5s. nor the gold one at less than £20 of British money at its present standard.—See Num. vii. 85-88.

† 2 Chron. vii. 5.

‡ 2 Chron. xxix. 32; xxxi. 5-7.

individual, which must certainly be considered as munificent donations, when we consider, that they were contributed only for *one* particular solemnity.\* And let it also be remembered, that they were all *voluntary* offerings, independent of the regular tithe and other contributions required from Jewish worshipers. Where have we such munificent donations from those members of the Christian church who have incomes of several thousands a year? If two or three philanthropic individuals, in the course of a generation, bestow such contributions for the interests of religion, it is considered as a kind of phenomenon in the Christian world. When the Israelites returned from Babylon to Jerusalem in the days of Ezra, we are informed by that sacred historian, that, "when he weighed the silver and the gold, and the vessels, the offering of the house of the Lord, which the king and his lords and all Israel there present had offered," it amounted to "650 talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; also twenty basins of gold, of a thousand drams, and two vessels of fine copper, precious as gold." The whole value of this dedicated treasure, calculated at the rate formerly stated, would amount to £761,250.†

But, the most munificent donation of this kind anywhere recorded, is that of David for the purpose of rearing a temple for the worship of Jehovah. In chapter xxii, of the first book of Chronicles, verse 14, we are informed, that David "in his trouble prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight;" and in chapter xxix, 3-9, it is stated, that beside this sum there were given "three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver to overlay the walls of the houses." His princes, captains, and the chief of the fathers likewise "offered willingly" to the amount in *gold* of "five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron." The whole of these offerings, beside the brass, and iron, amounted to 108,000 talents of gold, and 1,017,000 talents of silver. Now, as the talent of gold has been estimated by some at £5425, and the talent of silver at £342—the whole of this treasure would not be much less than a *thousand millions of pounds sterling*. And we are told, that, in so far from being given with a grudge, "the people rejoiced, for that they offered willingly; because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy, and blessed the Lord before all the congregation," ascribing the whole of this treasure, and the liberal dispositions of the donors to Him who is the creator of heaven and earth, and the original source of every blessing. "All things come of thee, and of *thine own* have we given thee. All of this store we have prepared to build thee an house, for thy holy name cometh of thine hand, and is *all thine own*."

Several other examples might have been produced to illustrate the liberality which was displayed under the Old Testament economy, especially when the people were stirred up to engage in a work of reformation; but the above may suffice to show that much more liberal offerings

were voluntarily brought forward in the Jewish church than have generally been contributed under the Christian dispensation. And will any one presume to deny, that the liberality displayed by pious worshipers among the Jews, ought to be imitated by the faithful under the New Testament economy? The examples of the pious Israelites, in this respect, were undoubtedly intended as a pattern to the Christian church, and the offerings then made may be considered as typical or emblematical of the more splendid offerings which would be exhibited by New Testament saints, when "God shall appear in his glory to men, and build up the walls of his Jerusalem," and cause "Zion to appear beautiful and glorious in the eyes of the nations." Let it not, however, be imagined, that we are *merely to imitate* the Old Testament saints, and to rise no higher in our contributions than what was requisite under that economy. For Christians are called to a *much more arduous and extensive work* than the nation of Israel. THE FIELD of Divine labor in which Christians are called to be employed, "IS THE WORLD;" and the tenth part of this field has not yet been subdued or cultivated. And the call addressed to the church by Him who hath all power and authority in heaven and on earth, is, "Preach the gospel to every creature" In proportion, then, to the superior grandeur and magnificence of the enterprise should be the munificence of the contributions by which it is to be accomplished. In this enterprise, *Christian females* as well as males ought to be actively engaged; and a noble example is set them by the female Israelites, who took an active part in preparing materials for the tabernacle in the wilderness. "All the women that were wise-hearted, did spin with their hands, and brought that which they had spun of blue and of purple and of scarlet and of fine linen. They came both men and women, as many as were willing-hearted, and brought bracelets and ear-rings and tablets, all jewels of gold, and offered them to the Lord." In this work of *faith* and labor of love, every human being, male and female, young and old, ought to take a part, until the fabric of the Christian church be completely reared, and established in every region of the globe.

3. The *proportion of wealth* which Christians should appropriate, for the service of God, and the renovation of the world, may be deduced from the *predictions of the ancient prophets*.

In those prophecies which have a respect to the future glory of Messiah's reign, there are frequent references to the treasures which will be brought forward to promote the prosperity of his kingdom. In the seventy-second Psalm, which contains predictions respecting the prosperity and universal extension of the kingdom of the Redeemer, we are told, that "the kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts," and that "the gold of Sheba" shall be brought as an offering to his service—evidently implying that the converts from among the Gentiles would consecrate a portion of their wealth for the promotion of his kingdom, and that the treasures, thus devoted, would be large and munificent in proportion to the rank and riches of the donors. In the sixtieth chapter of Isaiah, this subject is introduced, and exhibited in every variety of aspect. That portion of prophecy has for its object to delineate the prosperity of the gospel church in the latter days, its universal extension, the joy of its members, and the rich and diversified gifts which would be voluntarily brought forth and devoted to

\* In the estimate of the value of the offerings here given, £10 is allowed for the price of a bullock, £4 for each of the small cattle, £2 for a sheep, and £1 for each of the lambs and kids. See 2 Chron. xxx. 7-10.

† Ezra viii. 25-27.

its interests. "The abundance of the sea," or the wealth conveyed in ships, "shall be converted unto thee, the forces," or, as it should be rendered, "the *wealth* of the Gentiles shall come unto thee; the multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and shall show forth the praises of the Lord." Camels and dromedaries constitute the principal riches of a portion of Arabia, where the descendants of Midian and Ephah resided; and the country of Sheba was distinguished for its gold. Hence we are told by the prophet Ezekiel, "the merchants of Sheba traded at the fairs of Tyre in spices, in gold, and in all precious stones."\* "The flocks of Kedar shall be gathered together unto thee; the rams of Nebiaoth shall minister unto thee; they shall come up with acceptance upon mine altar, and I will glorify the house of my glory." As the chief wealth of the Arabians consisted in their camels and dromedaries, so the wealth of the inhabitants of Kedar consisted chiefly in their flocks, in which they traded with the merchants of Tyre as stated by the prophet, "The Arabians and all the princes of Kedar traded with thee in rams and lambs and goats."†

These descriptions plainly intimate, that in whatever commodities the riches of any people consist, the converts of Zion will bring a large portion of these treasures, as an expression of their gratitude, to promote the honor of God, and the extension of his kingdom; and that they will consider it as a matter of course, when they make a profession of their faith in the Redeemer and enter the gospel church, that they will bring along with them their worldly substance to be devoted to his service. This is likewise stated in the following passage: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, *their silver and their gold with them* unto the name of the Lord thy God, and to the holy One of Israel, because he hath glorified thee." The grand motive which will animate the hearts of these converts is here expressed—"Because he hath glorified thee." Their hearts will be so inflamed and expanded with a sense of the grace and condescension of the Redeemer, with the importance of the great salvation, and with the high dignity to which they are exalted as "the sons of God," that they will consider the consecration of their earthly treasures as nothing more than a small expression of their gratitude "to him who loved them and washed them from their sins in his own blood, and who hath made them kings and priests to God and his Father." It is farther stated as a display of the munificence of Zion's converts at that period, and of the eternal and spiritual grandeur of the church:—"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." This description may denote, that the temples reared for the worship of Jehovah, and everything connected with his service, will be beautified with every chaste ornament befitting the sanctity of his ordinances, and the enlightened views and improved condition of the citizens of Zion. And it may likewise intimate, that persons endowed with splendid accomplishments, extensive knowledge, persuasive eloquence, and with heavenly dispositions, will be raised up to adorn the Church of God, and to display the beauties of holiness, as the timber of the

different kinds of trees here mentioned, adorned the sanctuary and the most holy place in the temple of Solomon. In both these respects, the riches of Zion's citizens will be required, and it will be abundantly supplied.

The above stated predictions, and several others which might have been quoted, evidently show, that, in New-Testament times, when God is about "to appear in his glory to men," and "to repair the resolutions of Zion," immense treasures of all descriptions will be voluntarily contributed by her converts to promote her prosperity and to accomplish the purposes of Divine benevolence. All that has hitherto been given for the support of the true church of Christ, will bear no proportion to the vast treasures which will then be appropriated for promoting her extension and glory; for they will then be increased at least a hundred fold. Hence it is declared in a subsequent passage of this prophecy: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." It is added, "I will also make thy officers peace, and thine exactors righteousness." The superintendents or overseers of the church will be "men fearing God and *hating covetousness*," and "not given to filthy lucre," so that the wealth consecrated to its use will be properly distributed, and faithfully applied to the ends for which it is appropriated. In this respect, they will form a striking contrast to many office-bearers that have appeared in the church at different periods, who are characterized by the prophet, as "greedy dogs that can never have enough, and shepherds that cannot understand, who look to their own way, every one for his gain from his quarter." And whether this character may not apply to many in our day, demands the serious consideration of some of those who have been invested with the sacred office.\*

Now, if it is clearly predicted, that in the latter ages of the church a vast proportion of wealth will be devoted to the interests of religion, it becomes us seriously to consider, whether we ought not, at this moment, to realize the accomplishment of such predictions, by coming forward, with enlarged hearts and munificent offerings, to accomplish the gracious designs of the Most High. What a high honor would it be, far surpassing every earthly distinction, to be considered as the special objects to which ancient prophecy refers, and that the Omniscient Jehovah should have us in his eye when he communicated his will, in the days of old, to the inspired prophets! What a dignified privilege is it that the great God who has all the treasures of the universe at his command, should condescend to make us "workers together with him" in accomplishing his merciful and beneficent designs, and to accept of the wealth we possess, as the means by which his eternal purposes are to be brought into effect! Can any other application of our riches procure us higher

\* Dr. Mosheim states, with regard to the conduct of the bishops and presbyters of the third century, that "though several yet continued to exhibit to the world illustrious examples of primitive piety and Christian virtue, yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition, possessed with a spirit of contention and discord, and addicted to many other vices, that cast an undesired reproach upon the holy religion of which they were the unworthy professors and ministers." The same author, in his history of the sixteenth century, states, "that the greatest part of the bishops and canons passed their days in dissolute mirth and luxury, and squandered away in the gratification of their lusts and passions, that wealth which had been set apart for charitable and religious purposes."

\* Ezek. xxvii. 22.

† Ibid., ver. 21.

honor or felicity, either in time or through eternity? And it is only our *superfluous* wealth which he demands, while he leaves us everything requisite to all the sensitive enjoyments which a rational and immortal soul ought to desire. If we had right views of the true use of riches, and of the noble ends that may, and *ought to be* accomplished by them, we should esteem it our highest privilege and delight to consecrate all we possess to the glory of God, and the promotion of the best interests of mankind. We should feel a pleasure, not to be compared with selfish gratification, in beholding the Divine plan gradually accomplishing, in witnessing the diminution of moral evil and wretchedness, the expansion of the human mind by the propagation of Divine knowledge, and happiness diffusing itself among all ranks, and in every region of the globe. Let Christians, then, seriously consider these things, and arouse themselves from that apathy and indifference into which they have been so long sunk, with respect to the legitimate application of their worldly treasures. Let them consider whether the transitory pomp of this world, and “the honor which cometh from men,” ought to be set in competition with the prosperity of Zion, and “the honor which cometh from God alone.” Let them consider whether “the lust of the eye and the pride of life,” costly furniture and splendid equipages, ought to be preferred to “beautifying Jehovah’s sanctuary, and making the place of his feet glorious;” in short, whether selfish gratifications, and “things seen and temporal,” ought to be exalted above an incorruptible inheritance, and “those things which are unseen and eternal.”

Let us consider, for a moment, the gross amount of what might be, and what ought to be raised, in Great Britain alone, for the purposes of religion and philanthropy. I have already stated, on the ground of a very low estimate (p. 58), that more than twenty millions of pounds might be raised by devoting *one-tenth* of income to such objects. But as there are multitudes of individuals who ought to devote the one-half of their incomes, when large, to the service of God—on the principles now recognized and adverted to in the language of ancient prophesy—we ought not to expect less than a *hundred millions* of pounds annually, were wealthy Christians to consider themselves as stewards for God, and to act in a manner worthy of the Christian name. It is a disgrace to that sacred name that so little has hitherto been raised for the great objects to which money should chiefly be devoted. Shall *fifty millions* of pounds be annually wasted, within the limits of the British Isles, in the purchase of intoxicating liquors? Shall hundreds of millions be raised for carrying forward the purposes of ambition and warfare? and shall only a *few droppings* of overflowing wealth, the mere *lees* or *scum* of abundant riches, be devoted to the noblest and most important objects that can engage the attention of man? Forbid it heaven! That such has hitherto been the case, that such is the case at the present moment, is perhaps one of the most glaring inconsistencies, and one of the foulest blots that disfigures the Christian character and the Christian church.

It is now time that such inconsistencies and such stains were wiped away from the face of the religious world, and that the followers of Jesus begin to act in consistency with their high character and their heavenly calling. If we refuse to come forward with our treasures at the call of God, he may be provoked to realize, in our experience, that denunciation recorded in the chapter to which we have adverted. “The nation and kingdom that will not serve thee (namely, the church), *shall perish*, yea, those nations shall be utterly wasted.” This denunciation immediately follows upon this declaration, “Thy gates shall be open continually, that men may bring unto thee *the wealth of the Gentiles*, and that their kings may be brought.” If we hesitate long in coming to a decision on this point, God may soon confer the honor of accomplishing his designs upon other tribes and nations whom we now despise. Many of the Christians in the Northern States of America, are now beginning to exert themselves with a noble generosity in the cause of Christian improvement. Even the inhabitants of the Society Isles—so lately immersed in all the ignorance, superstition, and vices peculiar to the savage state, are contributing of their oil and other productions of their country, instead of money, for carrying forward missionary enterprises among other unenlightened tribes; and they are perhaps at this moment contributing more in this way, in proportion to their numbers and their wealth, than the inhabitants of Britain. The natives of the Navigators’ islands, lately deemed so ferocious that mariners were afraid to land upon their coasts, are now lifting up their voices from afar, and imploring missionaries to instruct them in the knowledge of salvation, and offering whatever they can afford of their substance for this purpose. And, ere long, these and other inhabitants of the Isles of the Pacific, may bring their valuable treasures “to beautify the sanctuary of God,” and to promote the extension of his kingdom. For, such persons, and such localities come within the range of prophetic description “Surely the isles shall wait for me—the *isles afar off* that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles.” “Sing unto the Lord a new song, and his praise from the ends of the earth, ye that go down to the sea, the isles, and the inhabitants thereof; let the inhabitants of the rock sing; let them give glory to the Lord, and declare his praise in the islands.” Let British Christians, then, rouse themselves from their lethargy, and shake themselves loose from every covetous affection; let them come forth with cheerfulness and alacrity, with their treasures in their hands, to be consecrated to the glory of God and the renovation of the world; let them trample under foot, with a noble heroism, every selfish maxim, and the fashion of this world that passeth away, and account it their highest felicity and honor to be instrumental in furthering the plans of Divine mercy and beneficence; and great shall be their reward. For they who are the instruments of turning many to righteousness, “shall shine as the brightness of the firmament, and as the stars forever and ever.”



## CHAPTER VI.

### ON THE BENEFITS WHICH WOULD FLOW TO THE WORLD, WERE COVETOUSNESS UNDERMINED AND AN OPPOSITE PRINCIPLE PREVAILING IN CHRISTIAN SOCIETY.

WERE the covetous principle completely undermined, and, consequently, were wealth applied to its legitimate objects, according to the intention of the Creator,—everything requisite to promote the physical comfort, and the moral and intellectual enjoyment of man in this world, and his preparation for a future state of happiness, might, at no distant period, be speedily effected. Even the physical aspect of the globe might be renovated, and its barren deserts transformed into a scene of fertility and beauty, so that “the wilderness and the solitary place” might be made “to rejoice and blossom as the rose.” Although the inordinate love of money is “the root of all evil,” yet the proper distribution of it, on the foundation of Christian principles, may be pronounced to be *the source of all good*.

We have already shown, that the almost universal prevalence of covetousness, has been the cause of most of the wars and devastations which have convulsed the world, and the source of most of the evils and sufferings under which the human race have groaned in every age. And it might likewise be demonstrated, that the proper application of wealth would go far to undermine, and ultimately to destroy all such evils, and to diffuse among all ranks, a degree of happiness and comfort which has never yet been enjoyed in any period, since man first violated the law of his Creator. It is scarcely conceivable, at first view, what innumerable benefits, of every description, might be conferred on our fellow-men, and on the world at large, by an application, on liberal and Christian principles, of the riches which we at this moment possess. And, we may rest assured, that while we refuse to apply our treasures to the objects to which I allude, we do everything in our power to frustrate the designs of our Creator in bestowing upon us such treasures, and to counteract the benevolent operations of his moral government.

A work of immense magnitude, however, requires to be accomplished, and vast exertions are indispensably requisite, before physical and moral evil can be undermined, and the way prepared for the universal improvement of mankind, and the spiritual regeneration of the world. But man has moral and intellectual powers and treasures of wealth, fully adequate to the enterprise, arduous and expensive as it is; and, under the agency of the Divine Spirit, who is promised to work in us both “to will and to perform the good pleasure of God,” he is able to accomplish everything to which we allude, provided he is willing to consecrate his energies and his treasures to this work of faith and labor of love.

But, let us now attend more particularly to some departments of the *work* to be accomplished, and to the *means* to bring it into effect.

1. Were covetousness undermined, and an opposite principle acted upon, *abundant provision*

*would be made for the external comfort of the poor and destitute.*

The God of nature has displayed his exuberant goodness toward our world in every age, in “giving rain from heaven, and fruitful seasons,” and in supplying the inhabitants of every clime with what is requisite for their subsistence and comfort; though the earth has yielded the harvests of six thousand years, it has never yet lost its fertility, but pours forth its fruits, every autumn, in rich abundance; and could afford sustenance for hundreds of millions more than have ever, at any one time, traversed its surface, since the days of Noah. Yet we find thousands and ten thousands pining in poverty and want; not only in bleak and barren deserts, but in the most fertile countries, and in the midst of plenty and splendor; and, in some instances, absolutely perishing for lack of the *necessaries* of life, while pride and opulence are rioting within their view in luxurious abundance.

At this very moment in Ireland, and especially in the county of Limerick, the poor are literally dying of want by hundreds. “The present state\* of the poor in Ireland,” says a member of Parliament, “is terrible not only to behold, but even to contemplate. In this neglected country, the poor are thrown on the industrious classes for relief in their wretchedness, as the rich not only guard their mansions by high walls and surly porters, but actually drive the poor creatures away with dogs. In America, clearing the estates, means cutting down the timber, but here it means, cutting down human life. The poor, when driven from their homes, have no asylum to fly to, but to leave their country, or lie down and die.”

Mr. Ingles, in his “Journey throughout Ireland, in 1834,” gives the following description of the wretchedness he witnessed, in the same district, to which we now allude.

“Some of the abodes I visited, were garrets, some were cellars, some were hovels on the ground-floor, situated in narrow yards or alleys. I will not speak of the filth of these places; that could not be exceeded in places meant to be its receptacles. Let the worst be imagined, and it will not be beyond the truth. In at least three-fourths of the hovels which I entered, there was no furniture of any description, save an iron pot, no table, no chair, no bench, no bedstead—two, three, or four little bundles of straw, with, perhaps, one or two scanty or ragged mats, were rolled up in the corners, unless when these beds were found occupied. The inmates were, some of them, old, crooked, and diseased, some younger, but emaciated, and surrounded by starving children, some were sitting on the damp ground, some standing, and some were unable to rise from their little straw heaps. In scarcely one hovel, could I find even a

\* November, 1835.

potatoes. In one which I entered, I noticed a small opening leading into an inner room. I lighted a piece of paper at the embers of a turf which lay in the chimney, and looked in. It was a cellar, wholly dark, and about twelve feet square; two bundles of straw lay in two corners; on one sat a bed-ridden woman; on another lay two naked children—literally naked, with a torn rag of some kind thrown over them both. But I saw worse than even this. In a cellar which I entered, and which was almost quite dark, and slippery with damp, I found a man sitting on a little sawdust. He was naked; he had not even a shirt; a filthy and ragged man was around him. This man was a living skeleton; the bones all but protruded through the skin; he was literally starving.

“In place of seeing, as I did, hundreds of men, women, and children, in the last stage of destitution, I might have seen thousands. I entered the alleys and visited the hovels, and climbed the stairs at a venture; and I have no reason to believe that the forty which I visited were the abodes of greater wretchedness than the hundreds which I passed by. I saw also another kind of destitution. The individuals I have yet spoken of were aged, infirm, or diseased; but there was another class fast approaching infirmity and disease, but yet able and willing to earn their subsistence. I found many hand-loom weavers, who worked from five in the morning until eight at night, and received from a task-master, from half a crown to four shillings a week. Many of these men had wives and families; and I need scarcely say, that confinement, labor, scanty subsistence, and despair, were fast reducing these men to the condition of the others, upon whom disease and utter destitution had already laid their hands. The subsistence of these men consisted of one scanty meal of dry potatoes daily.” “To keep the bodies and souls of these miserable creatures together, many a humane citizen contributes more than the noble owner of all the property.”

Yet all this happens in a *Christian land!* where thousands are wallowing amidst overflowing wealth!

In the city of Naples, there are above 30,000 persons, distinguished by the appellation *Lazzaroni*, the greater part of whom have no other home than the earth for a floor, and the sky for a ceiling, who sleep every night under porticoes, piazzas, or any other kind of shelter they can find.—Although they are the objects of detestation to travelers, yet they are in fact merely the poorer class of laborers, who, attached to no particular trade, are yet willing to work, and to take any job that is offered. If they are idle, it is not their own fault; since they are continually running about the streets begging for employment. If they are ignorant and debased, and frequently addicted to pilfering, it is more their misfortune than their crime; for no provision has been made for their instruction, nor arrangements for supplying them with the work they are willing to perform; although they are surrounded with 12,000 ecclesiastics living in opulence and splendor, and with numerous nobility rioting in extravagance upon princely fortunes. Those of them who have wives and families live in the suburbs of Naples, near Pensilippo, in huts, or *in caverns or chambers dug out of that mountain.*

These people, however, wretched as they are, have had a certain degree of moral influence. In opposition to the measures of the court, they prevented the establishment of the inquisition; and

such was their disinterested patriotism, that they generously offered their services to save their sinking country from the French invasion, while the nobles had meanly abandoned the breach and forsaken their sovereign; and, it was merely owing to the want of leaders, that they reluctantly submitted to inaction. To what causes, then, but to criminal apathy and *avarice*, are to be imputed the destitute and miserable state of these Lazzaroni,—since the surrounding country is fertile and delightful; since wealth is flowing in streams around them, and the glitter of pomp and equipage is continually before their eyes.\*

Even in the British metropolis, and other cities of the empire, scenes not altogether dissimilar to the above, are frequently to be found. According to the statements of Dr. Colquhoun, there are in London upward of 20,000 persons who rise every morning without employment, and rely for maintenance on the accidents of the day.

Were we to inspect all the narrow lanes, the cellars, garrets, and hovels, connected with Liverpool, Manchester, Bristol, Newcastle, Dublin, Cork, Edinburgh, Glasgow, Dundee, and other British towns and cities, we should find the most appalling scenes of destitution and wretchedness, of which three-fourths of our population, and especially the higher ranks, can form no conception. Indeed, wherever we turn our eyes, whether in the country, the village, or the crowded city, we never fail to behold multitudes of the blind, the lame, the diseased, and even the healthy, in a state of penury and destitution—many of them only half-covered with rags, and exposed, houseless and forlorn, to the nipping frosts, and to all the inclemencies of the season. Many of these wretched creatures are immoral and depraved; but the cause of this is not so much to be attributed to the individuals themselves, as to the arrangements of general society. Society has never yet provided for such, the means of education, of moral training, of employment, or what is necessary for their comfortable subsistence; and general society is, therefore, accountable in part, both for the misery they suffer, and the crimes they occasionally commit.

An American writer, who very lately visited Italy, and other countries in Europe, makes the following statements in reference to the city of Naples. “I have been struck repeatedly with the little value attached to human life in Italy. I have seen several of these houseless Lazzaroni literally dying in the streets, and no one curious enough to look at them. The most dreadful sufferings, the most despairing cries, in the open squares, are passed as unnoticed as the howling of a dog. The day before yesterday, a woman fell, in the Toledo, in a fit, frothing at the mouth, and livid with pain; and though the street was so crowded that one could make his way with difficulty, three or four ragged children were the only persons seen looking at her.”†

It is easy, therefore, to perceive, that were covetousness undermined, and a godlike generosity substituted in its place—no such miserable and revolting scenes would disgrace our world. We should no longer behold the houseless and benighted wanderer hung with rags, shivering amidst the blasts of winter, and reposing under a hedge, or in the streets under the open canopy of heaven, nor the blind and the dumb, the halt and the maimed, wandering along our streets and highways friendless and forlorn, and destitute of

\* It is a proverbial saying among the other Italians, that “Naples is a paradise inhabited by devils.”

