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EARLY EDUCATION;

THE MANAGEMENT OF CHILDREN CONSIDERED

WITH A VIEW TO

THEIR FUTURE CHARACTER.

BY MISS APPLETON,

AUTHOR OF PRIVATE EDUCATION.

Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk.—For precept must be upon precept, precept upon precept, line upon line, line upon line; here a little and there a little. **HOLY BIBLE.**

LONDON:

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**Si quid ex Pindari, Flaccive dictis sue it interjectum, splendet oratio;
et sordescit si quid e sacris Psalmis apte fuerit attextum? An Libri
Spiritus cœlestis afflatu præditi sordent nobis præscriptis Homeri, Eu-
ripidis aut Ennii. ERASMUS**

**Is a discourse beautified by a quotation from Pindar and Horace?
And shall we think it blemished by a passage from the sacred Psalms
apfly interwoven? Do we despise the books which were dictated by
the SPIRIT OF GOD, in comparison of Homer, Euripides, and Ennius?
ADVENTURER.**

TO HER ROYAL HIGHNESS

THE DUCHESS OF KENT.

MADAM,

When I first solicited of your Royal Highness the honour of being allowed to dedicate the following work to you, I sought to obtain the sanction of one, also, of whom it may truly be said, that he was the friend of the poor, the liberal patron of genius and merit, and the munificent promoter of every establishment for the improvement of society; whose aim, like that of the Princes and Legislators of antiquity, was to render the education of youth, from infancy upward, a matter of public interest, and a concern, which the highest members of the state might honourably make their own:

But since that period, alas! this beloved Prince, the private as well as public benefactor of thousands, is taken from us, and a grateful nation,

can, now, only cherish, in memory those virtues, which it used to contemplate with veneration and love, in the actions and sentiments of his Royal Highness the late Duke of Kent.

To your Royal Highness this calamity is severe, and this loss irreparable; and while so many have reason to deplore it, an humble individual may well be supposed to share in a concern for the loss of him, who generously and nobly gave the support of his Royal name, and prevailed on your Royal Highness to grant that of your gracious patronage, to exertions, which have for their sole end, the improvement of mankind.

Under the shelter of that name, so justly dear to your Royal Highness and to this country, I humbly beg leave to present to your Royal Highness this volume on the management of children. It has been written not so much with a view to the forming of their characters to greatness, as to goodness; to accomplishment as to virtue; and is in consequence, fitted equally to the inferior ranks, as to the most exalted personages of the empire. For, to excel in goodness should be the aim of all; to be great, can be attempted but by few.

May you, MADAM, now again blest in the ten-

dearest of all titles, that of mother, may you, in your Royal Offspring, see real greatness and nobleness of mind joined to the happiest dispositions for receiving good impressions, and putting in force every habit of virtue. A child is a gift of God; but a child that is endowed with a soul inclined to goodness, and giving early indications of future excellence, is a gift which a mother may prize as the first of all earthly blessings which the Almighty deigns to bestow.

That you, MADAM, may be so favoured, is the sincere wish, as, if virtue be hereditary, it is also the expectation, of her, who is with the highest respect,

MADAM,

Your Royal Highness's,

Most humble,

Most obedient and devoted Servant,

ELIZABETH APPLETON

PREFACE.

IN offering this volume upon Education to the public, it may be thought requisite to give some reason for adding another to the many works on this important subject.

The author begs then to say, that she would never have ventured to go beyond the limits marked out in her former work, (which has been so favourably received by the public) but for the suggestions of a lady, herself the mother of a numerous family, and the daughter of a much esteemed friend.* "The Private Education," she observed, "was not suited to the age of infancy, and she should be glad to see from the same pen, a sequel, on the instruction of children." The gentleman in reporting his daughter's opinion, likewise seriously urged the undertaking.

In pursuance of this advice, the author, above three years since, sketched a few pages and offered them to the friend alluded to, for his approval or objection; when, having obtained sufficient encouragement to induce her to proceed, she persevered, and has, at length, completed her task.

There are, probably, many errors in the following system, and they will, doubtless, be soon detected. Yet the author fears not generous, liberal criticism, a criticism which is ready to commend where praise is, in some degree, due, and which discovers a spirit

*W. Porden, Esq. of Berners-street in whose vicinity had the author chanced to have resided when this work was written, she would have been most happy to have submitted it to his correction, and have profited by the judgment and taste for which he is so highly distinguished.

to point out the faults, which are more or less to be found in every human system, not with malignity, but with fairness and candour, as well as acuteness; and with some just consideration for the feelings of a writer; a consideration which every civilized being is bound to shew to another.

In sending this volume forth, the author must, however, beg the indulgence of the public for those parts of it, which may at the first glance, appear most tedious and tautological. It is, indeed, almost impossible to consider the education of infancy and childhood, but after the manner of a miniature picture, in which ten thousand touches, and those, too, of the most delicate form, are employed to produce the effect we desire, and if the painter must labour by repeated fine strokes, to produce a perfect resemblance to his original, so must the writer, who attempts to describe what a little child should do, to bring his nature to perfection in the establishment of harmony between good principle and action. The author ventures to think that a good mother will excuse this fault, if such it be, which only originates in a wish to leave no important point untouched. As for the rest, she will cheerfully attend to any suggestions for the improvement or correction of her system, whenever its errors are fairly stated, and the means of improvement described.

ERRATUM. Page 90. line 18. For, "The minds of the best of men are most artificial," read, The minds of the best of men are rendered so by art.

EARLY EDUCATION.

PART I.

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PART I.

INTRODUCTORY CHAPTER.

“ HE COMETH FORTH LIKE A FLOWER.”

WHEN reason first begins to dawn in an infant, we notice the first shoots or seeds of passion ; they are very weak, and we give to them the general name of emotions.

To every regular passion, there are three steps ; and there are sometimes as many more from passion to excess. A cause arises, and produces emotion ; emotion continued increases to affection ; affection encouraged, swells into passion. So far we permit : the passions are given us by the Almighty to agitate the stream of life, which would otherwise stagnate ; and to produce some strong current into which we commit ourselves and our possessions ; for one undeviating course must be equally our's if eminence be our wish, and one bright goal will be deep seated in our hearts, when virtue is our aim. The pursuit of knowledge, is in general, favourable to virtue. Industry must be implied in the successful attainments of a wise man, and industry is one great fundamental check to temptation and to the suggestions of vice.

The passions then are good. Emulation springs from passion. Enthusiasm grows from passion. Genius lives in enthusiasm; and acts of wisdom, virtue, heroism, magnanimity and religious zeal, with excellence in science and art, which together form one glorious mass of religious and earthly example; all spring from enthusiasm. The regular passions we repeat are noble, but their excesses are what we should dread and start from in horror.

THE PASSIONS OF INFANCY

CHAPTER II.

“THAT WHICH HATH BEEN IS NOW.”

THE infant, then, in looking round, as its frame strengthens, seems to gaze with surprize on every object which it meets with. Next to the expression of surprize, arises admiration, from admiration grows curiosity; curiosity is followed by desire, or wishfulness. The consequence of desire gratified, is experience. From experience spring joy and love, fear or disgust, and sorrow.

To exemplify this gradual developement, let us imagine a child of six months old in the arms of its nurse; it is carried by her into a light and shewy room, or is seated on her lap by a glittering tea-table. It immediately gazes round in surprize, the little hand is spread open, the eye expands, and wanders from object to object, always inclining most to rest on that which is animated or set in motion by art or accident; the head is elevated, and the lips are severed, but in profound silence. Presently the countenance assumes less of intensity: the eye sparkles, a half smile plays on the lip, and discovers ad-

miration. The manner now changes; a little murmur, the extension of both arms, a quick movement of the feet, and general impatience, shew curiosity; curiosity to listen, to enquire, to touch. Curiosity grows into desire; an interrupted half angry cry, and more eager gestures sufficiently mark the progress which emotion has made. Some ready hand is now prepared to give the child one from among the desired objects: this is perhaps a spoon a cup, or a bit of china, by which some sort of noisy jingle is produced, and the faculties of hearing, seeing and feeling are soothed; this to an infant is joy, joy springing from experience.

But let us suppose that water was the object of the infant's particular attraction; that the nurse incautiously suffered it to plunge its little fingers into a cup which was glistening through the steam of the hot fluid. The child is pained, withdraws its hand, and bursts into a fit of crying; experience then brings sorrow.

The same child is attracted by a handsome cat, is allowed to touch her; unconsciously puts its finger into her eye, or strokes her too hard, the animal sharply turns lifts up her foot, and sheathes her claw in the tender flesh; screams and tears indicate sorrow, and the clinging to the nurse's neck discovers fear, and this too is the result of experience.

But desire has another source and one of great power. This is want; and want is an acknowledgment of our dependance on the universal law, self-preservation.

Want is of two sorts, natural and artificial; these should be followed by moderation of enjoyment, and restraint, which will produce submission to the dictates of religion and virtue, and open a way for the gradual practice of duty to God and man. Such a knowledge is the very essence of good principles; and principles good or bad, form a corresponding character.

Curiosity and desire are then the main springs to action during infancy, and in the judicious gratification or

restraint of them consists much of the important art of early education. Let us further consider both; and first, to begin with curiosity.

Were man never impelled by this feeling, he would be lower than brutes; for a brute can turn out of his way from the right to the left, to look and examine, even when his appetite is satisfied, which is a proof that he does, in however small a degree, share so noble an impulse. But it happens that curiosity enters largely into the human composition, and from the smallest workings of reason in its dawn, grows into that mental hunger which increases in proportion as it is fed; which leads childhood on from elements to principle; urges youth from principle to art; impels forward maturity from art to science, and having encouraged the human mind in its intense search through different systems, forsakes not decrepitude till it is bowed down to the grave, and stands upon eternity.

I have already noticed the manner in which curiosity first shews itself in infants. ~~The~~ disposition to handle and examine is often most injudiciously checked by hastiness, inattention, or idleness in the attendant; and hence one cause of impatience or fretfulness in the infant, which desired to exercise its powers. On the other hand in the unguarded licence of it, is often the origin of odious faults which afterwards appear, and for which we can in no way alledge any satisfactory reason. Let me give an instance of my meaning.

An infant will stretch out its hand towards a lighted candle with as much eagerness as to a piece of red sealing wax; both are very attractive. A wine-glass is as pretty looking as a tea-spoon; and a tea-cup is quite as fine as two or three old keys tied together. Now it so happens perhaps, that the mother or nursery-maid who is holding the child is a little wearied with the exertion of trying to damp its ardour, or check its efforts to reach, or possess something it sees. The

child is irritated by desiring in vain. The mother is possibly conversing with some body, or engaged in thinking; at all events, she is not attending to the demands of the infant: presently it cries and leans forward again, "My dear child," she observes, looking in its face and in a tone of weariness, "what do you want? there, let me see; a tea-cup? well, hold it, but mind, do not break it: now hush, be quiet." The conversation goes on, or the train of thought is pursued. In a few minutes the infant seizes the keys and dashes them against the cup which is broken, and falls to the ground. The mother is then roused. Vexation, impatience, or anger darkens her countenance. The child starts, looks up, and instantly perceives the change. "Oh my dear child, how naughty it was to break the cup! Naughty child!" is the exclamation perhaps; but assuredly whether there is or is not a forbearance in words, there is no restraint over the countenance, and as the infant always turns to the face for its doom, tears and fright follow. The mother is now conscious that the blame belongs to herself: she immediately kisses the babe, and by way of consoling it for her own carelessness and injustice, may even offer it again another cup.

Now when a child of six, eight, or ten months, has been so treated, let us very narrowly observe its own countenance. Are not wonder, perplexity, and confusion expressed in every little feature with something of the triumph of human nature in gaining a cause, however bad? As the child is first improperly indulged by the parent; then reproved for an accident of which it was not-conscious; then caressed for shewing sorrow; and then indulged again in the same way; may we not throughout his little action discover the gradual operations of reason and consciousness begin and end in confusion? For when the object once forbidden was received a second time, it was accepted with timidity and fear, the young eye looked incredulous on the object,

from that to the giver, then back again several times, as if doubting, but all was calm; the countenance of the mother had resumed its composure and kindness. Something like the question of "Why was that face just now altered? I had then the same kind of thing which I hold now," flashes instantly across the tender mind; perplexity arises, the feeling is too mighty for an infant, the matter is instantly given up and forgotten in the play with the object: yet a vague undetermined sense of weakness and contradiction remains impressed on the dawning mind. The very next time any thing is wanted, the infant will feel that a riotous perseverance will procure it; that on points of refusal and permission, there is no fixed rule; that by crying very lustily for the loss of one thing, a similar one will be given; that an action however seemingly wrong may be committed over again, if it suit the fancy to set the lungs to work; that, in short, a child may always conquer whenever he pleases.

Here is a mass of error from one inconsiderate thoughtless deed! And yet we only wonder that our own children are not quite perfect, and that those of our neighbours are so perverse, so obstinate, so humoursome, so capricious, so discontented, so passionate, so refractory, when from the false indulgence of mothers, and the selfish carelessness of attendants whose only aim is to quiet Miss, or Master at any rate, the foundation for every kind of disorder and impropriety was laid? "How very odd it is that the child should be so cunning as to recollect, that the last two nights he has been taken out of his bed and has sat up for an hour. You see he won't be pacified till we do the same now," has observed many an ignorant nursery-maid. It is not cunning, but the dominion of habit just beginning to declare itself, and which through the aid of memory tells the infant that what has been done once, or twice, may be done again.

The curiosity of infancy must then be answered by moderate gratification. Whenever a child stretches forth its little hand to an improper object, we should condescend to recollect that it is a creature endowed with reason; and should accustom ourselves to say aloud, "My child you must not have that; it is not good for you." This may be thought very silly, because the infant cannot understand language; but there is something which it can understand, and this is, the countenance. Now to prove it, if any person doubt, let a mother shake her head and frown upon her child of six, eight, or ten months old; will he not lower his under lip and begin to whimper? Let her assume the expression of fear. The child will start, and look alarmed. She may pretend to grieve, and seem to shed tears, when gravity will steal over the baby's face. Or she may laugh, and the infant will immediately smile. Now we know that a certain expression of feature accompanies every sentiment. Mild, affectionate exhortation can never throw an unpleasing cast over an anxious mother's countenance; "That thing you wish for is not proper for you, my little dear, but mamma will find something else." An infant may or may not understand the very words, but after a little eager impatience shewn it would consider the affectionate, mild, yet firm expression of the mother's countenance, and feel not only that it must submit, but that there was nothing unreasonable in the required submission; especially as the careful parent would have selected a small piece of wood, or a stick of sealing-wax, a little box, or a sheet of paper over which it might have full power, either to hold or to let fall. Here then, is the first principle; never to allow an infant at one time, that which at another may be improper: or in other words, not to give any article for play which will require watching for fear of accident to the infant or the object; because we who profess to watch, may forget to do so, and the

accident may happen for which the infant is sure in some way or other, to be a sufferer.

It is the duty of all who are concerned with infants, in every possible way to encourage the feelings which everlastingly impels them. There are many large objects, as well as the thousands of small ones daily in use, or sight, which affect a baby to whom every thing is new. It loves to be held up under both arms on a level with a chair; to pat with its hands on the cushion; to feel, look, and even put its mouth close, that it may make use of every sense to find out what the thing is. There can be no reasonable objection to this, nor to its touching a table, or the shutters, or blinds; nor if it be attracted by the gaudy colours of a carpet, to its being allowed to crawl over the fine surface, and feel the bright worsteds, indeed the last is a serviceable kind of amusement to an infant, its limbs are strengthened, and its chest opened by the exercise. Yet, even in such gratification as these trifling indulgencies afford, some caution is necessary. We hold a very little child to a large looking-glass, this is well; and a most delightful object the infant finds it, when he looks earnestly and sees another infant, and a person very much like her in whose arms he is held, with another room reflected, and in it the very same chairs, pictures, papering &c. as there appears in that in which he is himself; all this is puzzling, but it is notwithstanding very pretty. The child desires to touch; this too we may permit; but the indulgence granted for any considerable length of time produces irritation, he sees every thing promised, and can possess nothing. It is wise therefore to move away to another interesting object; but a thoughtless person remains full the hand and the lips have pressed the mirror; the child trying in vain to bite the surface grows vexed and disappointed; begins to cry and to be fretful, and this too we might have prevented; indeed all tantalizing should be studiously avoided.

But objects of life are much more amusing to children than inanimate ones. An infant is always delighted to play with little boys or girls; laughs outright at any tricks or gambols they may shew, and always bounds with delight as they approach to kiss, or to fondle with it. Next to children, an infant is attracted by animals. A fly, beetle, cat, spider, dog, bird, cock, hen, pig and cattle, are all pleasing and interesting to unprejudiced childhood. An infant which is old enough to notice, is quite as much amused with the sight of a spider as of a butterfly; but by being accustomed to hear inconsiderate persons cry out, "Oh nasty spider, we must kill it," and from seeing them actually put their threat in execution, it does at last feel an antipathy to spiders and in general to most kinds of insects.

But a dog and cat, or the young of these animals are for the most part the lawful prey of children. They are allowed to drive their little sharp fingers into the fur; to pinch the skin; to drag up the ears; and to pull the tail of the unfortunate little kitten or whelp, and if the poor beast attempt to defend itself, it is perhaps corrected. I have myself heard a mother say on being reminded of the animal's sufferings, "Oh nonsense; do you think a baby has strength to hurt a beast?" Yes, I think it has; and I am of opinion that if it be not taught better, it will have the inclination too. An infant will sometimes wind its hand so strongly in a sister or brother's hair, that tears will burst forth, before the fingers can be disengaged. The grasp of a babe is very strong for an instant, and quite enough so, to force a good natured dog or cat to cry out. The natural feeling of an infant is to look grave and to be startled, or a cry of pain, but on casting its eyes around, if it perceive no gentle admonition, no serious looks such as always appear when sister's hair is pulled, or her face scratched by little nails which are often very

long and sharp; if it hear nothing like "Take care, my love, pussy is hurt; puss is crying because you have hurt her, she knows when she feels pain," if, in short, the child do not see any real commiseration for the beast by a stroking down of her fur, or by a kind look directed to her, this child will go on tormenting, and teasing, and vexing dumb creatures, and will give admission in its little breast to all the first principles of hard heartedness and cruelty. And thus are children cruel at first, from ignorance and neglect; and afterwards from habit; and in these causes may we trace all laxity and want of principle in their maturer years.

But of all food for curiosity, none is equal to that furnished by nature in the open air. So delightful are the fields, walks, gardens and meadows, that however fretful a child may be in the house, he cheers up and is good in the moment that he feels the breath of heaven play over his face; that he beholds the wide expanse above, the trees grass, vallies, and water around, and the birds, lambs, or poultry moving in different directions. Every tear is dried away; every faculty is upon the stretch. Every sense is lulled in enjoyment. Admiration is wound up to a high pitch, and yet curiosity is passive. It becomes active, however, if we break off a bough and give the child; if we give him a daisy, or if we set him down on an enamelled sunny bank, the busy hand soon grasps a blade of grass, and that is immediately felt, examined, and tasted.

Persons who reside in great cities during the whole year, may not have opportunities to send their children into fields and meadows, nor may they always find it convenient to send them for walking in the royal parks: but they certainly have it in their power with respect to other resources, to gratify the ardent curiosity of children in a judicious and careful manner, always keeping a guard

over themselves, and laying down certain rules of right and wrong from which no temptation or feeling should prompt them to deviate. Infants will then learn what they are to depend upon, and mothers may know what they have a right to expect in their children.

THE PASSIONS OF INFANCY.

CHAPTER III.

AND THOU SAIDST, I SHALL BE A LADY FOR EVER; SO THAT THOU DIDST NOT LAY THESE THINGS TO THY HEART."

HAVING given a few remarks upon curiosity, we must consider the desire or wishfulness of infancy, as springing from wants, real and artificial.

As an infant has no speech, and but little action in its first months, we have no means of distinguishing its particular feelings. A short plaintive cry is the only warning we have of its uneasiness, actual pain, hunger, or fatigue. As a very young infant is immediately under the influence of nature, and as nature gives no sign without a cause, we are not to rest satisfied (supposing that even a mother could do so) until this cause is discovered. Hunger we guess, is the first probable reason for distress. Natural food is then presented, but rejected. We then imagine the cry is of uneasiness, from a tightness in the dress; a pressure of some delicate part of the little delicate frame, or perhaps a pin piercing the tender flesh; perhaps cold is the reason of the infant's cries, its extremities are chilled and comfortless; it is hurt, possibly, from being handled too roughly; or it is wearied

and pines for rest; or lastly it is suffering under one of the many complaints of infancy; for this a medical man must be consulted; the other evils a mother may lessen, or do away entirely herself.

As the infant grows older, however, it mixes with men and women the creatures of art; and from watching and imitating them, joined to the opportunities which a mother's negligence affords, it in some degree loses its subjection to nature. We may hear a child of six or eight months old cry very loudly, and yet sometimes presume he is urged by no real want. Every mother should make it her duty to attend herself to the cry of her child that she herself may judge, or at least try to judge, of his wants. No nursery-maid would then dare to shake her head and hand at the infant, and in a passion call it "a little tiresome cross thing," the manner of doing which, more than the words, causing the child to cry ten times louder; when, to stifle his voice, the imaginary want which he was pleased to have, would be immediately gratified, much to his moral or physical injury.

Likings and dislikings for instance, would be the same in all infants, if all were under the same particular regimen during the first year of infancy, and that all were accustomed as were the Spartans, to see people eat and drink the same quality and quantity of food. As a proof of this, we know that the first natural food is the same every where, and that every babe is satisfied with it. But when nature is quitted for art, for nourishment made by human hands, what diversity, what mixture, what unnatural preparations and in what improper quantities are our children supplied! Food, instead of being taken as a mere support to life, is made a principal business and source of delight; and so great are our excesses from the pampering of appetite that from childhood our bodies are often injured by the excess in those means which were intended to preserve them. "What is the reason

"I wonder, that the child will not eat his food to day?" observes the mother to the maid. "I fancy ma'm it is not sugared enough for the little gentleman," replies the latter. "Not sugared enough?" answers the mother, feeling something of a sense of impropriety, "Oh it is very wrong to accustom the child to sweet things." "La! madam a little sugar cannot hurt it, poor little dear, and indeed the child is so cunning, it won't touch a bit if it is not well sweetened," replies the maid. The mother allows another spoonful of sugar in the food, and with pleasure watches the child as he eats voraciously. Would the mother feel so much pleasure if she were assured, that the cries of her son in the night were occasioned by sharp pains in his tender frame? that these pains proceeded from over eating, or excess; that the excess was the consequence of food which should have been simple and light, being made rich and tempting to the palate? and that the food thus prepared was owing to the negligence and cruel weakness of the child's mother? Yes, you, oh mother, who start up to your son's little bed; who take him in your arms, press him to your bosom, speak to him the softest words, and change his position a thousand times in the tenderest manner; yes it is yourself who were to blame and look to your own work; one disorder may provoke another, and your child may be your victim. At any rate, if through topical remedies he may be pretty well recovered by the following day, his food will be the same, and though fatal effects may not immediately follow, yet you will probably on some, not very distant day see your son a notorious glutton, and a selfish child.

Now if children's food were simply nourishing, without having any thing decidedly flattering to the taste, they would eat just enough of it to satisfy real wants, and no more. It is remarkable that the commonest food of nature is the most tasteless, and yet the most nourishing. Bread, milk and potatoes have each very little of what is

called flavour, and water has next to none. And why should sugar be added to the finest wheaten biscuit or bread, which is scalded by new boiling milk, which, if it be too rich for a child's stomach, may be reduced with clear water? and why is it necessary to give a child which can masticate its food, a quantity of butter on its bread, much less sugar on the top of the butter. I have heard several little children say, "I am very hungry." I have replied, "then take a piece of bread." "No," they have answered, "not dry bread; bread and butter." Had these children been under my care, that I could have taken the liberty, for a liberty it certainly is to interfere in any family however negligently ordered it may be, I should have said, "My dear child you cannot be very hungry if you refuse a nice piece of bread." With one little girl, a relation, I did so; she walked away in good humour and in about an hour returned, really hungry saying, "I will eat the bread now." The truth is, that a false appetite is easily made and encouraged; and there is no person, not even an english gentleman of the present day, who professes to wait from his breakfast at nine or ten o'clock till his dinner at seven or eight in the evening without eating (though by the quantity of both meals, he endeavours to make up every deficiency) who would refuse to taste an extraordinary delicacy, at any hour; and it is scarcely possible to eat so much as not to be able to taste something, a very little while after every meal. Thus between breakfast at eight or nine, and dinner at one o'clock, a child fancies he is hungry two or three different times, but we are to observe that he can only eat of such and such things; bread and jam, or bread and butter; and frequently no bread at all, but only cake. "I don't like bread and butter, I like cake," the child says. Next comes the dinner. A little child has meat cut small with or without bread, as he pleases; gravy is added; forced meat, or what is called stuffing to

some kinds of meat is added, and this stuffing is made of suet, crumbs of bread, parsley, thyme, nutmeg, salt, pepper and eggs. Potatoes mashed with butter, cream, or milk, and salt are added. Then follows pudding, supposing only of boiled batter, as it is called, it is made of flour, milk, and eggs boiled; but this makes a very insipid dish it is thought, without a sauce of boiled butter, flour, sugar and sometimes wine. Here is a very simple dinner of meat and pudding, which consists of twenty different ingredients prepared in different luxurious ways. Does not a child gorge down more of such a dinner than he would if the pudding which is a wholesome one were without sauce; the meat which is nourishing, without forced meat and melted butter; and if the potatoes which are excellent alone were boiled in plain water, and eaten with a little salt to assist digestion? But my list of articles is not complete without beer, and country beer is stronger than that of London. Besides all these, it generally happens that we see apples, oranges, or nuts forced down, after a child has eaten so much that he has laid down the spoon in absolute inability to proceed. Whereas if plain food, the plainest cookery, and one, or at most, two kinds of dishes with much bread were presented, there would be no temptation to eat after hunger was satisfied. Hunger! did I say? the little pampered children of the middle and high classes never knew, are never allowed to know what hunger is. The very instant they feel the least symptom of hunger they demand food; and having no real want of it, are nice, difficult and dainty. If the practice were adopted of giving a child every time he asked, a piece of good dry bread, we should see that three hours might pass between meal and meal. But so far at present, is this from being the case, that if a child only cry, he is fed; if a little girl or boy knock his head against the table, his screams are stopped by an orange, or an apple, or a biscuit; if a child is wonderfully good he is

rewarded with a cake. If he is extremely naughty, something eatable is denied him. The whole sum and employment of infancy, the whole glory and honour of childhood seem to be centered in eating and drinking.

Are we then really so unwise as not to perceive that children are too much inclined to be selfish and greedy ? and that instead of our being disposed to encourage and foster in them such pernicious habits, we should by every possible means check these propensities, and lead a young person not to be hypocritical, and say he dislikes what he is partial to, or to be cynical, in despising the enjoyments of the table ; but to consider and hold the action of eating for what it really is, as necessary for the support and increase of the human frame, but for which, however, a moderate quantity only is wanted.

The knowledge that infants gain of what they may, and what they may not do, proceeds from denial and gratification of wishfulness or desire. This knowledge is experience, or principle ; and by it they regulate their little actions ; with it are emotions strengthened into affections. The affections make way for the passions ; and it cannot be repeated too often, that good or bad passions, or the regular passions with their excesses, spring from either good or bad principles, and I must assert once more, that these principles begin to form like the roots of a tree from the seed, from the very tenderest age of infancy.

THE PASSIONS OF INFANCY.

CHAPTER IV.

“SUCH AS THE WORKMAN IS, SUCH IS THE WORK.”

WHEN a child has passed his first year, we discover in him the first workings of the passions, and we partly distinguish the bend which his character will hereafter take. These passions are not to be extinguished as some would have them, they are to be regulated, and tempered by the cultivation of the corresponding associate virtues; they are to be naturally, delicately, and firmly directed if we wish them to flow on in an even course. If we expel the irregular stream from the meadow, it will rush along in another direction, break up a bed for itself, and tear away the high road. Whereas if we had quietly diverted the current into a natural furrow, we might have viewed an object of interest or ornament in every little vigorous wave, and of enjoyment in every rippling murmur indicative equally of purity and strength.

Now in this most important age, when faculty opens daily, and the living soul tender as melted wax receives every impression, let us pause to ask one question. Who is the companion of the child? And as I have made allusion to warm wax, let us go a little further, and enquire if it be not true, that those who surround the child, with whom he is most actively associated, will fix the stamp of their own sentiments, opinions and prejudice on the child?

Let us follow the similitude, and suppose a child can receive two distinct impressions from two distinct sets of associates. Will he not bear the marks as a medal or coin, on which, however they be weakened or effaced by time are yet scarcely ever to be worn entirely away? Wax, when it is cooled becomes a hard substance; we may break, but cannot bend it, until it is again heated, and we may then give a new impression. But by what process can we dissolve principle and character and form them anew? The solvent property of wax would be often most desirable in the human mind and heart, but it is desired in vain; and not truer are the explanatory labels to a new coin of the reigning monarch's name, than are the sentiments and actions of any youth, of the principles and stamp which his nature received from the companions and treatment of his infancy. Let me again ask, who are these companions? On the one side are the mother, I will even add father, although a father with all his strong parental affection is not disposed or fitted for communication with a little child; on the other side are dependants.

Now these dependants consist of persons, who, for the most part, have had little or no education, by the word education, I do not mean mere reading, writing, cyphering or any other acquirement, but good instruction however simple, yet moral, really and fundamentally. Servants, there certainly are, who have been respectably brought up, who have been taught to think and act well, and do fulfil their duty; but even such are deficient in judgment, when children's morals, manners, and habits are concerned; and indeed, how can we expect that a servant should be more concerned for the future happiness and honour of her charges, than are the very parents themselves? How can we expect the most faithful nursery-maid in the world, to study causes, weigh consequences, compare habits with principles, and principle

with character? The idea is ridiculous. Good nature is the first quality required in a nursery-maid, and what will not good nature lead an ignorant, yet kind hearted girl to do? Prejudices too, are strongest in weak, unemployed minds, and their force with regard to those who have to deal with children is as extraordinary as it is absurd. * .

Were a mother a great deal in the nursery, she would be able to counteract the effects of prejudice in a thousand ways, and would be of infinite service to a tractable disposed person; but to speak truly, tractable dispositions of twenty, thirty, or forty years standing, are very rare. Our habits good or bad, grow with us, and strengthen as we advance into life; and the older we are, the more difficult do we find it to alter them. Notwithstanding all this, however, a mother may try to find out a servant who will obey her particular orders. But she must lay down her rules not as being of benefit to the child, for an ignorant maid will never perceive any, but as being her pleasure and desire. Yet, let her always recollect that to promise is easy; to perform so difficult, that the promise is often at first, neglected and next forgotten.