† “Pencilings by the Way.” By N. P. Willis, Esq., 1835

the comforts which every human being ought to enjoy. But, on the other hand, those whom God has blessed with abundance, would, like Job, be "eyes to the blind, feet to the lame, and a father to the poor." The blessing of them who are ready to perish would come upon them, and they would cause the widow's heart to sing with joy."

It is not, however, by bestowing money directly on the poor, except in certain urgent cases,—nor even by endowing almshouses, or asylums, except for the blind,\* the aged, and the infirm, who are unable to work; but by affording employment, and a proper remuneration for labor, to all who enjoy health and vigor of body and mind. For every human being ought to be actively employed in something which contributes to his own benefit, and the good of others. An absolutely idle person, is both a burden to himself, and a nuisance in society; and he never can feel the sweets of true enjoyment. It is contrary to the evident design of the Creator, in bestowing upon us both physical and moral powers, that any class of these powers should remain dormant or unemployed. And, therefore, the plan of cooping up hundreds of healthy persons in hospitals and poorhouses, without being employed in regular mental and bodily exercises, is evidently contrary to nature, and consequently subversive of true happiness.

The true method of promoting the comfort of the poor, is to furnish them with the means of instruction and employment, to provide them with comfortable habitations, and to teach them the rules of economy, temperance, and moral order, and to see that their children be properly educated in the different branches of useful knowledge, and in the doctrines and duties of religion. There are many ways by which such objects might be accomplished, either by opulent individuals, or by society at large. In the building of churches, schools, lecture-rooms, and workshops, throughout the country, wherever they are required; in the cultivation of waste grounds, the draining of land, the formation of roads, and comfortable foot-paths throughout every part of the country; in forming public walks round villages and towns; in erecting new towns and villages on spacious and improved plans; in erecting workshops and manufactories for all kinds of clothing and furniture; in distributing gaspipes throughout villages, and along the highways, for illuminating the country, and cheering the traveler under the cloud of night;—in these, and many other operations, all the poor who now infest our streets, and burden our public charities, and pass a miserable and useless existence, might be comfortably employed. And, while misery would thus be prevented, and happiness diffused, improvements might be carried on to an indefinite extent, the physical aspect of our globe might be transformed into a scene of beauty and fertility, and "the desert made to rejoice and blossom as the rose."

In the cases now alluded to, and in many other respects, much requires to be effected, before society be thoroughly improved, and before the

scene of external nature be decorated with all the beauties and conveniences of which it is susceptible. But such improvements ought not to be engaged in, merely from the sordid views of deriving pecuniary profits; but from a desire to do good to our fellow-men; to remove nuisances both from the physical and moral world, to embellish the city, and the country, and to promote the general advancement of society, in knowledge and virtue.

It is evident, then, that were such views of the application of wealth to pervade general society, or were even a few opulent individuals to act in accordance with them, an important change would soon take place in the aspect, both of the physical and the moral world. Those scenes of squalid misery and destitution, which are now to be seen in every city, town, and village; those pitiable objects that swarm in our markets and fairs, in our streets and highways; and those wretched cellars and hovels, unfit for the abodes even of the lower animals, now inhabited by human beings, would ere long disappear from the world. The cries of misery, and the voice of mourning and sorrow, would be changed into the voice of cheerfulness, and into songs of thanksgiving and joy. Every returning year, new beauties, conveniences, and improvements, would be seen rising to view in every corner of the land; and harmony and moral order would gradually pervade the various ranks of society.

And, is hoarding up wealth in bags or coffers, or wasting it in vain show and extravagance, to be set in competition with such scenes of beauty and general enjoyment? Surely every philanthropic heart, and every sincere Christian possessed of riches, in contributing to such objects, would feel a pleasure in beholding such results, far surpassing what can ever be experienced in indulging in "the pride of life," and in chiming in with "the fashion of the world which passeth away." And, we have already proved, in the preceding chapter, that it is *in the power* of thousands, to be instrumental in bringing about "a consummation, so devoutly to be wished;" and, it is to be hoped, that with the power, the WILL will not be wanting, and that, ere long, they will "shake themselves from the dust," and arise to vigorous exertion in the cause of God, and in promoting the best interests of men.

2. The subversion of covetousness would prepare the way for *remedying many physical evils, and promoting improvements for the convenience and comfort of general society.*

To some of these improvements, I have alluded above; but it may not be inexpedient to enter a little more particularly into the consideration of this topic.

This world, when it was first arranged by the hand of the Almighty, was completely adapted as a habitation for a creature formed after his image. Its arrangement was the result of Infinite wisdom and goodness; and, therefore, must have presented to view everything that was harmonious, beautiful to the eye, and adapted to the sensitive and intellectual enjoyment of man. Hence we are told, that, upon a survey of all his works, in this lower creation, "God saw everything that he had made, and behold, it was very good." This beautiful arrangement of the face of nature, in all probability, continued during the greater part of the period which intervened between the creation and the deluge. But, when the flood came, "the fountains of the great deep were broken up,"—the interior strata of the earth were disrupted, mountains and rocks were hurled "into the midst

\* Even the blind may, in many cases, be usefully employed. We have had several celebrated lecturers and teachers of science, who had been either blind from their birth, or had lost their sight at a very early period, such as Prof. Saunderson, Dr. Moyes, Mr. Davidson, Mr. Gough, and others, who were the means of communicating popular instruction in science, to many thousands in different countries. Such persons, among the lower ranks, have been usefully employed in basket-making, weaving, and other occupations; and in such exercises, have felt enjoyments which they could not otherwise have experienced.

of the sea," and rolled from one continent to another; the whole solid crust of the globe appears to have been shattered, and thrown into confusion, and its surface transformed into one wide and boundless ocean. After the waters of the deluge had abated, the earth was left to Noah and his descendants, as one vast and frightful ruin, overspread with immense deserts and marshes, and rugged mountains disrobed of their verdure. For, we have reason to believe, that the greater part of the dry land which existed before the flood, now forms the bed of the ocean. This ruin of a former beautiful world, since that period, has been, in many of its parts, brought into a certain state of cultivation, in proportion as its inhabitants have risen from barbarism to civilization. But a great portion of the globe is still covered with immense deserts and almost interminable forests, fit only for the habitation of the beasts of prey; and even those countries which have been partially cultivated by the more civilized class of human beings, are far short of that improvement of which they are susceptible; or, of what must have been their appearance, when the earth was fresh from the hands of its Creator, and smiled with all the beauties of Eden.

The sin of man was the cause of the original structure of the earth being deranged, and its beauty defaced; and, in proportion as man advances to a conformity to the Divine image, after which he was originally created,—will his habitation approximate to the beauty and order which appeared in the first creation. But, "this sore travail hath God given to the sons of men to be exercised therewith," that they must now exert their own genius and physical energies, in beautifying their habitations, and reducing the globe to an approximation to its original state. And, in proportion as Christianity and civilization have prevailed, such objects have been partially accomplished. But the greater part of the world still remains as a desolate waste, or a majestic ruin; and, even where the hand of civilization has begun to operate, little comparatively has been effected; for the fields are scarcely half cultivated, and there is not the fifth part of the conveniences and comforts provided for the great mass of the world's inhabitants which they ought to enjoy. It is possible to transform the earth into a terrestrial paradise, or at least into something approaching it. What has already been done is an earnest and a prelude of what may still be achieved, were wealth applied in accordance with the intention of God, and were all the physical and intellectual energies of man concentrated upon such an object. Let us look at New England, which, only about two centuries ago, was one immense forest, without the least cultivation, inhabited by a few savages. From a small colony of only a hundred individuals, these states have increased to two millions of souls. Most of the forests have been cut down, the fields cultivated and adorned, and hundreds of towns, temples, seminaries, and splendid public buildings now diversify and adorn a scene of activity which was formerly "a vast howling wilderness," where none but rude Indians and the beasts of the forests roamed for their prey. Even in our own country, in the days of Julius Cæsar, the inhabitants were rude and barbarous; they painted their bodies; they were clothed in the skins of beasts; they dwelt in huts and caves, in the forests and marshes; the land was overspread with thickets and barren wastes, and no towns, cities, or splendid edifices, such as we now behold, were to be found in any quarter of Britain, which now stands

in the first rank of Christian and civilized nations. It only requires a little more beneficent exertion, and the whole British Islands might be changed into a scene of beauty and fertility little inferior to that of Eden. Nay, in a very short period, all the uncultivated wastes of the globe might be adorned with every rural beauty, and every wilderness made to bud and blossom as the rose. The money which has been spent in *warfare*, during the last century, by Great Britain alone, amounting to nearly *two thousand millions of pounds*, would have gone a great way toward defraying the expense of everything requisite for transforming almost all the desolate wastes of the globe into scenes of beauty and vegetation. And, it is in the power of the European nations—nay, almost in the power of Britain herself—were wealth directed into its proper channels, to accomplish nearly all that is now stated, during the next half century, if they would at this moment shake off the trammels of *ambition* and *avarice*, and arise to holy and beneficent exertions. If ever such a period as the scripture-millennium arrives, it will be ushered in by such physical improvements, in simultaneous combination with the instruction of all ranks, the energetic preaching of the gospel, and the universal extension of the revelation of God among all nations.

Let us now consider for a moment, some of the evils of the social state which should be remedied, and the improvements which should be carried into effect.

If we look into our cities and towns, we shall find them abounding with many nuisances and inconveniences—narrow streets, dirty lanes, wretched cellars, and hovels crowded with human beings, whole families with their miserable shreds of furniture, cooped up in one narrow apartment, amidst gloom, filth and disorder—no conveniences for washing, bleaching, or for enjoying the cheerful light of heaven and the refreshing breeze. In such situations, numerous diseases are engendered, the true enjoyment of life prevented, and the period of human existence cut short, by nearly the one-half of its average duration. If we inspect many of our villages, we shall find similar evils tending to human wretchedness and debasement. And, if we cast our eyes over the country, we shall find a glaring deficiency of comfortable roads, and foot-paths, and of comfortable dwellings for the industrious poor, a want of bridges for regular intercourse between villages, and a want of bowers or places of shelter to the weary traveler, either from the heat of the sun, or from rains and storms, beside marshes that might be drained, moors that might be cultivated, and many desolate wastes that might be turned into fertility and verdure, and become the seats of an industrious and happy population.

Now, all these and similar evils might be removed, and the requisite improvements carried forward, were the principle of avarice undermined, and a noble generosity to pervade the minds of the opulent and influential class of the community. Were societies formed for promoting such objects—not for the purpose of gain or the mere employment of superfluous capital, but for the purpose of general improvement, and affording employment to the industrious laborer, we might have roads and foot-paths intersecting the country in every direction, broad, smooth, and cleanly, and adapted for comfortable traveling and pleasure-walks, at all seasons of the year—cottages and garden-plots, furnished with every requisite convenience for the accommodation of the industrious classes—our marshes drained and covered with

corn—our heath-clad hills adorned with evergreens and fruitful trees—our narrow dirty lanes, where men are huddled together like rabbits in their cells, completely demolished—our confined streets expanding into crescents and spacious squares—new towns and villages arising on ample and improved plans—canals and railways intersecting the country in every direction, where they are required—schools and seminaries of all descriptions, churches, lecture-rooms, workshops, manufactories, and asylums for the aged and infirm—diversifying the rural landscape—and the once barren desert rejoicing amidst luxuriant verdure, and with the hum of human voices and of ceaseless activity.

That such improvements will be carried forward in the days of the millennium, or prior to its commencement, appears from certain predictions which have a reference to that period. "In those days," says the prophet Isaiah, "they shall build houses and inhabit them, and plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for *as the days of a tree* are the days of my people, and they shall *long* enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."\* "Then shall the earth yield her increase, and God, even our own God, shall bless us." "Then shall he give thee rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous; and in that day thy cattle shall feed in large pastures. The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; the evil beasts shall cease out of the land; and they shall sit every man under his vine and fig tree, and none shall make him afraid; for behold, I create Jerusalem a rejoicing, and her people a joy." The same thing may be intimated in the following passages which refer to the same period:—"Let the fields be joyful, and all that is therein, let the hills be joyful together; then shall all the trees of the wood rejoice before the Lord; for he cometh to judge the earth."† "I will open rivers in high places and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness, the cedar, the shittah tree, and the myrtle, and the oil-tree. I will set in the desert the fir tree and the box together; that they may see and know, and consider that the hand of the Lord hath done this."‡ "I will make a way in the wilderness and rivers in the desert." "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains, ye forests, and every tree therein." "Ye shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir tree, and, instead of the brier shall come up the myrtle tree."§ "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

Although several of the last quoted passages may be considered as having a reference to the *spiritual* renovation of the world, yet the *literal* meaning is not to be altogether excluded. For the external comforts of mankind and the natural embellishments of the earth go hand in hand

with the reception of Divine truth, and the manifestation of Christian virtues. Whenever the gospel comes in its power and renewing influence upon the heart, it sooner or later brings along with it the blessings of civilization, and leads to the abandonment of rude and savage practices—to the improvement of the soil, and to the rearing of cleanly villages and comfortable habitations. This may be seen in the progress of Christianity in Southern Africa, where the narrow and filthy kraals of the Hottentots have been changed into substantial and commodious dwellings; and in the Society Isles, where gardens, villages, spacious churches, seminaries, and stately mansions, now beautify and adorn that once savage territory, so lately the seat of idolatry and "the habitations of cruelty." In these respects, "the fields" may be said to "be joyful," and "the mountains and the hills to break forth into singing, and the desert to rejoice and blossom as the rose." Such predictions, too, seem to intimate, that the extensive deserts and tracts of barren sand now lying waste and uncultivated, and seldom trodden by the foot of man, will be brought under cultivation, and changed into a scene of delightful verdure; and that, upon the hideous wilds where Nineveh, Babylon, and other famous cities once stood, other splendid cities will be reared, congenial to the holy and elevated views of a renovated population. The following and similar passages may be fairly interpreted in this sense. "I will make the dry land springs of water, and I will plant in the wilderness the cedar, the shittah tree, and the myrtle. They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

How, then, are such glorious transformations to be effected? Are we to suppose, that God, by a direct act of his Almighty power, as at the first creation, is to sweep the dense forests from the earth, level the mountains, prepare highways for its inhabitants, and plant with his own hand "in the wilderness, the cedar, the shittah tree, and the myrtle?" Or are we to suppose, that angelic beings are to be sent down from heaven to perform such material operations? If not, then they must be effected by the genius and energy of man. For, whatever man is enabled to perform, under the arrangements of the Divine government, is uniformly ascribed to God as the Supreme mover and director of every operation; and a miracle was never performed, when human agents, by the ordinary laws of nature, were able to accomplish the object intended.

And how is man to accomplish such improvements, but by employing his treasures, and his physical and mental energies in such beneficent operations? Hitherto, covetousness has prevented such desirable improvements from being effected. When requested to embark in any undertaking which has for its object the melioration of the social state, its uniform language is, "will it pay?" "will it pay?" "will it produce a proper *per centage* for the outlay of money?" implying that the acquisition of more money, is the grand stimulus which should excite us to embark in any undertaking. It is stated, for example, that certain marshes, mosses, and heath-clad hills, can never be cultivated, *because* the expense of cultivating them would outrun the profit." This is an argument which may be allowed to a man who worships mammon as his God, and who has his portion only in the present life; but such an argument ought never to proceed from the mouth of a Christian. The grand question to be deter-

\* Isaiah lxx.

† Psalm xvi.

‡ Isaiah xli. 18.

§ Isaiah lv. 12.

mined is, "is it expedient and requisite that such improvements should be attempted, and is it consistent with the will and purposes of God, that they should be accomplished?" If such questions can be answered in the affirmative, then all other considerations ought to be laid aside, and it ought to be deliberately considered, and laid down as a maxim, that money was bestowed by God for just such purposes, and not to be put in a bag, or "laid up in a napkin." Were such views generally recognized, and acted upon, a new impulse would be given to human activity, and a new aspect would begin to appear throughout the scene of nature, and of general society. How many thousands are to be found in our cities and populous towns, and even in our hamlets and villages, who are living in the midst of filth and wretchedness, either altogether unemployed, or eking out a scanty pittance, scarcely sufficient to keep soul and body together, or employed in pilfering, or other criminal pursuits, who would rejoice in the prospect of being employed in rural improvements!

Now, were some hundreds of such persons distributed, under proper superintendents, in different parts of the country, to drain a marsh, to cultivate a desert, to form new roads, to drive soil to sandy or rocky wastes, and to direct rivulets and streams of water to flow through such places; were small towns and villages, on spacious plans, to be reared in such places, and comfortable habitations for the industrious laborers; were schools established for the instruction of the young, and churches, and lecture-rooms for the instruction of adults in religion, and in every branch of useful knowledge, what an amount of enjoyment might be communicated to thousands of miserable creatures, now in a state of penury and degradation? and what a beautiful transformation would appear on the aspect of "the wilderness, and the solitary place," now covered with briars and thorns, and untrodden by the foot of man! Nothing prevents such scenes from being realized, but the principle of avarice; and it becomes Christians to whom God has granted riches and property, seriously to consider, whether they be not called upon by the word and providence of God, to embark in such undertakings, although, instead of making five per cent. for their money, they should lose twice that sum in accomplishing such designs. The question with a Christian, ought not to be, what is the per centage of *money* to be acquired; but what is the per centage of *happiness* that will be gained to mankind, and of improvement on the face of nature. Let such consider what I say, and "may the Lord give them understanding in all things!"

3. Were covetousness undermined, *we might soon have institutions established for the intellectual and religious instruction of persons of all ranks and ages.*

This is a most important consideration—a subject the most momentous of any that can engage the attention of the Christian, or of members of general society. It is a subject, however, which has been most unaccountably overlooked by all ranks, and even by professed Christians and philanthropists. Innumerable facts which have lately come to light, in our own land, abundantly prove, that *ignorance* and *crime* are almost inseparably connected; and the same position is confirmed by the experience of almost every other country. Notwithstanding the severity and the multiplicity of our penal statutes, and the new enactments which are issued, year after year, against crimes, they have multiplied almost in proportion

to the increase of our criminal statutes. [It has been calculated, that in and about London alone, there are above fifty thousand thieves and pick-pockets. And no wonder, when we learn from the Report of the "British and Foreign School Society" for 1833, that "in the Metropolis alone, there are above 150,000 children growing up to manhood without education." In Nottingham, it is found that more than a thousand children, of an age suitable for school, are growing up in total ignorance; and, in Herefordshire, out of 41,000 individuals, only about 24,000, or little more than one-half, were able to read. Instead of one out of every four attending instruction, it is estimated, that throughout Great Britain and Ireland, there is not above one out of twelve or fourteen of the population, at an average, enjoying the means of regular instruction; paltry, and inefficient, as they generally are. Without a thorough *intellectual* and *religious* education, universally extended, commencing at a very early period of life, and continued until manhood, the root of crime will never be extirpated; and although its branches may be occasionally lopped off by the sword of the law, they will always be ready to break out in fresh luxuriance. So long as the principle of crime, and those affections which lead to it, are suffered to remain without moral counteraction; human laws, however severe, will be altogether inefficient, either for eradicating, or repressing it.

An efficient education is likewise essentially necessary for preparing men to listen with attention and intelligence, to the declarations of the gospel. For want of that intelligence which education should produce, neither rational nor moral arguments make the least impression on the mind. We cannot, in many instances, persuade such persons to attend a place of worship where Scriptural instruction is communicated; and when they are constrained to enter a religious assembly, they are incapable of fixing their attention on spiritual subjects, or of understanding and appreciating the nature and importance of the truths delivered; so that the most solemn considerations and admonitions produce no more effect in exciting to repentance and serious reflections, than "a sounding brass or a tinkling cymbal."

Hence, likewise, the confused and distorted conceptions of Divine truth which are entertained by many of the regular hearers of the gospel; hence the little effect produced on their moral characters, and hence the want of holy energy, and of that noble spirit of Christian heroism and generosity, which ought to distinguish every member of a religious community.

Again, universal education is essential for *preparing the way for the arrival of the predicted millennium.* Such a period cannot possibly be ushered in, until a moral, intellectual, and religious education be universally established, and the benefits of it enjoyed by all ranks and conditions of men. It is in this and the effects which flow from it, that the *essence* of the millennium will chiefly consist. For, at that period, "all shall know Jehovah from the least to the greatest," in consequence of which "all the ends of the world shall remember and turn to the Lord, and all kindreds of the nations worship before him."

At present, we have little or nothing that truly deserves the name of *education.* In the system of education which has hitherto prevailed in our country, almost everything that is interesting to a rational and immortal being has been overlooked and omitted. *Words* have been substituted in place of *things*; the elements of *language* instead

of the elements of *thought*; the *key* of knowledge, instead of *knowledge itself*; Pagan maxims instead of Christian principles and precepts; a farrago of trash selected from Heathen Orators, Poets, old plays, fables, romances, and novels, instead of the grand and interesting facts of sacred history, the scenes of domestic life, the useful arts and sciences, the beauties of creation, and the sublime and magnificent scenery of the universe. Man has been considered rather as a kind of machine, than as a rational intelligence, and our systems of education have treated him as if he had been little else than a puppet, formed for mechanical movements. The idea that he is a being destined to future and eternal existence, and that his training ought to have a respect to his ultimate destination, has been almost entirely overlooked in our scholastic arrangements; and the government of the temper and conduct, according to the maxims and precepts of Christianity, has never formed a prominent object in our seminaries, either for the higher or the lower ranks of society. Beside, our scholastic instructions, deficient as they are, are not enjoyed by the one-half of our population. We, therefore, require a system of education to be established, commencing at two years of age, and continued until twenty, which shall communicate to young minds *the elements of thought*, and which shall comprehend all those useful branches of knowledge in which man is interested as a rational and social intelligence, and as a candidate for a blessed immortality. Our grand object ought now to be, that there shall no one of our population who stands in need of instruction, be without the means of education,—so that, in the course of another generation, there shall not be an *ignorant*, and scarcely a vicious individual found in our land.

In order to accomplish such a grand and beneficent object, we must have infant schools established for all classes, and throughout every corner of the land; schools for the intellectual and religious education of the young, from the age of six to the age of fourteen years; seminaries for instructing apprentices, journeymen, clerks, shopkeepers, and other classes of young men and women, from the age of fourteen to twenty, or upward, accommodated to their conveniency, and calculated to convey to them instruction in the higher departments of knowledge and religion; and *colleges* for the moral and intellectual training of *teachers* fitted to conduct such institutions.

These, with similar institutions, and courses of lectures on every branch of knowledge, human and divine, require to be established in every district throughout the length and breadth of our land.

These are objects not only of vast importance, but which would require for their accomplishment a *vast expense*. For the island of Great Britain alone, there would require to be established no less than about *sixty thousand seminaries* of the description to which I allude; every one of which, including an apparatus, museum, and everything else which an intellectual seminary should contain, would require at least £1200 to be devoted to its erection and establishment, which would amount to *seventy-two millions of British pounds!* Great as this sum may appear, it is only a mere *item*, when compared with the hundreds, or rather thousands of millions which, during the last century, were spent in the folly and madness of warfare. But, by what means are such sums to be raised, so long as covetousness holds its sway, as it has hitherto done, over the human mind? Neither governments, com-

munities, nor individuals, will come forward to lend their aid in promoting such objects, until the principle of avarice be undermined, and the legitimate use of wealth, on the principles of Christianity, be generally appreciated. But, were this object in some measure effected, and a principle of Christian generosity beginning to gain the ascendant, there would not be the least difficulty in accomplishing everything which has now been proposed. We have the *means* in our power, if we have the *will* to apply them; for there is more money spent every year in folly, extravagance, and vice, than would be amply sufficient to establish every institution requisite for the intellectual, moral, and religious instruction of persons of every age and sex, and of all ranks of the community. And, if they were once established, four or five millions annually would be sufficient for conducting their operations, and carrying forward every requisite improvement. And what a bright and enlivening prospect would then be gradually unfolding to our view! the young rising up in wisdom and knowledge, and in favor with God and man; useful knowledge and Christian principles extending their influence throughout all ranks; the principle of crime undermined and almost eradicated; property secure from the inroads of the pilferer and depredator; improvements of every description carried forward with alacrity and vigor; and harmony and order introduced into every department of the moral world.