There is a notion prevalent among the lower classes, that cold and much water is improper for infant ablution. There is scarcely a servant who would take more than half a pint of water and that quantity warm, to wash a child. Now if the mother command with firmness that a

* The prejudices and fanciful experiments of the lower orders who settle and have families, are beyond all conception ridiculous. Amongst this class, prejudice is as strong in London as in the most distant counties. The doting mother of a poor infant in London to my own knowledge, has lately lost her child from her own absurdities. First she fed the poor infant with bacon when it cried; next she spent her all upon Raspberry jam, of which she believed it wanted a meal. And lastly from some ill-fated expectation, she fancied its health was to be completely restored by soot and water. The child died, and the mother was heart-broken for her loss. Who has not heard of charmed necklaces (for which there is a regular house and trade in London) to assist the child's teeth in their progress through the gums? Of the wonderful effects of sugar and butter? Of the danger of cutting infants' nails the first year lest they prove thieves? with a thousand other absurdities much less innocent than these, both with respect to the health and the character of children of the lowest classes.

large vessel should be filled with cold water, and that a sponge should shower it over the child every morning, a promise will be given to that effect; but the act will not be performed, unless she herself stand by, and see that her commands are really obeyed. If she do not choose that the food should be cloyed with sugar, she must herself stand by when the food is prepared. Untaught minds which only regard the present, argue thus: "Why should we be so particular? Why so careful to do this, and abstain from that? Why should a child be made to scream (which he may do at first) under a sluicing of cold water, when a small quantity of warm would do as well? And what harm can there be in a little sugar?" If the mother after throwing over her child's limbs a stream of clear water, and then dressing him quickly were to point to him as he is closing his eyes for sleep, with all the sweet eam of a cherub, his frame braced and vigorous, his little hands spread open in health, and his countenance blooming, placid, and lovely, if the mother were to say, "Look at the infant and see if his whole body be not strengthened, and refreshed, and improved by this my plan?" the lip would acquiesce, but the mind of ignorance and prejudice would remain unconvinced.

• Thus, argument is vain, with such, upon the matter. We must take it for granted, that all servants, however gentle may be their natures, however active their services, and however fair their promises, do certainly possess, in common with the class to which they belong, more or less of prejudice and ignorance; and against the effects of these, it is the duty of all concerned with children, to guard.

But would not the safer way be, to allow children very little communication with servants? Yes; and this is practicable, provided mothers will agree to give up some

of their quiet, some of their pleasures, and much of their time

I recollect being one day seated at table by a fine little girl whilst she was at dinner. I was invited by my friend who helped her, to taste the fritters from which she was making her repast. A piece of one was cut off and given to me. "I ate it whilst the child who sat by, made haste to finish her's, eyeing me all the time. At length she said, "You greedy slut." I immediately stopped, and looked at her very earnestly. She seemed very little disconcerted and went on with her dinner. I then turned to my friend and said, "Where could she have learned such an expression? Assuredly from some servant; and the feeling too which dictated it is a selfish one, she fears there will not be enough left for herself." The lady then reasoned with the little girl, and said what she considered as proper, and I felt an additional proof of the influence of example over tender minds. "Inaccuracies of language," and improper expressions, which they adopt from their attendants, children lose as they receive the polish of study; but the sentiments, and first impressions are always preserved, though the persons from whom they were received, may be long since forgotten.

As the consideration of language has just now been hinted at, it may be as well to make an observation here, before we proceed further. , .

When a child begins to speak, and to put his words in the form of sentences, if the person who always assists him, is herself correct, the child's language will be ever the same. A child can only imitate sound by sound; and can only gain knowledge from what he sees and hears. If improper words, or low language are not uttered before him, he will not make use of either. Long words or difficult sentences he will not often recollect, because he at first has no idea of their meaning; but whenever he has an idea, he will suit language to it, which shall neither be

revolting to a delicate ear, nor inappropriate to the subject.*

As much as we may, without allowing a child to presume, we should attend to him whenever he addresses himself to us, or to others, if we be present. Indeed the great object of a mother should be, to make the improvement of her child's mind and heart her chief care; at the same time however that she conceals this grand principle upon which she acts: or to speak as the sacred historian of Mary does, she should lay up these things in her heart. Our best actions produce disgust and weariness when related by ourselves; the mention of, or allusion to them, creates a doubt of our motives, as it certainly does of our modesty. Acquaintances could not but respect a mother internally, who knew not from herself, but might only guess that her refusal to some parties of pleasure was given from a wish to be near her children; and can such people help admiring the mother who leaves them in her drawing-room, with an excuse for a few minutes, whilst she flees to her nursery, and there, holding her little children's hands between her own as they kneel at her feet, hears them offer up a very short prayer to the God who made them, before they lie down to sleep; which prayer might, and probably would have been neglected had not the parent been present? Every one is

* A few months ago, I was playing with the only son of Admiral G--- a very intelligent enquiring child of four years old. I turned over, for his amusement, a number of plates descriptive of many towns and scenes in Palestine, when upon coming to Bethlehem, he obliged me to stop and asked me so many questions that I was fearful of confusing his tender mind by the number of replies. I told him at last that Jesus Christ was born there. He looked very thoughtful, and I was going to venture a little further in my explanation, and to say a word concerning the Redeemer, when he suddenly turned and said, "Was Jesus Christ borned? I thought he borned every body else, but didn't born himself?" What a noble idea had this infant of the power of the Saviour! his language was infantine, but not vulgar; and for his thought how was it to be answered! How was it to be explained that the Redeemer was son of man and son of God without lowering the idea which a child of four years had formed of the divine nature. Indeed who was to hope to be comprehended by him? I could not, and I dropped the subject in admiration of my little friend, and in despair of my own ability to give him an answer which should enlighten and satisfy his mind, and at the same time not weaken his high respect for the Messiah as God.

compelled to love such deeds of virtue, whether he choose to praise them or not, and above all when they are unaccompanied by any parade, in the presence of parents who, conscious of their own indifference in such matters, are irritated by comparisons of others with themselves. People in general, are soon fatigued with details of which parental vanity, pride, and fondness form the chief part. If mothers do their duty, let them do it unboasted; nor speak of it as a surprising matter before any one. They shall have a reward, but they must look at home for it, in their expectation of a well-ordered, affectionate and blooming race; in the joy and confidence of their husbands, and in the esteem and respect which mankind are forced to bear a good and dignified matron.

Let us now return to the consideration of the infantine character.

THE PASSIONS OF INFANCY.

CHAPTER V.

"ACQUAINT NOW THYSELF WITH HIM."

PASSION has two ways of discovering itself: by action, and by speech. Through them we may therefore very soon judge of a child's character, as childhood is unacquainted with the arts by which maturity contrives to smother the action, or to suppress the sentiment, so as to suit the particular occasion.

All the views of children are turned towards self. Self-preservation, and self-gratification are their chief end ; and this law is fixed and universal ; for we see the first operating in England, when the nurse delivers the naked infant which screams and clings around her, to the bather to plunge into a sea which appears destruction ; and we find it in the same force among the modern Egyptian peasants, whose very little children without an article of cloathing, are seated on their mother's shoulders, having not even a strap to secure them, whilst the mothers wash in the river, or perform other offices, and leave these little creatures to exert themselves for their own preservation, which however they do, by a most strenuous grasp of the parent's head, and this is all they have to trust to.*

As children are thus earnest to preserve, so are they anxious to gratify themselves ; and the more healthy, brisk, and active they are, the more are they disposed to the exertion which is necessary to gain their object. The mind once roused to an object, cannot in a moment, perhaps be withdrawn from it : neither can the animal spirits once set in motion be made to subside and be laid at rest by a command. Hence, when a child impelled by curiosity or desire urges forward to accomplish a purpose which we have reason to disapprove, we attempt to hurry him from it, and we expect he should instantly stop short, drop his views and shake off the energies with which he had armed himself. This is scarcely possible. Most injudiciously we hasten with sharpness to repeat our commands, and the consequences are such as we might calmly expect; irritation and vexation. These quicken the first impulse, and hurry the action. The spirits rise to immoderate anger, or to that which is vulgarly called, passion. The child proceeds according to the peouliar bias of his nature. If he is

* See the representation of such scenes in Sir R. Anallie's Collection.

courageous, he dares on to the very end. If he is disposed to be grave, he swells with disdain. If the peculiar turn of his disposition be spiteful or malicious, he springs on the person who irritates him, and with blows as hard as his little hands can give, or with wounds as deep as his teeth can make, he shews his fury. Or, if this child be inclined to revenge, he waits in gloomy silence till the person offending has ceased to observe; and then he takes his opportunity of wreaking vengeance however trifling it may be. Such is opposition, the origin of excess in the passions; and which is by turns the great check, and incitement, to good and bad deeds.

As I have thus traced up emotion to excesses of passion, which excesses, though ascribed to nature, are, for the most part, produced by ill-timed or hasty opposition, to infant will, I must be allowed to offer, some remarks upon the management of the passions, or the formation of character, in childhood.

The whole importance of infant character may be seen to consist in,

- I. Regulating the passions.
- II. Securing morality, or the active virtues.
- III. Establishing a sound religion.

For the accomplishing of all these, we require from childhood but one return, which is, submission. Real docility brings every impulse to its aid; the mind, the will, the memory, the imagination, the heart, and the bodily powers; with these united, our most sanguine hopes may be realized.

Let us then consider the treatment of the child's character as far as regards his passions.

No sooner do we glance in this direction, than we perceive opposition continually acting and producing some new consequence. Now to oppose with effect, with such effect as shall induce a child to desist from his purpose, and hold another; to convince him that he is wrong and that

we are right; that it is his duty to obey and our's to exact; in short to persuade him that it is fit his will and pleasure should wait, but a signal to go along with our's, to oppose with such effect as this, demands so much attention, not towards the child only, but to ourselves, that it is indeed uncommon in practice, rare in the example, and arduous in the undertaking. Impossible, however; it is not; because many have succeeded.

Judgment, to set within a child's reach such objects as he may try for, and possess; discrimination, to mark the right moment for opposing him when a chance circumstance has thrown improper things in his way, or excited him to a wrong pursuit; forbearance and watchfulness of our own feelings and passions, when opposition from us swells and vivifies the malignant seeds of human nature, which, otherwise, might have lain and been for ever smothered: these are what every mother requires, who wishes to have absolute power over the will, the mind, and the heart of her child.

And first, judgment.

It is, as I conceive, an act of cruelty to set a little child before a covered table; to put him in a fine room; to walk with him in a flower garden, and not to let him touch one single article belonging to the three. Suppose the mother were previously to say, "Now upon this table in this garden, or this room is there any thing which would amuse my child?" This question is soon answered, for a child is amused and pleased with every thing. All is to him new. "Will he not then desire to look closely upon the things which please him; to touch, to smell, to taste them?" Yes undoubtedly. "And is it proper or convenient in this case, that he should do so?" It is not; for the table is covered with fine china, or luxurious eatables; the room is decorated with costly and brittle materials; the garden contains flowers which are rare and valuable. Then I ask, who would, merely to amuse the

child's eye, lay before, or introduce him to these three temptations? But it is a good plan to accustom children to see things which they must not have? The truth is, that good never yet grew nor ever will in real evil. It is good for children to be taught forbearance, but not by tantalizing them, which we do, when through mere idleness, thoughtlessness, or folly, improper things are by us exposed to their view to tempt their desires. For instance, a child has been confined perhaps, an hour, whilst the mother or attendant has been occupied in her several ways. The little creature with an ardent curiosity, has in vain looked right and left, for some object to work upon, he begins to fret and to pine. The mother is roused; "What is the matter, my love?" she says, "are you tired? come to me, I will seat you in your chair by this table, but mind, you must not touch any thing; look only at the pretty show." The child which could see nothing whilst standing on the ground, is suddenly elevated to a dazzling display, and the mother, thinking that all is settled, continues her employment, of a book, needle, writing, accounts, or domestic regulations. Now a child an active child, is soon tired with looking on, and is it not right, that he should be so? For what use are two arms, two hands, and ten fingers? Are these really unnecessary appendages to a child's body? Are such considerable branches of the trunk to be unemployed and motionless? These limbs which extended, give the whole length of the frame, and which by their facility of movement seem intended for strong action, for play upon the vital system, and as a quickener to the current of life? No; these limbs were given for vigorous exertion, and the child feels the impulse. "Look at this thing; amuse yourself with it, but do not touch, or even desire to touch it," says the parent. But how can she expect to be obeyed, when she is shifting from her own self the duty of giving proper attention and care to her child? Does she not

perceive that she is breaking through duty to enforce duty? and who will advocate for success by these means? It is good to teach children forbearance and submission; but not through our own carelessness and indolence. There are thousands of objects which we do not cruelly and deliberately put in a child's way, and yet which must be prohibited: but whenever they unavoidably are so, we should make it clearly appear why we deny. The child not being accustomed to "Don't touch this;" "you must not do that;" "let this alone;" "don't go there;" "give me that, how durst you touch, when I desired you only to look;" "you are a naughty child for not doing as you were bidden" with many more such exclamations hastily, incautiously, and sometimes angrily made, a child unaccustomed to such innumerable orders, is inclined to pay attention; to listen to a prohibition when he hears it, as to an unusual sound. Nothing having ever been placed seemingly on purpose before him to tantalize and tempt him to transgress, he feels that the language of opposition calmly and steadily delivered, is in some manner the language of truth and reason, and he is by degrees convinced that rebellion would be vain. When once a child has been denied any thing upon fair and just grounds, no force, or argument should make us retract one single word, or yield even to the breadth and value of an atom in mitigation. It is easier to wrest a mountain from its bed and plant it in another; it is easier to stand on the shore and push back the swelling tide with an effort of the foot; it is less difficult to call down black clouds and bid them stand for ever condensed between us and the sun, than it is to call back the power and authority of mind over mind, when once the uniting spell is broken. The turbulence of passions, the impetuosity of nature; the instinctive disdain of and repugnance to controul, all break upon the mind in a flash of light when the charm dissolves, and leave the victim exposed to a labyrinth of

conjecture, of frailty, and of error. Thus water by the loosening of one pin in its dam, bursts forth, spreads far and wide, and rushing finds its own level, but as it flows, destroys.

But say some, are we always to give a reason to children for denying or opposing them? In the very first years of existence, I conceive we are. We stand accountable to children for all our proceedings with them. They are human beings given in trust to their parents. If they were not merely in trust, the parents would have unlimited power over the life and death, and this christianity forbids. The parent then who condescends to offer reasons to his child, for his opposition and treatment of him, may be sure of one thing, that he really has reasons; and this is a very important matter. He may by his firmness excite his child's momentary resentment, but he gains his respect and his confidence, which is another great matter. And finally, from the hold which temperate, wise, steady loves conduct has taken in the child's heart and mind, he so and respects his father's judgment, and is so persuaded of his wisdom and discretion, that in time he will obey a command as it is given, and be satisfied whether or not a reason be expressed. And when the youth expands, and that he looks to his parents for their blessing ere he takes a place in society, he has a right to expect his parents to say, if they have never done so before, "We have thwarted you on such occasions; we have opposed you at such times; we have denied you such things, but such and such were our views. Judge, child of our affections and our hopes, whether we have acted ill or well by you; and cherish or despise us in our old age as we deserve at your hands!"

Is this too much from one human creature to another? Is there a wise and tender father, a judicious and attentive mother, who would refuse to make the experiment? Is there a well educated, a good principled young man,

on the eve of setting out in his profession, or a virtuous and amiable maiden on the point of marriage, who would love her venerable guides the less for such an enquiry? No. Such as these are secure. It is the indolent, careless, capricious mother, who has neglected her offspring, or governed them without being able to account to herself for her own actions much less to suit reasons to young capacity; it is she who dares not tell her children to respect her as she observes. Conscience whispers that the experiment is dangerous, and it is not made.

So far extends the influence of judgment, in very early education. We now pass to discrimination which is also necessary for the regulation of infant passions,

CHAPTER VI.

*"CHILDREN BEING HAUGHTY THROUGH DISDAIN AND WANT OF NURTURE,
DO STAIN THE NOBILITY OF THEIR KINDRED."*

From what has been advanced it must be seen, that the mother who gives a reason however short it be, for every opposition to her child's will, will not find it convenient to oppose too often; and this is the very point I wish to establish. If a parent is watchful and careful to prevent error and temptation, there will seldom be occasion for the exercise of her authority to draw off the child from either. The charge is weighty, but how much trouble and anxiety does it save; Which is the pleasanter? to

make great exertions during four or five years, and afterwards have no necessity for so doing, as habit will be fixed and every day assisting us, or to pay little or no attention to the first years of infancy, and in consequence, to be vexed day after day with the destruction of our work, and on beholding at the expiration of fifteen or twenty years, all unfinished, imperfect, erroneous and bad? Whether is best to labour hard for a deep foundation and see our building rise firm, and secure on its base, or to scrape aside a small indenture and behold our work crumbling in every breath so that we are always repairing, yet scarcely advance? Or in the planting of a tree is it well to prepare no bed for it? how then shall it stand? If we take the trouble to dig deep, and to bury its straggling roots, who shall say it will not flourish? And we can calculate upon the foundation of a house, and think nothing on the principles of a child? We can pronounce the fall or decay, of a young tree which is not set in a deep bed, and yet have no concern respecting the culture of habit, whether we fix it as a strong generous root, or leave it to spread over the mind and body as a noxious weed? Low indeed is our estimation, if we, the beings designed for immortality, are of no higher worth than an inanimate object of creation. But such is not the case; we are of higher price; and the parent who does think, and acts not as if she thought thus, deserves not to be, neither is she, a joyful mother of children.

But to proceed to discrimination, which is the second essential to a mother, and by which she is enabled to seize the right moment for opposition, when chance or circumstance has thrown improper objects in the child's way, or has excited him to a wrong pursuit.

When the first of these happens, that the child has roused up all the ardour of his soul to seize on some dangerous or forbidden object, such as a knife, scissars, glass or needle, and that he is in the very act of leaning over

to grasp it, discrimination will teach us that this is not the moment to say, "Come, sit still; you must not have that; it is very improper for you," whilst at the same time, no care is either taken to remove the desired thing, or to bring forward another as shewy, but more proper. Children are volatile and capricious, and provided we exert our own senses and powers of judgment in substituting other amusements for those which we condemn, are often very well satisfied. But that a child should sit in view of a forbidden object with all eagerness to possess it, and be told he must not do so, without any consolation or equivalent; that all his little powers should be braced for action, and he be yet tantalized by prohibition, and that he should nevertheless submit without any displeasure, is past belief. In almost all cases of prohibition, action is better than words. Instead of saying to a child, "put that down," "let this alone," either of which commands he will not, or really does not hear, and then pursuing our employment whilst the child continues his pursuit with impunity, which after a time requires another, "Why don't you do as I bid you, naughty child?" which also is disobeyed and calls forth a "Well, I shall get up to you in a minute, and make you obey me," Instead of all this idle talk, how much better is it, to get up at once and go to the child who is fixing his attention on something forbidden, to say nothing whatever, but to search instantly, and bring forward a harmless object and advance it near to his sight. Attention will soon be divided, as the eye is attracted, and if we find him wavering in his choice, we may say a word in praise of the new thing, adhering to truth, however; "This, my love, is as pretty, or as strong, or as good, as that; and you may have it in your hands." This last clause determines the balance. The article is accepted, whilst the prohibited one is gently slipped away and hidden, and all this without a struggle. Whereas, if as the child is fixing his attention,

we snatch the object suddenly from him, or drag him from it, we certainly must expect his passions to rise, and break forth in loud and boisterous excess. The very homely proverb says, "Do not throw away sullied water until clean be at hand." I add, "Nor wrest from a child one source of amusement until we have found him another." There are times too, when if we carefully observe a child as we are going to oppose him, we shall see that his attention is fatigued, and his powers of curiosity exhausted, and that if let alone for a few moments he will of himself quit the pursuit when by ill-timed interference, and unnecessary arguing we actually make him attach a new importance to the matter, and awaken a curiosity which was inclined to repose.

From such causes and a thousand others whether of mismanagement on our part, or of unbounded desires, and wishfulness on the part of the child, we see his passions rise and rage with fierceness according to his temperament. One bad passion drags along with it, many others; and all these if not quickly checked and eradicated take root. If the growth of weeds be rapid so is that of irregular passion. Anger and indignation which are regular passions, may, if not kept with care within their due bounds, degenerate to rage, fury, sullessness, revenge. Emulation and ambition which spring from noble desire, will sink to envy and avarice; and curiosity which is an universal and generous passion may be inflated to the most dishonourable excesses, if it be not cautiously guarded and confined by admonition, persuasion, or force, to its limits, for confined all passion must be, if the child is not to be for ever miserable.

A mother who will admit that the passions are to be regulated in her child, but not smothered, stands on dangerous ground. She allows that, which many who direct the education of children will not. "How!" say these, "acknowledge that a child may have passions

with impunity? that all are not to be subdued in him? that pride, anger, and resentment may pass through his breast?"

But in reply I ask, what sort of anger and pride, and resentment is understood? What meaning would be conveyed by the assertion "that plants would thrive in gardens?" The enquiry would follow, "What plants?" for some, we know must perish in the open air. Suppose it were declared, that grasses were not food for man. The observation would be, that of three hundred kinds of grasses, many, as wheat, rye, barley, &c. produce the food best suited to man. Passions as are indefinite in signification as the word plants; and we can no more aver that plants will all thrive in gardens, than we can affirm that passions should be all rooted from the human heart and action. Is it our fault if language is so circumscribed in its expression as to annex a great number of meanings and applications to one single symbol? And as in the human character, and eager action, evil is often seen to preponderate, is it our fault if the exuberance of the thing, be called the thing itself? that the passion distorted and distained to culpable excess be called by the regular name, instead of changing its name along with its character?

Were education a mere theory, I should say, make children perfection; do not allow a single fault, error, or human frailty. But of what utility would be such theory? Teachers would read in disgust; and mothers in despondence; and if the experiment were tried on an unfortunate child, his spirit would either be broken under it, or his little breast by repeated remonstrance would be hard as marble. No treatise or system is really useful, unless it can be proved by practice; and above all, is this true, with respect to education.

Let me now shape my proposition in another form.

I will suppose the parents of a young and lovely maid have received from her equal in birth and fortune, proposals of marriage, which are approved by the parties and accepted. After a succession of visits the wedding day is fixed; when by some extraordinary loss, or a failure in his banker, the father of the young lady is much reduced in circumstances, her own fortune greatly diminished, and in consequence, the alliance is declined by the young gentleman. What is it which hinders the maiden from shewing the whole circle of her friends, and especially her lover, should she meet him, how deeply her feelings are wounded and how keenly she feels the injury? It is pride. There are several unworthy kinds of pride; God forbid that one of them should be supposed bearable in childhood or any age; but that to which I allude, is the regular passion.

And when a fine youth, standing by his father in all the vigour and spring of life, with limb firm, muscular, and well formed; intellects clear and strong; mind over which science and art have left their gracious influence; when as we gaze and admire on this, another youth his equal in age and stature, shall advance and holding up his clenched hand, call him liar and coward. Will he submit and listen in quiet? or will he not rather turn upon the aggressor and demand an explanation, or else lay his cane across his shoulders? By what then is this youth urged? By the passion of anger and indignation. What parent will lay his hand upon his heart and say he wishes his child to live without passions? to feel upon all occasions alike? to understand neither provocation, nor incitement, nor emulation?

Alas! this child must have passions, and will struggle for those of the bad kind, for thus is the bend of our corrupt nature. These are the traitors; these, our evil passions, which lead us astray, which ruin, which deceive, and plunge us at last into all the horrors of guilt.

and remorse. Not so the regular ones. Root up these, and excess will break out and rage with fury; on the contrary teach your child to govern, to keep them in order, to master them, and you are training up a band in him which will effectually ward off every dangerous intruder.

But anger and resentment; are they really then allowable in a system of morality?

Let us further inquire; and that I may be the better understood, let me be permitted another case. I choose to fix it upon anger, because of all infant passions, this is most common, and bears the greatest variety of significations. Indeed to anger and indignation the generic term, passion is more applied than to any other affection of the soul whatever.

A child gives to a poor half-starved object his slice of bread and butter. I will not say his penny, because the action is thereby rendered of less importance, for infancy can not nor ought to know the value of money; whereas the worth of bread and butter is very well understood from experience. The poor famished suppliant walks away with the gift and is beginning to feast upon it, when a bigger boy comes up, and snatching it from him either devours, or maliciously throws the food into a pond. All this our child has observed. Let us in our turn observe him. His cheek reddens; his eye grows brighter, in emotion; his little frame expands; indignation is seated on his swelling lip. This would be called a virtuous indignation; no matter; it is still a passion, and a regular one.

A child even younger than this, which is accustomed to kiss his mother nightly before he goes to rest, is taken to bed earlier than usual, from some caprice of his maid. The child begs as well as he can speak, to be carried down to his parent, to wish her according to his custom, good night. The maid in a cross or sullen fit, will offer no

excuse or reason for what she does, but persists in undressing the child, whose anger rises and swells in a violent fit of crying and screaming.) In this case and in the other are such passions allowable? or will the two children be punished for shewing both?

Were our natures different to what they actually are, even these passions which rise in not unworthy motives, but which, in their effects, encroach into the boundary of wrong, even these should be shut out from the pale of childhood. The whole tenour of our lives should resemble the passionless and holy existence of the Saviour; who, when he was reviled, reviled not again, and who stood as the gentlest lamb under the severest provocation. But if a youth may shew what is called, proper, and honest pride; virtuous indignation, and pardonable warmth and anger at the age of fifteen, why is he to be allowed to feel nothing in infancy? and at the very precise moment too, when he sees by our words and looks that we permit ourselves to feel what we please? The truth is, that we are disposed to require either too much or too little in children. They are governed not with a view to what they ought to be, and will be when grown up, but according to the whim, caprice, and fanciful system of their parents; and in consequence, it is only to be wondered at, that the rising generation are not more faulty than we may now observe them to be.

Far would it be from my plan, to talk of, or even hint at such subjects before a child, supposing he could apprehend something of my meaning, which is not impossible. But in truth, something must be allowed to our nature; and those passions which approach the nearest to virtues, are surely preferable, although liable hereafter to excess, unless the greatest care be taken to the banishing of all indiscriminately; at least, flattering ourselves that we do so, and hereby leaving a waste for the rankest weeds. The regular passions are life, heat, fire. How

vast is their power, and how great their danger standing alone! Join them to the virtues, how sweetly incorporate and unite! the mildness of the one, tempering the ardour of the other. But add religion as a third, and then behold how compact, how solid, how beautiful, how energetic is the body!

To sum up these observations: it is our duty to strive for perfection in our children, but with all our care, perfection stands aloof, and human nature will, at times, prevail. As imperfections and shades must be passed by and tolerated, unless the mother desire to harden or break her little child's heart, let her seriously ask herself which of some evils she chooses to prefer? To answer this well, she must have studied the child's bend of character, when she will give the preference accordingly to failings, if failings there must be, which will counter-check bad or alarming propensities. She will suffer what is termed, honest warmth and indignation in that child, whose character leans to covetousness and contraction, but whose feelings have been worked upon by poverty and distress, and whose indignation was excited in the misapplication of his bounty above described; and she will be cautious of violently reproofing the infant afterwards alluded to, whom she suspects to be not of very tender and affectionate dispositions, when his anger * swells from being denied the maternal salute, which

* It is a dreadful crime to pervert the words of scripture, and I now hope and trust I am not incurring this blame by remarking, how careful the sacred writers are in speaking of this so natural passion of the human heart. Was it only modesty in them, and are we really required never to feel anger on any occasion whatever? (I take it for granted I am understood always to mean the regular passion, or that which is allowed to be right for young people to feel) or is the laudable kind itself really to be permitted us? St. Paul in his Epistle to the Ephesians, chap. iv. 26 says, "Be ye angry and sin not--let not the sun go down upon your wrath." Now none can be so profane as to declare by this passage, that men are enjoined to give way to that base and dreadful passion by which Cain was actuated after envy had entered his breast. But (and with respectful deference to superior judgment and learning I would ask it) is any sort of anger of the most generous origin and growth to be suffered? Again Paul in his Epistle to Titus says chap. i. 7 "For a bishop must be blameless; not self-willed, not soon angry, no striker &c." And Matthew records of our Lord's words thus: "Whosoever is angry with his brother without a cause shall be in danger of the judgment.*"

custom had begun to endear. Let the mother then, settle in her own mind the errors she will take small account of; the bad passions she will wholly, promptly, and resolutely exterminate; and the indulgencies she must be required to grant. And as soon as this is answered to herself, let her lock up the secret in her own bosom and not talk but act; and act up boldly, vigorously, and without fear to her principles and the dictates of her conscience.

CHAPTER VII.

"BLAME NOT BEFORE THOU HAST EXAMINED THE TRUTH: UNDERSTAND FIRST AND THEN REBUKE."

HAVING considered the exercise of judgment as necessary in a mother, to select such objects as her child desiring, may possess; and that of discrimination requisite, also, in assisting her to choose the right moment for opposing when accident has thrown improper things in his way, I now proceed to the third qualification, so essential to a good mother in the training of, and regulating of her child's passions: and this is forbearance; or watchful-

Without a cause! If we had one hundredth part of the cause for any kind of anger which the Son of God may be said justly to have had, how satisfied should we feel that we could be justified! After all, this is dangerous ground to stand on, and if the discussion of so delicate a subject startle, rouse, and awaken some few mothers to the consideration of the important question, what they really wish, and what they do not wish their children to incline to; what they will and ought to pardon in them, and what they will not, one principal object of the writer will be attained.

ness over her own feelings and action, in order to meet the riot and excess which grow from opposition to infant will.

If in a judicial dispute, a combat, or in any emergency, one man gains an advantage over even a superior opponent through presence of mind, exertion of reason, and command of himself, how much more advantage shall a human creature in full maturity of sense and faculty have over a little helpless being who resists her will? When we survey a nursery-maid or dependant, let me even add, sometimes a mother, women in full growth and with the natural strength of twenty, or thirty years; when we observe one of them stand over a little child whose frame can scarcely support him during a walk of half a mile without fatigue, and whose tender limbs seem to bend under the effort of carrying a moderate sized volume across the room; when we see such a person with crimson cheek, uplifted hand wide enough in its capaciousness to cover the little being's whole head, her eyes glaring, and mouth full of invective and fury, and consider that all this tumult and violence are to quell the risings of irregular passions which opposition has produced in the little diminutive being before her, at such a sight may we not be at a loss, whether to call it most injurious to the cause; most unamiable and ungenerous; or most indicative of the folly and weakness of those who pretend to and sometimes do understand, but who so seldom practice what is good?