All these and similar effects would undoubtedly be accomplished, in a greater or less degree, were we now to concentrate all our physical and mental energies on such objects, and consecrate a fair proportion of our wealth toward their accomplishment. It is by such means, we may rest assured, that God will accomplish his eternal purposes, and the predictions of his word in reference to that period when “the glory of Jehovah shall be revealed, and all flesh shall see it together,” and “when all shall know him from the least to the greatest.”

4. *The progress of science and art would be promoted*, were covetousness counteracted, and a spirit of generosity diffusing itself throughout society.

The progress of the sciences and arts has generally kept pace with the progress of Christianity. They are intimately connected with religion, and have been instrumental in its propagation and extension. Without the aid of printing, the revelations of heaven could never have been so extensively circulated as they now are, by the millions of Bibles, and other books on theology, that have issued from the press. Without the mariner's compass, and the art of navigation, we could never have visited the “isles afar off” in the midst of the ocean, to communicate to their benighted inhabitants the knowledge of salvation. Without a knowledge of the globular form of the earth, which science has demonstrated, many regions of our world could never have been explored, and we should have remained in ignorance of America, Australasia, and many other countries with which we now regularly correspond. Without a knowledge of this fact, and of the *extent* of the earth's diameter, we could not have measured the distances and magnitudes of the heavenly bodies; and, without the use of the telescope, we could never have explored the magnificent scenes of the universe which it has laid open to view, and consequently could never have formed such enlarged conceptions, as we can now do, of the attributes and operations of the Creator.

It is, therefore, of importance, in a religious point of view, that science and art should be improved, and carried forward toward perfection. For the more minutely the wonders of nature are explored, the more distinctly do we perceive the traces of Infinite wisdom and intelligence, and the boundless power and goodness of Him "whose kingdom ruleth over all."<sup>5</sup> In proportion, too, to the extent and accuracy of our views of the system of creation, shall we be enabled to perceive the general *harmony* which subsists between the operations of God in the visible universe, and the revelations of his word.

And, as *art* has, hitherto, facilitated the progress of the Gospel, and the extension of Christianity to distant lands, so we have reason to believe, that it will contribute still more extensively to its propagation in future ages, than it has ever yet done in the ages that are past. Great improvements are still required, both as to the *safety* and the *rapidity* of our modes of conveyance, from one place to another, whether by sea or land. Ships require to be constructed on improved plans, less liable to be endangered by the billows of the deep, or even when striking against a shoal, and from the recent progress of invention, it is not unlikely that contrivances may be suggested for impelling them across the ocean with a greater degree of velocity than has hitherto been attained, and which may enable them to glide, *with more safety*, through the foaming billows. Locomotive engines, by land, may be brought to a still greater degree of perfection; and even balloons may be constructed with apparatus adequate to conduct them, in any direction, through the regions of the atmosphere. Agricultural instruments may be contrived for facilitating rural operations and the cultivation of the soil; and new inventions brought to light for the quick performance of all kinds of labor, so that the laboring classes may, ere long, have abundant leisure for the enjoyment of the bounties of the Creator, and for storing their minds with all kinds of knowledge, both human and divine. Our knowledge of the powers of nature, and of the functions of the animal system, may be so increased as to enable us to prevent diseases of every description; and instruments or contrivances of various kinds may be invented to ward off those disasters and fatal effects, which now so frequently flow from the operations of lightning, noxious gases, storms, and tempests, and other agents in the system of nature, which have so frequently been the cause of many accidents and calamities.

Now, it might easily be shown, that all such improvements in science and art, are intimately connected with religion, and have a bearing upon the happiness of man, and upon the propagation, and the universal establishment of Christianity throughout the world. But, *without money*, such improvements cannot be effected. Many persons of genius, who have hit upon useful inventions, have been obliged to drop the prosecution of their plans, when they were nearly ripe for execution, for want of pecuniary means to carry them into effect. And, in numerous instances, when a model, or small machine has been constructed to illustrate the operation of a certain principle or theory, the want of money or patronage has prevented its being exhibited on a large scale, so as to demonstrate its practical utility; and all the labor, anxiety, and expense, previously incurred, have been wasted to no purpose.\* But

\* A scientific gentleman, of very limited income, had, for several years, devoted a considerable portion of his time in experiments, tending to prove, that a beautiful and perma-

if avarice were transformed into generosity, and generosity directed to patronize and assist schemes which are praiseworthy, and of practical utility, many useful contrivances, which are now in embryo, might soon be brought to perfection, and rendered subservient to the good of mankind.

Those who are possessed of wealth, have it not only in their power to patronize persevering genius, but to establish lectures on science, and every branch of useful knowledge; to build lecture-rooms, to provide apparatus, to erect observatories, to found museums in towns, villages, and all parts of the country; and, in proportion as science is extended, and the number of rational inquirers and experimenters is increased, may we expect, that new facts will be elicited from the system of nature, and new inventions brought to light for the improvement of the social state of mankind. The sums wasted in extravagance and luxury, in gambling, horse-racing, and hounding, or hoarded for the purpose of gratifying a covetous propensity; might, when applied in this way, draw forth the latent sparks of genius, and prove a powerful stimulus to inventions and enterprises, which might contribute to the advancement of society, and to the counteraction both of physical and moral evil.

5. *The progress of Christianity through the world would be rapidly promoted*, were the inordinate love of wealth thoroughly subdued.

It is evident, from the general tenor of the Scriptures, and particularly from the writings of the prophets, that the blessings of salvation are intended to be enjoyed by all the nations of the world. "It is a light thing" (saith God, when addressing Messiah), "that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; *I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.*" Hence, it was among the last instructions that Christ delivered to the apostles, and to all their successors in their name: "Go ye into all the world and preach the gospel to every creature; and lo, I am with you always, even to the end of the world." Notwithstanding the lapse of 1800 years since this commission was given to the followers of the Redeemer, it has only been very partially fulfilled. Darkness still covers the greater part of the earth, and gross darkness the people. The greater portion of the vast continents of Asia and Africa, a great proportion of America, and even of the southern parts of Europe; almost the whole of Australasia, the immense islands of Borneo, Sumatra, Madagascar, the Kuriles, Japan, and hundreds of other islands, inhabited by millions of human beings, still lie within the confines of Pagan darkness, where scarcely a ray of Divine

light may be obtained from electricity, and has already exhibited an apparatus and experiments on a small scale, which prove, that the object intended is likely to be effected, could funds be procured to encourage the ingenious and persevering inventor, and enable him to go forward with his experiments on a larger scale. A nobleman in the neighborhood, distinguished for his "liberal politics," lately paid a visit to the inventor, and was gratified in witnessing some of the experiments. He told him to persevere, and if the plan succeeded, as was expected, he would have his mansion illuminated by this electrical light. But although he must have known that the inventor's income was extremely limited, and that he must have denied himself most of the comforts of life, from having laid out so much expense in conducting his experiments, he never thought of saying to him, "I'll give you a hundred guineas to enable you to perfect your invention, and to bring it forth for the good of mankind;" although he could well afford it, and has, doubtless, spent ten times that sum for a worse purpose. Such, however, is the conduct of avarice, combined with indifference to the promotion of the good of society.



light has yet penetrated "to guide" their benighted inhabitants "in the way of peace." Even in those nations where the religion of Jesus is known and established, the inhabitants are not yet half christianized, and multitudes "are perishing for lack of knowledge," even where the sound of the gospel is heard, and its light shining around them, for want of proper instruction to arouse their attention.

To fulfill the commission of Christ, and to bring into effect the purposes of God in the conversion of the nations, will therefore require vast and long-continued exertions. If our future movements be as slow, and our energies as feeble as they have been for 300 years past, we could not expect to behold the glory of the millennium until after the lapse of two thousand years. Yet it is in our power, as agents under the guidance of the Divine spirit, to hasten the approach of the blissful era, within little more than half a century, if we, at this moment, arouse ourselves from apathy and spiritual slumber, and bring forth all the treasures at our command to carry forward the enterprise. But without wealth, and that, too, to a vast amount, nothing of any great importance can be achieved. If the principle of covetousness shall still hold possession of the soul, as it has done for ages past, and if even Christians will entammel themselves in the cords of avarice, and refuse to come forward with that noble generosity which becomes their character, and lay down their wealth "at the feet" of the messengers of salvation, as was done on the day of Pentecost, our hopes of the *speedy* conversion of the world will be miserably disappointed.

What is all that has been done hitherto, in propagating the gospel, compared with *what might have been done*, had we been deeply impressed with the *importance* of such enterprises, and acted in the character of devoted servants of the Redeemer, "who count all things but loss," in comparison of the interests of his kingdom? All that has hitherto been raised for missionary purposes within the last twenty years (and it is chiefly within this period that such enterprises have been in operation), is little more than two or three millions of pounds, when at least five times such a sum might have been raised every year, had we been animated with anything like the spirit and the holy zeal of the primitive Christians. This is evident from what has been stated in the preceding chapter. Were thousands of Christians, on whom God has bestowed property and riches, to consecrate—not the whole of their estates, as was done at the period alluded to—but only the one-half, what immense sums for rearing the spiritual temple might speedily be raised! And such sums are almost indispensably requisite. We have a work of immense extent and importance to accomplish. We require thousands, and ten thousands of preachers, missionaries, catechists, linguists, translators, schoolmasters, lecturers, and other laborers, to be trained for their respective departments of sacred labor. We require them to be *more thoroughly trained* than they have ever yet been for the services to which they are devoted. It is not enough that a missionary, of any description, be a man of piety, though this qualification is essentially requisite. He should, if possible, be a man of universal knowledge, having his mind richly imbued with all the information he can acquire on sacred and civil history, mythology, science and art, and the system of nature, in all its departments; for he will find abundant scope for all his acquirements, wherever he may labor in the heathen world, and particu-

larly among those tribes that have made certain advances toward a state of civilization. From such sources, he must occasionally draw his illustrations of Divine subjects, and his proofs of the facts and doctrines of revelation; and endeavor to make general knowledge on every useful subject, go hand in hand with his expositions of the Christian system. In particular, he should be thoroughly acquainted both with the theory and practice of the most efficient modes of intellectual and moral instruction, to which I lately alluded; in order that he may seize on the first opportunities of imbuing the minds of the young with general knowledge, and with the facts and principles of religion. I am fully convinced that far more converts will be made from among the heathen, by the early and judicious instruction of the young, than by preaching to the adult population, though both plans should be attended to, and go hand in hand. By arranging a judicious system of education for the young, we may strike at the root of those heathenish opinions, practices, and prejudices, which have so powerful an influence over adults in preventing the reception of Divine truth; and have it in our power to prepare the youthful mind for listening with attention to the truths and historical details of Christianity, when they arrive at riper years. Such seminaries would undoubtedly prove "nursing mothers" to the church, from which the greater part of the young would come forth to consecrate themselves to the service of the Redeemer, and to the promotion of the prosperity of his kingdom.

Now, in order to accomplish such objects, we require colleges to be founded, and professors appointed for instructing students and intended missionaries, in all those branches of knowledge with which they ought to be acquainted. We require, as their instructors, men of general information, of talent and piety, who will render their lectures and other instructions, as popular and perspicuous as possible; and who, on every branch of science, will point out the moral and religious purposes to which it may be applied, and direct their students to render every department of human knowledge subservient to the interests of Christianity. We require, that our missionaries be possessed of vigorous mental powers, and that they be instructed in the best modes of infant education, and that they actually practice as teachers of such institutions, as well as in conducting those of a higher order, that they may be quite familiar with all the details connected with such seminaries, and be competent to superintend them wherever they can be established in heathen countries. We require that they should have a competent acquaintance with the construction of the instruments connected with science, and modern improvements, and the manner of applying them to practical purposes, so that they may be enabled to explain and exhibit them in the countries whither they are sent, and to introduce among their inhabitants whatever may tend to gratify a rational curiosity, or to promote their physical comfort. For all such purposes, funds to a considerable extent are required, for creating seminaries—for salaries to professors—for supporting students—for sending out missionaries—for supporting them for a season—for apparatus for infant-schools and other seminaries—for books on general knowledge, and the instruments connected with science, husbandry, and the mechanical arts. And whence are funds to be supplied if the spirit of covetousness is not counteracted and subdued?

We have, hitherto, been parsimonious in the extreme, in our contributions for missionary pur-

poses, and we have been almost equally parsimonious in the training and preparation required for our missionaries, and in the equipment and encouragement afforded them. We ought to serve God, in all cases, and in this in particular, "*with our best*;" with the highest talents, and the greatest measure of acquired knowledge we can command; and with all the auxiliaries for facilitating the work in view, which Christian wisdom can devise; and then we may go forth with confidence, trusting in Him "who hath the residue of the spirit," that he will render our endeavors, when conducted with wisdom, successful for promoting the extension of his spiritual kingdom. Let Christians, then, seriously ponder on this subject, and consider whether there be not an *urgent call* addressed to them in the providence of God, to awake from their slumbers, and come forth with their treasures, in a far more liberal manner than they have ever yet done, to assist in rearing the spiritual temple of Jehovah.

Some years ago, I was conversing with a shrewd and intelligent gentleman on the subject of missionary operations, who seemed to think that there was too much fuss and bustle about such enterprises, when so much is required to be done at home with the money expended on such objects. "I do not think," he said, "that the heathen are in so wretched and *dangerous* a state as many of our religionists represent, and would have us believe;—but, if I really thought, that they were perishing for lack of knowledge, and exposed to everlasting misery on this account, and if preaching the gospel to them would prevent their destruction—then I admit, that we all ought either to embark as missionaries, or sell the greater part of our property in order to send messengers for their deliverance. We ought even to sell all that we have, to our last coat, if such an object might thereby be accomplished." And does not every Christian, at least theoretically, admit that the heathen nations are in a *dangerous* situation, as here supposed, and exposed to misery in the life to come? Whatever opinions we may form of the salvable state of any small portion of the Pagan world, it is a *fact*, that the great majority of heathens, by the malignant passions and ferocious tempers they display, appear altogether *unfitted* and *unprepared* for the enjoyments of the celestial world; and consequently, cannot in such a state, be admitted into the mansions of bliss, and if their existence be prolonged, when they pass from this earthly scene, it must of necessity be an existence connected with misery. It must, therefore, be an object of the *greatest moment* to embark in an undertaking which has for its grand aim, to enlighten "the people who are sitting in darkness and the shadow of death, to guide their feet in the way of peace," and to prepare them for glory and immortality. And although we were "to sell the half of our goods," and devote it to such objects, we should do no more than the importance and the eternal consequences of such enterprises evidently require.

There is now a call, and an *urgent call*, from tribes and nations in every quarter of the globe, to send to them the messengers of peace and salvation. "The wilderness and the solitary places, the isles and the inhabitants thereof are lifting up their voices" from afar to the people of Britain and America, to send to them the revelations of heaven, and missionaries to expound them. India alone, at this moment, requires at least a thousand enlightened and devoted men to sow the seed of the Divine word, and to refresh the spiritual wilderness of that vast heathen territory with the

streams of salvation. Ethiopia is beginning to stretch out her hands to God, and many of her sable sons are now waiting for his salvation, and hailing the arrival of the messengers of peace. The inhabitants of the frozen regions of Greenland, Labrador, and Siberia, are imploring Divine instruction from Christian nations, and thousands of Negroes under the scorching suns of the West Indies, are ardently longing to be furnished with copies of the book of God. The Chinese are now beginning to inquire after the Oracles of heaven, and the arts and sciences of Christian nations. Even from "the ends of the earth," from the distant barbarous isles of the Pacific, the cry is now heard in our land, "Britons, come over and help us!" Their inhabitants are trembling lest the messenger of death should seize them, before the ships that convey British missionaries appear in their horizon, and lest a sufficient number should not arrive. They are "lifting up their voices from their rocks, and shouting from the tops of their mountains;" in expectation of the heralds of the prince of peace, and are ready to receive them with open arms. And will *Christians*, who profess to be infinitely indebted to the Redeemer who purchased them with his blood—who profess to regard SALVATION as of all things the most desirable and *momentous*, and who would tremble at the thought of the possibility of their own eternal destruction—will Christians, to whom God has given wealth, suffer their minds to be so governed by the "mammon of unrighteousness," that they will refuse to bring forth their treasures at his call, as the means of "delivering those who are ready to perish," and rescuing their souls from destruction? If so, where is their love to the Saviour? where is their benevolence toward men? where is their belief of the importance of eternal realities? and where is the evidence they give that they ought to be distinguished by the Christian name?

O! into what a blissful scene might this ruin of a world yet be transformed, were covetousness thoroughly subdued, and were only those who profess to be Christians, to come forth with unanimity, and lay down their superfluous treasures at the foot of the cross! In the short space of little more than half a century to come, we might behold celestial light diffusing its radiance over the most distant and benighted regions of the globe; the idols of the nations abolished; the savage raised to the dignity of his moral and intellectual nature, and his mind adorned with the beauties of holiness; the instruments of warfare broken to shivers, and peace shedding its benign influence over the world; temples erected in every land for the worship of the God and Father of our Lord Jesus Christ; the minds of the young irradiated with Divine knowledge, and rising up in wisdom, and in favor with God and man; the principle of crime extirpated, and poverty and wretchedness banished from the earth; the moral wilderness of the heathen world cultivated and adorned with every heavenly virtue and grace; the wastes and wilds of the globe transformed into fertile regions, and arrayed in all the beauties of Eden; the hatred and jealousy of nations, changed into benevolence, and a friendly and harmonious intercourse established between all the tribes and families of the earth!

And is not the prospect of the mere *possibility* of accomplishing such objects; sufficient to quicken every Christian activity and to draw forth every generous emotion? more especially when we consider that such events are predicted in the records of ancient prophecy; that the certainty of their

being realized is confirmed by the declaration and the oath of God; and that the energies of the Divine Spirit are promised to accompany our endeavors and to secure their ultimate success? Let us then, arise and "shake ourselves from the dust"—from the dust of carnal maxims and worldly views; and be "strong in the Lord, and in the power of his might." "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, so (saith Jehovah) shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue shall swear. For Zion's sake I will not hold my peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings thy glory. For, behold I create new heavens and a new earth, \* and the former shall not be remembered nor come to mind. But, be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And there shall be nothing to hurt or destroy in all my holy mountain, saith the Lord." †

6. We might expect the *SPEEDY arrival of the millennial era*, were a spirit of Christian generosity universally to prevail.

To this topic I have already had occasion to allude, particularly in the preceding section, and I shall therefore offer only a few additional remarks.

That a period is about to arrive when the physical and moral condition of the human race, is to be greatly meliorated, when the ignorance and idolatry of the heathen world are to be abolished, and when Divine truth shall extend its influence over all nations, is clearly predicted in the writings of the Jewish prophets. In these writings it is declared, that "the glory of Jehovah shall be revealed, and *all flesh shall see it together*"—that "all the ends of the earth shall remember and turn to the Lord"—that "*the earth shall be full of the knowledge of the Lord*"—that "Jehovah shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God"—that "the heathen shall be given to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession"—that "all kings shall fall down before him, all nations serve him, and the whole earth be filled with his glory."

Predictions of this description, run through most parts of the inspired writings, and are embodied in numerous passages which we are apt to overlook, particularly in the Book of Psalms. All the calls, or commands to praise God, which are addressed to the inhabitants of the world at large, may be considered as including predictions of such events; as in the following and similar passages: "Make a joyful noise to the Lord *all*

*the earth*, make a loud noise, and sing praise." "Sing unto the Lord a new song, sing unto the Lord *all the earth*. Worship the Lord in the beauty of holiness, fear before him all the earth. Sing unto God, ye kingdoms of the earth, O sing praises to Jehovah." "O praise the Lord *all ye nations*, praise him all ye people," &c.

And, since God has given a *universal call* to all people to engage in his service, we may rest assured, that this call will, at some future period, be universally responded to by the inhabitants of every clime. For the word which has proceeded out of the mouth of Jehovah, shall not return to him void, but shall accomplish the purposes of his will. "His counsel shall stand, and he will do all his pleasure." In accordance with such calls, we find likewise, in the Book of Psalms, many positive declarations on this subject. "*All the earth shall worship thee*, they shall sing to thy name." "The people shall praise thee, O God, *all the people* shall praise thee. God shall bless us, the fields shall yield their increase, and *all the ends of the earth* shall fear him." "The heathen shall fear the name of the Lord, and *all the kings of the earth* thy glory." "All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name." "All the kings of the earth shall praise the Lord, when they hear the words of thy mouth." "From the rising of the sun to the going down of the same, God's name is to be praised." "Kings of the earth and all people, princes and all judges of the earth, both young men and maidens, old men and children, shall praise the name of the Lord; for his name alone is excellent, and his glory is above the earth and heavens." *Our duty*, in reference to the promotion of such events, is likewise plainly declared. "O bless our God, ye people, and *make the voice of his praise to be heard.*" "*Declare his glory among the heathen; his wonders among all people.*" "Thy saints shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

The above passages, although there were no others recorded in the book of God, on this subject,—clearly point to a period, when the moral state of the world shall be regenerated, when persons of all ranks shall do homage to the Redeemer, and when the light of Divine truth shall shed its radiance on every land. It is of importance that a clear conviction of the certainty of such events should be deeply impressed upon the mind of every professor of religion; as some who call themselves Christians, have not only insinuated, but openly declared, that the state of the world will never be much better than it is; and, consequently, that we need give ourselves little trouble in making exertions for the regeneration of society—which is just, in other words, an apology for indulgence in covetousness. But nothing, I presume, can be more decisive, in reference to the approach of the millennial era, than the passages we have now quoted, if the word of God is not to be deemed fallacious.

This period, we trust, is now fast approaching, and our duty in reference to it, is clearly pointed out! "declare his glory among the heathen, and his wonders among *all people*. Prepare ye the way of the Lord, make straight in the desert a highway for our God. O thou that bringest good tidings to Zion, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah," and to the tribes of the heathen, "behold your God." While we engage in our duty in reference to such events, we have full assurance of

\* The "new heavens and new earth" here mentioned, evidently denote the renovation of the physical, moral, and spiritual world, at the period when the gospel shall be universally extended, by which, a change, in these respects, will be effected, which, in prophetic language, may be very properly compared to a new creation, on account of the contrast it will exhibit to the state of the world in preceding ages. That the passage does not refer to the period of the resurrection, appears from what is stated in the sequel of this chapter. Isaiah lxx.

† Isaiah lv. 10, 11; xlv. 23; lxii. 1, 2; lxxv. 17, 18, 25.

direction and support from Him, who is the moral governor of the world, and the Supreme disposer of events. When it is declared that "all the ends of the earth shall turn to the Lord, and all kindreds of the nations worship before him"—it is added, "for the kingdom is the Lord's, and He is the Governor among the nations." And, consequently, he can remove every obstruction out of the way, and arrange every event in such a manner as to facilitate the progress of Divine truth through the world, until, "the everlasting gospel shall be preached to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people."

The only thing to be determined, is, whether that renovated and happy state of the world, which we call the *millennium*, shall be introduced by some astonishing miracles, such as happened at the creation, and the deluge; or, by the agency of Christian men under the influence of the Divine spirit, devoting all their talents, energies, and treasures, to the accomplishment of this object. For the former supposition, I know no arguments grounded either on reason, or the dictates of revelation.

To suppose the Almighty, to interpose by such miracles to accomplish such events, would be contrary to everything we know of the principles of the Divine government, or of its operations during the lapse of more than four thousand years. At the introduction, indeed, of the New Testament economy, miracles were wrought by Jesus Christ, to demonstrate to the world his Messiahship, and a similar power was conferred on his Apostles, to convince their hearers, wherever they traveled, that they were the messengers of heaven, and that they had authority for the truths they declared. But no miraculous change was effected in the general order, either of the physical or the moral world. It might be asserted, without fear of contradiction, that, throughout the whole train of the Divine dispensations toward our world, *there was never a miracle performed to accomplish any object, when that object could have been effected in consistency with the established laws of nature.*

Now, men, "as workers together with God," are adequate to accomplish all that is predicted respecting the happiness and glory of the millennial era, provided they arouse themselves to holy energy and activity, and are WILLING to consecrate their mental powers, and their worldly *riches* to the promotion of this noble object. Beside, were the millennium to be introduced by a sudden miracle, it would deprive the saints of God, both of the *honor* which will be conferred upon them, in being instrumental in preparing the way for its arrival; and of the *happiness* they will feel in beholding the Divine plans gradually accomplishing, and their own exertions crowned with success.

For, since the physical and moral state of the world has been deranged by the sin of man, and since God in his mercy has determined to effect its regeneration, it ought to be considered as a high honor conferred upon his people, that he has been pleased to select them as agents in accomplishing his benevolent designs; and all who are "right hearted men," will enroll themselves in the service of the Redeemer, as Christian heroes, to increase the number of his subjects, and to extend his kingdom over the world; and to this service, they will account it their greatest happiness to devote all their wealth and treasures. "This honor have all the saints;" and it is to be hoped, they will now come forward, with cheerfulness, and alacrity, in numerous bands, casting their

treasures at his feet, "and give him no rest until he establish, and until he make Jerusalem a praise in the earth."