But the mother opposes her child because he is in pursuit of some wrong object? This surely ought not to excite rage and resentment in her? To justify those passions whose lawfulness, however it be disputed in theory, is, in point of fact approved and acknowledged by the whole world, we must have goodness of motive, and justifiable cause for their appearance. In the examples of anger and indignation given in the last chapter which

are tolerated by the world, and are styled virtuous, the epithet can only be bestowed on those regular passions because the feelings which aroused them were of something of a corresponding nature. What cause or excuse has a mother or dependant to plead when she contends, not with virtuous indignation surely, but with rage and fury against a child? A fault, an error of childhood is a matter for sorrow and anxiety, rather than for resentment. Besides which, if a parent wish to check irregularities in her offspring, how can she hope to succeed by beginning to exhibit them in herself, with all the aggravated expression which excesses impress on larger features and persons? The child like a lilliputian, must look up to the exasperated countenance of the giantess over him, with horror, disgust and fright; and this we certainly do sometimes observe. A child who has during several minutes resisted, will look upon the face of an angry grown person, and shuddering, will yield immediately but with a feeling of disgust and horror, however, that no mother need covet. Whence then arises this contraction? When there is not the least necessity for any thing like the hurry of passion on our parts, why do we suffer resentment to mingle with reproof, expostulation and the correction of childhood? The reason is, that we go (and none of us are exempt from this charge, but the most thoughtless and ignorant are the most culpable) we go to the charge of infancy and childhood, to the duty of observing, tutoring, training, with all our cares upon our minds; with all our hopes and fears working through our frames; with all the impressions of past calamity, the delirium of present success agitating our bosoms, and clinging to our hearts: the wild chimeras of speculation, the sad registry of fact, shake our better resolves and master us by turns. We do not, none will endeavour to shake off the clouds of self-interest, which enclose each individual in his own separate sphere, and which he makes

so little effort to pierce with a ray of heavenly benevolence, that he may look out into the heart, and see how it may fare with a neighbour. We pounce upon a child as an eagle upon his prey; and whilst we chastise hold him in as much controul; but we do not like the royal bird act with one single object. We hold our motives to be the good of the child, but at the same time are so influenced by circumstance, and precise periods, that we are irritated, pleased, angry, vexed, rejoiced at the state of our concerns, and are disposed accordingly to vent our feelings, and to be severe, lenient, inexorable or patient with the offender. On the receipt of a piece of good news, we are in a fit of complacency, and are ready to grant that which at another time could never be obtained; to look over that which a quarter of an hour before would have excited in us the highest displeasure. Thus the little being is (if I may be allowed the similitude) a human barometer which is acted upon by every change of atmospheric temper without being able in itself to offer any relief. Who can deny that this is sometimes the case? who can affirm that he never heard of one child of his acquaintance saying, "I may ask for such a thing, because my mother or my maid is in a good humour;" or, "I know I may have so and so, of one, because she is pleased just now with something," or, "it is of no use to ask for this, because my maid is so cross;" or, "I will not touch that now, lest I should be punished, as my mother is angry with such a person." Indeed how can a girl or boy of eight or ten years of age, have learned to make these nice calculations if they had never felt the consequence of the changes they notice? I know a gentleman's daughter, who, at ten years had so accustomed herself to weigh the humours of those about her, that she never preferred any petition without a due preparatory examination. Now it is a deplorable thing to give into children's hands such a clue to our weakness, and when they find they can

make us their tools, how contemptuous must be their opinion of us!

It is scarcely possible entirely to throw off our private feelings as a mantle, at the feet of a child, when we see reason to expostulate and to oppose. But it should be our care to keep a strong watchful guard over them; to hold them as much as we can aloof; to throw off joy, sorrow, anger, as we may have been previously affected by either; and even must we put aside love towards the child's person or family: justice and mercy only are to stand by, justice to assist us in deciding, and mercy to attemper the correction to the age and tender frame of the little culprit. Calmness and patience we should possess, that we may endure the malevolent darings of obstinacy, spite, or rancour as they may appear in him; and firmness to persevere unshaken to the last, when once the sentence is given. The child beholding no starts of passionate excess; hearing no unequal and vain threatenings; and finding no delay in the execution of the sentence whatever it be; as he perceives the countenance of his judge and his guide, calm, grave, determined, inflexible, he will stop short, consider, undergo his penalty, reflect, reason and finally submit. He will say of his own accord, he is sorry, will feel really so, and be heartily wearied with the struggle. He will entreat forgiveness, embrace his mother as she drops one more word of kind dispassionate advice, and hostility shall cease; the seeds of bad passion are for a time smothered, and in every succeeding and ineffectual effort for life, grow weaker. The experiment comes to be tried less and less frequently; and in the end, a full and complete triumph belongs to the nice art and wisdom of good education.

EARLY EDUCATION.

PART II.

MORALITY OF CHILDHOOD, OR VIRTUES.

CHAPTER VIII.

“TEACH THEM YOUR CHILDREN SPEAKING OF THEM WHEN THOU SITTEST
IN THY HOUSE, AND WHEN THOU WALKEST BY THE WAY, WHEN THOU
LIEST DOWN, AND WHEN THOU RISEST UP.”

It has been shewn, that the importance of the infant character will lie, first, in the regulating of its passions. This point has been considered in the foregoing pages, where I have endeavoured to prove, that emotion, affection, and passion rise in the infant soul from its birth, and continue to develop themselves with its bodily powers. That these powerful agents are continually vacillating and branching to dangerous heights; and that to restrain to curb, and to regulate them demand from the very tender age of several months, the most patient and unceasing care of the mother or guide.

It has also been asserted, that a mind actuated alone by the passions even if they be of the noblest description, is yet in a state of the most imminent danger and hazard,

having nothing whereon to rest for support; but mere human reason; and nothing to serve it in the stead of sound principle, and as a check to vice, but the dread and fear of man. Accordingly it has been, in all enlightened ages considered necessary; to give the active virtues; or as we christians express it, a body of morality to childhood. This then is for our second consideration.

The regular passions may be likened to a high narrow bridge thrown across a tremendous chasm. The din and clash of jarring elements as the action of a world, confound our senses; shadows in the form of balustrades and alcoves on either side tempt us to indulge, for enjoyment, or rest; when, in endeavouring to do so, we advance beyond the utmost verge of the lawful road, and fall headlong to destruction. How shall a man proceed? But if it be difficult to a man, how shall it be for a little child to walk safely onwards? Never: He absolutely never can, unless he have a guide. He has a right to many, and be it your care anxious and watchful parents as you love your offspring, to provide them.

Come ye virtues in all the loveliness of never-failing attraction, adorned by the graces and displaying the calm preponderating influence of moral goodness and integrity, come; and be introduced by the mother to her child. Take his little hand within your own; some of you lead the way, and others of you stand between him and the deceitful shadows of temptation. How shall he clear the narrow road of the passions, if the virtues be not close to his side? How shall he avoid being distracted by the confusion and uproar of the tempted and the falling, if the virtues are not near enough to draw his attention to their whispers of instruction, warning and peace? and how shall he not tremble in the heat and obscurity of the atmosphere, if they are not by to encourage, to refresh, to enlighten and to hold him to a moderate pace? The passions unaccompanied by the

virtues are terrible ; the virtues alone, without one beam of the fire of passion are silent, and inactive, and of no benefit to man. Thus then, let us join them ; and they will act and re-act upon each other as a spring or a check in grateful succession and to incalculable advantage.

As the regular passions, so are the virtues a numerous band. Like them, too, they are capable of being strained to excess, according to the subject. Passions are lawful ; drawn to excess they become criminal. The virtues are lovely, distorted to extremes, they approach to vice. Moderation seems the only safe and sure ground, and a middle course alone, to point to happiness. Fortunate indeed is that child, who is directed to steer within it !

CHAPTER IX.

TRUTH.

" I WILL DIRECT THEIR WORK IN TRUTH." " IN TRUTH AND UPRIGHT-
NESS."

In considering the virtues, we shall find, like as are the passions, every principal one a generic name for many species ; in other words, each as a mistress over her respective family whose members have all, more or less affinity with, or resemblance to their head. Thus from the great virtue mercy, arise humanity, benevolence, good-nature, lenity, compassion, pity, &c. From the as considerable virtue, truth, will spring sincerity, candour, ingenuousness, integrity, probity, &c. &c.

Of the very considerable number of virtues, some may naturally be expected in their importance to rank high above the others. Accordingly we find three especially singled out by the sacred writers, as partaking of the very essence of religion. Of them it is not yet my business to speak. We are at present considering those virtues which we are to give to infancy as a check on its passions. There are also, four other virtues distinguished by the sacred penmen; the last of which, has been slightly adverted to. This is temperance; and temperance not as it restricts a little child's appetite to the deprivation of that nourishment which his weak frame absolutely and often requires, but only to the administering to excess, in quantity and quality, and thereby laying the foundation of pernicious and disgusting habits: of such a temperance, (and that for mere infants goes no further) I have spoken. In fact, this virtue is the first we practically enforce, by which the very best food of its kind is allowed, but not to be made lucious and dangerously tempting by the addition of ingredients which serve only to please the palate, and to excite to repletion.

Of the other virtues, then, I propose to treat, not after a speculative, but a practical manner. He who sits down with a purpose to form the human mind and heart on a mass of theory and no experience, is like the clerk of a banking house who pretends to meet all demands on the firm and is yet unprovided with any silver or inferior coin of the realm. Speculative treatises are amusing, but not always useful, and that which is not useful, is not worth a part of man's existence; of existence, which in the best pursuits is spent, ere it is appreciated, and terminates, oh how often! in the most lengthened period ere the end for which we received it from our maker is considered! The virtues here to be spoken of, shall be brought down to a level within a child's attainment, and they will be found to make a code of infant moral law,

which gentle enforcement, and regular habit will render familiar, and happy consequences pleasing; for the great decree of providence immutably fixes misery and uneasiness to vice and wrong. Happiness and satisfaction to virtue and right. He who practises goodness is as surely certain to feel inward satisfaction, as that he who commits sin is to find attendant misery.

That most interesting question put to the Redeemer by Pilate "What is truth?" was not answered, because as soon as it was asked he left the hall; but we know that the Saviour and his apostles attached infinite importance to it, undoubtedly in a moral as well as in a religious sense. Indeed rigid truth banishes every idea of deception, prevarication or artifice, and without a recourse to all, or one of these, none of the principal virtues can be violated. Truth in every shade and appearance is, therefore, the first virtue to cultivate in the infant heart. Not actually by precept, for words are hard sounding, and all language is alike foreign, we must recollect to infancy, but by actions which come home, and carry conviction to every awakening sense; for the just, open, conduct of all persons who have to do with children, will work a way to their feelings and understanding which as adamant, would have resisted impression from more direct, but less sure attacks.

Virtue, or goodness may be shown in action and speech but the sure test is by acts. Speech is very artificial, and few persons there are who will not at times, say what they do not feel. Action is nearer to feeling, for deeds sometimes tell a tale of opposition to words, therefore, to speak and act well, we must think soundly: or, to excel in practice, we must have good principles; and these the acquirement of the virtues secures us.

With regard to truth, then, it seems children must be early led to think uprightly, and upright speech and action will follow. Thus the whole force of the argument seems to point to thought, for he who is taught to encourage

and have good thoughts, discovers them in his speech and openly manifests them in his actions before the world. With what a beautiful propriety then did the poet say, that a mother's most delightful task must be

"To teach the young idea how to shoot."

There is a peculiar grace in this metaphor. Idea, is made a tender plant, which is to put forth blossom, and hereafter to bear fruit. Now the mother's business is not meant to consist in urging her child to think, for thoughts with age, will spring up, undoubtedly, in the human mind; so neither can we suppose, but that if a healthy scion were put into the ground, it would grow without assistance from us; but the word *how* imparts a spirit, a force, and a moral which have made this line so famous. "To teach the young idea *how* to shoot," for ideas may take either of two directions, the wrong, or the right, and a scion put into the ground, may shoot up in either direction, according as it is trained or neglected, and grow either straight and perfect, or crooked and deformed.

To teach an infant how to think, is then the grand object; and to teach him how to think uprightly, or to give him the virtue of truth in thought, is now our particular consideration.

CHAPTER X.

TRUTH.

"GARRY, RUN TO HIS MOTHER." "THE INTEGRITY OF THE UPRIGHT SHALL GUIDE THEM."

Turn even to thought! And is this noble gift in our power? Can one person train up virtues in another? Shall faulty man whose nature is constantly rebelling against goodness, shall he; can he, be made excellent by art?

And further, does not evil predominate or strive for mastery in one nature more than in another? If we even do succeed with one disposition, are we to expect success with all? Are all nature's works in her several species the same? Does every oak bear an equal number of acorns? Is every bee as vigorous her neighbour? and are all clouds of equal density?

To these questions I answer; that as far as excellence is implied in mere virtue, or moral goodness, it should seem that any one by dint of extreme care, from his infancy upward may be made to possess it. That dispositions from the birth are seen and known to vary in a very great degree; some inclining to the bad, evidently, more than others; on which account, that the labour and pains bestowed on these must be in proportion to the necessity; that where success has followed a small undertaking through one means, it may be reasonably expected to produce the same again in a greater instance, but of the same kind if the requisite exertion be doubled; and finally that as the responsibility encreases, so is the necessity augmented for watchfulness, zeal, and faithful observation. We may judge then if a mother be fitted for this exertion, or may hope for success from the use of it; or whether if she decline the task, she may expect happy results from the committal of it to others.

And even should a very extraordinary case present itself, in which the most scrupulous care and earnest endeavours have in part failed of their object, from the violence of propensity, and the evil of nature, we are still bound in duty to persevere, in the well grounded confidence, that good must ultimately arise somehow or somewhere from the discharge of duty. The earth does not refuse her nourishment to the bad seed, or the crooked tree. Summer rains descend on the nettle as on the rose. Like nature so is the good mother. Her children are plants which she supports, strengthens and tends with

never-ceasing care, whether they be weeds or whether they be flowers.

A child left to himself, says the royal moralist, bringeth his mother to shame; is a disgrace to his parents. Human nature, then, leans to evil? It does so; and from the earliest periods of infancy is this apparent. Leave him not then to himself ye mothers, and it follows that you shall rejoice in him; and if evil shall so dreadfully preponderate that you cannot reap success, you shall at least have comfort from the recollection of your labour and exertion.

You begin then the education of your infant by giving him truth: the first branch of which virtue appears to be integrity.

Integrity begins in thought, and is the very soul, essence, principle and foundation of its corresponding honest words and action. It is a most powerful master-spring; and when once firmly fixed in the soul, is constantly working to overthrow or destroy the risings of covetousness, the suggestions of envy, and the inclinations to profit ourselves at the expense of others. An infant in whose mind integrity is to be seated, must be, by times, accustomed to the kind of treatment out of which must grow the principle here spoken of. It cannot be too often repeated, that infancy judges and learns by action only. With words it is for a length of time almost wholly unacquainted. Let the actions then, of those who surround infants evince integrity, and they will make a corresponding impression; they will be received into the mind, and will spring up in ideas after the manner in which they are bent and inclined. This will indeed be teaching the young idea how to shoot.

But what is this treatment which must familiarize the infant to integrity of thought? An explanation will be difficult, but it shall be attempted.

The treatment consists generally in laying down rules which a mother will be resolved not to swerve from, unless illness, or imperious circumstances call for such change. She must, if she say the child shall rise and go to bed at a certain hour, be careful that she is obeyed. No entreaty or tears of the child must force an object from her which she has refused to him; or prevent her from doing that which she has declared she would attempt. Every species of trick, artifice, deception, sleight of hand, cunning, sham, cheating, craft, imposition, and speciousness are to wholly and entirely set aside in the nursery games and government. The cat is never to be beaten for breaking a cup which she has never touched or seen; neither is the sleeping dog to be chidden because the infant has knocked his head against the table. The mother holding her child on her knee and playing with him at hide and seek is not to declare she cannot find him and that he is lost; nor is she to say to a roaring infant of four or five months old that she has something pretty to show him when she can produce nothing. She will not tell a crying child as the maid carries him off, that he shall come again to her, while she beckons to the servant to keep and coax him to sleep; neither will she say as she pours a spoonful of bitter physic down his throat, that it is some nice good stuff. She will not commit ten thousand such follies as are daily practised without one fear of consequences and which produce so many fatal ones, but she will, from the very birth of her child consider what she can do to make him an honest and good one. She will suppose her infant to be something more than a mechanical instrument, upon which we may play any part, and fit to any purpose; and she will wisely judge that a little creature whose bodily powers develop themselves with such amazing rapidity, will hardly be left very far short by the proportionate powers of mind. To sum up the whole, she will be open, straight forward, careful,

firm in her own integrity, and true to her trust; true to her principles; true to her own established maxims of right; true to her child in every action however trivial or unimportant, and true in the account which she renders to herself of her endeavours for the improvement of a human creature.

Can an infant thus taught how to think, have crooked ideas? It is possible that evil like weeds in a rich soil may strive to rise up and choke a good plant. But may not weeds be plucked forth and thrown away? And then how shall the plant flourish? Trained up and supported and nourished by the parental gardener. Oh it is worth the experiment! for advantage, if not success must follow such noble designs.

The entrance and preservation of truth in the ideas formed into habitudes during the tongue-tied period of infancy, will produce truth in words, as soon as speech breaks forth from our cherub's lip. This second branch of the beautiful relative virtue, may be styled ingenuousness.

The generality of neglected children at this point of childhood, are put upon the practice of truth. After a year's acquaintance with fraud, deception, artifice of every kind, when their tender unformed minds are warped and bent, disfigured and distorted by contradiction; falsehood and perverseness, and that they are prepared to feast upon what they have digested; to hatch what they have brooded on, during so many weeks and months; to throw into word and deed what they so long and so silently have had inwardly forming into principle; when all on a sudden, they find, that to speak as they have been allowed to think, is a crime. "Who threw down that plate and broke it?" enquires the negligent mother of her little one whom she herself observes to have caused this accident, "Cat, mama, pussy did it," in a moment replies the lisping babe, whose tongue is loosened

by its Creator, as it appears, to offend him by a falsehood. Thus are words in their first utterance a disgrace; and we stand by in grief and astonishment to behold the lips of an infant severed for a fraud! And is this human nature? It is not. I boldly assert, it is not. It is a year's false tutillage and corrupt example, which have worked on the tender mind, and produced the effects we stand amazed at, but which we must be ideots not to expect. It is not human nature. We may charge a burst of passion, or an act of greediness, to that influence with more probability; but an untruth is an effort against nature. Truth is born with us. It is stamped on our being: we seem to hold it with life from our God; it is misery to violate it when we can tell right from wrong; and even the little corrupted infant alluded to, has a feeling of confusion and an appearance of unsteadiness when he pronounces his first lie; he seems to seek a refuge from the passing uneasiness in the remembrance of similar scenes acted, before he himself could speak, and he yet wonders he feels dissatisfied. Now the truly negligent mother in answer, often permits herself to laugh or wink at the standers by, (alas! she should rather weep) and then with profound dissimulation and hypocrisy drawing down her mouth into an appearance of gravity, says, "oh dear, what did pussy do it? mama hopes her little child is not saying what is not true; he must always tell the truth like a good child." "Dear madam," will observe the maid, "only think how cunning and clever of the child to turn it off so well, poor little love, he knows nothing about truth, he can't tell who broke the plate, it is time enough to teach such a child any thing about truth."

And cannot then a child who begins to speak, discriminate one thing from another, or a friend from a stranger? Is he such a mere machine, as to possess no mind, no sense, no recollection, no sight, no faculty? Does he know the cup out of which he feeds! Can he from the age of

six months, understand for what use the hat he wears is brought forward, or why his maid ties on her own? and yet at twelve, fifteen or eighteen months, with his powers of mind unfolded and expanded, is it possible he should not know whether he did, or did not a deed, of which he is questioned almost in the very act? Those may declare it who choose, but who will credit the assertion?

The mother on the contrary, who wishes well to her child, but has nevertheless suffered him to take bad impressions during his year of silence, (and how few do not!) on listening to the falsehood spoken by her stammering infant, looks upon him with unaffected surprise and concern. With a grave tenderness of manner she lifts up his hands in her own, and drawing him near her, says, "my dearest child how can you say that pussy broke the plate? you know it was these little hands which let it drop on the floor, and it then broke into pieces. You must always speak what is true, what you have done yourself you must always tell, and never say another did." The child thus spoken to, receives his first lesson in truth. Little thinks the wondering mother that she herself has given him a thousand instructions in every species of deception, prævarication, and falsehood. The child in the mean time, looks up to his parent with astonishment in his turn. Conviction follows her words; he feels she is right and that truth is goodness. This conviction produces confusion, which produces shame; the shame which follows evil. What a mass of contradictory recollection, rises up and disturbs his senses! He remembers the time when the doll was put in the corner for his own crying, and when the cat was driven from the room as a punishment for breaking a cup that she never touched. Why should a thing be permitted, nay, encouraged one time, which is forbidden at another? Still the child feels that truth is right: but his ideas have taken a crooked direction, he cannot straighten them of himself; the effort

to alter habit is too painful. Principle strengthens; he persists in telling untruths, but when he knows they are wrong, the doing so is attended with greater pain and confusion. In his agitation the blood rushes to his cheek, he hesitates, stammers, and pauses, says and unsays, and contradicts himself whilst his frame trembles and his voice almost inarticulate, declares the agony of nature at the deed she abhors. Should punishment and improper measures be adopted with infants, they strain every nerve to smother the feelings which betray their guilt; in time they succeed, and thus the accomplished liar is formed. But if the most unremitting care and vigilance be exercised to restore the mind to its perfection of uprightness and integrity, the deformity may, after some time be remedied. But to hope for this success the labour is so hard, the risk so great, the watchfulness and attention required so unremitting, the fatigue and exertion so extreme, the remedy so delicate, and the distress to both parties so acute, that it would be ten thousand times more irksome than the constant and unceasing charge of half a dozen infants in an honest manner during their first year of existence: Honesty, here, we may truly say is indeed the best policy; for the trouble attendant upon the undoing in after years what has been done in the former, is great beyond every attempt at description.

As surely then, as falsehood, accompanies deceit and artifice, so certainly will ingenuousness sit upon the lip of integrity. An ingenuous child may be vexed that he is obliged to acknowledge to a careless, or an idle act: but he nevertheless, will acknowledge it. It is human nature not to covet blame, or to be displeased with praise; but it is the province of truth to run the risk of the first when merited, and to reject the latter when undeserved.

Truth thus secured in thought and word, will make, as it were, the heart open, and the communication between the mind, the lip, and that seat of life will be direct,

free; unreserved, and instantaneous. Feeling will rise to thought, and thought rush into speech. Herein we shall perceive other dependants on truth. Sincerity, when mind, word, and feeling are in perfect unison. Frankness, which gives utterance to the compact; and open-heartedness, to feed the wish for such a triple harmony. To these attributes of truth may be added candour, which resembles frankness; but which seems a commixture also of grace, elegance, and sweetness, tempering the austerity of the plainer virtue. This last is foreign to the simplicity of childhood, and indeed is the effect and result of generous habits; an uncorrupt heart, guileless lips, and a fine education.

Having considered the progress of truth through idea and speech, there remains but to carry this bright virtue into action: and truth in acts is styled honesty.

Honesty is a branch of virtue very well understood in its general sense; particularly as it regards the leaving untouched that which we have no right or pretensions to. But this is a very wide point, on which to place so delicate a virtue. We must bring our infant nearer to it, or he will be a stranger to its excellence? No, the trouble is unnecessary. If truth in thought and word are fixed into habit she will follow into action in natural and beautiful order, and honesty will be known and viewed in all its minutest bearings.

The child then possessed of honesty will not move from his seat whilst his attendant or parent steps into an adjoining room, and creep back to his post on tiptoe as he hears her returning; if, he has promised, he will not stir. Or, if in the giddy volatility of his period of life he should perchance transgress, he will declare it at once. "Mama, or nurse, I forgot. I jumped up once, but I sat down again." He will not, when his mother asks him for something which she has said he must not have, answer, as he hides the article under the table, or in the

folds of his frock, "I don't know where it is; it is lost, mama," and then as he finds he is discovered, drop it artfully on the floor, and say, "oh there it is; it fell down, mama, I did not touch it." He will never hold up the toys, or objects he has himself broken, and charge the damage to his sisters or any person, or animal. If two apples, cakes, or trinkets of nearly equal size are given to him and his brother, he will not slyly take an opportunity to compare both, and slide off with the best. He will not, when he is eating his breakfast or supper with his mother or the maid, watch for a moment when she turns her head to snatch a lump of sugar from the bason and put it gently and silently into his own mug of milk; neither will he ever think of making a false pretence for gaining what he desires, or for avoiding what he dislikes. The child may be troublesome, daring, noisy, greedy, fretful, perverse, but what mother can help doting on his ingenuous lip, his upright thought, his open heart, and his little honest ways! All, all his faults vanish to nothing comparatively, if he possess truth. Time which shall ripen his love for that virtue, will do much towards conquering what there is amiss in him. With truth we may hope for every thing in infancy, in childhood, in adolescence. Without it, infancy withers to the sight as a blighted ear of corn; childhood chills every heart as the caterpillar's tooth in the bud; and youth gives a pang in the sense of its promise betrayed, like that of the sapling which is stifled by the base ivy that clings on its vitals and destroys.

CHAPTER XI.

MERCY.

"O PREPARE MERCY AND TRUTH WHICH MAY PRESERVE HIM."

THE second superior virtue which we give to infancy, is mercy.

The dependants on this virtue, or its attributes, are as numerous as those of truth. They rise by as fine gradations, are connected as closely to each other, and form nearly as beautiful a whole when united in one body, as the first.

Mercy too, in all its bearings must begin through the example of others striking the mind, forcing the germ of idea in the right direction; which idea will break out into words, which words will be embodied into acts, with the developement of the natural powers. In short, mercy like truth must spring up out of principle, which principle is forming from almost the birth and grows along with the mind and frame till it can no longer be contained, and held passive; but appears outwardly and takes the form of an act and deed.

Mercy, then, in its first dependancy is tender-heartedness or the preservation of the heart in that state in which the natural affections may be maintained warm and lively.

As no two objects of the same species in the creation are perfectly, completely, and entirely alike in every separate part, shade, size and bearing, so neither can there be found two full grown human creatures offering an exact resemblance to each other in form, stature, faculty, bodily powers, taste, inclinations and affections.

Infants vary as much as men; for from the experience of attention, care and tenderness from those about them, do some begin much earlier than others to receive the impression, and consequently to discover that they are sensible to kindness shewn. One infant at the age of two months will smile in joy when the person who has most caressed and fed it, advances to take it from the hands of a stranger, while another child of twice that age will seem scarcely to notice whom he is particularly with, so that his wants are speedily supplied.

And as the feelings discover themselves with uncertainty, so are they also unequal in their degree and intensity. This rule will however, hold good under every diversity: keep the heart tender in infancy. If it be too soft in childhood, a remedy may be applied with ease and safety. If feeling be condensed, and every entrance to it blockaded; if apathy, obduracy, and selfishness be allowed to creep in and hedge round a heart, no human force, no example, no precept, no after attempts can ever avail in restoring the spring of the milk of human kindness, it is iced and encrusted, or dried up and lost for ever.

Man is a social creature. He is formed to live in communities, to attach himself to many; to love a few; and to be well disposed to all. We see this disposition at different periods of infancy, but still it is universally seen. The kind, soothing, tender voice of the being who nourishes the babe; her caresses, smiles, exertions and watchfulness, all affect the infant breast in the shape of comfort, enjoyment, delight, and habit strengthens these feelings into love. At the age of a few months, generally, this noble and natural affection has begun to take root. The father, mother, nurse, sister, brother all are dear. The infant heart is large enough to shelter within it an interest in five persons, and even in double that number, should the family be composed of so many. But

of all these, one is supreme; that one whom nature has appointed to give support to the babe. To be convinced of this, let a mother attempt to wean a child, and let those who doubt the sense, acuteness, intelligence, powers of memory, observation, and natural affections of infants, narrowly watch and attentively consider the movements of the little sufferer; its anxiety in surveying every countenance in the hope of discovering the dearest and best of all; its eagerness in listening to every voice, and the burst of impatience on distinguishing among many, that one most welcome to which it has been accustomed during its little life. And when the dear lost friend is recovered, let the same person condescend to notice how firmly the miniature hands grasp the folds of her robe, or cling to her bosom, in the consciousness of what has been done, and in the fear of what may again be attempted.— And may not all these, and a hundred other proofs of the intelligence of infancy be brought forward in children of six, seven, eight and nine months old? Let us then not hesitate to speak of the natural affections of infancy, and seriously consider how we may best act to preserve them true and in original purity.

Love of children to their parents is the first of natural affections. This love is cultivated, in general, with sufficient anxiety, and it would be superfluous to dwell upon its necessity. Parents, on the other hand who desire their children to love them (and what parents do not?) must by their example, conduct, principles and precepts deserve their love. Or that which is given by the infant will be withdrawn, in a great measure, by the youth.

A good parent who faithfully and conscientiously fulfils his trust, deserves to be looked upon, and will be, by his children in the noblest light; the most exalted feelings of gratitude which can swell a human breast will be awakened for him; and all the purest offerings of nature

will be his. But a parent must labour to deserve so full and perfect an affection before he can obtain it, he must also be prepared to wait some years till reason is expanded and assists in confirming all that nature, and habit, and feeling would give. It is generally to be remarked that those who make too many pretensions are often least entitled to do so, and that the parents who are most in the habit of reminding their children how much they owe them, and how greatly their conduct falls short of duty, are, for the most part, such as by weakness or improper behaviour, have least right to expect a steady, warm, undeviating, filial affection in return. Indeed, affection flies in proportion as it is exacted; and all attachment is sweetest when it is not insisted upon or demanded; in the same degree, as a confidence which is extorted, is never sincere, and attentions which are insisted on, are always irksome. Thus we may argue well of a mother who never feels herself obliged to remind her daughter that she is wanting in respect and duty to her; as we may justly conclude, that that rather has acted a good part, who says, "I have no need to remind a child of mine of the confidence and love, which, as his parent are my right; all his affection is spontaneous, and all his unboasted actions without a hint from me, are directed at once to my comfort, pleasure, and gratification, and spring from a glowing heart, and a regulated mind."

But although this is the case with regard to adolescence we should, in childhood teach a little being what duty does consist in. This I apprehend is better done by inference, than by direct means. There is something awkward in even a mother's assertion, that she is to be esteemed more highly than all the world besides, that all trust, all hope, all the highest gratitude and love are to be centred in her and the other parent. We know it ought to be so, until maturity shall lead to the forming

of other ties ; but how is to be said ? * Fortunately there are innumerable ways of conveying this lesson into tender minds without a mother having any necessity to ask for her child's affection. All nature teems with examples, and the press abounds with pleasing images of parental solicitude, and filial duty. And an image of nature or examples from a book, are worth more, make a more profound impression, than all the verbal precepts of "I do all this for you, and you should do all that for me," in the world.

In the poultry-yard a mother may point out, and make the reflexions as she pleases upon the parent hen, and desire her children to observe its anxiety, its solicitude, its care, its risk of all to save and protect its young. The ewe, the cow, with all the tribes of small birds ; the bee, and many others ; she may point out and remark the attention, and filial return of the young. And in books, if there were no other sources than Mrs. Trimmer's beautiful fabulous history, she would have abundant materials for description and narrative to repeat in an easier language than this excellent woman has used, since her's, is a book calculated for the age of eight or nine years, and would not suit a very little child. All these with the habit of living with, and receiving a thousand tender, unextolled, attentions from two beings ; will be sufficient to effect all that the tenderest parents could wish. They will be fervently, and truly loved, and revered ; not because they are his parents, but because habit, wisdom, reason, and affection all agree in stamping them on memory as the best, the wisest, the dearest of friends. Let then a parent fulfil his obligations to the child, and filial affection and obedience must flow back in return.

After the parents, the natural affections rest upon the other offspring of those parents ; the brothers and sisters.

* Those who talk most of their affection have perhaps least. Let mothers prefer actions to professions, lest King Lear's error and punishment be theirs.

Here we come to equality. A few years more or less, make but little difference in the estimation of a young mind. It has no respect for a being descended from the same stock, and sharing in the same enjoyments, liberties, advantages, and restrictions with itself. But what is wanting in respect, is made up in strong affection. We naturally have a tender, familiar, confidential, feeling towards those who share our fate, our hopes, our fears, our lot, our joys, our griefs, and this is the case with children of the same parent. They grow up together, and fare alike; dispute, rejoice, and mourn; if one weeps, tears spring from the other's eye, and if another laughs, the first cannot forbear to smile. And thus it is that habit and peculiar circumstance so form them, that fraternal love may in its purity, zeal, habit, association and interest form into the noblest friendship in the world.

And here again the social inclinations of human nature do much towards producing that which it is so desirable to secure, fraternal and sisterly affection. It is necessary, however, with this as with most other important concerns, to begin well that we may have a well founded hope of good progress and end. An infant is very often allowed to teaze and scratch, and pull the hair of his little sister or brother, who endures the pain of the little tormentor until the drops spring up into his eyes, and he is forced to retreat to some distance. The infant cries out for his victim and the person who holds him, to stop the noise carries him to the elder child, with a "don't beat brother, or sister," which the infant neither understanding nor heeding, catches at the hair of his little relative which he sturdily pulls; pinches the arms or neck, scratches the face, and very often puts down his mouth and fastens the teeth which are just peeping through the gums into any tender part of the frame. The patience of a good-natured child is quite exhausted when thus tried; he perhaps bursts into a crying fit, which frightens

the infant who begins to scream; the nurse, or mother, begins to scold, right or wrong; the babe is jerked up for a punishment; the brother or sister is reproved; both are immediately after coaxed and caressed, and thus ends the matter for that time. The infant commences his tormenting for the sake of amusement, (and perhaps it is agreeable to exercise power and to have a will at that age, in proportion as it is in after times) the very first opportunity that he can find no better entertainment, and the same scene occurs, unless indeed it varies a little, by a slap in return from the elder child, when the confusion is greater, and the punishment of the really unoffending one more serious than in the other case.

Now why is all this ever allowed? If it be wrong in a child of two or three years of age to bite, scratch, pinch, and teaze a brother or sister, so wrong as to require reproof and punishment, I would ask, why was it right at six, seven, or eight months? And if not right, why permitted? The answer is plain; because thoughtless, idle persons considering infants as mere machinery, or rather considering not at all upon the matter, suffer, permit, encourage, promote any thing and every thing right or wrong, good or bad, silly or wise, so that present ease may be obtained; temporary quiet secured, and peace and idleness bought upon any terms whatever. They seem to say, "My dear child be satisfied; do not trouble me; eat and drink and thrive, and give me as much ease as possible, and I will allow you to grow up with any vices you like, and be just what character you please." What character can grow out of such an infancy, but one addicted to strife, envy, bickerings, uncharitableness, malice, and ill-nature? The evils are endless we turn from the contemplation of them in disgust, to the consideration of the requisite means to produce a contrary effect in the tender heart.

CHAPTER. XII.

MERCY.

“MAKE WAY FOR EVERY WORK OF MERCY.” “WHATSOEVER THOU TAKEST
IN HAND, REMEMBER THE END, AND THOU SHALT NEVER DO AMISS.”

It is not hard to imagine that one child may stand higher in a parent's love and regard than another, for we are creatures so much disposed to be influenced by adventitious circumstances, that a reason cannot always be assigned, nor will any apparent cause inform us, why two beings which have a near resemblance to each other, in person, manners, and disposition, nevertheless affect us in different ways; the one gaining over our will and affection in proportion as the other is incapable of exciting any emotion whatever. How many thousand delightful associations may be wrapped round one child's image whilst with that of another may be entwined as many of a painful, or distressing or irritating nature? These are weaknesses which every mother should strive to conquer, but that such weaknesses there are, cannot be disputed. Whatever then may be felt she should discover only the strictest impartiality. Her's is a nice and delicate part to act, especially so with a second child. The first-born is accustomed to exclusive love, tenderness and attention until the appearance of a brother or sister, when the attention of a mother is wholly interrupted for a time, and then is but divided. The very extraordinary care which a little infant requires, engages much of a mother's time, and the first-born who was all is now only a part. This truth is not so harsh to him at first, because there is surprise, and pleasure in the contemplation of a

baby's features, and an observance of its helpless ways. But an eldest is at length tired of observing always and deriving but little amusement; of hearing the complaints, and above all, of the change which the stranger has evidently wrought in his own situation. This is the moment in which a mother should govern, with a cautious, skilful, and prudent hand. I am convinced that many of the quarrels, enmity and strife of grown brothers and sisters might be traced through adolescence and childhood; to mismanagement in this stage of infancy when a difference of treatment is noticed, and a comparison between present and past made; when disgust arises, and envy and jealousy follow. And when the infant is able to sit up and eat, trifling observations are made to its disadvantage; when it can talk and walk, little tales are told, to its prejudice; and at all times, there appears an irritability which bodes no future good. Is this false? then why are visitors interrupted by, "mama, the baby has taken this, or that;" "mama, make him give it me back again." and if it be not attended to, by the burst of furious passion which follows, with the words "tiresome, naughty baby, I wish it had never come." No, there is not one, who has not at some time of his life heard such an exclamation. What can we expect as the consequences, but quarrelling, teasing, envy, and malice, and when once these are allowed to stand forth among first and second children they will flourish among all the following ones to the very brink of the grave.

An eldest child, then, which has been, as is natural, much caressed, should be even more tenderly treated than formerly, as soon as a mother can bear his company after having presented him with a little creature for a future companion, comforter, and friend. An infant requires much attendance, but the eldest should evidently see that he is dear as ever to his parents. He should be amused and instructed; and made to feel as happy as

possible. At the very first, it might be prudent in the parents to abstain from extravagantly praising, or caressing the youngest. No such speech as, "Ah, you have a sister now, or brother, what will you do? Mamma must love little sister," should never be made use of by a parent, nor heard by one in the nursery, without a severe reprimand. The child will thus not be irritated by a great change from tender treatment, to neglect; nor will he feel an uneasy sensation rise as he perceives a strange being engross many of those attentions which were exclusively his. By degrees, affection will grow, and habit will strengthen it, and the first-born will be accustomed to think that the stranger has a right to half of whatever he has. This must also have been taught by words and action. When the second child is old enough, he should have his trifles and his shares, and to make this well understood, nothing should be given to the elder, without a remark being made that the little one is equally entitled with him, to that which its age prevents it from enjoying.

Personal admiration is another source of mischief among children of a family. One child must be prettier, or brighter in intellect, or better shaped than another. The superiority is injudiciously noticed, and jealousy immediately springs up in the bosoms of the others.

Emulation is good in a public establishment, but with a family of sisters and brothers it may be very dangerous to excite it too violently. We must drop competition if we wish to preserve harmony, and it is in no trifling degree better, we presume, to ensure affection and moral qualities than to purchase excellence in any art or science at the expence of both.

These hints however, are given in the supposition that the children are permitted to live together during their infancy and childhood, and indeed unless this be the case, we can reckon upon no strong affection. Eight, ten, or twelve years of pleasant, joyful, affectionate intercourse

are necessary, and this too, in the gayest, most undisturbed, careless, delightful period of existence, when all is life and unclouded hope, to make a profound impression that shall stand every casualty of time, and defy every vicissitude of event. But children who are separated in infancy from other ties, and twine other recollections with memory, than those connected with a brother or sister. They are on growing up, reminded of duty and affection and tenderness when they coldly meet, but alas! in matters of affection, the reason is in vain addressed if the heart make no response. Duty is here a cold, heavy obligation, if inclination go not along with it, and so oppressive, that human nature constantly desires to rebel and throw it afar off. Ah! for one little precept, one small secret to teach man's stubborn, restless and rebellious nature how in all matters, to unite, his inclination with his duty, to instruct him from his infancy how he shall run down the stream of existence, loving, where affection is due; respecting, where respect is meet; esteeming all in their just proportion, and setting no further value on himself than as a weak being sent on earth to act, but only according to fixed principle, and to stand accountable for every deed. But man's nature is prone to evil and duty too often, runs counter to his will. A few remarks must now be made on the correction and other points regarding children of one family.

We are not born alike in disposition any more than we resemble each other in every feature! There is often as much variety in the children of the same family as in the same number of strangers. Yet so powerful are the effects of habit and education, that many of distinguishing characteristics shall be filed down, and in place of a young evil propensity which was smothered in the birth, shall be planted an excellence which may flourish during life. Notwithstanding which, a bias or propen-

sity must be observed this or that way; and it often happens that during several years of infancy every effort is required to bear down with all the preponderance of a mother gifted with supreme authority over her child, the turbulent evil, which like compressed air seeks to escape at any fissure, and with every opportunity. But as it may shew itself at one fissure let us close that for ever, and in time, such struggles will be powerless and vain. Such repellent exertion on the mother's part is arduous and difficult, yet never hopeless whilst habit fluctuates; when this is fixed, amendment and alteration may be expected, but are rarely found. Thus does the appearance fault lead to detection, the detection to remonstrance and the remonstrance disregarded, to the correction of children.

One little girl then, has a propensity which her sister has not; the first is corrected, whilst the second who has no such fault, is blameless and unproved. If the strongest affection has been cultivated, and exists between these sisters, the second will burst into tears, on witnessing the disgrace of her beloved companion and friend; and will feel in the highest degree wretched, until the other is pardoned. This is the test of sisterly love. Let us carefully guard so precious a tenderness.

° In order to do so, a mother should begin by separating the two little girls, that whatever she may say to the one, of reproof or accusation, may not prejudice the other's mind: besides which, a culprit is humiliated in the highest degree by the presence of those who listen to his accusation, and this feeling of shame however advantageous in a general way, is not a proper one to excite between sisters or brothers. The severest punishment of a child should be, a banishment of an hour from the society of these dear little relatives. Not a word of blame on the corrected child should pass the mother's lips in presence of the better children, and even when the offender has pleaded

forgiveness and is pardoned, the mother may restore her to her place but without comment. The child will doubtless be questioned when the parent does not listen, and she may tell her own story. The self-accusations of a being we love, go a very little way; but the grave charges against him by another and respected person, sink very deep.

In the second place, and by way of still more preserving the equality between sisters and brothers, a mother should dress her children exactly alike; the boys in the same colours and habit, the girls exactly in the muslins and fashions which the others wear. One child is probably, prettier than another; I would neither remark nor deny this, but if other officious persons made the observation, should give them no encouragement, but take the first opportunity for alluding to some object in nature, which may be most remarkable for plain appearance but which is most valuable in intrinsic worth; as well as to another object of pretty or gaudy shape or hue, and of no value. When beauty and excellence are however united, we should observe, that they are very admirable, but when we cannot have both, how much excellence is preferable to mere outward show.

The power of beauty over the human soul is universal and supreme; but as beauty varies according to prepossession and taste, and that taste has no fixed law, we cannot but observe that the graces which enchant one person, excite in another no extraordinary emotion; and that the objects and beings which persons of one country or quarter of the globe, are, in general, inclined to disparage, are almost worshipped as perfection, elsewhere.*

* For instance. The little deformed feet of the Chinese ladies whose toes are bound inwards so as entirely to disable them from walking, are esteemed a perfection in China; in England the same would be a monstrous deformity. The Japanese ladies dye their teeth coal black to heighten their charms; in Europe the teeth cannot be too white for beauty. The Egyptian ladies dye their nails yellow and feed their persons till they become unwieldy from fat to excite admiration. A slender shape is in England, considered most elegant.

This, too, we should teach children betimes ; that much of the flattery and dangerous praises which visitors are inclined to offer, may be disarmed of their injurious effect. We should, by early precept and instruction, fence the young mind, as with a coat of mail, that all attacks may be repelled.

In speaking thus, it is not intended to harden a young breast to insensibility and cold indifference for honest praise or the commendation which is bestowed on her talents, or her charms ; but to teach her caution in judging, first, what right she has to the admiration given her so freely : secondly, what are the taste and judgment of the person who bestows it : thirdly, what may be his possible motive, whether to amuse himself, to fill up a void in conversation, or to please the parent. If I saw a pretty sister improperly affected by praise, I should calmly talk thus to her, but not till after a little time had elapsed between the commendation and the comment :—

“ People have a way of praising little children on two accounts : for their pretty features or for their goodness. Now a pretty face, as well as a pretty flower, or a pretty pebble is only good to look at. All are made by God and all his works are wonderful and often pleasing. But why do we praise them for themselves ? Did the flower or the pebble, or the face make itself ? No ; the child who has a pretty face should no more be conceited of it, than is the flower ; but goodness is quite another thing. For children are born inclined to be naughty, yet by attention and great pains they grow good ; goodness then is better worth being praised for, than beauty.” “ But people sometimes praise children for being good when they are not good. Conscience will whisper the word mistake.”

Thus should every mother strive to balance all accounts between her children, and to correct all the baneful influence of the world's first breath : thereby shewing as well as she can, that providence in its wisdom

has kindly dealt out a portion to all. No creature exists however disagreeable, but has one fair or good quality; there is no child but that can shew to her fairer sister, some excellence which she does not possess. So have we all more than our deserts, and wisdom is indeed justified in her children.

CHAPTER . XIII.

MERCY.

“BE KINDLY AFFECTIONED.” “AS IS THE MOTHER SO IS HER DAUGHTER. THOU ART THE MOTHER’S DAUGHTER, THAT LOATHETH HER HUSBAND AND HER CHILDREN; AND THOU ART THE SISTER OF THY SISTERS, WHICH LOATHED THEIR HUSBANDS AND THEIR CHILDREN.”

IT is the peculiar excellence of affection, that it inclines the heart to the hardest lesson of humanity, to bear and forbear. All who have been brought to really love, have learned this precept, and found the necessity for putting its spirit to the proof; for as no two dispositions completely assimilate, there must be on some one point, a smaller or greater shock when they come in contact. The familiarity and intimacy of two near relatives offer no motive of respect, no veil of pretence for the not understanding an opinion in which we cannot, nor will not coincide, or a remark in which we do not and cannot agree. Relatives speak out and will be answered; they act, and will as they say, be approved or condemned by the judgment of relatives. Thus the opinions have a severity as the quarrels of relations assume a deep cast; they have a poignancy and bitterness which are seldom known to be-

long to those of mere friends, acquaintances, or strangers. A family feud is generally dreadful. The one side will not spare in any way the other; the taunts, the jeers, contempt, defiance are reciprocally thrown out without any compunction or hesitation. But surely that great law of love to bear and forbear could never have been taught? For if taught could love have been a plant in their heart, strong enough to engraft the maxim upon? Even this might be. For as the brightest flames may be put out, and the clearest lamp be extinguished, so every virtue may, by the action of rancorous pride, envy, or other moral evil be consumed in the cold destroying embrace. Of what importance then, is it, to guard against the approach of vices which will destroy root and foundation with more certainty than a swarm of locusts would blight the husbandman's fairest crop? But, forbearance is a virtue of too great importance and magnitude to be passed over. It shall therefore be considered separately hereafter. For the present we will dismiss the enquiry into the nature of its properties and advantages, and return to the particular subject.

To preserve tenderness of heart, the infant should never be permitted, as has been remarked, to witness the correction of a sister or brother, or of any domestic brute; neither should it hear the servants, or others in the house reproved. On the other hand, whenever we have to praise or caress, an opportunity for doing so should be seized, when the little one is present, upon whom (think as we in our wisdom may choose to do) nothing of act and deed is eventually lost or thrown away. The infant thus accustomed to an expression of good will, and general kindness on the countenances around it, not merely when they are bent upon itself, but as seen extending to all, will imbibe a feeling of content and satisfaction first, and then actually participate in the general disposition, from principle afterwards. The tenderest heart is ren-

dered unrelenting and hard by being made from infancy upward, not, perhaps, an actual sufferer from, but an ear and eye witness of scoldings, bickerings, crosslooks, blows, violent words, which words though not well understood are explained by the angry gestures, and loud tones in which they are pronounced. How can we expect any, but a corresponding bad impression to be made up on the ductile materials of which infancy is composed? It is astonishing that persons of sense, and mothers too, who call themselves anxious, affectionate parents, can wilfully blind themselves to the consequences. These mothers rise from bestowing the softest caresses on their babes, with those babes in their arms, to go and pour forth the most vehement language, and virulent abuse, upon a luckless, and it may be, worthless maid-servant. And the same lady who was just before smiled upon in her drawing-room, for her tenderness, gentleness, and softness, is now, to the infant's utter amazement, (he soon however, ceases to be amazed at that to which he is habituated) is now changed into a deformed, irritable, and for what reason he cannot divine, angry woman. The infant will suppose either the mother or the maid to be in the wrong, and he will be inclined to espouse the cause of one. This is indeed a truly natural feeling, as may be seen when very little children lift up a hand to strike the person who beats a brother or sister, or burst into tears when one is angrily spoken to. The child in this case will be disposed to think his mother right, because he loves her best, and directly will copy her manner, pretends to scold like her, and on being removed into the arms of the same maid, will struggle, kick, beat with his little hand and shew by all his ways, since words are denied him, that he will be able to play the tyrant, and imperious master fully as well as those who have just instructed him by example. The irritated servant in return, does

not spare her scolding and thus begin hatred, wrath, and insolence.

How different is the case with those infants who are carefully and studiously kept from scenes which may encourage the appearance of those propensities to tyrannize and domineer which, in so great a degree, are natural to man ! If the mistress must reprove the maid, the infant is purposely given to somebody, or a time chosen for so doing, when he is asleep. The sisters and brothers are held apart on the same occasions, and no brute is ever in any way hurt, or even scolded before him. The proneness of his heart to strife, hatred and cruelty is thereby never afforded a single opportunity to take any shape, or gain any strength. His heart, if it was created with inclination to unfeeling hardness, is amended and softened, and the evil spirit in him subdued ; and if the heart was the reverse in the birth, its tenderness which by neglect and bad management might have been destroyed, is now fixed, and spread into a principle of active friendliness.

In all families which have originally sprung from the same stock, we must observe that the progress of time, the march of event, the press of disaster, or the precipitance of over ruling passions, has hurried one or other of the branches out of its course. Members of a family bearing the same name, shewing the same heraldic distinctions, discovering the same peculiar cast of feature, or borrowing similar turns of language with the other members, are nevertheless governed by different circumstances, worked upon by different interests, do pursue different objects, and estimate in a very manner to others of the family, the world and the benefits it has to bestow. One brother has been driven on through life by a gale of prosperity, which has given him possession of more than his proudest ambition dared reckon on : another brother has toiled and striven with a profession which keeps him in

dependance, and holds him in a chain from which he dares never hope to escape: this one frets in despondency, whilst the first revels in the establishment of a prince. Woman's fortune is still more uncertain. She is dependant upon another, and by herself is nothing; her earthly fate is bound up in that of man, and to know what is her lot, she must ask herself what is that of her father, her guardian, or her husband. The youngest female of a home circle will marry a man of wealth, and live in more than eastern splendour, whilst her sister will engage the affection of a worthy though poor divine; or of a respectable merchant, who by unavoidable losses will be reduced to a state of mediocrity, in which every small expence must be calculated before it is incurred. Children are the fruit of all these marriages. Cousins, nephews, nieces, spring up; claim, each, their ties of consanguinity, meet, and embrace as relatives. But under what different appearances! The child of a wealthy sister rolls in a splendid equipage; the sleek horses that draw her, neigh and prance in high mettle, and delight at being allowed to snuff the air, after an idleness of several days; one or two footmen spring from the stand and knock in a furious way for admittance, and one obsequiously presents his arm that it may be ready to assist in case his lady should not step securely. The carriage either waits her orders, or is ready at the appointed time. The child, on the contrary, of the indigent sister accompanies her mother on foot, or holds the maid-servant's hand, and drawing forward her large bonnet to shade the sun's intense rays proceeds heated and tired through the dusty streets or road to her cousin's house. It rains perhaps, and the affectionate mother has desired the maid to take a precaution that the child may not be a sufferer; they accordingly beckon to a hackney coachman, who looking the other way does not perceive them. He is made however to understand that he is

wanted, turns heavily round, and drives up to the curbstone; in the awkward manœuvring of the poor tired horses the mud of a black kennel is thrown upon the little girl's new pelisse or white frock. At length both child and conductress are seated in the vehicle, the wind beats in the rain on one side; they pull up a long strap but find perhaps only a frame of wood without a glass; this evil is not to be remedied, and the whip being well applied over the horses' backs they move on, and in time arrive at the great house. Here the man climbs down from his ragged seat, and eyeing his employers, asks if he is to knock or only ring.

Not more dissimilar are the manners and habits of the cousins, than is their style of equipage. With whatever kind treatment, the poorer relatives must feel the difference. The married sisters love each other, and the cousins are pleased to be together; but as we have all some grand acquaintance, some higher one to look up to, so has also the rich relation, and she can scarcely conceal a blush at introducing a branch of poverty to notice; for it is as if she said, "All my family are not you see as I am." The indigent relation is invited perhaps often, but refuses, and does so from many motives. A little feeling of humiliation; a conviction of the impossibility to appear as fashion prescribes; the dread of incurring expenses, or of forming expensive acquaintances; the fear of giving her children a taste for pleasures and entertainments, which at home, they cannot have; an inclination, which grows on those who have experienced reverses, of remaining secluded and unobserved in their retirements. From which ever of these motives the refusal arises, its effect is the same, to damp an eagerness to meet; and to make a repetition of visits less frequent. Intimate intercourse between kindred of different pursuits and circumstances, thus droops and pines, till at length, it is only an affectionate remembrance just kept alive by a casual meeting

two or three times in a year. In the mean while, the children of the families grow up to maturity, and are nearly estranged from each other. The rich forget the poor, and the poor only remember the rich in a moment of proud allusion, or when the honour and grandeur of the family stock are in question.

Such is the fact; that in all families there are the grand of kin to look up to, and the poor relations to shield from too keen observation. It rests with parents to consider these remarks, and to apply them as they think fit; only recollecting that the bundle of sticks, the strong as well as the weak, which are fast tied together, as a bundle, repel all efforts to break; but that each twig taken separately may soon be broken; that he who standeth should take heed lest he fall; that the tree which is poor and barren one year, may, the next be strong and flourishing; and finally that in a world where all is changing, there is more than one chance against stability of the noblest fortune.

CHAPTER XIV.

MERCY.

"IF HE WILL PERFORM THE PART OF A KINSMAN,—WELL; IF NOT, I WILL DO THE PART OF A KINSMAN TO THEE." "BUT THERE IS A FRIEND WHO IS ONLY A FRIEND IN NAME."

The next relation is that of children with friends, as they are called and acquaintances. Here one idea presents itself. Every friend must be an acquaintance, but every acquaintance is not, cannot be a friend. There are persons whom the heads of a family must visit, and whom

they could never love, who nevertheless are not destitute of some merit; or there are certain ancient ties which are not to be broken without setting a whole neighbourhood in a ferment, and violating the forms of good breeding. It is in vain to say we will associate with none but such as we can make real friends. We cannot make friends till we know them, and an opportunity for this may never perhaps occur. Great events, which call for heroic sacrifices, and ask the display of qualities which demand our love, seldom fall upon members of a civilized nation. The little world of one family moves quietly in its own sphere, alternately vexed and pleased by the small occurrences of day and day, and gently agitated by the interests which swell its own wishes. Provided our acquaintances be persons of good morals, we must be content to let them have their whims and caprices, their self-love and their volatility. This variety children must see if they enter a drawing room, which, if they never enter in childhood, they will be no ornament to, in maturity. But we should be careful to preserve them from all the contagion of diversity of opinion and rancour of prejudice; this, if a mother or guardian be anxious on the subject, she may easily do, by encouraging her child's prattle with one person whom she values, rather than with another whom she does not: by assuming an air of severity or cool displeasure that will sufficiently check a person who only sports with a child from compliment to the parent; or by doing what she has it always in her power in her own house to do; sending the child away to his chamber on some little honest pretext or other.

As children grow older, they are very apt, in their proneness to judge from appearances, to conceive strong and hasty prepossession for this or that person, whether of their own age or otherwise. Possibly young people thus attach themselves for one of these reasons:—

Because their pride may be gratified by visiting persons of higher birth, or greater fashion and fortune than they in a general way do; persons, whom not to know, would "argue themselves unknown:"

Because they themselves may be of the higher rank, and desire the homage of those inferiors, who are ready to offer it:

Because custom and habit, or circumstance, have made the intimacy one of necessity: or, because they may have pleasure, sympathy, and delight in their society, and sought it from no motive of worldly interest.

From being an acquaintance on any of these terms, the person is sought after, invited, familiarized with and detained beyond the length of a formal visit. The acquaintanceship then glides gently away, and what is termed, friendship, remains in the place.

Oh how has this sacred title been dishonoured and abused in its application! How many beings call themselves friends, and are so named by others, who have not one beat of generous feeling in their breasts! whose motive is interest, whose ruling passion is gain, whose delight is to court the sun of prosperity, and whose care is to move away with the approach of reverses!

That a child may not betimes learn to degrade this word from its true sense, a mother should teach him what a friend is, and how mighty a discovery it is to find one; that when once he has secured such a treasure, it should be held invaluable. Children form friendships with children, and youth with youth. In general some equalizing sympathy is necessary to really ensure this noble intimacy; whether it be of age, of tastes, of pursuits, or of obligations. It is slow in forming, when it is to stand, for, as the admirable Feltham observes, that love is never lasting which flames before it burns. A mother can scarcely be too cautious in directing the friendships of her child. If he be of a warm-hearted, generous, open,

confiding nature, he will take up the ideas, as he will copy the manners of his friend. There is a charm in noticing every little peculiarity of the person we love, and from noticing, we come at length to imitate, without being conscious of so doing. This sufficiently shew shews the danger of young friendship, which has not good principle and habit, on both sides to give it value.

In a general way young people should be instructed to form but few close attachments, away from the members of their own family, yet to cultivate the society of an acquaintance with attention; and should be taught to bear in mind, that the end of good society is rational amusement, and instruction. Our aim should, therefore, be, to hold frequent intercourse with our superiors; not so much our superiors in wealth, as in talent and knowledge, that we may stand some chance for improvement, and so far differ from the haughty Roman who desiring always the pre-eminence said, he would rather be first in the village than second in the capitol.

The last point for consideration, is the relation of children with servants, peasants, and the poor. One of them has already been touched upon in another place. An equal, gentle behaviour is always to be enforced from children to inferiors, whether they be servants or peasants. If we do not permit intimacy with the household, neither should we allow fretful improper, hasty altercation. Every service required, should be asked for in a mild, affable tone and manner, and thanks should always accompany the service. If, in any way, children might conduce to the comforts, or promote the happiness of any, and all about them they should be taught to do so, that while the heart is tender we may mould it to impressions of goodness and universal humanity.

But if several reasons may be adduced against the familiar intercourse of children with servants, they do not hold in speaking of the familiarity of well-born children

with the peasantry. The grand failings of servants are a disregard of truth and an affectation of manners above those of their class.* Those who doubt the first assertion, may ask themselves and declare, how many such persons they know, of whom they can say, "Truth only passes those lips; I can place full and entire dependance in all that they utter." Wherever such domestics are found and some there doubtless may be, they should indeed be prized, and many faults be pardoned in consideration of this so great quality; but where testimonials cannot be offered in such confidence, let parents never give children from under their own superintendance.

In some judicious little work for children, which I have read, the hero of the tale is made to say to his mother, "Why do you object to my talking much to our servants and yet encourage me to speak to the peasants." The exact words of the reply I cannot remember, but the following remarks may convey a part of their meaning:

That the class of servants which are originally sprung from the peasants and low ranks being taken young into families of fashion and fortune, are thus transplanted to new climes, moulded to new forms, and grow habituated to customs to which they have been hitherto, strangers. That the influence of example around them, the state of plenty and luxury in which they live, and the fashionable license of sentiment and impunity of riches all and severally aid in making a vague but false impression of actual life, and in creating a disgust to country pursuits, and manual labour, and simple habits:

That such persons when totally unprepared by previous useful instruction, are on these elevations filled with speculations of grandeur, finery, shew and self-indulgence, which no force within them can withstand but that of good sense, an humble mind, and solid principles;

* A lie says the son of Sirach is a foul blot in a man, yet it is continually in the mouth of the untaught.

that they copy their employers and forget themselves : the maid with all the failings of her lady, divested of her grace, elegance, or higher virtues, and the man with much of the coarseness and all the ignorance of the rustic, but without his simplicity, local knowledge, health, sincerity and cheerfulness.