If, then, it be admitted, that the millennium will be ushered in by the exertions of the friends of the Redeemer, in conjunction with the agency of the Spirit of God; the most *energetic means* ought now to be employed, and with unremitting activity, in order to accomplish this desirable *end*. And, as those means involve a consecration of a far greater portion of wealth than has ever yet been devoted to the service of God, the principle of covetousness, in all the shapes it assumes, must be almost completely extirpated, and new principles acted upon, in relation to the appropriation of riches, before we can expect to behold those arrangements going forward, which are requisite to bring about this "consummation so devoutly to be wished." Christians may *wish*, and *hope*, and *pray* with apparent fervor, for the coming of the kingdom of Christ, and the glory of the latter days—they may profess to celebrate his death, to celebrate his praise, and may make a great stir and bustle about adhering to his cause and testimony; but unless they put their hands in their pockets to supply the means requisite for accomplishing the benevolent purposes of God, our expectations of the *near* arrival of the millennium will be frustrated; and their conduct can be considered as only a mockery of God, while, under profession of serving him, "their hearts are still going after their covetousness."

The arrangements requisite for preparing the way for the approach of the millennium, have already been stated in the preceding sections.

Abundant provision requires to be made to promote the external comfort of the poor, and other ranks of society; many physical evils require to be remedied; improvements of every description carried forward; the wastes and deserts of the earth, cultivated and adorned; old cities and towns cleared of every nuisance; and new towns and villages erected on spacious and improved plans, adapted to health, cheerfulness, and comfort. Seminaries require to be established for the instruction of all ranks, in every department of knowledge, connected with the life that now is and the life to come, without which the foundations of the millennial state cannot be laid. All the useful arts and sciences must be promoted and carried toward perfection, as auxiliaries to the extension of the gospel and the renovation of the world. Missionary enterprises must be carried on with more vigor, and on a scale far more extensive than they have ever yet been, before we can expect to behold the dawns of the millennial glory.

In order to accomplish such objects, it is evident, that vast resources of wealth are absolutely requisite; resources a hundred times greater than have hitherto been consecrated to the service of God, and the benefit of man. But, I have already shown, that we have wealth adequate to every purpose now suggested, if we choose to employ it in such achievements. Instead of a quarter of a million, we might raise fifty, or even a hundred millions of pounds *annually*, to promote the extension of the Messiah's kingdom, the improvement of society, and the regeneration of the world. And, while such sums are raised, and employed in such operations, no want of real comfort would be felt, but on the contrary, a degree of rational and sensitive enjoyment, far superior to what has ever been experienced in the world.

It was lately stated, in some of our periodicals, that there are in and about London, about two or

three hundred individuals, whose fortunes, combined, would be nearly sufficient to pay off the whole of our National debt, now amounting to above £800,000,000. What would the half, or even the tenth part of such wealth not accomplish, were it applied in consistency with the dictates of reason and religion? But where do we ever find such an appropriation of such abundant riches? Is it not a proof, or something approximating to it, that we might be characterized rather as a nation of atheists and infidels, than as a nation of *Christians*, when so little of our national wealth flows into Christian and philanthropic channels? Let us no longer boast of Britain being by way of eminence a *Christian* land, until we display more Christian principle in our actions, and a more noble spirit of Christian liberality than we have done for ages past. If we wish to lay claim to this sacred name, let us show by our Christian virtues, our Christian generosity, and our heavenly aims, that we are entitled to this distinguished appellation.

For raising such contributions as those to which I allude—I, in the meantime, look to *Christians alone*, and not to nations or communities, that have assumed that name. As for those who are governed by carnal maxims, and the fashion of the world, we might as soon attempt to control the laws of nature, or to reason with the tornado, or the whirlwind, as to expect that any arguments, however powerful, will make the least impression on their hearts, or induce them to alter the conduct they have hitherto pursued.

But, I trust, that amidst all the apathy that prevails in regard to this subject, there are still many thousands in our land, who only require to have their duty clearly set before them, in order to excite them to the noblest displays of Christian beneficence. And, if they were once aroused to devote their wealth to the cause of the Redeemer, and to come boldly forward as Christian heroes, in the face of the world, “counting all things but loss,” in comparison of the prosperity and extension of Messiah’s kingdom—their example, I doubt not, would prove a powerful stimulus to thousands of Christians in other parts of the world, to embark in the same glorious undertaking.

It is strange, it is passing strange—it is passing wonderful! that Christians should have been so long sunk into a state of apathy on such a subject, and that they should never yet have come forward with treasures corresponding to their high and heavenly character, and to the greatness of the work they are called upon to achieve.—Had God commanded us to forsake houses and lands, and friends, and country—to sell all that we have, and to devote it to his service, and to depend every day for our sustenance on whatever his providence might supply, it would have been our duty cheerfully to have acquiesced in such an arrangement, in gratitude for the spiritual benefits he had conferred; “for the sufferings of the present time are not to be compared” with the glories of futurity. But when he requires from us only the superfluities of our wealth, which are not essential to our comfort, and which are generally devoted to “the lust of the eye, and the pride of life,” why should we hesitate a moment to devote all we can spare from moderate personal enjoyment, to the service of the Most High? Is it consistent with a man’s being a Christian, in deed, and in truth, to hesitate for any length of time on this subject? Were Christ now to demand of wealthy Christians what he once demanded of the young man who came to inquire the way to eternal life, “Go sell all that thou hast

and give to the poor, and come and take up thy cross and follow me,” how would many of them reply to such an injunction? We are in the habit of *condemning* the choice of this rich man, in having his heart so much glued to the world, and in preferring *temporal* enjoyments to *eternal* realities. But, let me ask, how many British professing Christians, were the same requisition addressed to them, would act in a different manner? And, if there be any who can lay their hands upon their hearts, and say, as in the presence of God, that they would be willing “to forsake all” at his command, let them now come forth, in the face of the church and the world, and consecrate to the service of the Redeemer, all that they can possibly spare in consistency with rational enjoyment.

Let none imagine that the views now stated are utopian, or inconsistent with reason or revelation. To accomplish every object which has been adverted to, we require nothing more than the *faculties*, and the *wealth* which now exist in society.—The only *desideratum* lies in the human will. Will men come forward with all their energies and riches in this glorious cause? Secure the co-operations of the human *will*, and I should have no fear of the grand result, nor of any arguments that could be brought forward to show its impracticability. I defy any believer in revelation to *prove* that the grand objects alluded to are *impracticable*. Is it impracticable to cultivate barren wastes, and to turn the wilderness into fruitful fields? Have not Britain and the Eastern States of America been cleared of their ancient forests, and been transformed into gardens and cultivated plains? and where savages once roamed among caves and thickets, are there not splendid cities, palaces, temples, and seats of learning everywhere to be seen? Is it impracticable to arrange and establish a system of moral and intellectual instruction for all ranks of men? Are there not thousands of seminaries, both in Europe and America, and millions receiving instruction at them, where, a century ago, no such institution existed? Is it impracticable to convert savage nations to the Christian faith, and to bring them into a state of civilization and social comfort? Have not thousands and ten thousands of rude Hottentots, and the idolatrous savages of the Isles of the Pacific, been turned from heathen darkness, to the light of the gospel, and raised from a state of degradation, to the enjoyment of the blessings of civilized life, within the course of the last thirty years? In such instances, we behold at least a *partial* accomplishment of the objects to which we allude; and on the principle that “whatever man *has* done, man *may* do,” it requires nothing more than an indefinite *increase* of the same energies we have already put forth, and a greater proportion of wealth to assist in carrying forward such energies, in order to bring into effect everything requisite for the regeneration of the world.

Above all, can we say, that it is impracticable to bring about what God has positively declared shall be realized in our world? He hath given forth his decree, and “sworn by his holiness,” and “by the right hand of his strength,” to secure its accomplishment—that “the whole earth shall be filled with his glory, and all flesh see it together”—that “the heathen shall fear the name of the Lord, and all kings of the earth his glory”—that “there shall be nothing to hurt or destroy, in all his holy mountain,”—and that “righteousness and praise shall spring forth before all nations.” And we know, that “his counsel shall stand, and he will do all his pleasure,” for “the kingdom is

the Lord's, and he is the Governor among the nations," and "all his saints are in his hand," as instruments to execute his designs.

Shall it then be said, that the physical and moral renovation of the world is impracticable? or that it is impossible to raise a hundred millions of pounds, every year, for such an object, when no less than *fifty millions* are annually expended in Great Britain and Ireland for *ardent spirits alone*. It is calculated, that there are in the British metropolis alone, upward of *one hundred thousand* confirmed dram-drinkers, who drink, on an average, two glasses of spirits a day, which allowing only  $1\frac{1}{2}d.$  per glass, makes £1250 daily spent in dram-drinking, which, in a single year, amounts to the enormous sum of £456,250, or nearly half a million pounds, which is nearly double of what is contributed by all the Bible and Missionary Societies of Britain. And shall less than the twelfth part of the population of London spend such an enormous sum in such vicious and degrading practices, and shall the whole inhabitants of Bri-

tain not raise the one-half of it for promoting the most glorious and important object to which our aims can be directed? A most glaring deficiency in Christian principle and liberality must exist, where such incongruities occur; and, it is now more than time for Christians to ask themselves, what they have been doing with their money. A laboring dram-drinker can devote two shillings a week, or nearly five guineas a year, to his demoralizing habits, while a wealthy Christian, with five times his income, contents himself, perhaps, with the contribution of a single guinea, or even less, for promoting the kingdom of Christ, and the eternal salvation of men! Such an inconsistency ought no longer to exist among those who assume the Christian name. Let them either take their stand at once, among the men of the world, who attempt to serve both God and mammon, or come forward like noble champions of the cross, and consecrate to the honor of God, treasures worthy of the sublime and glorious undertaking, which they are called upon to achieve.

## CHAPTER VII.

### ON THE MEANS TO BE EMPLOYED FOR THE COUNTERACTION OF COVETOUSNESS.

EVERY improvement in society is brought about by exertion, and by the diligent use of those means which are best calculated to promote the end intended. Christianity was introduced into the world, and rapidly extended over many nations, by the unwearied labors of the apostles, who traveled into remote countries, submitting to numerous hardships, dangers, and privations, and "counted not their lives dear to them, so that they might testify the gospel of the grace of God," and promote the salvation of men. Had the same holy ardor which animated those first ambassadors of the Prince of Peace, been displayed by their successors, the world would have been in a very different state from that in which we now behold it. It is owing to our apathy and inactivity as Christians, that so many immoralities and unholy principles are to be found displaying their baneful effects around us, and that so little has been done for the advancement of society, and the evangelization of heathen nations. If we wish to behold a work of reformation going forward, and Zion beginning to appear "beautiful and glorious in the eyes of the nations," we must arouse ourselves from our indolence, and seize upon every means by which vice and every malignant principle may be counteracted and thoroughly subdued. And as covetousness lies near the foundation of most of the evils connected with general society, and with a profession of Christianity, it becomes us to use every rational and Christian mean, which may have a tendency to crush its power, and to promote the exercise of opposite affections. Some of the means by which this unholy principle may be subdued, have already been alluded to, and embodied in the form of motives and arguments addressed to the consciences of professors of religion. In addition to these, I shall suggest only two or three particulars.

1. *Frequent preaching on this subject, and occasional public sermons for the purpose of illustrating*

*it, should be resorted to for the purpose of counteracting this malignant affection.*

There is, perhaps, no mode by which so powerful an impression may be made on any subject, on the minds of Christians in general, as by the *viva voce* discourses of a respected, eloquent, and enlightened preacher, especially if his discussions be enlivened by vivid representations of sensible objects, and appeals to striking *facts* connected with his subject. Such appeals can scarcely be altogether resisted by persons impressed with religious principle; and it is to be regretted that Christians have not more frequently, in this way, been stirred up to a performance of their duty.—Nor ought it to be considered as deviating from the *preaching of the gospel*, when such subjects are introduced into the pulpit. For they are intimately connected with the progress of Divine truth; and the gospel can never *extensively* take effect, nor its principles be fully acted upon in Christian society, until such subjects be pointedly and publicly brought forward, and undergo the most serious and solemn consideration. But it requires to be carefully attended to, that no preacher come forward publicly to denounce covetousness, and to attempt to stir up Christians to liberality, who is himself known, or *suspected* to be under the influence of a worldly or avaricious disposition. The most vivid representations, and the most pathetic appeals of such a preacher would only rebound from the hearts of his audience, like an arrow from a wall of marble. For how can a man who is continually aspiring after wealth, living in splendor, yet grumbling on account of the smallness of his income, and who seldom gives in proportion to his ability to any philanthropic object; how could such a one expect, by the most splendid oration, to produce a deep and moral impression upon his hearers?—For example, in this, as well as in every other case would have a more powerful effect than precept.

A few months ago, I was conversing with a gentleman on this subject, who mentioned several honorable examples of liberality connected with the congregation of which he is a member; some of whom, who only occupied a medium station in life, contributed to the amount of twenty and thirty pounds yearly for public religious purposes, so that the whole congregation raised £500 or £600 annually, for missionary and other purposes, beside the regular maintenance of the gospel among themselves. His minister, he said, maintained the principle, that every Christian should, at least, devote the one-tenth of his income for religious purposes. I asked him the amount of the minister's stipend; and was informed that it was at least £450 per annum. I then inquired if his minister set an example to his hearers, and by acting in accordance with his own principle, and if it was a fact that he devoted £45 per annum to religious and philanthropic objects? The reply was, "I am sure he does not." "To what amount, then, does he contribute for such purposes?" "About eight or ten pounds annually, at the utmost." "If this be the case," I replied, "I should scarcely have had the effrontery to inculcate such a principle upon others;" and I was given to understand, that, in this case, the discrepancy between his conduct and the principle admitted, was beginning to be particularly marked. Why should ministers, particularly those who have handsome incomes, consider themselves as exceptions to a general rule? If they do not set an example of liberality in their conduct, all their instructions on this point will go for nothing, and be only as "a sounding brass or tinkling cymbal."

2. Christian churches should strictly investigate the conduct of their members, in relation to the portion of wealth they devote to religious objects.

Those members of a Christian church whose incomes are generally known, and who are remiss on this point, ought to be calmly reasoned with as to their duty in this respect, on scriptural grounds, and in accordance with the principles and obligations they admit as Christians. And if they obstinately resist every argument and admonition addressed to them, and refuse to give a fair proportion of their substance to the service of Him from whom they derived it, they ought to be suspended from the peculiar privileges of Christian society. The church of Christ has undoubtedly a *right* to take cognizance of its members, as to this point, as well as when they are chargeable with a breach of duty in any other respect, or found guilty of a direct violation of the laws of God. We are too apt to imagine (and custom has long sanctioned the opinion) that the censures of the church are only to be inflicted on those who are guilty of what the world terms *scandals*; and many professors of religion are thus led to consider themselves as acting a dutiful part in Christian society, if no such scandals can be proved against them. But the non-performance of duty is equally sinful, and as regularly denounced in scripture, as the direct commission of vicious actions. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; doth not he who pondereth the heart consider it?" "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The unprofitable servant who hid his talent in the earth, is not accused of drunkenness, uncleanness, licentiousness, or any similar crime, yet, because he misimproved the

talent committed to his trust, he is doomed to the same punishment as the most flagrant workers of iniquity. "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." It is by the regular performance of duty, more than by freedom from vicious practices, that the reality of Christian principle is displayed. There is, perhaps, nothing that brings a man's Christian character to a more decisive test, both to his own conscience, and in the eyes of others, than the circumstance of his *voluntarily* and perseveringly devoting a fair proportion of his wealth to the service of God, and the benefit of mankind. A worldly-minded man may continue for a considerable time to attend Divine ordinances, and make a fair *profession* of religion, while no regular demands are made upon his purse; but when called upon to contribute regularly, at least the tenth part of his income, it is more than probable he would display the latent avarice of his heart, by mustering up a host of carnal arguments against such a demand, and would soon take his station, where he ought to be, among the men of the world. But, if a man of wealth devote one-third, one-fourth, or even one-tenth of his riches to the cause of God and religion, and act a consistent part in other respects, a Christian church possesses, perhaps, the most tangible evidence they can demand of such a man's religious principle.

There is a certain false delicacy which some religious communities seem to feel in meddling with the pecuniary affairs or allotments of individuals, and especially of those who are wealthy, and who move in the higher spheres of society. They are afraid lest the pride of such persons should be hurt by such plain dealing—lest they should fly off at a tangent from their community, and lest the funds of their society should be injured by their withdrawal. But, although it is proper to use the greatest prudence and delicacy in such matters, yet, if such persons refuse to listen to calm reasoning and scriptural arguments and admonitions, they give evidence of a spirit which is inconsistent with Christian principle; and it is no honor to any church to have such enrolled among the number of its members. A church of Christ is a society whose members are animated by holy principles and affections; but most of our churches require to be sifted and purified—to be purified from the communion of those who are actuated by a worldly spirit, and who have little more of religion than the name; and, I know no better external *test* that could be applied for this purpose, than that which is stated above. A church composed of eighty "right-hearted" Christian men, generous, ardent, harmonious, and persevering in their efforts to promote the extension of Messiah's kingdom, would do far more to advance the interests of true religion, than if they were mixed up with 500 men of a carnal spirit, who are chiefly guided in their religious professions by the opinions of the world. Such a select band would move onward in harmony and peace, without interruption from men of proud and carnal dispositions, "their light would shine before men," and others would "take knowledge of them that they had been with Jesus," and might be induced to follow their example and walk in their steps.

As Christian churches should be zealous in inculcating the duty of liberality, so they ought to take special cognizance of acts, and general conduct which display a spirit of avarice.

When a church member has been found guilty of uncleanness, of an act of drunkenness, or of

pilfering an article from his neighbor, a hue and cry is instantly raised; and he is separated from the society, or at least, brought under the discipline of the church. And the purity of Christian communion requires that censure should be inflicted on all such delinquencies, and the offender, if possible, brought to a sense of his guilt, and to the exercise of repentance. But, it is not a little strange and unaccountable, that while strict attention is paid to such *insulated* acts of moral delinquency, which, in some instances, are only *exceptions* to the general character of the individuals, and not *habits* of vice; men should be permitted to remain in the church, without the least censure or admonition, who are guilty not only of *acts* which indicate the predominance of avarice, but go on in a *systematic course* of such conduct. Although there is scarcely anything that so clearly designates the character of an individual, as habitual avarice, yet, in many cases, it is scarcely considered as a scandal, because general society is disposed to wink at it—as if an avaricious Christian were not a contradiction in terms.

For example, a member of a church becomes bankrupt and compounds with his creditors, some of whom are poor people, for seven shillings in a pound. He resumes business, lives as luxuriously as formerly; and, in the course of eight or nine years, purchases property and enlarges his domestic establishment; but never thinks of paying off even a *fraction* of his former debts, because he knows that the civil law cannot compel him. Yet, he may hold his places in Christian society, and even in churches that profess a peculiar strictness as to Christian communion. Take another example: A person who enjoyed a lucrative trade, and who was known to be possessed of a certain portion of property or wealth, went to a friend, when lying on her death-bed, *in the absence of her husband*; and, instead of conversing with her on the important realities of religion and the eternal world—endeavored to inveigle her to subscribe an instrument, conveying to his family the whole of her property; which would have reduced her husband to something approaching to absolute poverty, although they were all members of the same religious community. What shall we think of such a person going from one attorney to another,\* to endeavor to ascertain, whether he could, by *legal* means, inflict an act of injustice on his Christian friend and brother, and rob him of his worldly substance, and so far as in his power, reduce him to a state of indigence? Or, what shall we think of one who has a flourishing business, in conjunction with a certain degree of wealth, who is extremely fastidious about certain disputed points of religion, and who assumes an air of peculiar sanctity, yet will condescend, in the regular course of trade, to sell over his coun-

ter gills of ardent spirits to emaciated and debauched females and others, merely for the sake of the paltry gains which such a demoralizing practice procures?

The instances of avarice, as displayed among members of the Christian church, are so numerous, that volumes might be filled with the details. What should we think of a clergyman selling a quantity of victuals to a baker, and finding immediately afterward, that the prices were rising, importuned the purchaser to give up the bargain, under pretense of his requiring the whole of it for seed—which was no sooner done than he immediately sold it for an advance of several pounds? What should we think of the same individual receiving from a friend an article of dress, and immediately offering it for sale to gratify his disposition for hoarding? pilfering quantities of nails from the workmen employed on his premises—*cheapening* every article he intended to purchase, until he could acquire it, if possible, at half its value, and manifesting duplicity and falsehood in many of his transactions? Yet, although such conduct was somewhat notorious, and even talked over throughout all the country around, no public notice was ever taken of it by the judicatories of the church to which he belonged.

Many who make the most glaring profession of religion, and are extremely fastidious in respect to evangelical views and orthodox opinions, are not unrequently distinguished by selfish and avaricious dispositions. There would be no end in specifying all the particular instances, and circumstances connected with the manifestation of covetousness, even by persons who are continually talking about union with Christ, spiritual-mindedness, and their own and others' conversions. Some of these, and I state it with deep reluctance and regret, have been known, on many occasions, to practice duplicity and deceit in many of their dealings, in order to secure a good bargain or an extraordinary profit—to traduce the characters of their brethren in order to gain a lucrative situation—to injure most seriously the pecuniary interests of others by not fulfilling a verbal agreement, because the civil law could not *compel* them—to rob the widow and the fatherless, under the pretense of legal right and power—to condescend to every low and squeezing means of deriving profits, and increasing their riches—to deny contracts and obligations, when they could not be legally proved—and, when solicited to contribute to a religious or philanthropic object, have either refused with a sneer, or a shuffling promise, or bestowed with a grudge the most insignificant sum. Now, it is not a little unaccountable, that such practices should be overlooked, especially by Christian communities that profess a strict adherence to the principles and precepts of the New Testament. Yet it is a fact, that all the cases I have now stated, or alluded to—although some of them excited the attention and reprobation of a few individuals, were never thought worthy of being brought under the discipline of the church. There is an indifference, and a bluntness of moral perception among the members of many Christian societies, which prevents them from perceiving the malignity and unscriptural character of such dispositions and practices, because they are not generally considered as scandals by the world around them. But, if we wish to preserve purity in the church, to promote the extension of Christianity, to undermine the spirit of avarice and to encourage a principle of Christian generosity—it becomes religious societies to look more narrowly into the disposition and practices of their members

\* A friend of mine lately informed me, that when conversing with a young lawyer of an upright disposition, on a late occasion, he remarked to him, "that he had never been so deeply impressed with the evil dispositions which abound in society, as since he commenced business as a legal practitioner. He had been applied to by persons of all ranks, and of almost all *religious persuasions*—by persons who rank as respectable characters in society, for the purpose of ascertaining whether, by any legal quirk or maneuver, they could manage to get wills altered or canceled, and deeds and contracts broken or evaded, in order to enrich themselves at the expense of others, and in violation of natural justice. So little moral and Christian principle is yet to be found even in religious society, that many who name the name of Christ, think all is right if the civil law cannot interpose to punish their deceitful and nefarious practices. A gentleman who is an elder in a Presbyterian church, lately averred to me, in strong language, "that no man should be considered as acting improperly or unchristianly, if he acted in accordance with the *civil law*."



and by every scriptural means, to endeavor to wipo away the disgrace which has been cast on our holy religion, by the worldly-mindedness of those who "have crept in unawares" into the bosom of the church.

3 The churches of Christ should now begin to distinguish themselves from other societies, by exhibiting to the world such displays of liberality as Christianity requires.

If we ever expect to behold society advancing in its progress, the knowledge of Divine truth rapidly extending through the world, and a noble generosity, in respect of money, displayed for accomplishing such purposes; it is to the church we must look in the first instance, to set an example, to all others, of its disinterested and godlike liberality. The true church is "a city set upon a hill;" it is an object of attention, and minutely surveyed by surrounding spectators, many of whom have their eyes directed so as to mark its defects, and to expose the conduct of its citizens to public view. According to the aspect it presents, and the virtues or vices displayed by those who enjoy its privileges, will be the opinion formed by those who are without its pale, and who may wish to enroll themselves among the number of its citizens. It is, therefore, incumbent upon every one of them, that they "let their light so shine before men, that others may see their good works, and glorify their Father who is in heaven." If its light shine with brilliancy, it will attract the eyes of surrounding spectators; if the heavenly virtues of its citizens are conspicuous, and uniformly displayed in all their actions and arrangements, it will have a tendency to lead them to inquire into their principles and to join their society. Now, this virtue of *Christian liberality* is perhaps one of the most visible and tangible modes by which the light and efficacy of heavenly truth are made manifest to all. In the display of this virtue, hypocrisy cannot continue long to wear the veil. A worldly-minded man may be induced, in an instance or two, to make a display of generosity for the sake of character; but his ruling principles will soon induce him to muster up numerous arguments against the continuance of such exertions, and to retire from the field of Christian benevolence. Other virtues and displays of religious principle may sometimes be construed into superstition or fanaticism; but a perseverance in the path of Christian liberality, and a visible exhibition to the world of its benignant and extensive effects, can scarcely be imputed to such causes, but to the influence of higher principles which have been impressed with powerful conviction upon the mind. And I am strongly convinced, that Christianity will never make a powerful and universal impression upon the inhabitants of any land, until its *beneficent effects* be thus visibly displayed in the conduct of those who profess an adherence to its cause. So long as selfishness and worldly-mindedness are displayed by the majority of its professors, so long as many of its ministers are beheld aspiring after its wealth and emoluments more than after the performance of its duties, it will continue to be despised by those whose hearts have never been brought under its influence.

In order to induce Christians to come forward and display their liberality on a larger scale than they have ever yet done, I shall lay before them a few recent instances of generosity in promoting the cause of learning and religion, which, I trust, will prove a stimulus to those on whom God has bestowed riches and affluence, to "go and do likewise." Some of the following statements are

taken from Drs. Reed and Mattheson's "Narrative of a visit to the American Churches."

"Grenville is a small town which is considered as wholly religious. The settlement was formed by a party of ninety persons from New England. On arriving at this spot, they gave themselves to prayer that they might be directed in choosing their resting-place in the wilderness, and enjoy the blessing of God. At first they rested with their little ones in their wagons, and the first permanent building they erected was a church for Divine worship. The people retain the simple and pious manners of their fathers. They all go to church; and there are 400 in a state of communion. They give a thousand dollars a year to religious institutions. One plain man, who has never allowed himself the luxury of a set of fire-irons, beside what he does at home, gives a hundred dollars a year to religious objects. In this settlement, the drunkard, the fornicator, and the sabbath-breaker are not found; and, what is yet better, in the last report, there was only one family that had not domestic worship.\* In this instance, we beheld a select band of Christian men, voluntarily devoting their wealth to the cause of God; and as an evidence of the effect of such a principle, almost the whole community is distinguished for the practice of Christian virtues.

"The Theological Seminary at Andover, which contains a chapel, a set of elegant and commodious buildings, a philosophical apparatus, a library of 11,000 volumes, and embracing a portion of land of 150 acres, was founded not many years ago, at the suggestion of the Rev. Dr. Spring, father of the Rev. Dr. Spring of New York, in concert with Messrs. Bartlett and Brown. When they met to engage in free conversation on the subject, and had considered the nature of the object to be accomplished, 'Well,' said Mr. Brown, 'I will give 10,000 dollars.' 'Why,' said Mr. Bartlett, 'did you not say 20,000, and I would too.' Dr. Spring went to Salem, and saw his friend Mr. Norris there, told him what it was proposed to do, and obtained another ten thousand dollars, and thus the work proceeded. Mr. Bartlett, in addition to his first gift, built the chapel connected with the institution, which cost 50,000 dollars, afterward one of the wings, and several houses for the professors, as well as endowed several professorships. It is thought, that in several ways he has given to this object, not less than 200,000 dollars (about £45,000), and there is reason to believe, that all his benevolent intentions are not yet fulfilled.† Here is an example of truly Christian liberality, which deserves to be imitated by our wealthy professors of religion. "Had we only a thousand Christian men such as Mr. Bartlett among us, we might raise fifty millions of pounds from them in the course of a few years; and what immense benefits might thus be conferred on mankind! Mr. Bartlett, however, did not receive this wealth by inheritance, but by his own energies. He was first a shoemaker in Newbury, and became, in the end, for talents and success, a first-rate merchant. He occupies a good house, but lives in a very plain style, and has evidently more pleasure in bestowing than in consuming his property.‡ And is it reasonable to suppose that this gentleman is less happy than others, because he has parted with so great a proportion of his wealth for the good of mankind?

\* Narrative, vol. i, pp. 168, 169.

† Ibid., vol. i, pp. 425-6.

‡ Reed's Narrative, vol. i, p. 488.

On the contrary, I am certain, he enjoys a serenity of mind, and a satisfaction infinitely superior to the groveling mortals who either hoard their wealth for no useful purpose, or who waste it in gratifying a taste for worldly splendor and extravagance.

After a revival in a church in Geneva, State of New York, in 1830, it is remarked that the appropriations of religious charity were nearly doubled the succeeding year. That church sustains one foreign missionary, at an expense of 666 dollars—thirteen home missionaries, at one hundred dollars each—nine scholarships of the American Education Society, at 75 dollars each; which, in addition to the appropriations for the Bible, Tract, Sabbath-school, and other objects of benevolence, amounts to more than 4,500 dollars during the first year.\* This fact demonstrates, what we have alluded to, that wherever the principles of true religion and sterling piety take a thorough possession of the mind, they lead to acts of noble generosity; and that a perseverance in such conduct, is one of the strongest proofs of the power of religion upon the heart.

At Dorchester, a village six miles from Boston, Dr. Reed observes, "there are Sabbath-schools and an Academy for superior education. The ignorant are taught, the sick find medicine and sympathy, and the poor are promoted to adopt methods of domestic thrift and decency. The whole village presents an example of the effect of religion so administered. No children are left to grow up in ignorance; few persons abstain from a place of worship; and here, where everything else is on a small scale, the schools and churches assume an imposing character." How many villages of this description can be pointed out in Great Britain and Ireland? and is it not owing to our apathy and avarice, that so few scenes of this description should meet our eye?

"I know of no country," says Dr. Reed, "where there are more examples of beneficence and magnificence [than in America]. The rich will act nobly out of their abundance, and the poor will act nobly out of their penury. There are refreshing instances of individuals sustaining schools, professorships, missionaries, and evangelists. Ministers are repeatedly making movements, in which it was evident that everything was to be sacrificed to usefulness. I have seen the pastor, at sixty, beloved and happy in his people, give up all to go forth into the wilderness, because he thought that his example more than his labors, might bless the West,—while the church has been as ready to relinquish him, though with tears, when she has been satisfied that it was for the good of the church Catholic. I have seen a band of students, careless of ease and reputation at home, forsake the college at which they had passed with honor, and covenant to go forth together, some 2000 miles, to rear a kindred institution in the desert. And I have seen the aged man kindle at their enthusiasm, and support them with his purse, when unable to be their companion.†

\* Reed's Narrative, vol. ii, p 19

† "Narrative," &c., vol. ii, p. 282. While returning thanks to Drs. Reed and Mattheson for the entertainment and the valuable information which their "Narrative" affords—the writer of this cannot but express his regret that their work was not published in a more economical style. Had it been published, as it might have been, at half its present price, and comprised in two neat 12mo volumes, it would have been purchased by three times the number, and have been read by ten times the number of individuals who will be likely to peruse it in its present state. The price of such books prevents their being generally read by the mass

As an evidence of the liberality displayed in the Northern States of America, there are no less than twenty-one Theological colleges, all of which have been instituted since the year 1808; they contain 853 students, and have accumulated 57,000 volumes. There are seventy-five colleges for general education, most of them with professional departments; and they have 8136 students; and forty of these have been erected since 1814. Altogether there are ninety-six colleges and 9032 students. In the State of New York alone, beside all the private seminaries, there are 9600 schools, sustained at a yearly expense of 1,126,482 dollars! Most of the above-mentioned seminaries, with the stately edifices connected with them, have been reared and established by voluntary donations. The "American Sunday School Union" is likewise a noble example of Christian activity and beneficence. In 1832, the eighth year of its existence, it had 790 auxiliaries; 9187 schools were in connection, having 542,420 scholars and 80,913 teachers. The expenditure for that year was 117,703 dollars:—for 1833, it was 136,855. The most vigorous efforts of this society have been directed to the valley of the Mississippi. In 1830, it was resolved unanimously,—"That in reliance upon Divine aid, they would endeavor within two years to establish a Sunday-school in every destitute place where it is practicable, throughout the valley of the Mississippi," that is, over a country which is 1200 miles wide, and 2400 in length. There are thirty-six agents wholly employed in this service; and, during 1833, they established 500 schools and revived a thousand.

The following examples of covetousness and liberality are extracted from an American periodical, entitled "The Missionary," for May 2, 1835; published at the Missionary Press, Burlington, New Jersey, by Members of the American Episcopal Church.

"A gentleman having called the preceding Autumn, to obtain aid for hiring a missionary in Tennessee, I thought I would go and introduce him to our congregation; and we called first on Squire L——, as he is the richest man in town, although I had little hope of success from that quarter. He put us off, as usual, with an account of his numerous family expenses, the frequent calls upon him for money, the duty of seeing our own church free from debt, and our clergyman well provided for, before we assisted others, and concluded with his old, threadbare proverb, '*Charity begins at home.*' We then called on his neighbor, Mr. S——, a man of considerable wealth, and no children to inherit it. He read the paper, said that it was a deserving object, but that he felt too poor to contribute. He colored slightly as he said this, and then, as if ashamed to give nothing, and anxious to rid himself of such troublesome visitants, handed us 25 cents (two shillings), and we took our leave. We met with various success; some gave cheerfully and liberally; others, grudgingly, and not a few declined altogether. Our last call was on Mr. R——, the shoemaker; we found him, as I expected, busily engaged at his work. He received us kindly, made inquiries about the state of the church in Tennessee, which showed that he felt a lively interest in the subject, lamented his inability to do much, but said he would do something. He then stepped into the house, and returned immediately

of Christian society, and consequently forms a barrier to the general diffusion of knowledge. Has covetousness on the part of the publishers, any share in this matter?

with *two dollars*, which he begged my companion to accept, as an expression of his good-will. Knowing him to be what is called in the language of the world, a *poor man* [though in gospel phrase he is eminently rich]; I asked him how he contrived to subscribe to each one of our benevolent institutions, to take a weekly religious newspaper, to contribute liberally to the support of our clergyman, and yet have so much to spare for a distant church? He told me, it was easily done, by obeying St. Paul's precept in 1 Cor. xvi. 2. In other words, he was *systematically charitable*. He made it a point of duty always to consecrate *a portion of his weekly income* to the Lord. 'I earn,' said he, 'one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week (half a crown). My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children, each of them, earn a shilling or two, and are glad to contribute their penny; so that altogether, we *'lay by us in store'* forty-five cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small savings, we have learned, *that it is more blessed to give than to receive*. The yearly amount saved in this way, is about twenty-five dollars; and I distribute this among the various benevolent societies, according to the best of my judgment.' Now this man is a consistent Christian, a bright example of Christian benevolence. He looks upon his little earnings as a *talent* lent him of God, a part of which should be sacredly appropriated to his service.

In the same "Missionary Tract," it is stated, that the Treasurer of the "Domestic and Foreign Missionary Society," on April 10th, received 477 dollars and 41 cents,\* of which 5 dollars are the avails of needle-work by *four little girls*, from four to eleven years of age, for the church at Jacksonville, Illinois; and 35 dollars from the Sunday-school of St. Luke's church, New York; 15 of them in redemption of a pledge for the education of an Indian child, named *Levi Silliman Ives*, in honor of their former rector, now the excellent bishop of North Carolina.

In our own country, we have likewise many characters distinguished for Christian beneficence. Mr. John Lloyd, of Nelson square, London, who died in June, 1835, was a liberal contributor to the cause of religion, under the signature L. He was civil engineer, employed at the government dock yards. He retired from business four years before his death, devoting his large fortune to the glory of God, and the good of men, both at home and abroad. More than £12,000 are known to have been distributed among different societies under the letter L.; nor was he unmindful of them in his will, having bequeathed to the Missionary Society £4000; the Home Missionary Society £4000; the British and Foreign Bible Society £3000; Religious Tract Society £3000; the Southwark Sunday School Society £1000; Surrey Chapel Benevolent Society £1000; the Christ church Surrey School in Marlborough street, £500; the London Hibernian Society £500; † in all £29,000! What an example to wealthy Christians! and how much good may such an individual be instru-

mental in communicating to the church and the world! The concealment of his name in the numerous donations bestowed in his lifetime, arose from his retiring habits, and a desire "not to let his left hand know what his right hand did," and a hope that others would follow his example.

The Rev. Richard Knill, in the Evangelical Magazine for November, 1835, mentions a Welsh gentleman who has 200 sovereigns ready to be given for introducing more of the piety and talent of our churches into the work of the ministry; and a minister, once a student at Homerton, who proposes to assist four, six, or eight students in their preparatory studies, gratuitously. In the same number of this Magazine, Mr. Rathary of Demerara, mentions that the negroes are beginning to make monthly contributions for the purchase of Bibles, and other religious purposes, and that their first monthly collection amounted to 123 guilders, or £8 15s., and that they make a point of giving something for their children. A woman, says Mr. R., gave me 3¼d. one day, saying, "This is for *Jane*, a child about two years old; I gave with the other people for *Kitty* and *Yaha*, when we gave the money to Jacob; but I had nothing to give for *Jane*; and, Massa, take this for her." This idea, suggested by poor negroes, of giving a sum for every child of the family, deserves the consideration and imitation of thousands of those who are better instructed, and who move in a far higher grade than the despised sons of Africa.

The name of Thomas Wilson, Esq., which stands in the front of most of our religious and philanthropic institutions, will recall to the mind of every one acquainted with that respected gentleman, the many hundreds and even thousands of pounds he has generously devoted to the rearing of chapels, to missionary and other benevolent purposes, the effects of which will be felt and appreciated in future generations, and "many will rise up to call him blessed." For, to those whom God has enlightened in the knowledge of the true use of wealth, "it is more blessed to give than to receive." In addition to his many other munificent donations, he has lately given £100 to the New Chapel, Albany street, London. G. F. Agnes, Esq., well known for his benevolent plans and exertions to promote the best interests of British Seamen both at home and abroad, has likewise distinguished himself by his liberal contributions to various religious and philanthropic objects. In addition to his labors and donations in behalf of the "British and Foreign Sailor's Society," and as a member of the committee of the "New Australian Colonization Association," he has lately subscribed £50, in behalf of the mission to the colony to be planted in the southwestern quarter of New Holland.\* Various similar instances of British generosity might be stated were it expedient, although it is much to be regretted that their number is so small.

It is one of the hopeful signs of our times, and a prelude that "God is about to appear in his glory to men"—that Christian churches and congregations are now beginning to come forward with far more liberality, than formerly, in the cause of missions, and of the extension of religion both at home and abroad. The churches under the inspection of the Rev. Dr. Brown and Mr. Gilchrist, in Edinburgh, and of Drs. Mitchell, Hough, and others, in Glasgow, have lately distinguished themselves by raising from five to eight, or ten hundred pounds annually, for domes-

\* A dollar is equal in value to about four shillings and six pence, and a cent to one half-penny English.  
† See Evan. Mag. for August, 1835.

\* Evan. Mag. for Dec., 1835.

tic and foreign missions, beside affording a handsome support to their respective pastors. The church under the pastoral care of the Rev. Dr. Wardlaw, Glasgow, is said to have raised for such purposes, during last year, no less than £1700, beside supporting their pastor.

Mr. Williams, missionary from the South Sea Islands, in one of his interesting addresses to the public, on a late occasion, stated, that a certain congregation in England, mentioned to him with a certain degree of satisfaction, as if it had been a great and unlooked for effort, had raised the sum of £50, during the preceding year, for missionary and other purposes, beside maintaining the gospel among themselves. He told them, they ought to do much more; for such an exertion did not amount to a half-penny a week, to every individual. They began to bethink themselves on the subject, and next year raised, without much difficulty, above four hundred pounds. Mr. Williams also stated, that, at a late public breakfast, in a certain town in England, a sum of nearly £200 was collected in a few minutes, from a very limited number of individuals—one subscribing £20, another £10, another £5, &c., with the utmost frankness and animation.

The following experiment in behalf of missions, deserves attention, and might be tried, in reference to any philanthropic object. Mr. Clayton, of Walworth, proposed to his congregation, that a thousand of them should take up the subject, and each of the thousand subscribe one farthing a day to the missionary cause. This was recommended to be done immediately after morning prayer; that as soon as they rose from their knees, they might make an offering to the Lord of one farthing. This will raise more than a guinea a day, and, consequently, more than three hundred and sixty-five guineas a year (or £370 4s. 2d), which sum would support *six* missionaries in the South Seas.

Having such noble examples as above stated, set before us, Christians of every name should now begin to arouse themselves from their apathy and inordinate attachment to the world, and to consider that they cannot bestow their wealth on a more honorable and important object than in promoting the glory of God, and the best interests of the human family, wherever they are dispersed over the surface of the globe. Were such liberal offerings becoming general throughout the universal church (and why should they not?) we might, ere long, have the near prospect of beholding the light of Divine truth irradiating every land, the moral wilderness turned into a fruitful field, and righteousness and praise springing forth before all the nations.

It may not, perhaps, be improper to remark, that the contributions of Christians should not be chiefly confined to missionary purposes, or to the support of the stated ordinances of the gospel. These objects, indeed, ought to be supported with far more liberality, and carried forward with more vigor than they have hitherto been. But, while we look abroad to distant tribes, and provide missionaries for their instruction, we are sometimes apt to forget the duty we owe to our countrymen at home; and, while we pay some attention to the religious improvement of the adult population, we too frequently overlook the rational and religious instruction of the young. On the proper moral and intellectual tuition of every class of the young, from two years old until twenty, the whole frame of civil and Christian society almost entirely depends. This grand object has been too much overlooked in all our Christian and philan-

thropic arrangements; and while it is so, all our other schemes of improvement will be partially frustrated. They will have a tendency only to lop off the twigs and branches of immorality and crime, while the roots of evil are left to break forth in fresh luxuriance. Christian society, therefore, should not rest satisfied, until every human being, from two years old until manhood, be brought under the influence of an efficient system of intellectual, moral, and Christian tuition, both in our own country, and, so far as our influence extends, in other lands; and a very considerable, if not the greatest portion of our Christian contributions ought, in the meantime, to be devoted to this object, which lies at the foundation of all those arrangements which are calculated to introduce the expected millennium. But, as I have already adverted to this subject, it is unnecessary to enlarge.

4. *Associations might be formed*, particularly among Christians, for the purpose of encouraging liberality and counteracting avarice.

As the spirit of covetousness is so extensively prevalent, and as it stands as a barrier to every noble and Christian enterprise, no means should be left unemployed to counteract its tendencies and effects. And, as societies have been formed for less important purposes, there appears no reason why an *Association* should not be entered into for promoting the cause of Christian liberality and beneficence. Such a society might be composed of persons who are willing to devote the *one-tenth*, or any other portion of their incomes to philanthropic objects. Such a society, if it could be formed, would set an example of liberality to the church and the world around them, and might prove a stimulus to many who might not otherwise have thought of it, to devote a portion of their superfluous wealth to rational and religious purposes. It might establish, in particular districts, systems of education on new and improved plans, as specimens of what ought to be set on foot for the improvement of society in every place. It might purchase barren tracts of land, and make arrangements for their cultivation and embellishment. It might rear small towns and villages, on spacious and improved plans, with every requisite accommodation and embellishment, and calculated for the promotion of health, convenience, and comfort. It might provide employment for the industrious poor, and commence new enterprises for civilizing and christianizing rude and uncultivated tribes, whether in our own country, or in other lands, and accomplish many other objects which an enlightened benevolence would readily dictate. The frequent publication of the operations of such a society, might be the means of exciting the attention of mankind in general to such beneficent pursuits, and leading to the promotion of similar associations.

However romantic such a project may appear to some, I have no doubt that there are hundreds of benevolent individuals in various districts of our own country, who would rejoice to have it in their power to co-operate with other congenial minds in promoting the best interests of their fellow-creatures in the above, or in any other modes that a rational or religious mind might devise—and that they are only waiting for such openings, in order to give vent to their Christian liberality.

It is an evil, or at least a defect, in many of our Christian arrangements, that, in the first instance, we aim too high, beginning at the top of the scale, when we should commence at the bottom. This is the case when our attention is almost solely devoted to the improvement of the adult

population, while the young are, in a great measure, neglected;—and when our efforts are entirely directed to the promotion of the *spiritual* interests of mankind, while their *temporal comfort* is overlooked or disregarded. We have hitherto laid much stress on merely *preaching* the gospel to adults, while we should have been equally active in *preparing the minds of the young* for the reception of Divine truth, by all the rational and religious arrangements which Christian wisdom can devise. We likewise profess great zeal for the spiritual and eternal interests of the poor; while we not unfrequently leave them to pass their existence in the most abject hovels, and to pine away in the midst of filth, penury, and wretchedness.

If we wish that they may appreciate the truths of religion, we must endeavor, at the same time, to meliorate their external condition, and render it pleasant and comfortable. To tell a poor wretch that he may have spiritual blessings, and eternal

treasures, by coming to Christ, while he is destitute of both food and clothing, and we refuse to supply his wants when we have it in our power, is something approaching to a species of insult. By endeavoring to meliorate the condition of the poor, while we offer them Christian instruction, we prepare the way for the reception of Divine truth. For, in so doing, we exhibit a visible proof that Christianity is a *beneficent system*, and tends to promote our happiness, both in the life which now is, and in the life to come.

Now, such societies as suggested above, while they have for their ultimate object, the spiritual and eternal happiness of men, might be instrumental in promoting the external comfort of all ranks, particularly the lower, in furnishing them with employment, in providing them with comfortable habitations, in securing the proper instruction of their families, and directing them in such a course of conduct as will infallibly lead both to present and future enjoyment.

## CHAPTER VIII.

### CONSIDERATIONS, ADDRESSED TO PROFESSING CHRISTIANS AND OTHERS, AS TO THEIR AFFECTIONS AND CONDUCT IN RELATION TO COVETOUSNESS.

HAVING, in the preceding chapters, embodied a variety of motives and considerations, to direct the views of professing Christians, in reference to this subject, it would be inexpedient to dwell on this topic, and, therefore, I shall only offer a few additional arguments and considerations.

I. To *professing Christians in general*, we would call attention to the following considerations.

1. Consider, *what God claims the Supreme affection of the heart.*

He is possessed of every attribute calculated to excite the adoration and love of all holy intelligences. He inhabits eternity and immensity, and is near to them who fear him, and hope in his mercy. His power and wisdom gave birth to the innumerable worlds which fill the universe, and all the streams of happiness which gladden the hearts of their inhabitants, flow from Him as the uncreated source of felicity. To the inhabitants of this lower world, he has displayed his love and mercy in a way that “passeth comprehension”—in the mission of his Son for the purpose of procuring our salvation—an event which ought to draw forth our highest affection, and gratitude, and praise. And he is “daily loading us with his benefits, giving us rain from heaven, and fruitful seasons, and filling our hearts with food and gladness.”

Hence we find the inspired writers, and other holy men, expressing their emotions in such language as this:—“The Lord is my portion, saith my soul, therefore will I hope in Him;” “Whom have I in heaven, but Thee, and there is none upon earth, I desire in comparison of Thee. Who in the heaven can be compared to Jehovah? who among the sons of the mighty, can be likened unto him?”

Now, this supreme affection toward God, is altogether inconsistent and incompatible with the indulgence of a principle of covetousness. For, such an affection ruling supreme in the heart, virtually deposes God from his throne, and robs

him of the glory of his perfections. As soon may we expect to make the north and the south points of the firmament to meet together, or the light of the heavenly world to mingle with the darkness of the infernal pit, as to reconcile the service of God and mammon. For, while the true Christian, in all his movements, privations, and afflictions, puts his confidence in God, and looks up to him as his portion and deliverer, “the rich man’s wealth is his strong city,” and “he trusts in the abundance of his riches.” The one joins with the heavenly host, in ascribing “wisdom and power, and glory, and thanksgiving to Him who sits upon the throne;” the other is an *idolater*, who says to gold, “thou art my hope, and to the fine gold, thou art my confidence,” and thus, in effect, “denies that God is above.”