He has in fact the extravagant notions of the higher ranks, without the knowledge, patriotism, liberality, and refinement which are generally, more or less attached to distinction. Add to all this, that the language of servants has so much of the plausible and specious mixed with it, that children of the families they serve, like to converse with them ; and in general, being thrown into their company, imperceptibly acquire their false sentiments, incorrect way of speaking and bad habits ; whereas the hardy young peasant who earns her bread by knitting or spinning, by milking the cows, making cheese or any other such employment, retains in her mind the notions only of those objects by which she is surrounded. Children of any rank may profit by a conversation with a family of honest, simple, peasants. A thousand agreeable and instructive subjects are familiar to them, which explained, would delight a child. For example : the poultry ; the different breeds ; the time for hatching the young and the manner of their leaving the shell ; the vigilance of the parent birds, &c. the cows and sheep ; their food, and young, &c. the daisy, agriculture ; gardening, small birds ; vermin ; beasts of prey ; with the daily observations on the weather, clouds, winds, the hour of the day by the sun, and a thousand more subjects with which they are conversant are talked of, not in the bad fine style of a modern fine lady servant, but in the language of truth and homeliness : blended perhaps with the peculiarities of county dialect, but which are a species of vulgarity not easily communicated. Such is the difference between a servant who pretends to all the knowledge of her mis-

tress, and has in reality none, and of a country male and female peasant who in their shy unpractised manner declare they know nothing, really thinking so, who are nevertheless equal to give very pleasing information from actual observation and experience, upon the most interesting objects of nature.

CHAPTER XV.

MERCY.

"CHILDREN SHALL SEEK TO PLEASE THE POOR," "HAVE WE NOT ALL ONE FATHER? HATH NOT ONE GOD CREATED US?"

GOODNATURE to creatures like ourselves, is properly humanity; and gentleness and kindness to all the brute creation is represented in the very principal virtue which is here treated of, mercy. The disposition to do acts of kindness or ill-will to man and beast, gives the character of the heart. And the nature we say, is good or bad; such a one is good or ill-natured accordingly. A child or a man is not called good-natured, if he have temperance, patience, industry, modesty, or truth; and yet these are all great virtues to be possessed of, but his nature is only termed good, when it prompts him to think of and act kindly towards all men rich and poor, and to help and relieve them whenever he can; and by a very natural consequence, when he abhors to injure any brutes for sport or caprice; by his conduct evincing a general tenderness and consideration for all creatures.

Happy the child who has good nature! Whether that nature were cruelly or kindly disposed at his entrance into the world, for if he do but possess the virtue, we care not at what period of infancy it was given, but this we know that it was given in the first year of existence, or it would scarcely have been his; for if the child was not born with a disposition to tenderness, it follows, that he must have been inclined to hard heartedness; and who knows not, that weeds grow quicker than flowers?

And here I must ask, when the question is of giving the virtues artificially, that is, of driving out bad and natural propensities, and placing in their room excellent but exotic qualities, what is the use and advantage of education if it be not in so doing? The exercise of art may seem misdirected to infancy, and many will perhaps think that nature during that tender age is the best instructor and unfolder of the bodily powers. In some respects she is. But the minds of the best of men are most artificial, evil being natural, goodness must have been the work of art super-added by example and precept and fixed by habit; and art, (I do not mean artifice) must therefore be exercised with infants and children, to mould their dispositions to the forms we desire. Socrates in his own noble confession declared that he was in childhood addicted to every vice. Through the art of education, joined to a strength of mind which not one in ten thousand is seen to possess, and by which alone he was enabled to do so much for his own improvement in after years, he rose superior in virtue to all men of his time. The Almighty pronounces that the thought of man's heart is evil continually, from his infancy upward. And who shall say that man is not more easily led into temptation to a bad act, than he is incited to a good one? That it is not easier to sin than to do well? Even truth, which in a greater or less degree is born with us all, is not unfrequently soon driven out in childhood, through bad

example and bad management; and in most, even if it be tolerably preserved to maturity, requires to be fed and supplied by means, or as fire without fuel, it would presently go out. What these means are, belongs not to this place to mention; however we may allow an anxiety to be well thought of by others, and a satisfaction in virtue generally, for the sake of itself, to form a part of them.

Now can it be thought that Socrates was less respected because nature had formed him a bad subject, and art had made him a good one? We are sure that the very reverse of this was the case. Is an apple taken from a tree grafted by art, less palatable than one which we find wild in the woods as nature left it? We know, too, this is not so. Are the many conveniences we daily profit by, less valued, because the nicest and most intricate machinery was employed in their construction? Just the contrary; for the art employed in forming them, renders them more perfect, and, besides within the reach of every one; consequently, more generally useful. Art then is requisite, if we desire excellence; and in proportion as we desire this, so should be our pains. Those who earnestly wish to make sure, strive in time to do so, and the mother who wishes to have worthy representatives in her children, considers that she cannot begin too soon to mould their disposition to goodness. I grant, that a few unpromising and naughty children have turned out, through extraordinary exertions and circumstances in youth or maturity apparently good men: but the instances are almost as rare as the goodness and wisdom of Socrates are uncommon, or that an excellent plant is seen to grow from bad seed; and I conceive it to be as dangerous to depend upon chance for the attainment of virtue in adolescence and maturity, as it is desperate, from the success of a very few, to put off our repentance and the altering of bad courses to a distant period of time, from the very extraordinary instance of the thief on the

cross, who was promised paradise through a repentance which must have been truly sincere, but which was nevertheless deferred to a very late hour.

The exercise of art, then, is necessary to produce qualities which it is desirable we should possess, but which nature has originally denied us, and has seemed moreover to exclude for ever, by having fixed the germs of particular vices in their room. The vices however must be plucked out, and the virtues planted, and we can all judge whether a tender age is not the fittest for setting a plant, and for rooting weeds.

Perhaps the question has detained us too long, but its importance is such, that I may be excused for throwing it in a variety of forms. May the arguments carry conviction: for some good, if not complete success, can hardly fail to arise from their being acted upon.

To return then, to the consideration of mercy, as it regards kindness to man, and tenderness to brutes.

It has been observed that an infant's heart should be preserved tender; its affections maintained warm. That we should encourage in it the virtue of humanity and that styled, mercy; or if there be no appearance of these beautiful virtues, and that we cannot be said to encourage what we cannot discover, that then we are mildly to force an entrance for them, at any expence to our own ease, and upon any terms compatible with honesty. The acquisition of them whether engrafted by art, or held with other qualities will then be seen to produce good-nature.

Good-nature applies equally to a kind disposition towards man and beast. The good natured infant, or the one who is to be made so (not by words, we remember, but by example influencing mind,) is accustomed to a regular and striking expression of friendly interest for all the household, in the countenance of its mother. This mother does not, in an overflowing tenderness to her child, because it is her's, forget that her servants have

the same feelings and passions equally with herself, or that their frames were built by the same omnipotent hand. Her children and her husband, it is true, are pre eminent in her love, but she has affection, and regard, and good will for some who deserve them, whether they be equals or inferiors; and she is touched by the wants and distresses of all.

This last feeling dilates the tender heart which throws open its widest portals to admit every attribute of mercy; and that most exquisite, soft and beautiful attribute, pity, moves gently in; sympathy with eyes swimming and compassion, glide next; benevolence and beneficence follow: all these bear upon the will and inclination, and form a disposition, which like the tide of an impetuous river forces it in one direction; in the direction of corresponding acts. Such acts spring from the brisker virtue which crowns the whole, and sets off that of humanity; it is called benignity, for benignity is the action of kindness to fellow-man. Beneficence is the wish; benevolence the inclination; sympathy, the commiseration in his hopes and fears, joy and sorrow; and pity, the concern for him when he suffers.

But kindness shewn to fellow creatures may be expected to produce thanks, acknowledgment, regard and esteem in return. And what if they do not? What if those we have most tenderly treated, behave worst? Shall we set a mark on them and hereafter desert them in their need? or shall we endeavour to harden our hearts against all, lest we be again so served?

Fortunately with the goodnatured the last can never be done, for habit puts in his protest against it. If a tender heart, and all the long train of virtues which lodge in such an organ, have been preserved during five, ten, twenty years, the world and that cold calculating divinity styled experience, can never succeed in persuading the heart to encrust itself with a solid battery of selfish-

ness and apathy. The assertion therefore is quickly made. The reply to the first point will detain us longer.

As we are all more or less imperfect, so are our views of life and manners, and things. more or less false and incorrect. The best of men in surveying their actions, are disposed to over-rate the good they have done, and to draw their faults and vices into the very narrowest compass. No wonder, then, if with vanity influencing from one way, ingratitude urging from another, disappointment at being, as it were, outwitted (for no man bestows privately, without expecting, some kind of thanks) stinging from a third quarter, no wonder, if thus stimulated, he be apt to magnify the benefit conferred, in proportion as he is indignant at, or disgusted with the return made. To a benevolent heart, the strong, and apparently sincere expressions of gratitude give a kind of pleasing pain; and it seeks to check them. The very satisfaction we feel on being told in grateful language that we have obliged another, instantly disposes us to lessen the value of the favour to him and to ourselves. Like a tradesman who has been paid for his goods, and who strikes off the amount from his books and his mind, we, who have received gratitude for our benefits, hold the account settled, and cancel the obligation.

But if, on the other hand, the person to whom we have done a service offer no thanks or even acknowledgment; or if he do, should he revile; or wrong, or injure us in word and deed, are we utterly to abandon him in our just displeasure, and when he afterwards in his distress implores our aid, are we to refuse it? It is goodness to relent and forgive; and if we expostulate, to do so with mildness. Here then are three other dependant virtues on the greater one of humanity. Lenity, clemency, and mildness, and with them closes the list of virtues belong-

ing to humanity, which as I have said is the disposition to, and practice of kindness from man to mankind.

CHAPTER XVI.

MERCY.

‘READY TO DO GOOD,—KIND TO MAN.’ “FOR HE SHALL HAVE JUDGEMENT WITHOUT MERCY, THAT HATH SHEWED NO MERCY.”

THESE general remarks are now to be practically applied, and we must turn back to the age of infancy and childhood and see how the subject under consideration can be made to influence opinion, and to affect the conduct of the very young.

Children, for the most part, are apt from the weakness of their judgment to decide hastily on persons and things. It is consequently a mother's duty to watch every action, to mark its tendency, to trace it upward to the probable motive and principle, that she may quietly and at the right moment reason with them upon whatever she conceives to be a false notion or an error; and this not in a way to check their confidence, but in a manner to interest and please. Children who are well trained soon become tired of idle play, and of their own accord draw near the mother's side, raise up their arms to be seated on her knee, and say, “Tell me something mama about so and so.” Then their countenances assume a graver cast, the hands are clasped, and the whole attitude bespeaks attention.

This is the time for calling to mind any prejudice or error which has crept into a tender mind, and a mother should immediately try to recollect and explain away, or reason upon the particular abuse she would rectify. "Tell me, my dear, why did so and so yesterday," or "why do you think in this or that way?" she may ask; and then by the answers correct and improve young opinion. She can also further this desirable end, by telling a little tale which she can invent, and with it connect the circumstances of the case, so as to make an impression on the child, and to shew wherein he has erred; this tale, I would have her at once pronounce to be a fiction, or partly a fiction when either of these is so; for we shall never improve a child's moral character by teaching him that the very relation which we know to be without foundation, is truth.

In forming opinions, children have generally some reason as a foundation, whether it be apparent or not, and they should be often questioned as to what that is. They are inclined to be free with those who take notice of them; presuming and fretful with those who humour them; conceited and vain with those who extravagantly praise them; and cold, perverse, or reserved with those who seem to take no interest in them. Children are always, as has been remarked, close observers of appearances. If they are not watched, and above all if they have not had the advantage of early care and attention, they will mistake the poor mean appearance of indigent persons, and the humility of others, for real inferiority in every respect, and will be led to treat them as though they were not of the same race with themselves. As on the contrary, they will be disposed to set a value on others according to the splendour of their equipage, and the magnificence of their attire. But it must be acknowledged that much of this false estimation is produced by the errors of the parents themselves; who too often discover

to their children the deference with which they approach a grand, though frivolous, acquaintance, and the attention they bestow on a costly dress; as well as the scrutiny which they exercise on the humble friend, and the contempt they have for the ill-dressed one.

Those mothers who wish to distend the infant heart with kind and humane feelings, will place a constant guard over their own expressions and features, in the full assurance, that where they themselves lead, the infant will follow: whether it be in the thorny path of vice, the narrow one of virtue; the weedy and baneful one of indolence, or the broken and rugged one of prejudice and caprice. The chicken follows the hen to the meadow, the barn, the roost, or the fox-cover, in blind confidence, or thoughtless alacrity. Whether to plenty or to famine, to repose or to death, the little animal never once enquires of instinct: it trusts to its guide, and thrives or falls with her. Infants like chickens follow as blindly, the parent's step. Happy were the custom, if fashion enjoined the exercise of human faculties and reason, to direct the choice of a path in which the child might follow with as much advantage and safety, as, through instinct the chick may the hen!

But from whatever source they may spring, error and false notions must be combatted, and self-importance, that odious fault in childhood, be rooted out along with the pride which gives it birth. "Why," we may ask, "did you behave in such a manner to this or that person? What is your reason for disliking him? How happens it that you are nicely clothed and well fed, whilst the little girl we saw yesterday, or to day, was ill dressed and lives on the coarsest food? Why are you not in her place and she in your's? In what respect are you better? Have you legs which can run swifter; eyes that can see better; fingers which can move faster than she has? Put your hand on your side. Is there not something beating

against it? It is a heart? Has not the poor girl we speak of, the same? Move your lips and speak, cannot she, too, speak? How is it then, that you are different to her? In having better clothes and more delicate food. And from whom did your food and clothing come? From yourself? no; from your parents. If they chose it, could they not dress you meanly and give you the fare of the poorest person? And how could you help yourself? But who, above all, I would ask, gave you to parents who are rich enough to provide you with comforts, and on the contrary, fixed the poor girl in a family which is obliged to work from day to day for roots and bread? And if the Great Being who so placed you, has power to give, has he not also power to take away? to make the poor rich, and the rich, poor?"

Children also form opinions of the disposition of people, and like, or dislike them accordingly. This is observable in infants of a very tender age. A babe will scream and cling to his mother in the most unaccountable manner at the sight of one even pleasing person, whilst he makes no resistance to the caresses of perfect strangers. It would be curious to trace out the association, and discover the cause of this apparent caprice, and a mother really anxious for the welfare of her offspring, will find the task not uninteresting. But children who can speak, often make known their feelings immediately after the person, or playmate is gone. "I do not like him, or he," they say. "And why do you not?" should always be asked. The answer is often, "I don't know;" given in the spirit though not in the rhyme of Dr. Fell's commentator; a mother however, should never rest satisfied with such a reply to her questions, for if the child have sufficient command of words, and have the power to arrange his recollections and ideas in some order, he will offer some kind of a reason which will assist us much in taking a view of his mind and turn of character. Sometimes a child's an-

swers, "Because he is so naughty." Why do you think him naughty?" should be asked. "Because," may the child now say (rather helped onwards,) "He pushed me down, and broke my plaything," or, "He ate up my plums, or a piece of my biscuit," or, "He talked too much." * Now any one of these reasons, though it may appear too insignificant to notice, is yet some clue to the predominant features of the child's mind, and calls for very particular attention.

All his observations may be commented on. To that of, "He pushed me down and broke my plaything," we may say, "And are you sure that this was done on purpose to vex you? Did not your friend say he was sorry, and did he not appear so? then should you not forgive him? Does your mama call you naughty after you have broken any thing by accident, and tell her you are sorry you have done so? does she not forgive you? and should you not forgive others when they ask you, and strive to forget the mischief they have done you? Besides, although one plaything is unfortunately destroyed, have you no other? Is it not better to be content with what you have than to wish for what is lost, or broken, that you cannot have?"

"You say such a one is naughty because he ate up your plums, &c. Had you none yourself? or, if you had no plums had you not something else as good! And even if you had no other nicety, does it not seem as if you were greedy to let the matter rest in your mind? But pray recollect whether you have not, at one time or other devoured several nice things, as you happened to have them, whilst a friend was sitting by who never tasted a morsel; to whom you never offered a bit? Last of all, let me ask, in what would you have been

* Children are particularly wearied and even vexed by the continued talking of grown up people. First, because they do not like to be present and not engage the first place in attention: and secondly because they cannot understand what is said, and are consequently not amused,

the better, had you eaten the plums yourself? The taste of the best sweetmeat or dainty is gone immediately that it is swallowed."

"Your little friend would not play with you. And why? Are not children fond of playing with one another when they are allowed to do so? Then why did your acquaintance refuse you? Perhaps you have offended, or teased, or hurt him: try to recollect whether you may not have done so? But at any rate, if you are not to blame in that respect, keep in mind how very uncomfortable it is to sit by and not be permitted to join in any amusement, and take care not to do to any one else, what you should not like to be done to yourself. In the mean time, shew by your good conduct that your little friend can have no reason in your behaviour for denying you his company, or for refusing to share in your play."

To the remark of "He would not talk, or he talked too much," we may say, "You perhaps did not encourage him; or did not seem pleased to meet him; or he might not be well; or you perhaps said something unkind which made him dull and silent. But if he talked too much, he perhaps served you as you did him once, yet though he was so unkind as to treat another in a way he did not like himself, might you not have listened, and have heard something pleasing or pretty? Lastly, pray recollect that you are not pleased with another for talking, only because you might not talk yourself."

In this way, by diving into young minds we may check the rise of prejudice, diminish the force of self-love, and turn the die of impression to benevolence and moderation.

Humanity in conduct or action, is a most important consideration, and we should never let slip an opportunity for enforcing its necessity.

It is very gratifying to observe a child who feels for the distresses of others, and who has been taught to know

that all his comforts and prosperity proceed from no merit of his. But if kindness in him stop short here, this fine theory will soon expire in the glitter and emptiness of mere false sentiment. He may, like the Athenians, understand what is good, but his goodness will be small, if he do not also make it, as did the Lacedaemonians his practice. It is useless to shew a child wherein he has committed an injury, if we do not at the same time, instruct him how to repair it; or to avoid the repetition in future. It is vain to expect amendment in a child, if after we convict him of doing wrong, we there leave the matter, and never make him rouse to the action of apology. Small indeed is the merit of that man who stands by a cottage in flames, and sighs in the distress of its inhabitants, but yet who will not fetch one vessel of water from the pump to check the desolation. The truth is, that virtue is not passive, but lives almost, entirely in action; and that is only its semblance, not itself, which does not act. What matters it that a child is concerned to see the red stream on a poor little girl's naked foot, if he do not try for permission to bestow on her a pair of old shoes or a piece of linen from his own stores? And when he hears the tale of misery and want from decrepid age, or pining youth, what avails his commiseration if he be never taught to offer relief, even to the depriving himself of some toy or treasure to give the value of it to the object of compassion? For those gifts which we bestow, without in some degree, feeling them a deprivation, weigh comparatively very light in the scale of merit; although if accompanied with real sincerity of heart, they undoubtedly are good. While pity is therefore, encouraged in young breasts, it should always be with the idea, and hope of relief. "Can you do nothing to assist?" should be asked, when a child's tender bosom heaves at a sad tale, or in the presence of a suffering object. The smallest offer should be accepted, and discretion be taught; for

in the warm flush of lovely virtue, a child feels his soul borne beyond its limits; and when his feelings are powerfully wrought on, is ready to give wardrobe, larder and house. This exuberance must however be gently checked by the prudence of the mother. She must make the child understand that by showering all our bounty upon one, we are unjust to the rest; that it is better to give a little and bestow it with kindness, than to bar out all other applicants through our profusion with one. "Suppose," we may add, "you were to throw all the grain to one fowl, and not allow any to the other poultry; would this be just, or good management? Give a little to every one and all will be benefited."

As soon as possible, children should be accustomed to lay by a little store for charitable uses. A little girl may be taught to sew, and helped to make from her worn clothes, some caps, frocks, and articles of various kinds for poor children, or to set aside a part of the little money which is given her, for the indigent; or for the purpose of buying cheap dolls, which she may be assisted in dressing, and may then give them to an old person past work, along with some needle cases, housewives, pin cushions, &c. to sell at a fair price. A little boy too, may have his stores. In a bit of ground he might be instructed to sow the seeds of different flowers and vegetables, (the seeds bought with his own money) to water, weed, and attend daily to them; and when at length, the product is fit to gather, he should be directed to distribute them among his poor neighbours. He might also buy roots of flowers, and be helped in the transplanting of them from his garden to pots, and these with any other articles which his parents would spare, might furnish and improve his little fund. Such, and many more like exertions, are quite within a child's ability, and when once he had felt the delight of well-earned praise, he would be doubly inclined to seek it.

Kindness to our fellow creatures has now been traced through many bearings, there only remains to speak of mercy, as it respects a tenderness towards brutes.

CHAPTER XVII.

MERCY.

“IF A BIRD’S NEST CHANCE TO BE BEFORE THEE IN THE WAY, OR ON ANY TREE, OR ON THE GROUND, THOU SHALT NOT TAKE THE DAM WITH THE YOUNG; BUT THOU SHALT IN ANY WISE, LET THE DAM GO.” “FOR EVEN A CHILD IS KNOWN BY HIS DOINGS.”

It is the will of man to maintain in his establishment a number of brutes, which by their communication with him lose their natural ferocity, or instinctive caution of him, and sometimes also, their original means of defence. They give their services, be they important or trifling, in return for his protection, and seem to hold their lives, for his pleasure and advantage.

In cities, the number of domesticated animals kept for amusement or utility in private families, is comparatively small, and consists of cats, dogs, and birds of various kinds; rabbits, squirrels, guinea pigs, dormice, silkworms, gold and silver fishes, &c.

In the country, a gentleman’s house has generally offices annexed to it for every other tame animal. Cows, sheep, oxen, horses, asses, goats, pigs, various kinds of dogs, hens, geese, turkeys, and many more, which are to serve man for food, or to conduce to his pleasure.

Now if creatures must be killed for our support, let it be so, but let them not be tortured; the pang of death is tru-

ly severe enough to give the animal full quit-tance of his debt of gratitude for the happiest life that ever was led under our care. But what shall we say of animals which are not eaten? which are not necessary to man's support, but which he of his pleasure takes into his house to domesticate, withdrawing from them all means of providing for themselves under the great laws of nature? Does not such conduct imply a meaning like this, offered to the brute? "I now receive you as an humble dependant; my house is henceforward your home; banish all care for your future wants; the fine instinct given you by nature to instruct you in avoiding dangers, finding a resting place, building yourself a dormitory, decoying or seizing those creatures you feed on, guarding yourself from your natural enemies, among which I may be reckoned; the instinct bestowed on you for such ends you must now disregard. Let it die as an unrequired quality within you. It is I who will nestle you, feed you, protect you, and keep your natural foes at a distance, from which you shall not even behold them. On me then let all responsibility fall." Does there not appear to be such a compact implied in the fellowship of man with dumb animals? Why is a little fish dragged up from its cool, capacious, pellucid bed, all radiant in scales of gold, to be held in bondage and cooped up in a gallon of stagnant water, whilst it is distracted and tortured by the sight of the thousand strange objects of a drawing-room, which are reflected and multiplied through the glass prison? Why is this? For the pleasure of man. If it be then, his pleasure to procure the animal through his own exertions, or by purchase, at least, let that animal be made as content as his slavery will allow. Let it daily have fresh water and be fixed in a spot whence it can take in a portion of pure air, and occasionally enjoy a ray of the sun to cheer its little existence; and pray, kind mother, lead away the little boy whose tender heart

only waits for a hint that his fingers playing round the glass globe scare the prisoner, and make it dart in trepidation from side to side. He knows not that the creature is in agony, he thinks its starts are for joy. Undeceive him; explain the timidity of a fish's nature, and above all, tell him, on the authority of nature's poet, that not the smallest beetle we can see crawling on the ground is without feeling of pain, when hurt; of content when its wants are satisfied. Here is one of the things which a child may see, but must not touch or handle; for even if his hand could baffle the activity of a frightened fish, and could he grasp it, the seizure would be almost death to the poor captive, and at any rate, deprive it of some dozens of its scales, which could not be so plucked without giving it pain. There is no objection to a child (I am not now speaking of an infant) standing near enough to see an animal of this kind, but he should always be taught to consider its feelings, and not wantonly to sport with them.

Singing and talking birds of all sorts, are seen in the drawing and sitting rooms of town houses. Here are parrots, macaws, canary-birds, bullfinches, with all other of the finch tribe; blackbirds, thrushes, larks, &c. These are all kept in bondage for the pleasure of man, and of so little advantage is their natural instinct, that if they were set at liberty, they would be found to have forgotten or lost its use. What would become of the chattering parrot with his bulky body, and lazy wings, if we were to set him adrift in the streets or the fields? Could his wings help him, or his thick strong beak assist him in his search through a dirty channel, the tops of houses, or in the meadows and woods for a piece of toasted moistened bread, a trough of sifted hemp-seed, a lump of sugar, and a floor of fine red sand? He might direct his keen dilating eye in vain for this domestic food. What would become of him if he searched in Europe for the

nourishment afforded by his country between the tropics? Bewildered and hungry he would climb from roof to roof, or tree to tree, his magnificent plumes being a mark for any prey, and he would very soon perish. The blackbird too, or the lark which has been bred up in a cage, would fare little better. Their domestic habits not assimilating with those wild inhabitants of the hedges and trees, they would be treated with severity, and be driven away, or else torn in pieces by the enemy.

If these creatures must be kept in the house, or given (as they often are, as presents in handsome cages) to young persons, they should always be treated kindly in respect of food, cleanliness, air and situation. We should teach children to consult the security, ease, and pleasure of their dumb favourites. Fresh seed, or other meat, and clear water, with occasionally a little green meat, or other nicety, as chopped egg and bread, &c. should be given them; twice a week at least, they ought to be nicely cleaned. They should be allowed the sweet air of a fine morning; and to refresh themselves with a bath; and with regard to situation, children should always be taught to consider the safety of the creatures under their protection. Is it not very cruel to hang a bird cage so low as to entice a cat to give an occasional spring towards it? If the poor bird do not fall a victim to such carelessness, he certainly is a great sufferer, and we thus inflict a host of unnecessary pains, where we pretend to give but pleasure. A mother should enumerate all these duties of a gaoler to his prisoner, and require their fulfilment ere she gives her permission for a caged-bird to enter her house. Five minutes are more than sufficient to trim up any bird's apartment; and while this is cautiously and tenderly doing, how delightful is it to observe the satisfaction of the innocent captive. To see the smooth feathers of his glossy head thrown up in a high crest; his full, dark eye sparkling in delight, his quick chirp,

or caressing sound, as if of thanks; his ready motion, and minute examination of every supply as it comes forward and is fastened in its place; and if the creature is in song, to hear its burst of praise when it has tasted and is refreshed! Yes, all this is indeed delightful; for we have creatures under our care, and they acknowledge in every look and motion, that we make them happy.

Dogs and cats are another race that must just be mentioned. These are so much tamed, and their attachment is so much depended upon, that they will not quit the families in which they are born, and confinement is not considered necessary in order to fix them with their masters. It is pretended that these faithful animals are kept for use: the dog to guard his master, the cat to destroy animals with which houses are generally infested; but both these fine creatures are often maintained, merely because it is the pleasure and will of the master to have them. Cats are frequently seen in houses which are never troubled with mice, and dogs live in large families where substantial walls, strong bolts, and heavy doors defy every attempt of the midnight robber. But whether they be subservient to the pleasure, or the use of man, they equally deserve good treatment from him. Instead of which, no brutes are more exposed to insult and outrage than are these: and mostly too, from children. The generous-natured dog is willing enough to frolic and gambol for their amusement; nay, he endeavours to bear with a good grace, some pretty sharp blows from his young mistress or master, and takes no notice of pinches on his ears which make them ring and the water start to his eyes. But when the hand with all its cruel force, seizes his tail and bends it in such a manner as to make the most exquisite pang shoot to his very brain, then, that he presumes to give a low growl in his defence, how unkind ought he not to think the mother or bystanders, who, so far from having pity on his sufferings, and drawing a wa

the little tormentors, come forward with a menacing air, and ask him in a voice which makes him crouch to the ground, how he dares to snap at the child? Oh, who could behold without pity and compassion the fine generous countenance of a reprovèd dog, whether, for a real or an imaginary fault! When he lies prostrate, offering his neck to the foot which is ready to spurn him, and is begging forgiveness with all the mute eloquence of attitude and limb; who could refuse him the good-natured look he pleads for, or the pardon for which he bends!

And the poor cat, too, which is fated to stand by, and listen to the screams of her young and must not, without punishment, lift up her foot to catch at her offspring and carry them away from danger, she indeed has a right to complain; yet all is forgotten, if we but give her a little milk, or a morsel of meat which we ourselves cannot touch.

To all animals should children be taught kindness: but especially to those which are immediately under their protection.

By kindness is not meant a silly fondness, which indeed distresses the creatures almost as much as an opposite treatment, but some concern for their comforts in food, and lodging. A bed of straw in a cellar or closet is good enough to satisfy both dog or cat. And if both are allowed one meal of scraps daily, a sight of the kitchen fire in cold weather, and a breathing of air occasionally, puss on the garden-wall, and the dog by his master's side, they ask no more and are content.

But what if a child so far from providing for the wants of animals, is allowed to torment them in a thousand ways; to oppress and to injure them; and that the creatures we find it sometimes necessary to destroy, such as mice, spiders, black beetles, flies, with others which are styled vermin, should endure for a child's cruel pleasure a thousand deaths instead of one? Have they not bodies,

and blood, and the sense of hearing, seeing, smelling, feeling? and is not each as perfect in his way, as we are in ours? Are they not startled by noise, quickened by perception, and distressed by pain and injury? And ought not every mother to instil these ideas in her child's mind? Can she be so blind to consequence as not to perceive that the cruel child makes the cruel man, and that the cruel man was never really great or good? Let the spider suck the fly which she has caught, and the cat spring on the mouse which rushes past him; let both be dispatched and the law of nature fulfilled. But never may we see a little human hand tearing off the limbs of the wretched fly, or dandling to and fro, before the jaws of the cat the suffering mouse, whose flesh is lacerated by every claw, and whose little heart is nearly paralyzed with horror.

In glancing over the foregoing pages, I am surprised to think how much space is occupied by one virtue. Of what importance this virtue must be which influences the whole heart, and softens it to the best feelings, and most useful acts of a human creature, I have essayed to shew. May the labour not be in vain!

CHAPTER XVIII

FORBEARANCE.

“THAT RULETH HIS SPIRIT FEAR NE THAT TAKETH A CITY”
 “HOW SHALL WE ORDER THE CHILD, AND HOW SHALL WE BRING UP THE YOUNG?”
 “SEE DOWN HIS NECK WHILE HE IS YOUNG.”

As are reins upon the neck of a fiery horse, so is this quiet, but most important virtue a check upon the im-

petuosity of the passions. The restlessness of man's nature under the curb of authority; his disposition to run counter to laws; his impatience of controul, and wish for self indulgence; his dislike of opposition, and the turbulence and caprice of his will, all conduce to shew of what extreme importance it is that a check should be given the child as early as it is possible he can receive it; a check, which is to serve as a restraint to impulses, which if indulged would make him hateful as a man, and as a child, disgusting.

Superadded to these rebels of the heart, is the natural love of freedom; which as it springs up in a noble, generous feeling, deserves, in its moderated state, a high respect and consideration, but which cannot be treated of in a work where children alone are considered.

Genuine Forbearance is a nobler virtue than it is often supposed to be, because it works unseen, and even its most triumphant success, is not always apparent. He who practices this virtue most, boasts least of its power over his soul. What eye can look into that soul but his own, to observe the tyranny of his will, the violence of his passions, the wildness and strength of his desires? Who knows, but himself, what it costs him to shackle that will and to break it into subjection to divine and human laws? Who knows the impetuous, the alluring current into which the full tide of passion would swell his ideas, inflate his wishes, and corrupt his imagination? No human being can appreciate the merit of him, who born with an active and restless soul, strong and fiery passions, sanguine hopes, and high ambition, yet holds every affection and every feeling, nay, every wish under command, and grapples with the daring and turbulent suggestions of his inward foes, with the resolution and courage of an insulted lion. Tongue cannot tell what eye hath not seen. However, all have felt at one time or other, and severely too, what this virtue is; yet

who shall say that its lessons are equally hard to unpractised age as to well-trained childhood?

They will not indeed bear a comparison. The lessons which forbearance reads to a full formed human creature who has known no other guide than his will, and has had no other object in view than self indulgence, must indeed be difficult beyond explanation. Still, they may be learned. Happily, there is no virtue but is attainable in some degree; and it is never too late while life is granted, to seek for improvement, or to forward reformation. But let us remember that every succeeding day adds strength to the roots of the forest tree we would tear out of the earth, and the self-indulgence of a day, adds another link to the chain of habit, which chain, we ourselves must break, ere we can hope to fix another, and good one in its place.

The rebel will, then, of human nature must be yoked in infancy, and made to bend in submission to the authorities which nature has given it. These authorities are the parents; the parents give it laws, which are a body of moral precepts, enforced by their own practice first, and then by speech; and lastly, these laws are all shewn to point to one great end, the source and the centre of all goodness, all perfection, and all happiness.

What! an infant of perhaps only six months old, to be taught Forbearance! Yes; and even of four months existence! and this without departing a step from maternal affection. Affection! can that word be applied to a sentimental and idle mother, who humours and spoils her little child by false indulgence; giving him all he desires and screams for, letting him kick and bite the maid, and abuse as far as his little strength will allow the domestic animals; allowing him-if he is displeased with his food or playthings, to scatter the first all over the floor, and in a rage almost convulsive, to hurl the others at his mother or sister's head? Yet she who suffers all this

calls herself an affectionate parent, and scruples not to boast of the tenderness of her maternal love, and, it is more than probable, of the anxiety she has that her child should be tractable and good! Who will believe her? Who does believe her? What blockhead but can pierce through her veil of affectation, and perceive her deplorable folly, and her unjustifiable indolence? If she is questioned with a mock gravity, as to her plans and regulations she will, perhaps, reply, "that she has not herself made education a study, never having had any taste that way; but that she will take care to secure persons who have, a few years hence, when it will be quite time enough for her child to learn."

To learn what? we may ask. To learn by heart from a book? perhaps it may be time enough for this at five or six years of age. But is it time enough to begin good habit, good principle, and corresponding practice at that age? In truth the exertion the child is forced to, will be like that of the man who goes upon what is called the forlorn hope: final success is almost impossible. And the escape of the child from utter ruin, is almost as improbable, for who knows, but that the tutor and preceptress may possess anxiety for his morals and improvement, in the proportion that his own mother has not ceased to feel and so tenderly to boast of, ever since his birth?

But a mother has no taste, no liking; for what? For trouble. This is a very common case, for repose is generally preferred to exertion. But if she have no taste for trouble, has she any for her duty? And is there any duty which does not require some exertion? Besides; is the quelling of violent passions in infancy a matter of taste? If it be, then the poorest beggar on earth may shew his taste in the efforts to mend his child, and controul his will. Moreover a parent must look to a punishment in the next world, for having wanted this taste here,

for the fact is, we are not now upon a question of science, or even of art, which the whole theory, practice, rule, and precept of education may be called, for this is a simple question of duty: whether a mother shall look on in sympathy, or with actual encouragement, though under the pretence of amending, and allow her child to have all he screams for, and to do as whim and will incline him; or, whether, by so acting, a mother can be said to fulfil her trust as a parent, and have a right to expect blessings accordingly? One simple remark may do for a reply. That taste, genius, and science belong to few; but that duty, whether we have taste, or wit, or rank, or fortune, or scarcely any portion of one of these, duty must belong to all mankind, from the monarch to the squire, from the squire to the mendicant. It is of no avail to the eel, as the knife approaches him, to writhe, and twist, and turn, and endeavour to escape; his moment, poor reptile, is come, and he can neither quit the grasp of his destroyer, nor ward off the blow. Neither avails it to the idle and slothful being to excuse or extenuate, or colour over her faults and neglect. She has not done that which was given her to do, and while she seeks, by a thousand evolutions and subterfuges to escape, conscience lays hold, and without listening to her entreaties, plunges her weapon into her heart, and leaves it to corrode her years of infirmity and decay.

Let then, the most arduous, but most necessary virtue of Forbearance, be given in earliest infancy to our children. The great object of parental government, is to teach the child how he must govern himself. On the day that the chick leaves the shell, does the hen begin her instruction. Let a mother take the hint, and when her beloved infant's frame is expanded sufficiently to bear, let this infant be taught with all the tenderness but firmness which belongs to a really good mother, to forbear.

We must begin, however, with the greatest caution and delicacy, and grow bolder as we advance. A very little child is such a delicate object, that we must handle him with gentleness, and where he requires amendment must attempt it with caution. Let us ourselves beware of offering any provocation or incentive to rebellion. That which we think right, must be at any risk enforced; but the laws of infancy are very few in number, and very simple; and when we have chalked them out, let us be careful to add no more. Above all, any more of caprice, fancy, or inconsiderateness.

It is a most difficult task to pretend to lay down directions when the infant is to be checked with safety. The sound of infant distress so acutely pierces a mother's ears, that if she but suppose the cry to be one of actual distress, she will forget books, and regulations, and theory, and folding her child to her bosom only consider how she may best soothe and pacify him. But surely the same mother will not always pursue this conduct? Ought she not sometimes to endeavour to search out, and distinguish the cry of ~~w~~ailing from the cry of opposition? Those who are accustomed to infants can generally pronounce when they grow a little strong, and that they attentively observe, whether such infants be in pain or not; indeed the notes of pain after the first months, are of a more plaintive character than those of fretfulness and rage. The infant does not always shed tears when it cries, it is often a mere noise and its resource on all occasions to express bodily uneasiness and its wants; a dislike to particular treatment, or things which it has; and to shew a will and an inclination for treatment and things which it has not. Regular, tender, steady management from the birth will do much towards confining an infant of four or five months under the light bounds of duty, but Will must shew itself at some age, and we must likewise be prepared to call it order. The best of children try to be

rebels occasionally; the best of mothers can only endeavour to overcome evil in their children. Perfection is unattainable to mortality; but he who keeps perfection most in view, is most likely to make the fairest copy.

CHAPTER XIX

FORBEARANCE.

"AN HORSE NOT BROKEN BECOMETH HEADSTRONG: AND A CHILD LEFT TO HIMSELF WILL BE WILFUL." "FOOLISHNESS IS BOUND IN THE HEART OF A CHILD; BUT THE ROD OF CORRECTION SHALL DRIVE IT FAR FROM HIM." "HAST THOU CHILDREN? INSTRUCT THEM, AND BOW DOWN THEIR NECK FROM THEIR YOUTH."

At the age of six months however, we can certainly much better than before that period, distinguish the real from the artificial wants of an infant. At this age it understands many words though it can pronounce none. Those who doubt the assertion may take a lively infant aside from its parents, and then say, "Where is mama?" "Let us look for your little sister," or "Now we will find puss." Does the child cast his eyes on the floor when he turns to seek his mother? or does he look in an horizontal direction from the arms of the person who holds him, for the cat? Just the contrary. The cat he knows to be an object which moves a very little distance from the level ground; he bends down his little body at once towards the floor, and if he is a good-natured child, tries to be put down to seek the animal. In looking for his parent he keeps his head firmly fixed and his eye rather upward; but his head is completely raised if he be seated near the ground, for he well knows that his mother whose

face he will seek to meet, is considerably higher up than any domestic brute in the house. "Shall we take a walk?" addressed to this infant, will be understood and joyfully answered by smiles, motions of pleasure in the feet and hands, and looks towards the door. Indeed all short sentences expressive of the simple acts in which infancy may be engaged, are tolerably well understood at the age of six months, and if the child cannot apprehend the meaning of some, he never fails to study the countenance of the speaker to make out the tenour of the whole.

When then, an infant can do thus much, are we to see violence and will gaining strength in him, and make no effort to subdue them? Because the child will cry, are we to let him have all he takes a fancy to, the moment he sees it? If he choose to strive to be put on the floor, (which is very well to roll on occasionally,) at the very moment his mother chooses to hold him in her arms, is he, after throwing himself back with a force which is almost sufficient to injure his frame for life, to be permitted to have his way? If he see the maid-servant with her bonnet and cloak for walking, and choose to want to go with her, are his screams and struggles to prevail? If he is to be carried to bed and he think proper not to lie, but kick and make a noise, is he to be taken up and dressed again, or be carried to the drawing-room in his night-clothes? In any of these cases mark his smile of triumph, for Will is conqueror. If he take a dislike to cold water, or to ablution of any kind, are his shouts to bring him a tepid or warm bath, to the injury of his health? If he do not think proper to go to this or that person, are we to submit to his whims? Above all, when in a fit of perverseness he is vexed and peevish, and lifts up his tiny hand to strike his mother or nurse, is she, while she calls out, "oh fie," nevertheless to laugh at him, as though he were doing something pleasing or clever, and permit it? "What

matters a baby's blow?" may be asked by the ignorant. The blow is, perhaps sufficiently heavy to kill a moth, it cannot injure a grown woman unless directed to the eye. But what is the spirit in which that blow was given? is it good or wicked? Did not the child act to his worst? Did he not strike with all the strength he had? And if the power of infant Hercules had been his, would not his parent have suffered in proportion? And yet how often, how very often may we not observe all these important considerations totally unheeded? Alas! what a complication of evil effects does the neglect of even one duty produce! How wretched is the task, how hopeless, to remedy the long train of defects arising in neglect, ignorance, prejudice, conceit, absurd fondness, and indolence! Who that contemplates the early management of our infants can be surprized at the confused notions, and the errors of our children? Who that observes our children can wonder at the inconsistencies, the follies, the absurdities, and the vices of our youth!

The cries and shouts of children are generally stopped hushed, and smothered by coaxings, or Nones, or promises of indulgence, or the acts themselves of submission: in whom? In the children? Not at all; in the parent or attendant. Or these cries are put an end to, by cramming the gaping jaws with sugar, or sweets, or fruit, or palatable drink; or by pushing a fine trinket into the extended hands, and holding it up almost into the eye of the little tyrant. Or there is another way to stop the discordant sounds; by jolting the child suddenly, and with a fierce aspect and threatening voice, demanding of him how he dares to make that noise? He is called "naughty child" as loudly as the person (and this is generally the last resource of the nursery-maid) can speak it. Sometimes this does frighten him into silence, a silence of hate and fear. Let any person enter the room, and come forward; he begins his cries with re-

newed force, and extending his arms with a supplicating look seems to say, "take me from this creature whom I cannot love, though I am obliged to fear her."

Such are the most common methods employed to keep peace; peace, as I have observed, which is to be maintained on any terms, at the expense of all that is good; a peace, moreover, which is infringed the moment the treaty is made. What does history teach us that we gain by such principles? The lazy descendants of Charlemagne loved such peace, and sacrificed their subjects' lives and property to their own ease, for while they were giving gold to bribe off the Normans, those invaders were quieted only to renew their depredations with greater vigour, at length seizing on the fairest provinces of the empire, where they have kept their ground to this day. In like manner is present ease secured at future risk, in the purchasing off of tyrant passions, but with what success? Only to see those foes return in tenfold numbers and commit tenfold excesses. The bribing of men to refrain from doing wrong, is not more injurious to a nation, than the purchasing of quiet and peace, is individually hurtful to the child. His fault disappears perhaps for one moment, one hour, one day; it was not overcome of reason, or goodness, or conscience, or principle of right, or justice. Consequently no good impression is made; no respect is created; no wisdom is apparent; no permanent obligation is seen: the cake is eaten, the toy is broken, the compact is dissolved, and the infantine heart is corrupted. Temptation was strong yesterday; it is stronger to day. Will triumphed once; it shall again. The means employed once, shall be employed twice; another day's age has added the strength of another day; increased force shall permit louder cries; louder cries obtain larger bribes, so thinks the little tyrant; larger bribes produce fresh corruption; more corruption, a host of faults; and faults, an appalling train of vices, which

few persons will have the spirit to encounter. "And now" says the little tyrant, arrived at this point, "I will do this, I will not do that, I will have this, I will not have the other," and these sentences are equally addressed to parent, sister, friend and servant. The actions of the same child perfectly agree with his thoughts and words; for he strikes, bites, kicks, screams, and sets the whole family at defiance. His sister and brother tease him in return for this rough usage. The maid shakes him privately, and bestows on him many a slap on the back. The mother at first, smiles; and then growing weary of the daring turbulence of his will and his ways, rings for the maid to take him; observing, "There, lead him away, he is a sad naughty child, we can do nothing with him," at the same time, laughing! Visitors and the father, declare the child is a fine spirit, and men for the moment may think so; but if they could look into futurity to the distance of five, ten, fifteen years, and see the boy, or girl despising reproofs in their own houses, the youth openly rebelling against their authority, and disgracing them in the public colleges of his country; the maiden at home, refusing to have any guide for her conduct but her own headstrong inclinations, would not these men as fathers, or as friends to humanity be concerned that they had given applause, where they should have condemned? In no way. It would not enter into a father's head if he had spent a great deal of money on his child's private and public education; if he had invariably been concerned for his health, and general welfare; and if he had talked of the necessity for attending to his morals occasionally, nay, if the father had twice whipped the boy for telling an untruth, or committing other offence, and had taken him to church every Sunday, under such circumstances, the supposition would never enter a father's mind that improper treatment on his part, as well as of the mother, had laid the foundation of depravity, in his

son. Perhaps we should not say, laid the foundations of vice, since the seeds of vice lurk in every bosom, man's heart being prone to evil; but certainly bad management in the parents above described, each in his degree, fostered those seeds of vice, and produced a depravity which would have perished in infancy, had virtues been planted or encouraged, to oppose them. It is strange but true, that parents hardly ever tax themselves with misconduct, when their children in after-years disgrace them. They lay excesses to fashion, to human nature, to associates, to the force of temptation, but never do they turn over the pages of their children's existence, and peruse those of their infancy and early childhood. If they would do so, what a "strange eventful history" would be recorded! a history, which would dye the mother's cheek with crimson, and swell the father's breast with sighs. A history, which the Génius of childhood may often blot with his tears, and the Spirit of futurity bind up in covers of mourning: Every human being has such a history, Oh that mothers should oftner read it!

If the child then, with all the irritability which impulse gives, should desire to have his own way in preference to our's, let us resist him, if we truly value our own peace, and his. Peace is delightful; it is a heavenly blessing, but it must to be so, be fixed upon good, firm foundation; a foundation which secures the peace of heaven itself, truth, and goodness, and justice; a foundation which will give force and stability to every work, every law, and every institution. But without which, nothing shall stand. A peace so gained may be valued; but this will not be, if we shew the party we fear his struggles and his cries. Fear discovers weakness, and weakness implies consciousness of defect, or failing. If justice is on our side, what need have we for fear? Let him then shout and scream. I would lay the child gently on a carpet or bed, and quietly say, "This or that is

not good for you; or, you must not have it. Forbear, or leave off crying, and be good." Words in general are not necessary, for our action has proved that resistance is offered. The screams are hereupon repeated; the cries are redoubled. One would think, to look at the child, that his very life was in danger so violent are his struggles, so great his apparent distress. A mother must persevere and maintain a grave composure, though her bosom palpitate with most natural emotion and anxiety. She may be assured that the distress of her child is entirely deceptive. He is in no pain, if he was in perfect health and good humour five minutes before he chose to begin the riot. At most, a paler cheek than usual is all the bad effect of a fit of crying, and it is better to see a cheek quite pale, than a will thoroughly refractory,

However, a prudent and good mother will always remember, that there is a difference to be observed in the correction of her infant, and the other children. It has been observed in a former chapter, that opportunities should as seldom as possible be afforded the little child for seeing what he ought not to possess, or for disliking what he ought to submit to; this last can only be effected by habit. The struggles of Will cannot then be frequent; and when they are put forth, they may be the more easily quieted. "Be a good child, and I will take you again," the mother says to the screaming infant. To an elder child she might in a few minutes call out, "are you good now?" * "Yes," or "no," will be answered, and she may judge accordingly. The infant not being able to make any answer, she may let it cry for one minute, courageously taking no notice whatever of it. This con-

* The writer has many times heard more than one little child stop her loud cries to listen to her mother, who asked her this question, "Have you done crying, and will you be good." The little one has sometimes begun to scream again, but at others, has answered, "No, I am not good." "Then you must stay here, (in a corner of the room, or on the floor, or on the bed) until you are." When third, the same child has called out, "I am good now." Upon which the mother has most joyfully gone immediately to take her child into favour.

duct does not fail to strike a babe who has been accustomed to attention, soothing care, and tenderness: he screams louder, the minute is elapsed; the mother may rise gently, but in a determined manner, and not as if to coax and caress him, advance, and quietly repeat what she has before said, and then add, "Are you good?" If there is a cessation of crying for even half a second, she may take him into her arms, dry his little face, but not kiss or smile upon him, or seal his pardon till the noise has quite ceased. If it increase, he must be put upon the punishment again, and the whole fatiguing and arduous task be recommenced, till at length his will is bent, and his submission complete. And then, let her contemplate her work with joy, when sunshine of days and weeks follows that gloomy five minutes. When genuine obedience meets her commands, and a sound and healthy peace crowns her victory? The judgment of the wisest mortal has taught her to chasten her son while she had hope, and not to let her soul abandon its trust, because of his crying, and she has fulfilled this trying duty. The most humane judge on the bench passing sentence of death on his fellow creatures, has not so heart-rending a duty to perform, as the mother who has to correct and chasten the child she fondly loves. She could give a thousand tears for one from those pretty eyes, and in the very act of imposing awe by the grave determination of her feature, she has an heart overflowing with tenderness and concern for his' state, which the whole energy of mind and strong sense of duty, are hardly able to keep under restraint. This is the parent who really deserves respect. How hard is her task, and yet how nobly she performs it! This is true merit, and such is truly an act of duty, for rigid duty is the sacrifice of individual feelings at the shrine of equity and truth; and what act is more noble in the performance than this? Where is the merit of fulfilling any of the pleasing kind,

which we however, are too ready to take merit for doing? To love children, husband, dearest friends, is called a duty. It should be rather esteemed a pleasure of existence. Let us but consider this love operating in the correction of a naughty child; in the forbearance and obedience of a woman to an ill-tempered husband; and in the pointing out to a beloved friend, his faults. The pleasure changes, to duty; but the approbation of conscience, from duty fulfilled (whether success attend our efforts or not) gives back a sweet satisfaction which almost compensates for the pain and uneasiness of correction, contrary to feeling. It is our duty to give to those who are in need. Let a man who has fifty pounds in his purse give away a penny? What merit has he? Behold the generous Sidney, in the agonies of a shattered frame, parched with thirst, and yet giving away to a poor soldier the draught of water which had with difficulty been procured for himself. Is there merit here? There is indeed, and of the highest kind, and duty more than fulfilled. May the hint be sufficient to encourage a mother whose firmness begins to forsake her when she most needs it; in a struggle with her offspring.

CHAPTER XX

FORBEARANCE.

"DOCKER THY CHILD, AND WE SHALL MAKE THEE AFRAID." "IF THOU GIVEST THY SOUL THE DESIRES THAT PLEASE HER, SHE WILL MAKE THEE A LAUGHING-STOCK TO THINE ENEMIES THAT MALIGN THEE."

FORBEARANCE is so hard, especially for a lively child to practice, that on a mother's observing the least approach

to this noble virtue, she should never fail to commend her little one. When his mouth is opened to call, or scream for something that he has been refused, or his hand raised to throw something at the head of any person who has offended him, when, at this moment, he glances at his parent and seeing her eye steadily and gravely fixed on him, he swallows down his tears and drops his arm, a mother may take him to her bosom and lavish upon him those tender marks of affection which she feels she may lawfully give; but on no account must she grant him the indulgence which he has thought proper to require, and she to deny, or he will assuredly think the act of forbearance but a lengthened road to the triumph of sovereign will, and thus will learn duplicity and artifice, accept of undeserved praise, and rule over her at last. But on the other hand, if she has said on hearing him cry for something, "You shall not have it, till you leave off crying" or "if you do cry" then, she must keep to the letter of her agreement, if he leave off crying in consequence, or if he stop short in his intention. "See mama, I am ~~not~~ crying," said a little girl to her mother who had declared that if she did cry, she should not do something she wished, but the eyes of this child were full to their brims with tears, and the lips almost convulsively trembled with the effort to smile. The effort was strong, but it was only momentary; the tears did not pass the boundary; the mouth recovered its pleasing expression, the mother smiled, and the smile was reflected in her little girl's face. She actually did not shed one tear; and she was rewarded. Oh, who can say that in times like these, in any period, it matters nothing to strive thus with children that they may strive with themselves? Who will pronounce that those lessons which shall early in life prepare the body for restrictions which the soul, the nobler part of man acknowledges to be indispensable in its progress to eternity, are not most im-

portant, most wise, and most salutary? The legislator and the moralist agree here, and I could go further, but the moment for doing so, is not yet arrived. Surely then, the parents will not by their negligent practice, dispute the question? for what avails it if its merit lie before them if they acknowledge it not, by this conduct? A man who is told a piece of silver is buried in his garden, hastens to dig it up himself, or to employ others to do so. A parent who is assured that such and such good results will spring from such and such practice one would imagine, would be equally eager to search for them. If he do not with such conviction on his mind, he is not, alas! deserving of either reward or offspring. However he may preserve the last he may assure himself the former shall never, indeed cannot be his.

The first subordinate virtue to the greater one, Forbearance, is submission. Regulations of whatever kind they be, which are adopted towards the infant, he submits to. That which we require of the child, he agrees to, and does: herein is the virtue obedience. The victory gained over himself by a child, brings forward in him the virtue of self-denial; and the practice of self-denial gives another, moderation. This again introduces gentleness, and gentleness docility. The number of virtues so collected, with prudence and discretion added, but which do not belong to childhood, will form what we may, style the wise government of self. There is however a something not actually a virtue, but a kind of supernumerary which belongs to this place and which is essential to the extended practice of the virtue forbearance, and this is the regulation of temper.

Temper is that state of the soul into which we are thrown by the absence or action of the passions. If passions master the reason, and rage with violence at pleasure, the general disposition of the subject so acted upon is expressed in the word, temper. "He is a bad or ill

tempered, man," equally means that he is morose, or hasty, arrogant or jealous, spiteful, cruel, or envious. By a good-tempered person, we cannot however understand until we judge for ourselves, whether it is meant to pronounce him free from the influence of any passion, or whether the passions in him are regular, and under the controul of reason. Thus a man of good temper may be passive and calm, and free from all enthusiasm or hurry which belongs to passion, or he may be acted upon by melancholy, or admiration, generosity, fear, love, hope, or joy, &c. Temper is therefore a very great point for consideration. By studying and examining our temper we may know how we suffer ourselves to be acted upon; and however broken our clue to the truth, there is yet one important assistance in the words, bad and good, which will afford no feeble light on the way.

It not unfrequently happens, that a person of exemplary life who practises many virtues, 'is yet defective in his temper, and that this will be found to arise in the excess of some passion. We are so ordered, that to make us worthy, a certain number of virtues are necessary to fall in with the passions in regular succession. Where from neglect or habit, a virtue is wanted, a void remains which is quickly filled up by excess; in other words, vicious passion, or vice, a quality which is always ready to supply the place of any and all absent goodness. Thus one particular passion having no virtue to stand sentinel over it, and keep it in check, spreads out, as we have seen into obnoxious excess: and excess in the shape and colour of some one vice, influences the whole being as we observe in bad temper. For instance; a man may practice many virtues, but be called ill tempered, because he is impatient. Now impatient, is the absence of patience. Here a virtue is missed, which is immediately supplied by a loose excess from anger, to which excess we give the name of irritability, and this is nothing less than a

vice. In the same way a haughty, overbearing man may be called bad tempered, because even although he do possess other virtues, he yet wants those of humility and forbearance.

Temper is a word applied to metals, particularly to that of steel. We say, such a steel is thus and thus tempered, according to its virtues, and its intrinsic value. The application may illustrate the subject.

A man's temper is as a blade of steel which has been more or less purified and polished, and has more or less virtue, accordingly.

The temper of man is the state of his actual being, as the fire of passion has tried and shaped, and the action of virtue refined and given it polish. In the proportion that these have acted, or preponderated, is he valuable to society, or worthless. The blade of steel is tried, bent, and formed by fire. It receives its shape; a polish is added, and its value, according to the labour bestowed upon it, is estimated, and fixed.

The temper of man, although shaped, proportioned, and decided in early life, is susceptible of variation in its outward appearance. Peculiar circumstances can brighten its surface, and circumstances too, can cloud and dim it over. The steel also changes, not its form, but its complexion. Particular applications will heighten its polish to that of a mirror; while others, or neglect, will corrode, stain, and deface it, almost to the dullness of lead.

When man desires to please, or to shew respect to others, he considers his temper, brings it forward to his own view, and exerts himself to rub it smooth and refine it. When he designs to make the blade of steel of worth, he examines it, takes off the dust, and is at some pains to scour out the spots, stains, and blemishes he finds collected.

If man has suffered morose, gloomy, or baneful habits to influence his mind, his temper will be so darkened, that no effort shall enable him to recover the exhilarating brightness of his early years. In like manner, if steel be constantly suffered to imbibe the noxious damps, and corrosive touch of hurtful matter, it will be stained, rusted, and blackened so deeply, that no exertions whatever can possibly restore it to its former brilliancy and smoothness.

Lastly the temper of man may vary, but when once determined, can never be transformed. Its power extends not to the re-modelling of itself, it can only pretend to improve or injure what is already shaped and valued.

And finally, steel, in its greater or less pliability may be bent, but the bend springs back, and gives the original shape. We may break and destroy, but we cannot form anew. If then, those who temper the steel, are careful of its form, and mindful of its polish, what should those be who train up children, and have it in their power, by wise or bad management, to form them to good tempers, or to roughly shape them to bad?

Temper being more a consequence than a cause, we should early strive to find out the origin of bad temper, and check its growth. Peevishness, hastiness, caprice, sullenness, affectation, irritability are all to be cured, not by labouring merely at temper, as injudicious persons are apt to do, but by going at once to the foundation, and striking at the root of the evil.

A good temper is a very great recommendation, and it is so much the more so, as a wicked man can scarcely be thought to possess it. The sudden starts of a guilty conscience, the hopes, fears, and uncertainty attendant upon wicked schemes; the dread of discovery and horror of punishment; together with a disgust to the whole world and himself, make the wicked man so much the creature of contending feeling, and of harrowing fears,

That all the foreboding inequalities of his soul are expressed in the variable, impetuous, irregular, gloomy fits, which in the whole, or in part, belong to the general term of bad temper.

Good nature and good temper are often confounded, and improperly, for a good natured child may be an ill tempered one, as a generous benevolent disposition is seen united to passion strong and excessive. At the same time, it must be observed, that a good temper and good nature are ofteneast found together : as are a faulty disposition and an ill temper ? for though a man possess the art or cunning to conceal his temper before some persons, and on some occasions, yet it will discover itself at times, and betray his weakness or his errors.

As excess, then, for the most part induces ill temper, and as the regulation here falls to the child himself, he should be taught to never lose sight of the moderation which has already been noticed. Nothing so injures temper as the suffering of the passions, hope and desire, to carry us without the bounds of probability and reason ; disappointment must always ultimately attend those who do so, and they are hence subject to various degrees of irritation and petulance. Frequent disappointments of extravagant wishes in childhood, infallibly spoil a temper ; and the instant gratification of every desire as it may be formed, only produces arrogance, and the hasty formation of others, with which it may be less easy to comply. Vexation and humours of all kinds are the consequence, and fury or rancour, or any other bad passion, renders the little creature an object of repugnance, and makes him in the end, a burthen to himself, as well as a torment to others. Thus without being absolutely wicked, if error do not spread very widely in him, he is assuredly a very disagreeable, and certainly a very miserable child.

To be temperate and moderate in enjoyment, and to keep hope on a balance with right and reason, should be the endeavour of the child, and should be taught him by his mother. Constant employment will leave him little time for chimeras and silly fancies, and the less he is influenced by these, the more equable and happy will be his temperament. He will thus be early accustomed to set a watch and maintain a guard over impulse and wishes, so that temper, which is thereby corrected, and regulated, and over which he has full controul, may prove to himself a blessing, and to others a most engaging feature and prepossessing quality of his soul.

CHAPTER XXI.

MODESTY.

"THEIR SOUL WAS Poured OUT INTO THEIR MOTHER'S BOSOM." "THEY WENT IN THEIR SIMPLICITY" "HARMLESS, INNOCENT, AND FREE FROM DECEIT—IN MODEST APPAREL." "CLOTHED WITH HUMILITY."

MODESTY with all her beautiful attendants, is the fairest pearl in the diadem of distinguished merit, and the sweetest charm of infant promise. Unless accompanied by her, the noblest acts of man are viewed only in a glare of light which is offensive and hurtful to the eye; but the meritorious act by being drawn rather into shade, is thrown into high relief. Every principal part of it stands out and becomes visible. We may gaze in the most entire satisfaction, and at our leisure contemplate

every graceful feature, while admiration increases in proportion as we can enjoy this feeling without uneasiness or pain to ourselves.