Let Christians meditate deeply on this important point, and consider whether their affections toward the treasures of this world be at all compatible with supreme love to their God and Redeemer. What is it that conscience tells you is uppermost in your hearts? What are among your first thoughts in the morning, and your last in the evening? What is it that gives you most pain, the loss of a portion of your wealth, or the apprehension of the loss of the Divine favor? Are your desires more ardent after the increase of riches than after the treasure in heaven that fadeth not, and the incorruptible inheritance that shall last forever? Is your joy greater in the acquisition of riches or of a great estate, than in the consideration, that God is your Father, and your everlasting portion? It was a convincing evidence of Job’s heavenly temper, that “he did not rejoice when his wealth was great, and his hand had gotten him much.” Are you affected with deeper sorrow, when you lose your substance, than when you lose the benefit of Divine instructions, or although you were to lose a sense of the mercy of God? Would you rather be stripped of all your earthly possessions, and go

naked into Paradise, than to be laden with gold and jewels, although you should run the risk of falling into the pit of perdition? Do you make it your great and ultimate object to gain riches or an estate—rising early, lying down late, and eating the bread of carefulness? Do you grudge your families the necessary comforts of life, and, when requested to devote an offering for promoting the cause of religion, and the benefit of mankind, do you bestow it with a grudge, or with the spirit of a cheerful giver? In all the arrangements you make as to your lot in this world, are you chiefly directed by the prospect of worldly honor and gain, or by the opportunities you may have of glorifying God, and being useful to mankind? If you regard God as your supreme portion, and the rock of your salvation, you will consider all that you have as too little to be consecrated to his service, and will make the advancement of his kingdom, the object of all your arrangements, and will come cheerfully forward at his call to contribute for this end, according as he hath prospered you, saying with the Psalmist, "What shall I render unto the Lord, for all his benefits toward me?"

2. Consider the obligations you are under to Him who procured your redemption.

You profess as Christians, to be under infinite obligations to the mercy and love of our Redeemer, "who died and rose again," that your souls might be rescued from destruction. You profess to believe, that you were "redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ," and that it was one great end of his death, that "you might be delivered from this present evil world, and its affections and lusts," and consequently, from the dominion of covetousness, which is the ruling passion of the men of the world, and which is utterly inconsistent with the character of the redeemed. While you, then, virtually acknowledge these truths, can you allow the love of the world to predominate in your hearts? Can you think it a hard demand that God makes upon you, when he requires a portion of the wealth which he himself has bestowed, to be devoted to the extension of the Redeemer's kingdom, and the promotion of his glory? He might accomplish all his gracious designs without your assistance; for all the treasures of the universe are at his disposal. But he has condescended to put an honor upon Christians, in selecting them in particular, to be "workers together with him," that by their *voluntary* and liberal oblations, they may exhibit themselves in the face of the world, as "followers of the Lamb," and contributors to "the prosperity of Zion." Can you, then, in consistency with your professions, refuse to come forward with munificent and god-like offerings, according to your ability, for every enterprise that has for its object the promotion of the Divine glory, and the present and everlasting happiness of men? For, it is by such conduct, that your *avarice*, or your *Christian principle*, will be detected. The latent principle of covetousness, in its workings in the heart, though open to the inspection of Omniscience, cannot be directly traced by human eyes.

But, if you be hypocrites in religion, your hypocrisy will be laid open, and your true character determined by your refusing to contribute to the service of God, what is in your power to bestow. And this is a characteristic of the sense we entertain of our obligations to the Redeemer, which ought to be more attended to than it has hitherto been in the visible church.

If, then, Christians in general, and especially *wealthy* Christians, admit that they are under inexpressible obligations to him "who came in the name of the Lord, to save them"—is it compatible with such obligations, "to walk according to the course of this world," and to prevent, by their niggardly offerings, the gracious purposes of God from being brought speedily into effect? If you profess to celebrate the praises of him, "who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father"—shall you consider it as *too great an expression* of your gratitude, to devote a hundred or even a thousand pounds, at a time, for carrying forward the grand design of the death of Christ, and the regeneration of the world—when you have hundreds or thousands at your command? If God were calling you to devote *all* your worldly possessions to his service, would you consider it as too great a sacrifice for the gift bestowed? If not, how can you stand aloof and grudge a mere *tithe* of your earthly estate, when it is called for at your hands, and when every needful comfort is still secured for your enjoyment?

Let Christians seriously pause on such considerations, and judge, whether the general conduct of professors of religion, in regard to the dedication of their wealth, be consistent with the obligations they profess to Him who hath procured for them all spiritual and eternal blessings.

3. Consider that *all the privileges and prospects of Christians are incompatible with the indulgence of covetousness.*

Believers are brought by the gospel into the high and honorable relation of "*Sons of God*," and consequently, "joint heirs with Christ Jesus" of the blessings of his mediatorial kingdom.—They are under the special care of the Providence of God, who has promised, that "their bread shall be given them, and their waters shall be sure," and that "He will never leave them, nor forsake them." But a spirit of conformity to the world, a covetous disposition, and an eager desire after earthly honors and splendor, are evidently inconsistent with such exalted privileges. The sons of God must resemble the moral character of their Father in heaven, particularly in the display he has given of his benevolence. But, "if any man love the world, the love of the Father is not in him," and consequently, he can lay no claim to the prerogatives of sons. "Whosoever is born of God, overcometh the world," and, of course, he whose soul is absorbed in its pursuits and vanities, has never been brought into this Divine relation, but remains among "the children of the wicked one."

The *prospects* to which the saints look forward in the future world are glorious and magnificent, beyond anything which this world can present, or which human imagination can depict. In that world, there are scenes and objects calculated to gratify the sublimest faculties of the immortal spirit; an enlarged sphere of contemplation—the beatific vision of God in the effulgence of his glory—"fullness of joy" a treasure in the heavens that fadeth not—an incorruptible inheritance,—and "an exceeding great and an *eternal* weight of glory."

If Christians, then, believe in the existence of such grand and substantial realities, and have the lively hope of entering, ere long, into their full possession,—is it consistent with such exalted hopes, and such animating prospects, to have their chief affections placed on the vain and transitory objects of this earthly mansion, which must soon

be snatched from their embrace? And how can they say it is otherwise, if they are found grasping their worldly treasures so firmly, that nothing but a small fraction can be squeezed from them for the cause of God and the renovation of the world? What should we think of a man come to his full stature, devoting the greater part of his time and attention to amusing himself with tops, marbles, and cherry-stones, as when he was a child, and setting a higher value upon them than upon all the serious employments of life! We should immediately denounce him as a fool, or a maniac, or, at least, as one who acted with the most glaring inconsistency. What should we think of a set of mariners, sent to circumnavigate and explore a large continent, stopping in the midst of their course in an insignificant island, and employing themselves in catching mosquitoes, or fishing for shrimps, without attempting to prosecute their course? or of a traveler, on an important embassy to a large city, taking up his abode at an inn, in the midst of his journey, and amusing himself for days and weeks with gathering shells, or with the humors of a fair, instead of prosecuting the object of his expedition? It is equally preposterous and inconsistent for a man who professes to be "born from above," and to be traveling to heaven, as the place of his ultimate destination, to have his heart glued to the treasures of this world, and "to boast himself in the multitude of his riches."

Let Christians, then, throw off every earthly incumbrance, and arise and act in a manner befitting their celestial pedigree, and their high destination. For what are the treasures of time to him who is begotten to the lively hope of an incorruptible inheritance? What are the frowns of fortune to him who claims the celestial world as his eternal portion? What are thousands of guineas, or dollars, to an exceeding great and an eternal weight of glory? What are the honors, the titles, and the pageantry of this passing scene, in comparison of the riches and grandeur of the New Jerusalem, and the dignity of being "kings and priests" to the "Father of glory," in the mansions not made with hands, eternal in the heavens? As heaven in its light far surpasses the circle of this lower world, as the earth is but a point in comparison to the wide extended universe, and as time, with its circling years, is but a moment to the ages of eternity; such ought to be the hopes and affections of Christians, in comparison of earthly possessions, and of every sublunary misfortune. Were such views fully realized, and duly appreciated; were we living under the powerful influence of that faith, which is "the confident expectation of things hoped for, and the conviction of things which are not seen;" were the great realities of the eternal world, as they ought to be, ever present to our view, in all their grandeur and importance, a very different display would be made of riches from what we now behold, and multitudes, who now stand aloof when called upon for contributions to the service of God, would come cheerfully forward, "bringing their gold and incense, and showing forth the praises of the Lord."

II. I shall next offer *a few considerations to the covetous, whether professing or rejecting Christianity.*

From what has been stated in the preceding pages, and particularly in the preceding article, it will not be difficult for any one to discern whether covetousness or an opposite affection rules in the heart. To those whose consciences declare that they are under the influence of this debasing pas-

sion, I would earnestly call their attention to the following considerations.

1. Consider that *wealth, however great, cannot secure you from misery and calamity.* The rich man is as much exposed to the afflictions and accidents of human life as the poor, and sometimes his very riches, in which he trusts, are the means of exposing him to diseases and dangers. A chimney top, or even a tile falling from a house, will kill a nobleman as well as a beggar. When infectious fevers are raging around, when the cholera is sweeping away hundreds in the course of a day, can wealth prevent its ravages, or secure you from its attacks? When the thunders are rolling along the clouds, and the lightnings flashing amidst the dismal gloom, can riches secure you from the lightning's stroke, or prevent your hay or corn from being set on fire? When you are crossing the ocean in pursuit of gain—when you behold the tempest raging, and the waves rolling mountains high, can your treasures still the stormy ocean, or prevent your being engulfed in the devouring deep? In such cases, the king and the peasant are on a level, and equally impotent to control the laws of nature, or to counteract the operations of the Most High. How many instances do we see of persons in the prime of life, possessed of wealth and honors, and in the midst of all their earthly hopes and schemes, cut off in a few days, and sometimes in a moment, by a burning fever, by a fall from a horse, the overturning of a chariot, or by an unexpected conflagration? It was but a little while ago, that a lady of noble rank, of great wealth, adorned with the richest jewels, distinguished for her splendid entertainments, and, while she was preparing for a magnificent fête, on the ensuing day, was involved, while sitting in her apartment, in a sudden and mysterious conflagration, and her body and jewels reduced to an invisible gas, so that no trace of them except a few small burnt fragments of bones has yet been found. But accidents apart—riches cannot ward off those diseases which may prevent all comfortable enjoyment from their possession. The greatest wealth you can accumulate leaves you still liable to the attacks of the gout, the epilepsy, the palsy, the asthma, the burning fever, the gravel, the ague, and the loss of sight, hearing, tasting, and feeling, and to innumerable other disorders, so that the most splendid spectacles, the most exquisite music, or the most costly viands, may be unable to convey any real enjoyment. Under such diseases, to which all are liable, the most splendid estate can afford little or no alleviation; and the possessor of thousands or millions of pounds may feel far less enjoyment than the poorest peasant;—nay, may smart under pains of body and agonies of mind, to which the beggar expiring on a dunghill is an utter stranger. Wealth, with all its gorgeous trappings, cannot prevent the pain of surgical operation, the bitter taste of nauseous medicines, the agonizing throes of suffering nature, the terrors of a guilty conscience, or the fearful forebodings of a future judgment. And, therefore, the man who, in such circumstances, has no better comforter than the *idea* of the greatness of his richness, is one of the most miserable objects in creation.

2. Consider the *uncertainty* of riches. It is only during the continuance of life that earthly possessions can be enjoyed. "For when you die, you can carry nothing hence, your glory cannot descend after you to the dust." "But what is your life?" It is only "like a vapor," which a small breath of wind may soon blow away. In a

moment, in the twinkling of an eye, while you are hoarding up treasures, and trusting in the abundance of your riches—or even you are aware—the decree of heaven may go forth, as in the case of the rich man in the parable, “This night thy soul shall be required of thee.” Almost every newspaper that comes to our hands, and almost every returning day, bear witness to such sudden transitions from time to eternity. While mortals are reclining on the lap of ease, their hearts overcharged with surfeiting and drunkenness, running the giddy rounds of fashionable dissipation or working all manner of uncleanness with greediness—while imagining themselves secure, and foreboding no evil—death interposes, at a day’s or even a moment’s warning, cuts down their mortal frames, and summons their spirits to appear before the Judge of all. But although life be continued, the wealth in which you place your confidence may soon be snatched from your possession. The providence of God has many ways by which to change the greatest prosperity of this world into the greatest misery and adversity, and, in a moment, to throw down the fortune of the proudest aspirer after wealth, in order to make him contemplate his sin in his punishment. Such a change in your fortune may be produced, either by the rapine of enemies, or the treachery of friends, by your own avarice or folly, or by the malice or revenge of your enemies, by the prodigality of your children or the unfaithfulness of your servants. The elements of nature, the hurricane, the tempest, the overwhelming deluge may conspire for your ruin. Your ships may be dashed to pieces on rocks or shoals, or a sudden conflagration may lay all your boasting hopes prostrate in the dust. And wilt thou place thy confidence in such uncertain possessions? “Wilt thou set thine eyes upon that which is not; for riches certainly make themselves wings; they fly as an eagle toward heaven.”

3. Consider the *folly and unreasonableness of covetous affections*. This will appear, in the first place, if you consider, that *riches considered in themselves, without regard to their use, are of no value whatsoever*. Suppose a man could lay up a stock of clothes and provisions sufficient to last him for 300 years, what would it avail him, if he is certain that he cannot live above seventy, or, at farthest, above a hundred years? Suppose he laid up in a storehouse 70,000 pairs of shoes, to what end would it serve, if he could make use, during his whole life, of only the one-hundredth part of them? He would be in the same condition as a man who had a hundred dishes placed before him at dinner, but who could only partake of one, or of a person who had a hundred mansions purchased for his residence, but who could occupy only one. The same thing may be said of pounds, shillings, and dollars, which are of no use in themselves, but only as they are the representations of articles of necessity and luxury which they may be the means of procuring. How ridiculous would it appear, if all that could be said of a man while he lived, was simply this—that his whole life was occupied in collecting and laying up in a storhouse 60,000 mahogany chairs, which were never intended to be used for the furniture of apartments, or 80,000 pairs of trowsers which were never to be worn? And where is the difference in point of rationality and *utility*, between such absurd practices, and hoarding thousands of guineas or bank-notes which are never brought forth for the benefit of mankind? There is no conduct, connected with the pursuits of human beings, that appears more *mean, con-*

*temptible*, and *absurd*, than such practices (however common) if examined by the dictates of reason and the word of God.

The folly of covetousness likewise appears in this, *that its objects cannot afford solid satisfaction to the mind*. Wealth can neither convey new senses, or open new avenues to pleasure, nor block up the passages of pain and anguish. It cannot produce inward peace, equanimity, domestic comfort, or a delightful self-consciousness of virtue, or of the Divine approbation. On the contrary, the passion of covetousness is uniformly attended with mental anxiety, inquietude, restless and insatiable desires, and keeps its votaries in continual fear of losing what they have acquired, so that they are generally fretful and discontented, and in a kind of hell of their own creating. However much they may have acquired, they are still in the pursuit of more; and the riches of the whole world, were it possible to obtain them, would be inadequate to satisfy their desires. In their mad career of gain, they will rush forward with the utmost impetuosity, even at the hazard of losing all that they had formerly toiled for and amassed. Marcus Crassus, a celebrated Roman, surnamed *the Rich*, had above 500 talents left him to begin the world with, and by his excessive covetousness, scraped together vast sums of money. Being desirous to know at a certain period, what his estate amounted to, it was summed up at *seven thousand one hundred talents*, or about seven millions nine hundred and eighty seven thousands of British pounds. But it appears, this immense treasure was not sufficient to satisfy his avaricious passion; for, casting an evil eye upon the treasure of the Parthians, he marched with a great force against them, and, being defeated, and taken prisoner, the Parthian general gave orders to cut off his head, and pour melted gold down his throat, to upbraid his excessive covetousness, that never thought he had enough. Such are, not unfrequently, the results of excessive avarice, and such the termination of all the desires and passions, the hopes and fears, the anxieties and pursuits, which are engendered by covetousness. Happiness never would have been expected to result from the pursuits and enjoyments of avarice, if man had retained the full exercise of his reason, and had never fallen from his original estate.

The misery and *folly* of avarice may be illustrated by the following recent occurrence, extracted from the “Sunday Times,” of Oct. 4, 1835. “A few days since, an old miser, named Webb, who has, for several years, resided in an obscure lodging in Barrack court, Woolwich, called upon Mr. White, a broker, residing in Powis street, in the same parish, to inquire whether he would allow him to lodge with him, as he had been *uncomfortable* for some time past. The request was complied with, and, in the course of the evening, he took possession of his new apartments. He had retired to rest but a very short time before he was taken ill, and at his request, two medical men were sent for. Upon the arrival of Messrs. McDonald and Gaul, they pronounced him to be in a dying state, which was no sooner communicated to the patient, than he ordered an attorney to be sent for, as he wished to make his will. An attorney was speedily in attendance. The old man raising himself upon the bed, bequeathed to his daughter £100, to three nephews, £30, £40, and £50 each. Upon being asked if he had a wife, he replied ‘Yes,’ but he had been parted from her three times; that she had been in a workhouse near Stroud, in Kent



for a number of years, and that he did not intend to leave her a single penny. He had also two brothers and another daughter, who had all (he said) behaved ill toward him, and he would leave them nothing. Upon being asked to whom he left the residue of his property, he replied, 'To Mr. White for his kindness,' at the same time handing the attorney a paper, which, upon being opened, was found to contain securities for upward of £800 in the Bank of England, so that Mr. White (who is sole executor), will, after paying the respective legacies, clear upward of £500 by his lodger, who continued to get worse and died on Sunday. It is a remarkable fact, that the deceased (who was 75 years of age) has been frequently seen to pick up bones and rags in the street, and put them in his pocket; and at the time of his death he was in a most filthy condition."

Here we have a picture of a poor wretch, who appears to have spent the greater part of a long life in scraping together £800, and, at last, bestowing the greater part of it upon an entire stranger. We behold him neglecting his own family, and his nearest relatives; and, almost in the very agonies of death, indulging implacable resentment against his own daughter, and the wife of his bosom, and leaving her to be maintained on public charity, when he had enough and to spare. He displayed himself to be little short of a thief and a robber, as most misers are. He robbed the *public* in leaving his wife to be maintained in a poor-house, he robbed his *wife and children* in depriving them of what they had a natural right to, and giving it to a stranger: he *robbed God* of his tithes and offerings, in bestowing no portion of his substance in his service, and he robbed *himself*, in depriving himself of the good opinion of his fellow-men, and of those enjoyments which might have rendered him comfortable and happy. It is more than probable, that all his domestic broils and contentions, and the alienation of affection he experienced, were the results of his niggardly and avaricious disposition. Who that enjoyed peace and contentment would envy either the life or the dying hours of such a wretched being? Yet such are the rewards, such the *folly* and wretchedness of those who surrender themselves to the power and dominion of covetousness. If riches could procure true happiness, even in the present life, there might be some apology for pursuing them with eagerness; but even this, they are inadequate to confer; for experience demonstrates, that their votaries are frequently among the most wretched of the human race—a prey to restless and malignant passions, and despised by their fellow-men.

The folly of covetousness will further appear, if we consider, that *the objects which it pursues are not to be compared, in point of grandeur and enjoyment, with those which are within the reach of all.* Wealth can command stately buildings, splendid apartments, gorgeous apparel, marble statues, curious pictures, gold and silver vessels, spacious gardens, and other objects which the world calls noble and magnificent. But "what good is there to the owners thereof, saving the beholding of them with their eyes." Every spectator that has a taste for such objects may enjoy the pleasure arising from the sight of them as well as the possessor. Every gardener and laborer on a nobleman's estate may participate of the pleasure of viewing his improvements, as well as the owner himself. But, what are all the gorgeous toys and trappings of art, or the beauties which genius can invent, or riches purchase, compared with the

beauties and magnificence of Nature? What are the glitterings of the most pompous procession, or the splendor of a Vauxhall, in comparison of the august spectacle of the vernal sun rising in unclouded majesty, diffusing his beams over surrounding worlds, gladdening the animal tribes, and shedding a radiance on every object in our terrestrial sphere! There is not a scene, though finished with the most costly refinements of art, comparable to the splendor and magnificence of the sun rising in his glory. All on earth appears a dreary waste until the aurora brightens up the East, as the harbinger of the orb of day:—then the plains are arrayed in verdure, the flowers put forth their colors, the glittering spires appear, the birds warble from spray to spray, and renewed life, activity, and beauty, appear throughout our lower creation—as if a new world had emerged from chaotic darkness. What are the finest varnishings of art compared with the polishings of the bodies of insects, or of sea-shells—or the most exquisite pieces of machinery to the mechanism of a plant, a gnat, or a microscopic animalcula? Above all, what can be compared to the glories of the unclouded firmament, where suns unnumbered shine, and myriads of mighty worlds run their ample rounds? Yet all such august and splendid scenes, with all the variety of beauty and magnificence, with which the Almighty has adorned his vast creation—which are open to the contemplation of all are overlooked by the worldling as unworthy of his regard.

In short, the folly of covetousness appears in its most striking light, *in preferring objects which are seen and temporal to those which are unseen and eternal.* We can scarcely have an adequate idea of the *extreme folly* implied in such conduct, unless we could form some adequate conception of what is included in the word *ETERNAL*. To enable us to form some faint conception on this point, some of our old writers have suggested the following illustration: Suppose the whole earth to be made up of particles of sand, and suppose a bird to come every thousand years to pick up and fly away with *one* grain, how immense must be the duration before the whole sands which compose the earth, could, by this slow process, be removed! as many thousands of years as there are particles of sand in the whole globe of the earth,—which would amount to the following number of years, 30,000,000,000,000,000,000,000,000,000,000, or thirty thousand septillions of years! Yet this immense period of duration is still but as a point, or a moment, when compared with eternity! On such a supposition, the Schoolmen stated the following question. "Suppose that you had it in your choice to be happy all the while this prodigious mass of sand was consuming, by this slow method, until there was not a grain of it left, on condition you were to be miserable forever after;—or, supposing you might be happy forever after, on condition you would be miserable, until the whole mass of sand were removed or annihilated, at the rate of one grain of sand in a thousand years—which of these two cases would you make your choice?" It must be confessed, that, at first view, considering the extreme length of the period—which, to our limited view, appears like an eternity itself—we should be apt to choose the former in preference to the latter. But our reason tells us, that the latter ought to be our choice, since there is no comparison between the one duration and the other, any more than there is between a unit, and the greatest number of figures or sums we can possibly suppose. What, then, must be the extreme folly of those who for

the sake of enjoying a few fleeting baubles, for 20, 30, or 40 years, or at the utmost, for "three-score years and ten," will run the risk of experiencing all that is included in the idea of a *miserable eternity!* How can we sufficiently denounce the stupidity and madness of those who, resolutely and determinately, make so absurd and irrational a choice? especially, when we consider, that even in this life, the path of contentment, and the ways of wisdom and holiness, are ways of pleasantness and peace! To prefer trifles to the most momentous objects, shadows to realities, the toys of time to the treasures of eternity—if anything may be termed folly and madness—such conduct ought to brand every one who is guilty of it, in whatever sphere he moves, with the appellation of a *fool* or a *maniac*.

If, then, riches are only valuable in proportion to their *use*—if they cannot afford solid satisfaction to the mind—if the objects which the worldling pursues are not to be compared in point of grandeur to those which are within the reach of all—and if he prefers shadows to realities, and fleeting objects to *eternal* enjoyments—it must be folly in the extreme for a rational being to have his affections placed upon them as the ultimate object of his pursuit.

4. Consider in what light the objects of covetousness will be viewed, and what comfort they will afford at the approach of death.

When your soul, which has long been immersed in the cares of the world, feels itself hovering on the verge of life, and about to take its flight into the world unknown,

In that dread moment, when the frantic soul  
Raves round the walls of its clay tenement,  
Runs to each avenue, and shrieks for help,  
But shrieks in vain —

in what a very different light will you view the perishing treasures of time from that in which you now behold them? You now trust in uncertain riches, and refuse to place your confidence in the living God, who alone is the source of felicity. But, "will riches profit you in the day of wrath," or amidst the agonies of dissolving nature? Will they smooth your dying pillow, or assuage the bitter anguish of your spirit, when heart and flesh begin to faint and fail? Will they then be viewed as a sufficient compensation for the dismal forebodings of future woe which may then assail your conscience, and render you a terror to yourself and to all around you? Alas! they will only tend to plant thorns on your dying couch, to sharpen every pang, and to augment the horrors of despair. Conscience, now lulled asleep amidst earthly vanities, may then awake, "like a giant refreshed with wine," and pierce your hearts through with unutterable sorrows. Many striking instances of this kind have been witnessed by the ministers of religion, when called upon to attend the death-bed of the worldly and profane. "Had I now a thousand worlds," said a certain worldling, who bore a fair character, "Had I a thousand worlds, I would give them all for one year more, that I might present to God one year of such devotion and good works as I never before so much as intended." The noble Altamont,\* who had spent his life in all the fashionable dissipations of the world, a little before his death, on hearing the clock strike, exclaimed with vehemence, "O Time! Time! it is fit thou shouldst thus strike thy murderer to the heart. How art thou now fled forever! A month! O for a single week! I ask not for years—though

\* Supposed to be Lord Euston.—Yang's "Centaur not fabulous"

an age were too little for the much I have to do." And a little afterward, "This body is all weakness and pain, but my soul, as if strung up, by torment, to greater strength and spirit, is full powerful to reason, full mighty to suffer." Cardinal Wolsey, whose grand aim through life was worldly aggrandizement, a little before he died, declared with anguish, in the midst of his disgrace, "Had I but served God as diligently as I have served the king, he would not have given me over in my gray hairs." In like manner, many a one at the hour of dissolution will have to exclaim, "If I had been as anxious to attend to the eternal interests of my immortal spirit, as to lay up treasures which I can never use, I would not have been left to suffer the pangs of remorse which I now feel."