Thus the very pains which are taken by a man to hide his best actions, make them often known, and when known praised. As the endeavours of a beautiful maiden to hide her personal and mental attractions, but create an anxiety to see and know them; and thus seeing a lovely face and figure, and knowing the elegancies and excellence of the mind which animates, is but to admire and to revere.

Modesty therefore, of all virtues, is to casual observers least likely to attain its own end. For in proportion as merit is real, is modesty great, and the escape from observation impossible. Though the end of modesty be therefore defeated, and consequent praise and applause be given; a praise which distresses, and an applause which confounds, yet as every virtue has its reward, so considerable a one as modesty, is not left to punishment. The act of goodness done, is done purely for itself, and not to obtain the commendations of others, notwithstanding which, these will follow, and a painful modesty be elicited. Wherein, then, is her reward? In the esteem, regard; respect and admiration which are the cause and the result of honest praise, and which are so grateful to human nature, that he who has once enjoyed will not consider any sacrifice of vanity too great to preserve them.

But with all these inducements, the infant is unacquainted. The beauty and excellence of virtue can only be discovered by experience and time. And a well taught child is formed to habits of goodness long before he can have perceived its advantage. Perhaps such a child is forced to acknowledge the value of forbearance sooner than of any other virtue, because the effects are closer upon the action than some others. "If you do thus, you shall not go where you desire," or, "have

what you want," said by the mother, is sufficient to control a well managed child; he forbears, and he finds his advantage in so doing. But how is he to be shewn the fitness and beauty of some other virtues in all their gradations, and be familiarized to their habits? Let us give him these habits however, and trust to years for the rest, for though the undertaking be laborious, it must be made, and in this idea; that the seed which is not sown in the spring cannot grow up and be ripened for harvest in the autumn. Learning and accomplishments may be left to chance. Goodness cannot wait; take her when she offers herself to young habit, or she may vanish and return no more.

Modesty, then, is an uncorrupt mind breathing through artless manners, chaste words, humble self-opinion, unboasted good qualities, and propriety of deportment. These properties, as their importance requires, shall be considered under separate heads.

An uncorrupt mind then, is innocence, the first characteristic of man when he was created, but which he alas! changed for that of sinfulness. Innocence is also the character of a new born infant, for though it be the child of sin in a religious sense, it is in a moral one, spotless until it has reason to distinguish right from wrong, and then sins, even with that conviction, for though the child may do wrong, and deserve correction as an infant and a little child, we do not give him that correction and endeavour with such care to convince him of that wrong, because of the magnitude of his offence, or of its injury to society, for what is the utmost stretch of infantine delinquency? But it is in the consequences of such wrong, that we fear so much and watch so narrowly. To satisfy ourselves of a child's innocence, let us ask, what child in our opinion, of one, two, four, six, eight years of age, we can remember to have known wicked enough, to be shut out from heaven, when its small remains were dressed

in a shroud, and that its spirit was flown to the Saviour who required it. If then little children are not treated as criminals by their Maker, neither can mortals presume to think them such until they cease to be little children, and join in openly wicked acts, neglecting the means prescribed by religion, to gain the favour of its great Author and founder. Children then are only sinful in their nature, which prompts them to evil; but the evil they do, or vice, in its beginning is so weak and small, that the worst of little children we may presume to call in a general way, innocent. Though in describing them as compared to what others are, and above all, what children ought to be, we should say they were bad or naughty, corrupt or vicious.

Thus a refractory, disobedient, unpromising little child we may humbly presume is received into heaven, because sin, as well as life, with him are both nipped in the bud. Even this child, we may pronounce innocent. - But if we observe a similar child with vices crowding and increasing daily in whom life is spared, we shall contemplate with horror his final and probable destiny, through the characters of son, parent, subject, and mortal.

If childhood be the season of innocence in a general sense, let us make it so in a particular one; that that innocence may be truly preserved in the purity of infancy. But we will take a closer view of this matter. *

This virtue like some others, may be seen in the mass, as a large stream of light, or it may be appreciated and observed in parts, one or more, as a single ray. A child may be generally innocent, who yet fails if we examine him in the divisions of innocence; in the same way that a landscape may be generally beautiful, which yet presents in one point a decayed tree, or a stagnant pool. These divisions of the greater virtue, innocence, I now proceed to consider; requesting throughout this enquiry, the indulgence of the parent as well as of the critic if he

should detect confusion in the terms, or apparent contradiction in the sense.

The first attribute of innocence then, is Simplicity, in which a child, generally innocent, may however be found wanting.

Simplicity is of two kinds: the noble and the plain, yet both exclude alike all affectation, wrong appearance, false pretence, and every species of hypocrisy. The noble simplicity is most conspicuous in grown up persons of generous minds and extraordinary merit. The plain simplicity belongs to artless persons, infants, and children. It is a quality which nature gives, and which cannot be eradicated without destroying the principal charm of early years, warping the mind, and breaking the harmony which should subsist between thought and speech. It is termed plain, in contra-distinction to the other; but the simplicity of childhood is far from plain, if by this word is understood a property rude or homely. The movements, the general air of an infant at ease, are natural and graceful. The hands, when it admires, are spread and waved in gentle degrees; when it handles a small object, there is nothing whatever displeasing in the attempt to hold it. And when a child lifts up the object to his mouth, to try of what it is composed, the elbow is generally rounded, the smaller fingers are curved and free, allowing the two first fingers and the thumb the office of supporters, which position of the hand gives as much delicacy to the act, as that of the finest lady, who gracefully does the honours of her tea-table. The smile of an infant is engaging, because it is unconstrained and natural; and an infant asleep, from the roundness of its limbs, the calm and profound serenity of its features, and the gracefulness of the position it constantly falls into, is one of the most beautiful pictures of simplicity and innocence, that the world can produce.

But, as the infant expands into the child; as the passions rise and swell in him to vicious excesses; as exam-

ple leads him from single conclusions to complex ; as he learns that the way of life is to patch up and gloss over defects, not to root them out ; to affect to be something, not to be that something ; as he finds that those about him are inconsistent in act, uncertain in word, careless of consequence, artificial in manner, and false in appearance ; so by degrees, does simplicity, a simplicity which was given him as an heir-loom by nature, at his birth, languish first, and at last disappear to make room for artificial words, actions, and manners ; for affectation in thought, word, and deed.

Is there then no possibility of preserving so charming a natural gift ? Must we submit to have this young virtue, as a tender plant, blasted in the noxious breath of fashion, or nipped by the unsparring hand of example, just as it peeps above the surface and discovers itself ? Must we indeed suffer artlessness, and native simplicity, to die away and be supplanted by craft, cunning, hypocrisy, presumption, arrogance, and affectation ? Is there no help ?

As well might we enquire, whether, if one beam were not support enough for a roof, there was not a remedy. Humanity forbids an observer to stand passive when one man is struggling with several assailants. Parental affection, should also condemn in a mother the quiet endurance of an attack and triumph of five vices over one virtue in her child. If one beam be not security for a roof, add another, and another, and mark and calculate the pressure and the resistance. This is the business of the carpenter. But it is the mother's duty, if one virtue is not sufficiently strong to bear the resistance from causes whatever be their source, to provide another, and another, and weigh well the results and consequences ; this is her business ; and as long as she makes it such, virtue must be uppermost, and vicious inclinations in her child be held like a ferocious beast, in chains and captivity.

CHAPTER XXII.

MODESTY.

"IN THE INTEGRITY OF MY HEART AND INNOCENCY OF MY HANDS HAVE I DONE THIS." "SO SHALT THOU DO FOR HIM THAT IS SIMPLE." "A GOOD HEART AND IN SIMPLICITY OF HEART." "SIMPLICITY TO YOUNG KNOWLEDGE." "TO THE PURE, ALL THINGS ARE PURE, BUT TO THEM THAT ARE DEFILED, NOTHING IS PURE."

It is a lovely feature in the virtues, that every one separately is a support to her neighbour; that all are united to form excellence; and that where one is weak, that one is materially aided by the presence of any, whether related or not to her particular tribe or family. The virtues seem to be to goodness, their supreme, what the body guard composed of individuals from perhaps all the provinces of an empire, is to its monarch. Few of these are from the same province, fewer from the same town; yet is each of service in his way, and all must be united to form a compact force.

Simplicity therefore, which droops and pines, may be very materially strengthened by any virtue; but by none distinct from its own family, more than truth. Indeed truth, as has been observed, is the advocate and guardian of early virtue, and all goodness and can never be called upon to dispense benefits, and promote true happiness in vain.

Were I to draw a parallel, as of the glorious orb of the universe with a twinkling star, I should say, truth is ingenuous, simplicity artless; the first boldly declares what she is, the second unaffectedly contemns all idea of ap-

pearing what she is not. The first seeks out subjects. The second dresses them after her peculiar manner. Truth is independent, and a sovereign. Simplicity is a retainer, and a handmaid of virtues. The first is a source, origin, foundation, cause; the second is a manner, consequence, effect. Truth is uprightness, and walks with perfect integrity. Simplicity is diffident, yet moves with beautiful propriety. The one is sublime; the other is lovely. The one is grand; the other is consistent. The first is all-powerful; the second all prepossessing. Truth in fine, commands our veneration, and simplicity engages our love.

Simplicity, then, will always be strengthened by the aid of the first of virtues, as she will be assisted by the influence of artless nature which presides over infancy; Will not these three united, triumph over the covert attacks of vulgar prejudice, and ignorance? It is devoutly to be wished. Alas! alas, but these attacks are so often repeated and in such various ways held forth such enticing prospects; vanity smiles, and whispers so bewitchingly, and example, though in silence, draws so forcibly, that what young creature can resist altogether, to go a little way upon the same road? "Now my dear," say ignorance and folly to the little child, "now you are going into company to shew your pretty face, you must smile and hold up your head, and make your curtsy, and let every body see your beautiful frock, and your nice pretty shoes. Who has such a pretty pair of shoes as you?" "Nobody has," lisps the attentive little victim; bridling and pouting her lip, and endeavouring to imitate the toss of the head, and the exultation of her tempter. "To be sure, nobody has," continues this one; "mind you shew them when you go into the drawing room, and every body will say you are a pretty little lady."

Prejudice, folly, conceit, affectation and levity, listen delighted to such instructions ; is it not useless to say how they improve opportunity ?

And is the mother, herself, never guilty of addressing any part of the foregoing remarks to her child ? Let her make enquiry of her conscience ; if that judge do acquit her in this point, why will she bear the culpability in the other, of letting her child be subject to have ideas put into his head by any human being to the endangering of his innocence, and the warping of his soul ? Why will she not let him, when a child, speak and act as a child ? with the sweet simplicity and artlessness of childhood ? Why not let him smile when he is excited by something to smile at ; be pleased, when something curious, admirable exhilarating, or meritorious, strikes his senses ; and feel anxiety when something noble, generous, kind, or good, presents itself as worthy to rouse his better feelings and create an interest ? Why chain his attention to all that bespeaks the littleness of man, and his innumerable wants, of eating, drinking, clothing, and never suffer it to rise to the contemplation of all that is excellent in him and worthy of an immortal being ? A single act of goodness is far worthier a child's consideration, than a pair of new shoes ; and yet if the little cherub like to make exclamations of pleasure upon such a new article of dress, what heart will not participate in one of the momentary joys of his infancy ? Blessings upon the heads of little children, blessings upon their innocent lips, and half-articulated words, and blessings upon those who promote their happiness ! Let their joys be without number, and without end ; but let them not feel the wish to rejoice over a new article of dress during more than a few moments, for it is foreign to the simplicity of childhood to do so. They look upon a new piece of attire, as upon any other new object ; not because this attire is to set off their persons, or because it is too fine, or too expensive for any other person to pur-

chase. Shame! shame! on the idea. Shame tenfold, to him who forces it into the mind of infancy to its discredit, its confusion, and its injury.

But because dress, and self-adornment, and gratification are not to be the paramount duties of a child, let us not be thought to advance, that order, neatness, and propriety which are connected with attention to self, are to be neglected. These things in the course of life, are of a secondary importance; and whatever is absolutely required in the course of existence, is also required in childhood, with this difference however, that the seed or principle is all we expect in the child. From the adult, we require fruit, or acts. If there were no seed given, whence can fruit grow? Does not an infant come into the world perfect in body, and limb, and complete in its provision for thought and speech? At the age of two years, has nature aught to do, but to develope and unfold? Has she to make limbs, or to add new faculties as the child advances in growth? That which nature does for the natural man, the mother should do for the moral man, give him the germs of all goodness and propriety in his infancy, and leave them to time and culture to unfold and ripen for maturity.

An attention then to order, neatness, and propriety of dress, and manners too, are perfectly consistent with the engaging virtue of which I am treating. Indeed self-respect which is also an attribute of modesty demands it. But of this hereafter.

To preserve a simplicity in speech and manners, modesty, innocence and truth, will be the greatest securities. If they could be given in the perfection of virtue, then indeed would the security be complete. But what mortal shall we find possessing any one virtue fully and determinately? The most genuine are adulterated by our commerce with the world, the reaction of vicious propensities, and above all, the considerations of self. Not-

withstanding all which, so far from being discouraged by evil thoughts, base suggestions, and the resistance offered by selfish motive, the Good do cheerfully advance on their way, always remembering, that perfection though an object for attainment, is far off; that their inward struggles are the combat of a foe, whose siege is vigorous in proportion to the value of the citadel; that the great tempter was never so desirous to conquer as when perfection stood before him; and that in proportion to the greatness of the victory gained over a base foe, so is the glory of the conquerors. All these are considerations of comfort for the man as well as the parent, if some disappointment attend his sanguine expectations. Let not the mother, I mean the anxious indefatigable mother, be disturbed if she do not perceive early blossoms of excellence in her child. She may assure herself that if the soil is not execrably bad, the seed she has carefully sown and unceasingly guarded, must produce something, however tardy its appearance.

It is observable, that the manners and speech of the eldest born are seldom distinguished with infantine simplicity, in as great a degree as those of his brothers and sisters. The eldest child, is, for a considerable time, the companion of grown persons. He copies their manners and uses their words; hence he is often considered the most clever, allowing of course for the disparity of years; but this is a false way of estimating capability, and one which has deceived many. Wherever I am told that a child is amazingly clever and forward for his age, that he uses such and such long words, and can repeat such and such things, I invariably suppose him to be a mere repeater; because the really clever and promising-child is more anxious to enquire, than to repeat; and if he have had the advantage of being taught how to think, he has not been teased with hard words, or complex sentences, but has had his curiosity gratified by information and replies

thrown into the very simplest form of speech which art can devise, or patient and maternal care could adopt, which information, so given, has sunk deep into the mind because it was well understood. And for the very reason that it was so simple, it could make but a very poor figure when repeated either by the child, or the mother to the flattering crowd. Thus the little one who is considered most clever because he makes use of long words and fine speeches, or because he repeats some (to him) incomprehensible rubbish in poetry, is, in truth, most ignorant; for whilst his mouth is filled with words, his mind is left in worse than emptiness; it is as much in a state of depression from its perplexity, as the heart is in a state of danger from the acceptance of false praise. Grown persons it is true, who are to be depended on, can do much for young children towards opening their minds; but as few persons may be so trusted, it is no great advantage to any child to be with others than his mother. A companion, he must have, and who is fitter than his parent?

The object in early exercising the infant powers, is not to force them into unnatural ripeness, but only to unfold, and gradually bring them to the child's own view. Of what value to him, are his mind, reason, conscience, sense, if these treasures are not unlocked, and spread out gently before him, along with the valuables which these treasures can purchase; beauties in earth, sea, air, the whole book of nature? What matters it that he has a heart, if that heart be not taught to beat under all the kindly influence and graceful dominion of the virtues? He must learn them through mind: give him ideas, words will follow. His tender features, innocent countenance, enquiring eye, and imperfect articulation implore through simplicity the indulgence of his hearers, and she does indeed make a way to the inmost recesses of all kind hearts, with a force as irresistible as it is pleasing. A little child in whom this charm of infancy is lost, causes

as great a shock to a judicious mind, as it receives from the sound of a loud discordant voice issuing from the lip of a beautiful woman. Nay, a greater; for the discordant voice may be a natural defect; but as no child was ever an infant without having simplicity, so none could ever lose it during that period, but through a cause of some kind; whether of carelessness in the parent, or aptitude in the child to copy the examples round him. If, as our great bard says, angels may weep over the fantastic tricks of man, mankind may in their turn, shed tears over the unnatural expressions and affected manners of little children. Yet is this a subject for laughter to some, who make sport with folly, and misplaced sentiments. The Philistines too once, made sport, and dearly did the merriment cost them; they knew not the power of the victim they mocked, and awfully did they suffer. Those persons likewise who sport with vice and wrong, mock a Sampson also, and so shall they find as strength encreases. The Nazarite was feeble when shorn, and he was despised. Wrong is small in infancy, and is counted as nothing. A time came for Sampson to shew his power and he made the city tremble. A time too, shall come for the young vices of infancy to discover their power, strength and enormity, and they will shake a country to its foundation. For on the integrity, or corruption of our youth, depends the honour or baseness, glory or safety of the empire. As they are, so is the nation. As the child so is the man; like as the man, so is his character.

CHAPTER XXIII.

MODESTY.

"IF A MAN THINK HIMSELF TO BE SOMETHING WHEN HE IS NOTHING, HE DECEIVETH HIMSELF." "MAN WHICH IS A WORM, AND THE SON OF MAN WHICH IS A WORM." "THE GREATER THOU ART, THE MORE HUMBLE THYSELF, AND THOU SHALT FIND FAVOUR." "IN SIMPLICITY WE HAD OUR CONVERSATION."

THE next attributive virtue of Modesty, is Humility. The care which an infant requires, the anxiety which it perceives in those around to watch, tend, and preserve it; the pleasure with which, as a child, he is listened to, and the readiness of all to give him encouragement and assistance, are likely enough to make the little creature imagine he is a being of no small importance. Hence arise the airs which some little children choose to give themselves, the arrogance of their manner, and the unreasonableness of their demands. "Mama, mama, get up, and do so and so for me; Mama, mama, undress my doll, and then dress it again for me," and thus will many a little one run on. The weary mother, mother perhaps to another child yet an infant, replies, "My dear, I cannot, I am tired; I have risen several times to please you. Pray do not ask me any more. I cannot undress your doll again, my love, I have done so two or three times for you, this afternoon, pray try to do it, for yourself." The child replies, "No mama, you do it; you must do it; get up mama, for me, and come here, you must come;" the mother again replies in a tone of unaffected languor, "My dear child, I cannot indeed; your

mama is too tired." The child rejoins, "Mama, mama, do it for me."

This "for me" the little one thinks must act as a spell. "How" his looks express, "can I be refused?" He seems hardly to credit his sense. "For me, mama, for me," he continues; till at length, the mother, tired of the importunity, actually does what the unreasonable little being demands, but she grants the request as much to her own ultimate advantage as the lion in the fable did, when he acquiesced in the wish that the man expressed, to draw his teeth, and pluck out his claws. For the present, the mother submits, at the price of some uneasiness, for the sake of peace. But it is a vain hope: for the child presuming upon her weakness, and the facility with which she may be gained over, rises every time in his demands, and insists upon them with fresh pertinacity, till at length the parent, half reproachfully, half triumphantly, shakes her head and her hands, and in a loud whisper says laughing to her neighbour, "so as to be heard by the child, as well as the company, "I declare he is getting quite my master, I do not know what I shall do with him, by and by," not a word of which speech is lost to the little subject of it.

Whatever is the rank of the family, the children of it should not be bred up to have high conceits of themselves; much less be taught to look for pre-eminence any where but in virtue. High birth is a noble appendage to those who disgrace it not. Great talents are an illustrious title to the respect and veneration of others, and truly powerful are they; for mind will rise in spite of all efforts to keep it in subjection, and merit in general will find its level. But distinguished virtue overtops both, and is as much superior to the accidental circumstances of rank, and fortune, and genius, as the oak is superior in strength and utility to the reed.

And besides the impolicy of allowing a child to fancy himself on an equality with his parents and grown friends is it not a sad spectacle to behold a diminutive helpless being, more helpless than any animal of the creation of the same age, ordering, commanding, exacting with imperious tone, pert authority and imaginary importance; swelling in its own conceit and ignorance, and triumphing over the aged, the good, and the respectable? Setting at nought the expostulations of reason and experience, and overpowering with its arbitrary will, foolish whims, and arrogant self-estimation, the remonstrance, the decision, the commands and the entreaties of even its own parents? It is a grievous sight, and one at which our better feelings revolt. Where, alas! may we enquire, is flown the natural and graceful diffidence of childhood? That pleasing timidity which acknowledges its own weakness while it implores our care and protection? Which bids us expect a youth of modesty from a childhood of humility, a promise of future excellence from a sense of present deficiency? Spirit, life, vivacity, are all compatible with the humility of a child, but they are not to be employed as engines against the wishes of his parents. The very attempt to triumph over them, proves one of two things: that the parents are ignorant, indolent and weak minded persons, or that the child is an arrogant, presuming, or very forward one. The one party faintly resolving, and then indolently breaking their resolves, the other insolently requiring and confidently making known its desires, and hesitating at nothing to gain the point and be victor. And what then? When the child with the boldness and effrontery of elder years and more striking insensibility asserts his demands, and unabashed by the frown and expostulation of age presents the unnatural picture of infantine weakness, united to dictatorial insolence, what follows? That he is a spoiled child; and that every succeeding

month and year will give him a fresh title to this character.

And is this character then, so odious? Let us enquire of the maid in the nursery who has to combat with its whims, conceits, rudenesses, and darings; or of the men-servants, to whom as soon as the object is able to speak, it orders and counter orders, scolds and threatens and defies. Ask the visitor, in private, whose ears have been stunned, eyes fatigued, patience exhausted, clothes spoiled, and mind irritated by the riotous antipathy, or boisterous and fanciful preference of the spoiled child, whether he or she has one grain of regard or affection for the character. Desire of the little play-fellow to say, how much he likes the haughty tone, overbearing command, ungovernable wishes, unreasonable requests, and peevish complaints of the spoiled child.

And, last of all, ask the mother if her injudicious affection, thus fatally shewn in false indulgence, brings back peace, comfort, and joy to her bosom. Does her child improve upon this indulgence? Let her reflect; and she will be obliged to answer, "On the contrary, he grows less pleasing, as a child. As my child, he becomes more and more troublesome to me; opposes me more frequently; grows bolder in his demands, and more peremptory in insisting on them. I am sure he cannot have a higher respect for me, since he more frequently than ever, sets me and my opinions and advice at nought. In proportion as respect falls off, may not love decrease? How then shall I be esteemed by him ten years hence? And what sort of comfort and satisfaction may I expect he will afford me for all my trouble during his infancy and childhood?" A mother too, might add to these enquiries, what kind of man will he be, when these arrogant habits which are now young in him shall be settled, formed, and strengthened?

The answer is very obvious: he will be a disobedient son, and a disagreeable man, unless he be early taught to think of himself with the humility of a weak dependant creature, which has no right to favour or protection, but through the kindness of his parents, and the consideration of those about him: no title to notice, or indulgent attention, but through that of obedience, and meritorious behaviour.

The making the child think humbly of himself, when the care and training of him up is a matter of such primary importance to the parents, is a nice point to manage, and requires all the zeal of an affectionate mother to accomplish. Let such a mother not despond, however; she may, and shall attain her object if she only persevere, steadily aided by good sense, and command over herself. Distinguished abilities, or great talents are not requisite, happily, for the management, and good training of infancy and childhood. Very ordinary capacities, common sense, zeal, firmness, patience, and unwearied activity, with some general knowledge on the works of art and nature, and a great deal of good principle and unaffected piety, are the only qualifications absolutely necessary to make the best mother in the world, and to secure if any thing can secure, the foundation of the best education that ever man was blessed with. Thus it will appear, that of all the learning and acquirements of the present age, none but that of reading is immediately useful to the mother of a little child, and as it is of no consequence whether the child read or not till five or six years have passed him, even this humblest of acquirements is only so far of utility, as the mother may have profitted by it to lay up a store of information, which she may deal out in small parcels to her beloved pupil, scholar, and child as opportunity offers.

CHAPTER XXIV.

MODESTY.

"AT A CASE FULL OF BIRDS, SO ARE THEIR HOUSES FULL OF DECEIT;" "BEFORE HIM INNOCENCY WAS FOUND." "INNOCENCY AND GOODNESS." "LET THY SPEECH BE SHORT, COMPREHENDING MUCH IN A FEW WORDS, BE AS ONE THAT KNOWETH AND YET HOLDETH HIS TONGUE." "THOU SHALT HONOUR THE FACE OF THE OLD MAN."

A CHILD requires daily, hourly care and attention. Custom will make him consider this a thing of course. But that he may not grow arrogant, supercilious and haughty from this consideration, a prudent mother will qualify her attentions so as to give a counter-impression. I never would allow any thing to a child who would not say, "if you please;" "thank you;" and use other forms of civility, without which, man is worse than uncivilized. If a child is not taught to say he is obliged; he never will think he is so, and if his heart be not opened to obligation towards man, who can say that it will not be shut towards God? Besides, these forms are a test of obedience. A little one often rebels on being told to say, "thank you," or other such sentence; especially, we may remark if it be to a servant, or as he thinks, an inferior. The feeling which induces a hesitation, ought to have no place in a child's breast. He must be made to submit, and if it so be, to condescend. At meals the youngest child should be served the last, to teach him what is due to his age. If grown persons are taking their meals at the same table, I should always recommend the attending to the children the last, with this observation to them: "You know you are very little, those who are older must

be helped before you." The good old custom of making children sit still, and not teaze for any thing before them, would be revived with great benefit, in these times, when if there are any little ones admitted to our tables, their forward and pert manners, their greedy longings, and incessant remarks of "Mama I don't like this; mama, may I have that?" make them a perfect nuisance. Should a mother ever have to say to her little darling, when she takes the liberty of setting him at the table with two or three friends; "My dear, you must not be helped before this or that lady or gentleman; a little child should wait." No, the lesson ought to be known before that day, and company or no company, should make no difference in the sense of inferiority which a child ought to have, when associated with his elders. This doctrine may seem harsh in a proud age, an age when years are not respected, and a hoary head has no claim to veneration from the young; when infants are taught the airs of affected maturity, and childhood argues over a question of simple duty with a parent whose word should be to him as law; when impertinent forwardness is called infantine art, and a slight glitter of accomplishment which is wholly useless to a little child is extolled before him as though it were an act of virtue, or the wisdom of sages.* But let the parent who here scans this page, in displeasure, only consider, whether the youth of all times have not been virtuous and worthy in proportion as they have been taught to revere their elders, and to listen to the lessons of experience with deference? And whether workings of genuine modesty and true diffidence on ingenuous features be not a strong appeal to the indulgence of strangers, and

* Much as our children depart from simplicity, they are far exceeded by those of a neighbouring nation. The fine lady airs of a little Paravian child are truly comic. Sitting, walking, standing, dancing, (or essaying to do so) the little creature seems to be studying "les graces." And even the very little flower girls in the streets, seem adepts in the language and manners of affectation. Surprise is the first emotion one has on noticing this total absence of simplicity, pity follows, and then a feeling less pleasing, at manners so unnatural.

a cementing the when esteem has begun to kindle into regard?

But this virtue like others, may be pushed to extremes, when instead of an engaging and prepossessing modesty, and an unfeigned, well principled humility, we only see a wild and fearful bashfulness which produces a spurious kind of shame which only belongs to guilt. Thus the well born youth not only disgusts by awkwardness, which we do not expect to find in one of his rank in life, but he leaves us to suppose from his confusion and trepidation that conscience will not bear him out in his commerce with the world. He stands self-condemned, before he has even learned what crime is; and his friendship is unsolicited, because it seems to be inadequate to repay the trouble of seeking it. Children should be made humble and modest, but all absurd bashfulness should be discouraged with firmness, not by laughter, as is too often attempted; and they should be taught to look up with confidence in a person's face, whenever they are speaking. They should never be suffered to hide their heads, or run away when they are spoken to by a stranger, and are expected to reply; the discovering of shame, they should be told, will be considered as a proof of their having been naughty.

The other attribute of modesty is purity, which includes decorum, self-respect, neatness and order. Purity of mind has been touched upon in the consideration of innocence. We have now to regard that of the person. Thompson says,

"— From the body's purity, the mind
Receives a secret aid—"

If this be true, and few will doubt it, the necessity which it were needless to insist on, will be apparent for the maintaining a neatness in dress, and a nicety of person, in children. But by this remark, it is not intended that they should be deprived of exercise, and amuse

ment in gardens or fields lest they should soil their clothes. Far from it. Their clothes may be splashed or spotted, but if they are not ridiculously fine, this will signify little. What is fairly soiled in the course of duty, or is accidentally torn in that of rational amusement, may be excused without a comment. But wilful injury, be it ever so small, to clothes, or indeed to any thing animate or inanimate discovers a mischievous turn of thought and inclination, and should be immediately checked.

Children are long enough helpless during infancy. Let us make them useful to themselves and others, as soon as effort is possible to them. The doing so will give them a habit of exertion, and the novelty of being employed on a trifling, but really useful business, will be highly gratifying. 'Stay sir, I will do this or that; I will tie your shoe, let me put on your glove; I will fold up your tippet,' cries out the maid to a sturdy child of four or five years, who is actively engaged in trying to do one of these little offices for himself. How ready are mothers too (and all to save trouble and expedite the business) to check every little effort of their children, who, in general would know no greater pleasure than a little job of this kind, if they were allowed it; instead of which, these injudicious persons hardly let the child understand during the first six years, of what use his fingers are to him. Might not one say to a very little child, "Come my dear, I will reach your things for you; now try to put on your walking shoes, tippet, hat and gloves," and then we will go out." The child would be willing enough to do so, and hasten to make the attempt. Perhaps he would begin to be tired, and say, "I cannot do it, please to help me," and then he might be helped a little. All, however, that he had actually done, should be left; though the shoe-strings were in a knot, or the tippet put on awry. The acts of a child must be imperfect, and so they should appear; that is, if we look at

and speak of them as the acts of childhood. If we alter, correct, and add, the act is not that of a child, but of ourselves; and he no longer can be entitled to the praise which his sole efforts would command.