Such considerations demand the most serious attention of those who have *grown old* in the habits of covetousness, and whose gray hairs and infirmities warn them that they are on the confines of the grave. It has been remarked, that, as in winter, the roots of plants retain the sap, when the branches have lost their leaves and verdure, so, in old age, the winter of life, covetousness, "the root of all evil," retains its vigor, when other vices have withered, and fallen into decay. It is strange, indeed, but not more strange than true, that the nearer such men approach to the earth, they become more earthly-minded, so that, at the evening of life, they appear as if they were providing for a long and prosperous day. No one is more fearful of want, and more hard and gripping, than the old miser, who is just about to step into the grave. While other vicious propensities are weakened by the lapse of time, covetousness derives new life and vigor, as age increases. Like a patient in the dropsy, whose thirst is inflamed by drinking, the desires of the covetous are augmented by increasing riches, and they are never more tainted with earthly affections, than when their bodies are about to be reduced to their original dust.

The difficulty of subduing such a woeful propensity, especially in the decline of life, is great, and, in most cases, insurmountable. It is like tearing the skin from the flesh, or the flesh from the bones. There are not, perhaps, twenty out of a thousand, on whom the most cogent or alarming arguments will have the least effect in awakening them to consideration, or turning them from their covetousness. The vicious principle they indulge is so subtle, that you cannot lay hold of it, so as to render it tangible. It is so deeply seated, that you cannot draw it from its hiding place to make it visible in the face of day. You may convince a man who goes on in a regular course of licentiousness and intemperance, of the folly and wickedness of his conduct, by showing him the inevitable miseries to which it leads even in the present life. But we have no such hold on the covetous. In reply to every argument, he will tell you, that what we call covetousness, is only a necessary prudence to augment his estate, and secure it from danger, to provide for the wants of his family, and leave something to his children, when he is gone; and that persons of great repute for probity and wisdom, are found prosecuting a similar course. He is *unwilling* to be convinced of his sin and danger, and is like a person dying of a mortal disease, who yet perceives not the malignity of the malady which is hurrying him to his grave.

But the difficulty of curing such a distemper, though great, is not insurmountable. While there is life, there is hope. Let such as entertain the least suspicions, that all is not right with

them as to this matter, seriously examine their hearts on this point, and weigh the considerations which have already been adduced. Above all things, look up to God, who alone can heal your disease, and purify your affections, and say unto him, in the language of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Remember that your happiness through eternity is at stake; and give not sleep to your eyes, nor slumber to your eyelids, until you have fled for refuge to the hope set before you in the gospel—until you have renounced your idolatrous affections, and consecrated your heart to God. Your feet are already "stumbling on the dark mountains," and, ere you are aware, you may fall, at the next step, into irretrievable ruin. And if you depart from this world, under the dominion of covetous affections, you are rendered unfit for the mansions of the just, and the happiness which will be their portion forever and ever.

5. Consider, in the last place, that your covetous affections, if obstinately indulged, *will necessarily exclude you from the kingdom of heaven, and involve you in eternal perdition.*

This has already been illustrated in various points of view (see pp. 33–51).

It is the unalterable decree of the Most High, as recorded in his word, that "the covetous shall not inherit the kingdom of God;" and, that those who are banished from this kingdom and its honors, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." In the face of such awful declarations, to continue in the lust of covetousness, grasping incessantly after riches as the highest object of desire, is the greatest folly and madness of which man can be guilty.

For what a poor compensation will men run the risk of such terrible and appalling consequences! Our Saviour tells us, that it would profit a man nothing, "should he gain the *whole world*, and lose his own soul." But how often does it happen, that men forfeit their eternal happiness for the merest trifle, and set their immortal souls to sale for a thing of naught? One will sell his soul merely to gratify his lust, or his revenge; another will rather go in the broad way to hell, than to be out of the fashion of the gay world.—That officer in the army, who lords over his inferiors, in all the pomp of his brief authority, what does he sell his soul for? "For the false glory of swearing expertly, and uniting blasphemy with politeness." That perjured wretch, who bears false witness against his neighbor, or robs him of his property, by fraud or deceit—what price does he put upon his soul? A few guineas, perhaps, or a house, or a few acres of land. Few men ask a throne, a kingdom, a province, or even a barony, but will hazard the loss of their immortal spirits, for the most paltry compensation that this wretched world can afford. "Be astonished, O ye heavens, at this, and be ye horribly afraid."

O, my deluded brethren, arouse yourselves to consideration; and let not the incumbrance of this world's wealth sink you down to the lowest hell. Listen to the dictates of reason, to the voice of conscience, and to the word of God. Consider the terrible reflections you will make upon yourselves, and the deep and inexpressible anguish and regret you will feel at the madness of your choice, should you fall into perdition. Your loss will then be found not only vast beyond comprehension, but *absolutely irreparable.* You will curse those false and flattering pleasures, and covetous lusts, when

have cheated you out of eternal life, and rendered you vessels of wrath fitted for destruction,—and would be glad to part with a thousand worlds, were it in your power, for the opportunity of making a new, and a better choice; but in that prison of despair, no price will ever be accepted for your redemption.

Could I describe to you the geography of that dismal region, where hope never enters, and over which hangs the blackness of darkness forever; could I paint the gnawings of "the worm that never dies," and the sharpness of "the fire which is never quenched;" the raging anguish, the fearful despair, the want of the least pity or commiseration; "the insolent scorn and cruelty of wicked associates;" "the weeping and wailing, and gnashing of teeth," which form only a portion of future misery; how would the folly of your conduct startle, and confound you, in hazarding such an awful, and interminable retribution, for the short-lived enjoyment of trifles light as air! Let such considerations sink deep into the heart of every worldling, and, without a moment's delay, let him take refuge from "the wrath to come," by taking himself to "the hope set before him," and by consecrating to the service of God all his riches and treasures, all his powers and affections. To all the deceitful promises and prospects, which the world and the flesh may set before you, oppose those emphatic and momentous words of Him who is Lord of the visible and invisible worlds,—*"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"*

III. Considerations addressed to CHRISTIANS, on whom God has bestowed *wealth and influence.*

To you, my beloved brethren, who "know the truth as it is in Jesus," and who feel an ardent desire for its universal propagation, I would offer a few considerations and motives, "to stir up your pure minds, by way of remembrance."

In the first place, I would have you consider, that a *far greater proportion of your substance than has ever yet been thought of by Christians in general, should be devoted to the service of God, and the promotion of the best interests of your fellow-men.*

God is the original proprietor of your estates; from Him you derived them; and if, by the exertion of your own powers and activities, you have acquired the wealth you possess, you are aware, that the faculties which enabled you to acquire riches, were gifts bestowed upon you by his bounty, and that the train of circumstances which led to your success, was the result of the arrangements of his Providence. You might have been born a changeling, destitute of both bodily and mental energies; you might have been placed in other circumstances, which would have prevented your acquisition of wealth, and doomed you to perpetual poverty; or you might have commenced your existence in the center of New Holland, or the wilds of Patagonia, where you could never have experienced the blessings and privileges you now enjoy. Over all such circumstances you had no control; and, therefore, you are indebted to God for all these arrangements of his providence, which have placed you in the midst of your present comforts. It is God who "hath given you power to get wealth;" for, "both riches and honor come from Him." These are truths which the world in general, and which even Christians themselves too frequently overlook.

You are, therefore, bound by every rational and scriptural tie, to consecrate the wealth and influ-

once you possess to his honor and glory He does not call upon you to part with anything which is necessary to your rational and sensitive enjoyment. For the exuberant bounty of his providence is such, that there is abundance provided, in the system of nature, for supplying the wants of all his creatures, rational and irrational, when their desires are confined within the bounds which reason and nature prescribe. But, he has judged proper to demand a portion of the wealth of voluntary agents, to accomplish his benevolent and gracious purposes in the world; and, it is a high honor conferred on man, that he is invited to be "a worker together with God," in promoting the regeneration of the world.

You are not, therefore, to imagine that the wealth you have acquired, is exclusively your own, and that you may do with it as you please. You are bound, as a Christian, by the most sacred ties, to devote all that is not essential to your rational comfort, in the situation in which you are placed, to such purposes as I have stated in a preceding chapter.\* And, if you entertain a lively sense of God's providential goodness toward you, and of your obligation to Him, who hath redeemed your souls from destruction, and crowned you with spiritual and heavenly blessings; you will resign to his service without a murmur, nay, with the utmost cheerfulness, a large portion of those treasures which his bounty has bestowed.

But, to come to particulars:—I shall suppose you have an income of £800 a year. What would you think of devoting £300 annually, exclusively for the purposes to which I have alluded? You will, perhaps, think it is bearing too hard upon you, to make such a demand. But, can you deny, that with the remaining £500 you can enjoy all the sensitive pleasures which a *Christian*, or any rational man ought to desire. You would perhaps require to part with some *luxury* in dress, food, clothing, or equipage, which is not essential to human happiness; but, are no *small sacrifices* to be made for the general good of mankind, and to testify your love to the Redeemer? What, if you were called upon by God, as the Apostles were, to forsake friends, and houses, and lands, for Christ's sake, and to travel into foreign countries, depending every day for supply on the providence of God? What, if you were required, as was once done, in the case of a certain rich individual, to "sell all that you have and give to the poor," as an evidence of the sincerity of your Christian profession? or what if you were required to submit to persecutions and torments, like the first Christians, or to flee to deserts, and rocks, and mountains, like the pious and persecuted Waldenses? Would you consider such sacrifices too great for the sake of your Redeemer, and for the certain prospect of an eternal weight of glory? If not, how small a sacrifice is that now demanded, compared with the privations and sufferings of those illustrious characters of whom the world was not worthy, "who wandered about in sheep skins, and goat skins, in deserts, in mountains, in dens and caves of the earth, being destitute, afflicted, tormented?" What would those Christian heroes have thought, had God thought proper to grant them the *tenth part* of your income? How would they have exulted in the Divine Beneficence? and, like Mr. Park, when he received a mess of pottage from an old negro woman in the wilds of Africa—would have exclaimed, "Thou hast prepared a table for us in the wilderness, in the presence of our enemies;

our cup runneth over; surely goodness and mercy shall follow us all the days of our lives, and we shall dwell in the house of the Lord forever."

To the proposal now made, you will perhaps object, that the station of life in which you have hitherto moved, requires you to spend nearly all your income, that you cannot think of being singular, or altogether out of the fashion; that you must forego sumptuous entertainments, and might be considered by your genteel friends and acquaintances, as mean and niggardly; that you believed sometimes to walk, when you might ride in a carriage; that you would be obliged to occupy a house with seven apartments, instead of ten; to deny yourself the luxury of a fine painting, or an elegant piece of furniture, or a sumptuous dress, similar to those of your compeers; that you must provide portions for your children, when you are gone; along with many similar excuses which might be brought forward. But, on the slightest reflections, you will perceive that these are not *Christian* considerations, but arguments based on selfish principles and worldly views. To bring forward such excuses, is virtually to declare, that you consider the pomp and fashion of this passing world as more important than promoting the glory of Messiah's kingdom; that you would rather behold missionary enterprises frustrated, and the heathen perishing by millions, than part with the luxury of a gig, or a landau; that you would rather see the poor starving and dying of want, as they are now doing in a neighboring island,\* than not enjoy with your gay friends your accustomed splendid entertainments; that you would see the industrious laborer without employment, and living in wretchedness, rather than abstract from luxury, a small sum for the melioration of human beings, and the improvement of society; that you would behold another generation rising up in ignorance and vice, rather than part with an expensive and unnecessary piece of furniture, in order to assist in laying the foundation of universal instruction; or, that you would rather see the earth overspread with deserts, and its inhabitants living in the most wretched hovels, than resign two or three apartments not necessary to your comfort, for assisting in the renovation of the world.

This is the plain English of all such selfish and fashionable excuses; and I am sure that no Christian, who has his heart deeply impressed with a sense of Divine things, and of his obligations to God, will consider them as valid.

With regard to laying up portions for children, I have already offered some remarks, which need not be repeated.

As a follower of Christ, you are called "to take up the cross," and submit to *some* sacrifices for his sake. The Christian life is a warfare against the world, and the flesh, and "spiritual wickedness in high places;" and, therefore, you must lay your account to strive against many of the passions and propensities of your nature,—to counteract, in some cases, your own taste and worldly feelings, and even to be "accounted," as the Apostles were, "fools for Christ's sake." But O, my Christian friend! how small a sacrifice is it to resign enjoyments which are little more than *ideal*, while every comfort essential to human happiness, is still retained! The consideration of the happiness you may thus be the means of diffusing in various directions, ought to be far more than a compensation for the slight sacrifice (if it

\* See Chapter VI, throughout.

\* Ireland—see "Report of the Commissioners," &c., and *Appendix*.

may be so called) of a portion of your pecuniary treasures. The effect, too, which your conduct, in this respect, may have to excite hundreds of your fellow Christians to follow your example, and the influence it may have, even on future generations, should be a powerful motive to constrain you to "devise liberal things," in reference to the cause of God and religion, that you may be entitled to the highest rewards given to those who improve the talents committed to their trust, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In the above remarks, I have supposed a Christian to be possessed of an annual income of £800. Were he possessed of an income of £2000 or £3000, I have no hesitation in saying, that he ought to devote at least the one half to the promotion of the great objects of religion and general philanthropy, and that one whose income is £200 or under, not descending below £50 or £60, should devote at least the *one-tenth* of it to the same purpose. This proportion is no more than what was imperatively demanded by government, as a compulsory *tax* on all such incomes, during the late war; and the same sum is now requested on a voluntary principle, for a higher and nobler object.

Let Christians seriously consider, as in the presence of God, and as indebted to him for the hope and prospects of eternal life, whether they dare or ought to refuse it. As to all lower incomes than those alluded to, a certain proportion ought likewise to be allotted for the same objects, except in the case of absolute poverty. Perhaps a twentieth, or a thirtieth at least, is the lowest rate or proportion which should in any ease, be allotted to the service of God.

2. Consider, that *all the pecuniary efforts you can possibly make are essentially requisite for the enlightening and regeneration of society*, and that *your parsimony may be the means of retarding the universal promulgation of the gospel*.

I have already shown, in chapter VI, the vast extent of the enterprise to be undertaken, and of the work to be accomplished, and the immense sums requisite for carrying them forward; from which it will appear, that all the liberality which every Christian can display, is absolutely necessary, in order to promote the renovation of the physical and moral world, and to diffuse the knowledge of divine truth among the nations. Almost all the departments of the social state require to be remodeled—universal education, on a broad and universal basis, requires to be established in every land—the poor require to be furnished with employment, instruction, and comfortable habitations—"the face of the earth" requires to be "renewed," and the deserts, marshes, and barren wastes, transformed into fertile fields, and luxuriant vegetation—the 600 millions which people heathen nations, require to be instructed in the knowledge of the true God, and of Jesus Christ whom he hath sent—the "isles afar off" must be visited, and vast continents explored, that their inhabitants may be visited with the day-spring from on high and the knowledge of salvation." The gospel must be published to all nations, and the way prepared for the triumphant reign of Messiah over all kindreds and people. Every valley must be exalted, and every mountain and hill must be leveled, to prepare a highway for the approach of Him "to whom is given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him"—"whose dominion is an everlasting dominion, and his kingdom that which shall not be destroy-

ed." All these extensive and important objects require to be accomplished by the combined efforts of the citizens of Zion, in connection with the movements of Divine Providence and the operations of the Divine Spirit, and an imperious call is addressed to every one to engage in this holy enterprise. Say not ye, therefore, as the ancient Jews, "The time is not come, the time that the Lord's house should be built." "For, thus saith the Lord of hosts, consider your ways, go up to the mountain, and bring store, and build this house, and I will take pleasure in it, and I will be glorified, saith Jehovah. Be strong, all ye people of the land, and work, for I am with you, saith the Lord of hosts. For thus saith the Lord, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will give peace, saith the Lord of hosts."

Now, therefore, my brethren, listen to the admonition: "Thus saith the Lord of hosts, consider your ways;" consider whether you have yet done all that is in your power, to accomplish the purposes of the Most High. Consider whether your indifference and *parsimony* have not prevented the preparations requisite for rearing the spiritual temple of Jehovah. And if you are convinced, that, were you weighed in the balance, you would be found wanting, it is now time to make up your deficiency, and to awake to spiritual activity, and to holy enterprises. Will you allow the love of the world to prevent the extension of the gospel, and to retard the approach of the millennial era, and the full glory of Messiah's reign? Yet this ye do, if ye do not come forward, with cheerfulness, to devote all the treasures you can possibly spare, to prepare the way for the proclamation among all people of "the salvation of our God." What a sad reflection is it, should conscience arouse us, that we have been guilty of standing as *obstructions* to the progress and prosperity of the Redeemer's kingdom? It is not unlikely that a reflection of this kind may occasionally damp the joys of individuals, even in the celestial mansions. We are told of some who shall be saved, "*yet so as by fire*," implying, that, though they shall be rescued from perdition, yet a mark of disapprobation will be set upon certain parts of their conduct, which will prevent them from receiving the *higher* rewards of the heavenly state. But every Christian should so act as to render himself worthy of the highest approbation of his Lord and master, and of the higher seats in the mansions of bliss. Those to whom God has given abundant treasures, have the best opportunities of thus distinguishing themselves; and we know, moreover, that "to whom much is given," from them "much will be required." Let it never then be surmised of you, that your conduct appears as if you set a higher value on the pomp and fashion of the world, in laying up treasures on earth, in providing portions for your children, or in living in luxurious abundance, than in hastening the arrival of the millennium, or in aiming at the highest honors of the celestial kingdom. Let the promises of your God and Redeemer, the pleasure of beholding the gradual progress of the world's regeneration, and the glorious prospects presented to your faith, animate and encourage you to come

forth as a Christian hero in the cause of universal benevolence; and although you should be sneered at by the men of the world, "great shall be your reward," in that kingdom where they who have been instrumental in turning many to righteousness, "shall shine as the brightness of the firmament, and as the stars forever and ever." \*

3. Consider the import of the words of your Redeemer, "*It is more blessed (or happy) to give than to receive.*"

The disposition to communicate happiness to fellow-intelligences, is one of the characteristic traits of the true Christian, by which he is distinguished from the selfish and avaricious soul, and from the world that lieth in wickedness. It is the source of all natural and moral good, the spring of all public and private happiness, and the only real excellence of moral and intelligent beings. A disposition to *receive* happiness from others, but never to be instrumental in imparting it, would create a vast blank throughout the universe; and its countless tribes of inhabitants would remain forever destitute of enjoyment. Creation might present a scene of beauty and fertility to the eye, but the affection of moral beings would be cold and chill as the frosts of winter, and their hearts would never thrill with joy amidst surrounding associates. But from the voluntary and benevolent agency of intelligent beings, beginning at the great first cause of all enjoyment, and descending through every subordinate rank of intellectual existence, flows all that happiness which is enjoyed, either in earth or heaven, by every rank of moral agents, whether men or angels, cherubim or seraphim. This is the plain import of the maxim of our Saviour: "It is more happy to give than to receive," namely, that the communication of good ought to be the great object of every Christian, and that it is more desirable and honorable to *impart* enjoyment to others than to receive it from them.

I cannot conceive a source of greater happiness

\* It is not a little unaccountable, on Christian principles, that so many wealthy professors of religion leave the world, without bequeathing any portion of their substance for religious and philanthropic purposes. An aged gentleman, a professor of religion, who had for many years attended a respectable dissenting place of worship, died a few weeks ago, leaving money and property to the amount of £20,000. But, although he was unmarried, and had no children, nor brothers nor sisters, not a single pound of it was devoted to the public, charitable, or religious objects—while the one half of this sum might have been appropriated to such objects, without the least injury to surviving relatives, most of whom stood in no need of it. About a month ago, a lady informed me, that a gentleman in one of our populous cities had died worth £300,000. I replied, in the words of the late J. B. Wilson, Esq., "He has died *wickedly* rich." She was startled at the reply, and said "that he was a respectable character, and had acquired his wealth in an honorable way." I asked, how much of it he had left for the purposes of religion and philanthropy? She replied, "that she had heard of nothing being left for such purposes, but he had, no doubt, given during his life, something for charitable objects; and that it was very proper and dutiful for a man to provide for his family, that they may move in their proper station; for we are told, that he who provideth not for his household, hath denied the faith, and is worse than an infidel," &c. I replied, such a man ought to have left at least, £20,000, for rational and religious purposes, without in the least injuring his family, in whatever station they were brought up, and I could not but entertain a very low opinion of that man's Christianity, who could accumulate so much wealth, and leave none of it to promote the cause of religion and the best interests of mankind. But my worthy female friend could not be persuaded but that a man might lawfully do with his own as he pleased, and that his family were entitled to the whole of what he possessed. This is a fallacy which ought to be removed from the minds of professed religionists, as it implies a virtual denial of our dependence upon God, and of our obligations to consecrate our wealth and talents to the accomplishment of his benevolent designs.

on earth, than that which would flow to a Christian, whom God hath blessed with abundance of wealth, in distributing at least the one-half of his substance, in works of piety and beneficence. He might soon behold, everywhere around him, the young trained up in knowledge and virtue, the gospel preached to the poor and to every class, the ignorant instructed, the industrious laborer supplied with employment, the afflicted relieved, the wants of the destitute supplied, schools, churches, and commodious dwellings with garden plots, rising on every side; the desert cultivated, and the wilderness made to bud and blossom as the rose. Such a character would be as eyes to the blind, and feet to the lame, and would cause the widow's heart to leap for joy. Wherever he appeared misery would smile, and his presence would be hailed with gratitude and joy. How many improvements of this description might be effected, and how much happiness diffused, by judiciously distributing in every district five thousand, or even one thousand pounds annually, on such objects? But where is the man or the Christian to be found who pants for such celestial enjoyment?

In the exercise of this disposition we become imitators of God, and are assimilated to his character. When he brought creation into existence, he could have no possible view, in launching innumerable worlds into the depths of space, but to display the glories of his nature, and to confer benefits on their inhabitants. Could we wing our flight through the regions of immensity, and survey the various ranks of the population of the universe—could we mingle with the hosts of angels and archangels, and witness their enjoyments, we should find that all the arrangements of the Almighty, in reference to their situation and activities, have a tendency to contribute to their felicity—that his *beneficence* is displayed wherever matter exists, and wherever there are sentient and intellectual beings to participate of his bounty. He is not adored by the heavenly host, or by any of his creatures, "as if he needed anything" to augment his glory, "seeing he giveth to all, life and breath, and all things." He is declared in Scripture to be "abundant in goodness," "good to all," continually "doing good," and that "his tender mercies are over all his works." Now, we are commanded to be imitators of God in his universal beneficence. "Be ye merciful, as your Father in heaven is merciful; love your enemies, and do good to them that hate you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust." By acting in this character, we are likewise imitators of the blessed Redeemer, "who went about doing good" to all classes of men, without distinction of rank or nation. Though he was "the brightness of the Father's glory," yet, "for our sakes he became poor, and took upon him the form of a servant." His whole life was an uninterrupted series of beneficent actions. He had compassion on the ignorant and the distressed; he fed the hungry multitudes in a desert; he opened the eyes of the blind, unstopped the ears of the deaf, made the lame man to leap as a hart, and the tongue of the dumb to sing. He restored to disconsolate parents the children whom death had snatched from their embrace; he healed all manner of sickness and disease among the people, and none ever applied to him for relief, who was refused assistance or spurned from his presence. And now that "he has entered into heaven to appear in the

presence of God for us," he is engaged in similar benevolent services. For, we are told, that "the Lamb in the midst of the throne feeds" the redeemed inhabitants, "and leads them to living fountains of water, and wipes away tears from every eye." We are, therefore, exhorted to "be followers of Christ as dear children, and to walk in love; for he hath set us an example that we should walk in his steps."

Again, in the exercise of the disposition to communicate happiness, we imitate the *angelic tribes*, who are incessantly engaged in similar services. Those glorious beings not only contribute to the happiness of each other, but rejoice to wing their downward flight to communicate messages of mercy to mankind. Although they dwell amidst the splendors of eternal day, they refuse not to descend for a season to our wretched world. They entered the lowly cot of the Virgin Mary, with a message of joy; they flew swiftly to Daniel, to explain his vision; they unbarred the prison gates to rescue Peter from his enemies; they comforted Paul with the assurance of divine protection, while tossing on the raging billows; and, in numerous ways with which we are unacquainted, "they encamp around those who fear the Lord," and are "ministering spirits to the heirs of salvation." In short, heaven, whither we profess to be journeying, is a scene of pure beneficence. In that happy world, the spirits of the just will spend an immensity of duration, in an endless diffusion of benefits among countless orders of holy intelligences; and while they derive enjoyment from blessings conferred by kindred spirits, they will still find, that "it is *more blessed to give than to receive.*" For in so doing, we most nearly resemble the original source of felicity, who is "the blessed and only potentate," supreme in happiness, yet incessantly diffusing benefits among unnumbered beings, throughout the whole extent of his universal empire.

Were such dispositions to be generally prevalent among men, what a happy world should we look upon compared with that which we now behold! Were it *universally* prevalent, into what a glorious scene would society be transformed! Heaven would descend to earth, and an image would be presented of the intercourse and the joys of the blessed above. And, what should hinder such a disposition from being universally displayed, but the selfishness and depravity of man? Why may not our world be filled with intelligent beings, devoted to such noble and god-like aims, as well as with tribes of selfish demons? There is no physical impossibility to prevent such a blessed transformation. But the WILL of man stands as a barrier; he perceives not in what his true happiness consists; "he *loves darkness* rather than light," and misery more than happiness, and will not bend his ears to the instructions of heavenly wisdom. No man, however, ought to assume the name of a Christian in whom this benevolent and god-like disposition does not exist. Were Christianity universally diffused, and its holy principles recognized as the basis of human action, we should, ere long, behold such displays of beneficence in all the regions of the globe, and among every kindred and tribe and people; and the sighs of the disconsolate, the groans of the oppressed, and the shouts of the warrior would be heard no more.

Let me beseech you, then, my Christian brethren, to cultivate this benignant principle, and show to the world that you are actuated by higher aims than the sons of avarice, and that you are of one heart and affection with the angels of

light. To do good, and to *communicate*, forget not, for with such sacrifices, God is well pleased. And, if you are thus disposed, you will come forward, with cheerfulness, in every work of universal philanthropy, and will not grudge any of the small sacrifices we have now proposed. You will thus be instrumental in augmenting the sum of happiness on earth, and prepared for engaging in the benevolent employments of the inhabitants of heaven.

4. Consider the *fleeting nature of earthly enjoyments*, and how soon you may be called to part with everything you now possess.

You may be disposed, at first view, to think it hard to part with a hundred or two hundred pounds for the good of others, while you do not know how much you may require for yourself and family, at some future period. But you ought to recollect, that we should be directed by what appears to be *present duty*, without looking forward to mere possibilities, or contingencies which may never happen, and should trust in God, as to all the future arrangements of our lot in this world. While we perplex ourselves with anxieties about futurity, that futurity, in relation to the present scene, may never arrive. In such an hour as we think not, the messenger of death may make his appearance to summon us to the world of spirits. So numerous are instances of this description, and so frequently reported in our daily records of intelligence, that no one can, with any show of reason, flatter himself that he shall certainly live to enjoy a long succession of months or years. And, should the grim messenger arrive at a time when you have been withholding your wealth from benevolent objects, and laying it up for future use, how many painful reflections may arise to embitter your comforts and shake your hopes, on the eve of your departure—may, to produce painful feelings, if that be possible, even on your entrance to the world of bliss.\* When you have the immediate prospect of bidding a last adieu to all earthly riches and grandeur, they will appear of a very different value from that by which they are now estimated. At that period, you will look upon them in the light in which a great man in a neighboring country viewed some extraordinary mark of distinction and honor sent him as he lay on his death-bed. "Alas! (said he, looking coldly upon it) this is a mighty fine thing here in this country, but I am fast bound for a country where it will be of no service to me." Reflect, then, my Christian friend, on the views you will have of riches, at the hour of death, and let this consideration excite you, while in the vigor of health, "to devise liberal things," in regard to the furtherance of every philanthropic object, so that no bitter regrets may disturb your last moments, and that "*an abun-*

\* It is not altogether improbable, that certain painful feelings or reflections, may occasionally raise in the mind, even in heaven itself. We have no reason to believe, that it is such a state of absolute perfection, at least on our first entrance to it, as entirely to prevent some transient uneasy reflections. The saints will carry with them into that state all their *recollections* in reference to their dispositions and conduct in the present world, and, therefore, it is not unlikely, that the sins they committed in this life, and particularly, the little zeal they displayed in promoting the interests of the Redeemer's kingdom, after they were brought to the knowledge of the truth—may occasionally produce an unpleasant feeling in the midst of all their joys. This idea seems to be included in the representation given in the parable respecting the *degrees* of honor to which persons will be advanced in proportion to their zeal and activity in the cause of God, while upon earth. But all such uneasy reflections, should they arise, will only tend to lead the soul to higher admiration of the boundless and unmerited love of God which is in Christ Jesus our Lord.

and entrance may be ministered to you into the everlasting kingdom of your Lord and Saviour."

5. Consider the *promises and declarations of God* in reference to the certainty of temporal support.

There is scarcely anything that causes so much anxious thought and perplexity to mankind in general, as the consideration—how they are to acquire the means of subsistence? and, on this account, they have always an argument at hand, against distributing their money for public and religious objects. But there is nothing more clear and express than the promises made to the Christian in reference to his temporal support, so that while he is diligent in his business and conducts his affairs with prudence and discretion, he need never harass his mind with anxious thoughts about future subsistence. The following are a selection of those divine declarations on which his faith and hope may confidently rely, as the words of Him who is immutable, and who keepeth covenant and mercy to a thousand generations.

"The earth is the Lord's and the fullness thereof. Every beast of the forest is mine, and the cattle on a thousand hills. *Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.* Better is a little with the fear of the Lord than great riches and trouble therewith. A little that a righteous man hath is better than the riches of many wicked. I have been young (says the Psalmist), and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. *The liberal soul shall be made fat, and he that watereth shall be watered also himself.* Thy bread shall be given thee, and thy water shall be sure. Take no anxious thought (says our Saviour) for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? The time is short,—it remaineth that they who weep be as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away. He who *soweth sparingly shall reap also sparingly*; and he who *soweth bountifully shall reap also bountifully*; for *God loveth a cheerful giver.* And God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work. Be careful for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. I have learned (says Paul) in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere, and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. But I have all and abound, and my God shall supply all your need, according to his riches in glory by Christ Jesus. Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us therewith be content.

Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches; but in the living God who giveth us all things richly to enjoy—that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come." The ancient worthies "took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and more enduring substance." Moses "esteemed the reproach of Christ greater riches than all the treasures of Egypt." "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. Humble yourselves under the mighty hand of God, casting all your care upon him, for he careth for you. A good man showeth favor and lendeth; he will guide his affairs with discretion. He hath dispersed, he hath given to the poor; his righteousness endureth forever. Surely he shall not be moved forever. The righteous shall be in everlasting remembrance."

Such Divine declarations as the above should have a powerful influence on the mind of every Christian, in reconciling him to his situation in life, and to the measure of wealth which Providence has allotted him; and, inspiring him with a noble liberality in the distribution of his riches, without fear of consequences. For God has pledged himself in these promises and declarations, that they who trust in Him, and conduct their affairs with discretion, shall want for nothing that is truly desirable in their pilgrimage through this world. "The young lions may lack and suffer hunger; but they that seek the Lord shall not want any good thing." All the saints, in every age, have in some measure experienced the truth of these declarations, and, in many remarkable instances, they have been strikingly fulfilled, in cases where all prospects of subsistence had disappeared, and all hopes of deliverance had nearly failed; as might have been illustrated by many interesting facts recorded in the history of the church, and of individual Christians, had our limits permitted.

I shall conclude with the following sentiments,—and an anecdote stated by Dr. Witherspoon.

There are those who are rich in their poverty, because they are content, and use generously what they have; there are those, who, in the midst of their riches, are really poor, from their insatiable covetousness, or profusion.—*Calnet.*

The prayer which Socrates taught his pupil Alcibiades, is remarkable, and deserves the consideration even of a Christian:—"That he should beseech the Supreme God, to give him what was good for him, though he should not ask it; and to withhold from him whatever would be hurtful, though he should be so foolish as to pray for it."

The following piece of private history that happened in Great Britain, is related by the late Dr. Witherspoon, in one of his sermons.

"A gentleman of very considerable fortune, but a stranger to either personal or family religion, one evening, took a solitary walk through a part of his own grounds. He happened to come near to a mean hut, where a poor man with a numerous family lived, who earned their bread by daily labor. He heard a voice pretty loud and continued. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God, for the goodness of his providence in giving them



food to eat, and raiment to put on, and in supplying them with what was necessary and comfortable in the present life. He was immediately struck with astonishment and confusion, and said to himself, 'does this poor man, who has nothing but the meanest fare, and that purchased by severe labor, give thanks to God for his goodness to

himself and family, and I, who enjoy ease, and honor, and everything that is grateful and desirable, have hardly ever bent my knee, or made any acknowledgment to my Maker and Preserver?' It pleased God, that this providential occurrence proved the means of bringing him to a real and lasting sense of God and religion."

## APPENDIX.

THE following statements, extracted from the "Report of the Commissioners," who were sent to Ireland to investigate the state of the lower classes in that country, exhibit a picture of the effects of covetousness, combined with its usual accompaniment—*apathy* in regard to the sufferings of others, which would disgrace a *Pagan* land, and much more a *Christian* land.

These commissioners appear to have conducted their inquiries openly and fairly. They held their sittings in upward of one hundred parishes.—They were sent through the whole of the four provinces of Ireland, and obtained information from all ranks and classes, from "the highest landlord, down to the lowest beggar."

The details stated below, are only *specimens* of hundreds of similar details, equally horrible and revolting, which are scattered throughout a quarto volume of between four and five hundred pages. The answers to the questions put, taken *viva voce*, are printed *verbatim*, under the following seven heads. 1. Deserted and orphan children. 2. Illegitimate children and their mothers. 3. Widows with families of young children. 4. Impotent through age and infirmity. 5. Sick, poor. 6. Able-bodied out of work. 7. Vagrants.

1. The following extracts relate to *widows with children*.

They are seldom half fed, say a cloud of witenesses. One meal of potatoes a day, is the most they can expect, eked out with unwholesome weeds. Mr. Cotter, rector of a parish in the county of Cork, says, "One evening a parcel of workmen came to me for soup, which I was in the habit of giving. Some cabbage stumps that were thrown out of the kitchen were lying near. The pigs and fowls had picked them almost quite bare. *I saw myself six or seven of the poor women turn their faces to the wall, and eat the stumps the pigs had left.* Peggy Kiernan, a beggar woman, says, the widows get, when at work for the farmers,  $1\frac{1}{2}d.$  per day. They rarely beg in public, unless when their children are so young they cannot leave them."

The Assistant Commissioners found widow *Hal-lore* working a quilt. She worked eight hours a day, and it would take her a week to finish it, and all she had bargained for, was one shilling.—A man who happened to be standing by, said he would not give two pence a day, for what any widow in the parish would earn by her labor. Parochial assistance is unknown, and the question, whether the absentee proprietors who hold nearly the entire parish, ever contribute to the relief of

those who pay them rent,—was answered with a laugh, *that expressed astonishment at the thought of such a thing being entertained.*

When the cholera appeared at Cork, a small hospital was established, and a few patients admitted into it. Notwithstanding the dread that was entertained for the disease, *three poor widows feigned sickness, in order to gain admission*; one the widow *Buck*, had two children. When these women were detected, they refused to go out. In the county of Limerick, there had been no widow driven by her necessities to prostitution, though one of these virtuous poor women states, that she lives in a hovel without a roof. "I have no house," says she, "but I got a few poles, and made a narrow shed, by placing them against the wall and covering them with loose weeds. The end is open to the air, and there is no door." She expects, with her boy, *to pass the winter under the same shed.*

Even in the north of Ireland, where Protestants chiefly reside, similar privations are found to prevail. The following is a picture of a *Londerry* widow.

The Assistant Commissioners visited one widow. She lived in a wretched hovel on the road-side, about half a mile from Dungiven. There was a little straw in a corner, which, covered with a thin linen quilt, served as a bed. Over two or three kindled turf, a girl of about ten years of age, was bending, and a middle-aged woman was sitting, spinning in the center of the hut. She said that the girl was the youngest of eight children, and was only a month old, when, by her husband's death, she was left wholly dependent on her own exertions. None of the children were at that time able to assist her; and the only employment open to her was spinning, by which she could then make  $4d.$  a day. By her spinning, which was gradually diminished to  $2d.$  a day, she brought up her eight children, sending them out to service as they grew up. They are now married, or engaged in service. The three eldest married when they were under eighteen. "They never," said she, "got a noggin of broth in charity; nor did a landful of potatoes badly got, ever enter my house. I always kept the roof over them, and prevented their begging." She never had any land; *her landlord having taken from her, that which her husband held*; but he left her the house, *half of which was blown down*, and in the remaining half, she still lived. She seemed cheerful and contented, but said, she had gone through unutterable hardships. "Many a time," said she, "a neighbor woman that lived with me, did not

know that I had only eaten two or three potatoes that day, and, at night, I used to be up two or three times, when I could not sleep, thinking of my misfortunes, and looking out for the daylight to begin working."

Widow *M'Crow*, another inhabitant of the north, stated, "The rain comes in through the roof of my hut. I sleep on the ground, which is constantly wet, and have not so much straw as would fill a hat. I have but a single fold of a blanket to cover my whole family. I have had it for eight years. My children are naked. I have a lump on my shoulder, for which I cannot get medical assistance." It was agreed by all present, that few widows can be better than this woman.

*The gentry*, says the Report, *scarcely ever assist the poor widows*, but the laborers will often work a day for them gratis in building a hovel. Some of these widows have too much pride to beg, and pine in hopeless misery, in some wretched cabin. In the single parish of Killaloe, in the county of Clare, the R. C. Priest speaks of *sixty widows in this destitute state*.

"I had not," says *Mary Slattery*, "a sod of turf to warm a drink for my sick child. All I had to-day, was four cold potatoes. The rain comes down through the roof, and my lodger never slept a wink last night, trying how to keep the bed-clothes dry. As God knows my heart, I spent the night on the hearth-stone, crying and praying that God would look down on me and my children."

As to laying by anything when in employment, that is out of the question. "No man," says Mr. Donough, "could lay up anything for his old age, unless he have an old lease. In other cases, there is no chance of it."

The effect of this wretched life, and diet, is too apparent, and cuts off the sufferers before the usual period of human life. Laborers usually break down at the age of fifty-five, from the effects of scanty food, and exposure to the weather. The same is reported of mechanics. If there is a bridge to be built, there will not be a man above fifty-five upon it. Poverty bends their spirits and breaks them down. It appears from the evidence, that the custom of supporting their parents, which used to be the pride of the Irish peasants, is decaying fast, from the pressure of the times, and incapacity. Laborers supporting their parents, are often reduced to one meal of dry potatoes. It sometimes comes to counting the potatoes. Then, as the second family grows large, the daughter-in-law begins to grumble. She will not see her children starved to feed her husband's parents.—"Being always at home, she is apt to find her husband's father in the way, and you will see the old man cowering in the chimney, as if he were endeavoring to hide himself from her." An old man says himself, "the few potatoes I eat, sir, cannot do me good, for I am afraid they are grudged me, and what is more, I grudge them to myself, when I see so many mouths opening for them." One witness states, that "the turning out of the father is so common, that the contrary is the exception."

The Rev. *Mr. Gibson* mentions the following case. "The wife and family of a man who had been respectable, died here of *want*, a short time since. They could not get anything to eat at times, more than once in two days. *They died rather than beg.*" Such cases, alas! are by no means scarce. Mr. Riley says, "two months ago, I saw an old woman eighty years of age, going

over the bridge to beg her breakfast. When she got to the top, she stopped to rest herself, and when I came up to her, she was dead." Dr. *Walsh*, M. D., states, "that in his parish in Killdare, many have died of actual starvation."

Yet, in a country where such scenes are daily passing, all the great land owners are averse to the introduction of poor laws, and for this most self-ish reason, that the principal burden of supporting the poor, would [as it ought], fall upon themselves. It is curious to remark, that the farmers and shop-keepers, in a word, the middle and producing classes of the Irish community, approve of some system of poor laws, while *the gentry as decidedly set their face against any such system.*—"The gentry never give to beggars," says one of the witnesses, "high walls surround their demesnes, and a dog is kept at the gates to prevent the entrance of a beggar. Absentees, even in times of dearth, or infectious disease, send over no subscriptions." "They send over nothing but latitats and ejections," says the Rev. Mr. Burke.—The evidence of Dr. M'Hale, R. C. Archbishop of Tuam, written by himself, is remarkable on this point. "The gentry," says the Archbishop, "scarcely ever subscribe regularly for their support: even in the seasons of appalling distress (1832 and '34), there were individuals of large fortunes, who did not subscribe one shilling. The burden is thrown by the affluent gentry on their poorer neighbors; orders are often issued by the proprietors of large mansions, not to suffer such a nuisance as a beggar, to approach the gates. I could name the persons. The general opinion is favorable to a provision for the poor, in case the burden do not fall on those classes that are already taxed for their support. It is in vain to make a provision for the poor, unless the property of the absentee, and the church lands are almost exclusively fixed with the amount; otherwise, such a provision would be no relief. All that could be gained by taxing the industrious classes, would be to make that compulsory which is now voluntary. If the properties of the absentees are taxed, and the church lands be re-appropriated to their original destination, a large fund, now lying idle, will be applied to the support of the people."

In the examinations in the county of Longford, Mr. K—— said, he represented the feelings of a great number, when he expressed himself "in favor of a support for the infirm, especially from a tax on absentees, one of whom draws £10,000 per annum, from the county, and £3000 from the parish, *without contributing anything to the support of the poor.*"

2. Under the head of "*sick poor*," we find that no relief exists for the poor, when sick or diseased.

If the disease be contagious, they are either put out of the cabin into a temporary hut, or the rest of the family leave it and them. Any nourishment the neighbors may give them is left at the door, and the creatures crawl out to take it in. Many have been disabled for life, by scrambling out of bed to get what is left for them at the door. "The day before yesterday," says a witness, "a woman coming from Galway, was taken ill on the road. The people thought she had the cholera, and refused to let her into their houses. She lay by the side of a ditch and died in the morning." "Our diseases," says Mr. Powell, "are caused by cold, hunger, and nakedness. The poor man on regaining his appetite, finds nothing to eat. A little food would restore him, but he sinks for the want of it. People are constantly tapped for a

dropsy arising from starvation." "I have frequently," says Dr. Walsh, "found the sick lying on the bare damp ground, straw being considered a luxury which the pig only, which pays the rent, has a right to enjoy." In some places, there are charitable loan funds; "but," says a witness, "the gentry and landlords seldom subscribe."

When we go to beg at a gentleman's house, says Pat Mitchell, beggarman, it is the wife that asks relief, and the answer frequently is, "go from the door, woman." The farmers are kinder by far. It is the humble sort that live on the roadside, that are really good to us; but half the country, God help them! have no Christianity in them at all." Molamey says, that, in the mountains of this parish, when the potatoes fail them, they bleed the cattle, and eat the boiled blood, sometimes mixed with meal, but oftener without it; he has himself known the same beast to have been bled three times in one season; they never bleed their cattle for this purpose, when they can procure any other food; he says, "the mere laborers would not get a potatoe on credit; they would gladly take credit on any terms, if they could get it; they would promise anything before they would beg, which some are obliged to do, and to leave their own place in shame. They take one journey by night before they begin, that they may save the exposure."

The assistant commissioners entered into the cabin of a woman laboring under the disease of water in the chest. She said, "I have not this morning been able to rise from that bed of straw. I felt a sort of gnawing about my heart. The only thing I had was these few potatoes (pointing to some on the ground between her and a little girl, who had the small-pox), you see they are rotten the most of them, and all are wet." "Yet these very people," says a respectable newspaper editor, "thus abandoned by wretches—fiends in human shape, who call themselves landlords,—exhibit some of the finest feelings that ever adorned the human heart." When one has a tolerable coat, he lends it to a neighbor, that he may carry something to the market, and look decent. The Rev. Mr. Gibbon says, "when I go to a village to hold a station, one man comes to me, and confesses, and when he has done, goes out and lends his coat to a neighbor, that he may come in also; the very women do the same, and lend not only their cloak but their gown."

Mary Carr, who is a widow, and who is rearing up a foundling, says, "the blanket that was on my bed, I cut up to make two little petticoats for the child. I do not know what kitchen means. I am not able to buy a ha'porth of milk in the fortnight, and have not tasted a herring these three months." This woman, says Mr. G. Gottingham, is a fair specimen of the widows of the parish.

In transcribing the above revolting statements, I have been almost led to feel ashamed of the order of intelligent beings to which I belong. It cannot but fill every feeling and well-principled mind with a holy indignation, that such scenes should be found to exist in a country that boasts of its religion, and requires so much money for its support. The facts are not the exaggerations of any political party; as they were publicly and minutely investigated, and are admitted by all parties to be substantially correct. They are corroborated by the statements of the late Mr. Inglis, in his "Journey throughout Ireland in 1834," and, by all others who have lately visited that misgoverned, and unhappy country. At this very moment,

hundreds of poor starving wretches have been ejected by their rich landlords, from the half acres and miserable hovels they occupied, in the midst of the most inclement season of the year, to wander through the country, houseless and forlorn, and to perish of hunger and cold. One of the unfeeling miscreants, who acted as factor to some of the landlords, when remonstrated with on the dismal and destitute situation of the poor people, who were deprived of every shelter, and of every means of subsistence, had the fiendish effrontery to declare, that "they might go and eat ONE ANOTHER, if they pleased."

Even the "Quarterly Review," which is not generally very squeamish on such subjects, exhibits a becoming indignation at this picture. "The wonder surely is (says a writer in No. 109), not that men become monsters under such circumstances; that they make war upon the world, and the world's law which neglects and oppresses them; that being left to the destitution of the savage they exhibit his disposition, adopt his system of self-preservation, and disregard the first principles of society. No! the wonder is, that philosophers are found audacious enough to maintain that sufferings, such as we have related, should remain unrelieved, in order to keep up the charitable sympathies of the people for each other, uncontaminated by the odious interference of a legal provision for the destitute." And again, "the social virtues are stifled in an atmosphere of such misery and selfishness, for the instinct of self-preservation overpowers every other feeling."

Perhaps there are few instances of covetousness more palpable and odious, than are displayed in reference to the facts that have been now stated. It is a striking feature connected with these facts—that, while thousands of poor creatures are living in roofless huts, with nothing but a cold damp floor to lie upon, and not even enough of a few rotten potatoes for their food,—the nobility, gentry, and rich landlords, seldom contribute in the least, to relieve their misery, while none are more loud in their bawlings about religion, and the support of the church. It is a most unhappy and unnatural state of society, that when thousands are reveling in the midst of luxury and debauchery, there should be tens of thousands immediately around them, suffering every privation, and many of them absolutely perishing for want in the midst of plenty and splendor.—That such scenes should be daily realized in a country blessed with fertility, and a fine climate; in a country where so much wealth is lavished in folly and extravagance, and where so many enormous pensions and sinecures are enjoyed, both from the church and the state, cannot but fill every generous mind with swelling indignation. Here is surely a fine opportunity for wealthy gentlemen of benevolent feelings, to come forward and display their generosity. What might hinder them from purchasing some of the Irish moors, and mosses, and wastes, and setting thousands of the laboring poor to bring them into a state of cultivation, and to rear for themselves comfortable habitations? The blessing of thousands ready to perish would rest upon them, and their own hearts would feel a satisfaction superior to all the pleasures derived from pomp and pageantry, and riotous abundance.

What becomes of all that wealth which has been bestowed on the Bishops, Deans, and many of the Rectors of the Episcopal church; the one half of which would go a great way toward me-

liorating the condition of the lower class of the population of Ireland? When the lands and other emoluments were first allotted to the bishops, it was, on the provision, that the one-half, or at least the one-third of the proceeds should be devoted to the poor. This appears to be admitted by the benevolent Archbishop of Tuam, in his evidence stated above. "If the church lands," says the Archbishop, "be *reappropriated to the original destination*, a large fund would be supplied to the support of the people." And would not the one-half, of incomes amounting to *eight, ten, fifteen, or twenty thousand* pounds annually, be quite sufficient for *any order* of ministers belonging to the Christian church? That such an appropriation has never yet been voluntarily made, even when the most urgent demand for it existed—seems to indicate that there is a glaring want of Christian principle and benevolence, even among the ministers of the Christian church.











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