Might not a very little child too, be led on to assist in folding up his clothes at night, and piling them neatly on the chair by his bedside? He might begin by one of the simplest articles of dress, and be induced, not by a command, but by such an observation as this, to try: "Now, my dear, I wonder whether you could fold that cap, or that pair of gloves, while I am putting by the rest of your clothes?" I never knew any child who would refuse the attempt, thus challenged to make it. However badly the little task is performed, it should be accepted, not with ridiculous praise, which must be false, but with honest, gentle encouragement. A love of order is a very desirable habit of the mind; to encourage it, a child might have a low closet, to open with a latch, given him; in which he might lay up his walking things himself, and take them out. Also a small light trunk for his play-things; a window-seat or a low shelf for his little books; and a corner of an out house for his little spade and garden implements. Whatever he draws from its proper place he should be taught by degrees to put back again. It is sad and shameful to notice how some children throw every thing in a room in confusion for their own pleasure, and are yet too idle and helpless to replace a single article. They will not pick up a toy, nor shut the lid of a box; nor push a little chair into its place, nor even close a book they may have opened. No; the maid, or mama is to be the slave of these miniature despots, while they scream out in wretched inertia for other things; more variety; fresh amusement. Alas! poor children, as their whims are multiplied, their wishes encrease. They are fretful in the midst of enjoyment, and while they fancy the whole world yields submission at their feet, the poorest little

peasant who scampers barefoot over the thorn-tufted common, in pursuit of a cock-chaffer, and then returns to a mess of pottage and a straw bed, is far happier than they.

Self-respect, is the last dependent virtue here to be inculcated; and it should very early be introduced to the habits of childhood. A nice propriety of manners, and decorum, will be in consequence preserved, which will be maintained by very little children, in presence of their most familiar friends. It is admirable to think how closely allied is delicacy of habit to purity of thought and innocence of soul. Let us then secure and make it a habit of childhood, in order to preserve unspotted, a purity of mind and action; and that we may be still further induced, let us bear in mind the assertion of our great bard and master of human feeling and passion:—

“It is not good that children should know any wickedness: old folks have discretion, and know the world.”

CHAPTER XXV.

GENEROSITY.

“THE LIBERAL SOUL DESIRETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND.” “A VILE PERSON SHALL NOT BE CALLED LIBERAL.” “HE THAT GIVETH, LET HIM DO IT WITH SIMPLICITY.” “THIS IS THAT WHICH I REQUIRE, LIBERALITY PROCEEDING FROM THYSELF.”

THIS noble virtue may not perhaps be considered one, of which the possession is of such primary importance as those which have preceded this chapter. And it is, possibly, on this account that we are the more charmed when we meet with it: because it is thought by casual observers, to be only a beautiful supernumerary. But in rea-

lity, it rises from as deep a source and bears upon as many important points in its progress through the soul to the lip and hand, as almost any other virtue that could be named excepting, indeed, the first.

Generosity is spirited benevolence. All that a benevolent man would do, a generous one does; and perhaps he does with a truer zeal and more ardent spirit, than benevolence seems to imply. The benevolent man would be sincere as the generous one, but the last would be found perhaps to be more eager and animated; more devoted in the cause he espoused; more exalted in sentiment, more keenly alive to the interests he made his own. A benevolent man perhaps would repeat to himself that his acts were those of duty, and he would encourage in himself the wish, and cultivate the disposition to practise them. The generous man would neither think nor enquire whether it was his duty to be generous, but would be so for the delight and gratification which generosity would afford his noble nature; and so far from knowing whether he was practising a virtue, or a precept of religion, he would feel no surprize if he were told that the word was no where to be found in the Bible. Perhaps, however, benevolence though a more retired virtue, is a more steady one, more equable, fixed, and true, than generosity. Nevertheless, the culture of this virtue in young persons is of great importance be it only to heighten the good effects of benevolence, and to give force and energy to its principle of action.

Generosity branches into the virtues of liberality, disinterestedness and gratitude, and these are recognised in our feelings, towards others; our opinion and judgment of others, and our actions; in other words, in mind, and language, and action.

It can scarcely be doubted, that a certain nobleness of soul, from which true generosity springs, is in some measure born with those who are most distinguished for this

great-quality. But it is not the intention of this work, to confine itself to the consideration of how natural gifts may be improved, so much as how all goodness may be in some degree given and secured to tender minds.

A man must be born a poet, to become one, it is said. Perhaps true generosity of soul must also be a natural gift; but how many pleasing poems are written by persons who yet have not what is called a genius, but in whom, assiduity, emulation, zeal, and great industry have produced these respectable offerings to their country? How many plants are made to grow in an indigenous soil, and do at length become naturalized to it? And how many virtues from good example and good precept may be introduced and grow into a principle of the soul, when such were not inherent in that of the individual?

During infancy, no mother, perhaps, can tell, whether this fine quality, or its opposite in mean, contracted, narrow-minded dispositions will belong to her child. But in very early childhood, the first young shoots of the future character as propensities will appear. The generous child will give where he is not even required; or if he should be asked for a part of what he has, will offer, probably, the whole. If another should have finer or better things than he has, he will not repine, but will either boldly seek out some of the same kind for himself, or rest satisfied in the want of them.

The feeling of envy is one to which a generous breast is an utter stranger; as it is to that paltry littleness of mind, which urges one person to boast of and triumph in the advantages he has over another. A generous child will not be ever caught pretending to sleep, or using other pretexts, that he may listen to what is said in one place, to repeat it again in another. His soul will disdain such mean artifice, as well as artifice of every kind. He will not understand or feel a jealousy of his

little friends or equals, or suspicion towards the dependants who surround him. He will be confiding, unsuspecting, open, liberal and high minded. Above taking revenge for an injury, and yet preserving a strong sense of kindness in a lively gratitude. Indeed, generally speaking, those breasts which are most capable of generosity, are such as are gifted with very strong natural affections, feeling hearts keenly alive to favour, and susceptible of obligation. The cold-hearted man cannot possess this noble virtue, his nature is selfish, his soul is low, mean, suspicious, and grovelling. He calculates and measures, and weighs before he opens his hand, and he boasts and exults and yet half repents when he has done so. The generous soul breaks forth with confidence to the lip, and shews even to an imprudent extent in after years, its plans, hopes, wishes, prospects; and in return, when a confidence is granted, it believes implicitly, and is roused to the highest sympathy and feelings of interest, by the recital.

This virtue however, is not unfrequently accompanied and alloyed by false pride; for the pre-eminence over other souls which a noble mind bestows, is too often found to impart a loftiness to manuer, which in time, communicates itself to the being. In fact the generous, noble nature is so lifted up above those of ordinary stamp, that it is hardly to be wondered at, though it is always to be regretted, if the consciousness of superiority, or rather the scorn and contempt for the mean ways of the interested multitude, should betray itself, and assume the garb of supercilious haughtiness, and unworthy pride.

But it is not the individual against whom this scorn is manifested. To him the generous heart is liberal and kind in feeling, making allowances and framing excuses; the hand munificently spread to relieve, to succour, and to save. The wants of another are foreseen, and his woes mitigated, if liberality or largeness may cancel

them. The generous spirit makes no calculation upon the peculiar circumstances which would weigh against the individual in the minds of ordinary men. A nation, country, town, tribe, sect, trade, to which a popular prejudice or odium might be attached, would be divested of it in the eye of the liberal. An individual would stand before him with all the merit which he had in himself a right to, and without the stigma upon his profession, his birth-place, or his name, which nothing but vice should have a right to bestow. When then so noble a mind may chance to look in upon itself, even with the modesty of a beautiful woman in her glass, can it help some slight feeling of superiority in the consciousness of its enlarged views, and noble practice? It is no more possible for a great mind to be entirely ignorant of its excellence, and advantages, by a comparison with a contracted mean one, than it is for a beautiful maiden to look in a mirror and not perceive a delicacy of features or a symmetry of form which women in general have not. There never was perhaps a perfect beauty, after the taste of her country, who was not in some degree sensible of her charms, and who, did not in some way or other, presume upon their power. The presumption however being small according as modesty and forbearance might predominate in her. With the noble and generous of mind, a like consciousness must exist, and the exaltation of feeling consequent upon this apprehension, rarely fails to grow into the reality, or to wear the appearance of haughtiness of spirit and demeanour.

The growth of this pride is the work of time; but it begins as do all other vices and virtues with early inclinations; and should be guarded against, and checked by gentle lessons of practical forbearance. A generous high minded child is more easily worked upon by mild reasoning, and generous example than any other kind of disposition; but on the contrary the injudicious treat-

ment of such a lofty nature will produce more evils, more obstinacy, pride, and haughtiness in six months, than an ordinary child would have been roused to discover in several years. Allow to a generous soul the merit which is its due, and place that confidence in it, which it loves and feeds on, a confidence it never betrays, and there is no exertion which it will not attempt in return; no effort which it will not make to oblige, to gratify, or to serve. Its sense of injury is strong, its contempt for meanness is great; its perception of weakness and inconsistency acute; but its love and admiration where both are due, are exalted, ardent, and lasting. Perhaps generosity of soul is the very leading feature in a character, and draws after it superiority of many kinds; and among these, the powerful and extensive sources of natural affections. However this be, the most devoted to others have been least solicitous on the article of self, and this disposition is precisely that of a generous kind and partaking of the quality termed disinterestedness; one of the attributes of the parent virtue, generosity.

CHAPTER XXVI.

GENEROSITY.

“IN THE MORNING SOW THY REED” “IF THOU HAST GATHERED NOTHING IN THY YOUTH, HOW CANST THOU FIND ANY THING IN THINE AGE” “TRAIN UP A CHILD IN THE WAY HE SHOULD GO, AND WHEN HE IS OLD HE WILL NOT DEPART FROM IT.”

Whether then a child be, or not, born with this noble inclination, woven as it were with his texture, let us treat him with equal care, so as to produce or to preserve it. For neglect, in either case, will draw a train of evils too

complicated to describe, too many to enumerate. The fairest and best examples of liberal practice, and generous sentiments, will make an impression on the ungifted soul, and serve as nourishment to the germs of this lofty virtue in the endued one. Every person whose interested views we cannot but suspect, or whose meanness of sentiment we know and cannot but despise, should be banished the society of children in whom we would plant, or cultivate, the love for all that is great and good. Where children are to give, they should be encouraged; not by word, but indirectly by example, to do so freely, and nobly. A command would immediately produce opposition; besides which, the giving it would destroy the very principle of generosity, which consists in the voluntary impulse immediately producing the act. Jealousy and envy are unknown to the naturally generous child; we must so act as never to afford the smallest opportunity for their appearance in the disposition to which generosity is only a graft. We must be as tender of the quality, when we imagine it to be but slightly fixed in the soul, as we should be of a limb of the body which has been fractured, and is only beginning to knit together.

Liberality is seen or not, in the opinions we form of others. Children, above all, are apt to decide hastily, and to pronounce decidedly. In doing so, however, they often copy the parent; or those near them. They feel suspicious of one; displeased with another; mistrustful of a third; disposed to ridicule a fourth. How ill do such manners or feelings accord with the simplicity, and unguarded natural confidence of tender years! If we find ill-nature, suspicion, satire, and illiberality in childhood; where alas! must we look for the opposite and beautiful qualities of this early season of existence? Let us then, teach our children by example, to be cautious in determining whether they like or dislike, approve or

disapprove of any one. An ungenerous sentiment should never be uttered before them; nor should they know by example, what an ungenerous act is. Infancy or childhood will not afford time to make uncertain experiment, or run any risk. The minds and the bodies of children are hardening and forming daily; impressions, and sentiment, and opinion, and peculiarity, and inclinations are all fixing into character. Not a moment is to be lost in making sure of all that we are convinced upon reflection, it is of importance to secure; for if the opportunity for doing so, be allowed to pass by, we may seek again for it but in vain.

Disinterestedness a fine attribute of generosity, is not however usually seen to belong to childhood; for children are said to be naturally selfish. How far this defect may be produced by their education, or rather by the want of attention and proper culture, cannot now be enquired into; but it is a subject worthy of enquiry. Certain it is, that children who are most pampered and indulged, and who hereby are taught to think most upon their own gratification, have the least disinterestedness; that the liberally disposed, but spoiled child has always some portion of this quality, though it be uncertain in its appearance and capricious in its objects; but that the well-trained generous child has a soul, a heart and a hand even in his tenderest years, for the most engaging practice of this virtue. If disinterestedness is the being superior to private interest, such a child may almost always be seen to act from such motives. If a cake, or apple, or other nicety is given him, he will hold it in his little hand, or run away to give it to his sister, or his friend, or his favourite maid. If he is desired to eat it, he says, "One for sister, too," or for the servant, mentioning her name. Should this child be taken to see any sight, or to walk in a pleasant garden, or meadow, he seems uneasy and unhappy, unless his relative, or friends share the same plea-

sure with him. He will go and fetch papa, or sister, or the maid, he says, and quickly trots away to gratify his noble nature. If he see one shiver with cold, his little fingers are ready to tear the fur tippet from his own generous breast for a covering.

Whatever kind act is proposed, this delightful, though rare character of infancy, is all anxiety, ardour and wishfulness to assist in it. If a poor person is ordered food, he must carry the bread, or the cup; or if poverty is to be supplied with clothing, our little cherub must, forsooth, be indulged by having to carry the hat, or the coat, or the shoes; his own from his feet, whilst he himself went barefoot would be the same to him; if he could only accomplish his fine purpose. Oh, if there be a bewitching virtue; it is this. A greater there is, far truth stands supreme over every other; but one more fascinating, more endearing to human nature, there is not.

And yet this too, generosity, nobleness of mind and disinterestedness may wander into extremes; and enter within the pale of imprudence and error? Well then, what remedy? None; none in childhood; the tare may grow without spoiling the wheat; at any rate, the rooting up of one, might be the destruction of the other. When the virtue is strong, and the harvest is ripe, the world, the commerce of the selfish world we live in, will quickly burn up all redundancies and weedy crops. All extremes of this virtue must vanish, and leave nothing more than the lovely virtue itself in bounds of moderation, behind.

And if the noble nature is great in generous deeds to others; how does it feel when those deeds are returned back again? What throbbing of delight; what smiles of joy; what touching expressions of acknowledgment; and what eloquence of gratitude beam in the whole countenance and person of the generous soul, when distributive justice repays its own favours, its own delicate

attentions, kind consideration, and disinterested acts ! Those alone who know how greatly to give, understand how to receive nobly. The gratitude of a generous man is strong, sincere, imperishable and profound. His words of acknowledgment are few. He wears the benefit conferred with dignity, and never for a moment, does it enter his lofty conception that a mean servility ; recantation of his principles ; flattery ; or a conduct which he could not justify to himself, would ever be considered an equivalent for a kindness done with liberality, or a benefit conferred with delicacy. If he should, by chance, attempt to put a value upon such a benefit, he would only weigh it against actions similarly beautiful, and motives alike noble. And the bond of such a debt would be gratitude of the most enlarged and exalted kind ; not traced in feeble characters, on fragile materials, but engraven by ardent feeling on his heart, and sealed with the impression of virtue, principle and fidelity. The parchment bond is destroyed when the debt is discharged. The bond of gratitude even when it is more than paid, remains in full force with the generous soul, and is uncanceled for ever.

Let our children then, be shewn generosity, and their hearts opened to the excellent virtues in its train. Let them be taught how to be generous, and how to be grateful. Alas ! alas, what a spectacle is it, to behold diminutive, helpless, ignorant creatures so ill-trained as to be left to fancy all things theirs of right ; all kindness theirs by authority ; all favours theirs by merit. That they have only to ask, and to have ; to desire, and to obtain ; to command, and be obeyed ; who consider thanks unnecessary ; a return of kind acts too condescending, and the feeling of obligation troublesome !

Alas, we all know too many poor, little deluded creatures, whose minds being thus narrowed and contracted in their early years, and their whole being, affections,

thoughts, and desires meeting in one small focus, and uniting in one small centre, are found to have neither hope nor fear, enjoyment nor care nor gratification beyond self. Whose every action is for interest, and whose feelings, motives, and principles are the very reverse of those of generosity.

CHAPTER XVII.

TEMPERANCE AND INDUSTRY.

"A VERY LITTLE IS SUFFICIENT FOR A WELL NURTURED MAN." "RISE UP EARLY IN THE MORNING" "THE SLEEP OF A LABOURING MAN IS PLEASANT WHETHER HE EAT LITTLE OR MUCH."

THESE two virtues are very rarely found separated; for an acquaintance with and culture of the one, usually forwards an introduction to the other. The temperate man is generally industrious, and the votary of true industry is almost always a favourer of temperance. They are consequently joined in this chapter; and on another account also; temperance having been of necessity considered in a former part of this work, need here be only slightly mentioned.

In the virtue of temperance are included those of moderation, sobriety, and regularity. Temperance is a freedom from all excess; it allows the use of comforts, and even luxuries, but not the abuse of them. A child who is to know this virtue, must be prepared in early infancy, as has been already shewn, by daily ablutions, neatness of person, wholesome and nutritious food in

sufficient, but not immoderate quantities, rather frequent than too plentiful. By dry and warm, but not luxurious sleeping, much of air and exercise, and clothing which will not have enervated, but have braced the constitution and limbs; and rendered them vigorous, sprightly, and sound. To these may be added rational amusements, which recreate the mind, and give an elastic spring to the body, producing cheerfulness and content, and the inclination to employ both the powers of the mind and body.

But it is not sufficient to make good rules, unless they are by continued repetition formed into habit and principle. Accordingly we find that regularity is eminently required to fix the virtue of temperance in the soul, and to give it an influence over our being, frame, and actions.

An early retiring to sleep, and early rising; meals of simple preparations at those times when nature generally craves them with the keenest appetite; exercise of all kinds for amusement and for health out of doors; active sports and improving recreations within; affectionate, but steady treatment, kind encouragement, but none of that which is falsely called indulgence, which too often is seen to be but a weak retracting of rules laid down, an unravelling by the parent's own hand of his web of authority; these united will in a very short time produce the best effects, work themselves into the existence, become a principle, and fully prepare the head and the hand for the practice of industry; or the exertion of head or hand, or both, to some beneficial end.

When a little child in perfect health, with buoyant spirits, lively, animated, and full of hope, is seen to look eagerly about him, his hand extended to grasp at any thing, so that he may but do something, an injudicious person may call out "Observe the child, now; he is considering what mischief he shall do next." Such a child is not seeking out mischief for mischief's sake, but em-

ployment; and if this be not provided for him, he will search some of a kind which may be injurious to himself or others, which shall really be mischief; and for which when punishment follows, however it may grieve him at first, he will surely afterwards disregard and relapse into the same fault, for the very reason that his healthy body and active mind will not let him rest in indolence, and inactivity. Such a child will at length, be careless of reproof and correction altogether, and persevering in chance occupation, fairly establish his character for a mischievous girl or boy in the nursery, and of a Pickle in the drawing room.

A mother's first care should be to provide resources and amusement for her infant and employment for her child, as soon as he is old enough to be what is called mischievous, which is, when he can use his legs and carry his hand to whatever is within its reach. It is very fatiguing undoubtedly, to attend to such a child, and it may be puzzling to find what is exactly suited to his age and taste, but as to children every object is a novelty, the very simplest and rudest is received by them with delight. A bit of wood, strip of leather, a pencil, sheet of paper, or pasteboard, or a few plain or coloured rags given one at a time, will amuse and occupy an infant in the arms, as well as a child who can run alone. But it must be a very extraordinary little child who will amuse himself with one or all of these resources during a longer period than twenty minutes or half an hour. Before that time he is completely tired, and his weak powers are quite exhausted. His delicate brain can endure no more; his attempts at self-entertainment can go no further. The objects cease to have any charm. Some effort must now be made by another to amuse him, he can do no more for himself. He frets, cries, or mourns, and either falls asleep, or looks pitifully towards any person near him to be noticed, comforted, and assisted. Nature

in this, materially assists her own ends. For by making the child incapable of much self-amusement, and by furnishing him with the means of forcing the attention of others, his frame has every chance for improvement; since a change of position and a refreshing of his limbs, by lifting, tossing, or caressing, is one of the many natural expedients of the nurse to quiet or soothe the child, whose only complaint may be weariness of the mind. Children will not sit inactive. If they are in health they must be engaged either through the eye, in gazing upon fine and wonderful objects such as the streets, or fields, will afford; or through the ear, in listening to sounds from vocal or instrumental music; and by the taste, in eating and drinking; or by the touch, when they handle every object they can grasp.

The ideas of a child do not separately remain for more than an instant in his mind; he cannot pursue one, nor does he feel any sensible pleasure at a new one, unless it also present a new prospect of gratification after his peculiar habits and disposition. For instance; a good natured child may be shewn a tame bird, and may have a piece of sugar to hold, which the little animal would peck at, and eat. The sight would fill a gentle bosom with joy, and the new idea that the child would conceive, that he was able, and allowed, too, to feed a creature so much less than himself, and could make it happy, would be exquisitely delightful. But the idea thus conceived, would presently vanish, while the feeling of complacency, which an act of kindness done, always imparts, would remain undiminished. Something else to look at; or an object to touch or taste; or a sound to hear, he soon craves, by his gestures, cries, or plaints. To lie, or sit still, and silent, unless asleep, with no one sense amused, as a man or woman will apparently do for even an hour, is impossible to a child. The little one, it is true, is not unfrequently found by its mother awake in its bed;

and quiet in a morning ; but in this case it has either been soothed and coaxed into silence by the whistling of the wind, or the loud breathing of its sleeping companions ; by the handling of its bed clothes, or, if it be day light, of a feather it may have discovered ; or else it has been attracted to the pattern on the curtain, the papering of the room, or the flies on the ceiling. If there be total darkness, the child is almost sure to cry for amusement, or soothing, unless he chance to be amused by sound, or touch ; for in all, and every case, the mind of a little child can do very little towards its contentment or gratification. "Mind, to me, a kingdom is," says the refined and educated being arrived at maturity. To the infant, however, or little child, this part of his possession is to himself, of the least importance ; nor does he ever attain to the knowledge of its inestimable value, and god-like use, but by gradual steps, steady care, and the most judicious watchfulness to assist the developement of its powers.

The first demand of infancy is food and ease. Next comes that for amusement ; and with the dawn of reason springs the first wish for employment. If he occupies himself in a work, in the which he can contemplate advantage or use to himself, or to any other being, he then practises industry, a virtue which is absolutely necessary to the finest genius, or the best natural disposition ; a virtue which is, in short, requisite as a stimulus to bring all virtues to perfection.

A child then, who looks sharply round him for employment, and seizes without hesitation whatever he can carry, may have any of the (to us) trifling objects, given him ; we begin by the sheet of paper, for example. He is delighted with the gift, looks at it, turns it round, smells, tastes it, and listens to the rustling noise which it makes. For a time this is very well. He is then tired. The nurse or mother now called upon for exertion, takes

the paper and to diversify his amusement, tears it before the child. This operation astonishes, gratifies, and rouses him by the sudden crash; he perceives with much wonder and admiration, that by one magical stroke, his toy or possession is multiplied into several. He observes with attention, and never fails to attempt imitation. He soon succeeds, and can tear paper as well as his instructor. For a short time this is allowable; but surely a work of destruction should not be the only one given to his infant imitation and zeal? Waste and destruction are not the lawful ends of industry. Usefulness is her motto, and public or private benefit her object. That labour of the hand or the mind cannot justly be called industry, which is not conducted with any such view. It may be occupation, though it be worse in its tendency than idleness: but industry, unless its tendency be such as the virtue might avow, it cannot be. As soon, therefore, as the child is able to give his attention during five minutes at a time, we should endeavour to fix it to any performance which may appear something like working with a laudable hope. The very paper he has torn and thrown on the ground, with which in that state he is soon tired, a mother might pick up and twist into some pretty form, into that of a fan perhaps, when use is immediately seen, for she begins to fan herself and the child. This is more wonderful and withal more pleasing; for the use to which the object may be put, gives it value and interest, that a child beginning to reason, instantly feels. A pencil, too, is pretty enough. During a few minutes the child is satisfied to bite, and handle it; but when he throws it away as fit for nothing further, if the mother will quietly take it, cut a point to the lead, and draw a line or write a word on the discarded paper, how then will she observe the eyes of her infant brighten with ecstasy? He spreads out his hand, overjoyed to recover the treasure which he hastily threw from him, only be-

cause he knew not its worth. Perhaps too, he desires the bright weapon which has shaped the lead. This, however, he ought not to have, whether shut or open. A penknife is an improper thing for a child, for if he knows it will open, he will naturally wish to see it in that state, and will offer it to every one he is near, to give him the opportunity. He understands not that it is a dangerous instrument, and it seems to him strange, and even unkind, that a thing which is allowed him to possess, he may not enjoy after his own idea. It is infinitely better to refuse altogether; and occasional refusals a well ordered child must be accustomed to, and will learn not to repine at; especially if a sensible mother is careful to put few things in his way, which he can long after, this description being generally but such which he has seen handled by others. What child ever cried to have the pier-glass dragged from the wall, and laid in his lap? Or lipped out, that he wanted the carpet to hold in his hand? And yet a gaudy carpet, and a looking glass are two very fine things in the child's estimation. But he has, even whilst an infant the sense to understand that both are fixed, and cannot easily be moved. If he wishes to touch the glass, he raises up his arms to be lifted to it. If he wishes to touch the carpet, he struggles to be put down upon it, for he well comprehends he must go to both; neither can be brought to him.* But any one article which he has seen commonly used, and moved by any person, he immediately lays claim to, and motions with his hand, and urges with his voice that it should be given him. The keenest blade or the sharpest pointed scissars he will as readily put up to his mouth, or draw through his closed fingers, as he would a bit of paper, or linen. But as such weapons are highly dangerous, they must be prohibited altogether. If the child is to be taught Forbearance, he must have his first lessons whilst every lesson makes for habit. Improper things need not be

purposely thrown in his way, he must see many which he cannot, and ought not to have, and they will leave full scope for the exercise of this virtue. But where it is unavoidably called on, we should, if possible, contrive a palliative; a something which may qualify the refusal. When the mother has cut the pencil, she may offer it. The knife will be perhaps solicited. A firm refusal should instantly follow. "No, my love, that is not proper for you; this pencil you may have." And having thus resolved and spoken, the knife should be quietly shut and put into the pocket. The steady manner of doing which, as much as the import of the words, would persuade the child there was nothing to hope for. If he choose to cry for it, let him cry. If he will not be satisfied with the goods he has, it is fit he should be taught. It is better he should cry in vain for a penknife, and thence learn to be satisfied with his lot and possessions as a child, than as a man, to fret in the midst of plenty and affluence, for things beyond his reach; like him who wept for another nation to conquer, when he was sovereign of a world; the sovereign of a world, but the slave, alas! of his own caprice and will.

CHAPTER XXVIII.

TEMPERANCE AND INDUSTRY.

"AND LET OURS ALSO LEARN TO MAINTAIN GOOD WORKS FOR NECESSARY USES, THAT THEY BE NOT UNFRUITFUL." "SEND HIM TO LABOUR THAT HE BE NOT IDLE, FOR IDLENESS TEACHETH MUCH EVIL."

As children advance a little in age and strength, employment of many kinds should be found out for them. When

they begin to talk, they are continually enquiring of what use one or other thing is. And this very word, use, should direct and influence the mother in the choice of means to promote true industry in her offspring. Regular studies, indeed book studies are not necessary for a child under six years of age; there is sufficient in the book of nature, and simple arts, and in the school of the virtues, to exercise mind, disposition, and hand upon, till the long list of superfluities which make up a modern fine education is chalked out. The beauties and wonders of nature, and the excellence of the virtues present lessons peculiarly suited to the tenderest years, and they have this advantage, that thus gained by heart, at the right moment, they are never forgotten.

Out of door employments for little children are various, and may be generally turned to their profit by being made of use. Those within doors, require more consideration of the mother to fit them to weak hands, and tender capacities. It is true that the toys for children are innumerable; that some of them are very ingenious, and others very attractive: But our question is now of those, which blend amusement with use; be it in ever so small a degree.

For a very little child, it appears then, that pictures, not of mere paper which would be torn to pieces, but of paper pasted upon wood and neatly coloured, would be almost the first really acceptable gift. The objects represented should be domestic animals, in a set perhaps of a dozen. They might be given one by one, the names of dog, cat, cow, horse, fly, &c. being mentioned and a comparison made of each, if possible, with the original. Some exertion of the infant mind is necessary to conceive the resemblance, or the possibility of showing on a small space an image of a large animal, or indeed of any animal whatsoever. Such a pack of wooden pictures would give indescribable satisfaction to a child whose taste had

not been spoiled by a load of gaudy, useless play-things, during the first months of his capability to lift up and take pleasure in them. According to a very homely proverb, choice breeds care. It is true; and if care brings more or less of uneasiness, the child who is least distracted by variety must be most happy. Never should several toys or books be given at once to a child. One at a time, and that one will be valued. Present two books to a little girl or boy who can read, and loves reading. An hour perhaps, will be lost in considering which might be the prettiest; and which the worthiest of perusal. The title page is looked at again and again, the frontispiece examined, and the pictures turned over. Mama is teased to pronounce which is the prettiest book, and as no mother should reply at random, she must say she cannot tell; for though a mother is expected to have read every book which she allows her child to possess, it is surely too much to require that she should treasure up in her memory the comparative merits of Master Billy and Miss Polly's respective adventures. In short the books are often thrown down, and left unread, which if separately bestowed, would have been accepted with eagerness, and perused with delight.

Besides, if temperance is to be cultivated, it must extend to pleasures and enjoyments of all kinds; and the waste and extravagance, the destruction and disorder which an indulged child's store-room offers, are undoubtedly not calculated to form or preserve those habits which moderation enjoins. Sufficiency, but not profuseness, should be our rule. Use, and not abuse, our maxim. If we would encrease the child's pleasures, we must deal them out to him with caution, and try to make him discover and affix a proper value to each. Abundance produces satiety, and he who has more than every want and wish gratified, will feel no incitement to labour in the search of new amusements; much less will he suppose

in the drowsy sloth of plentitude, that any amusement can be found in pursuits which require exertion of body or mind.

But those occupations which do not ask some effort from either, are mostly unfit for children. Thus to return to the pictures just mentioned. The sense of the child is first caught by the striking colours they exhibit, the sight being engaged; next come the name and description, when the mind is addressed, and it rouses to observe the likeness, or to receive the information. Some exertion of the body should also accompany, as indeed of children it surely will, every act of sense or faculty. The twelve pictures are tossed on the carpet to and fro, are examined, and apprehended. The child grows weary and discards them for some other objects in view. We then ask the first regular effort of a child "Now my dear, as you are tired of the pictures, they shall be put away for another time; go, therefore, and pick up every one, bring them to mama, and she will put them in the box." A spoiled, idle, self-willed child directly refuses to do thus. No, forsooth; he can run about the house nimbly enough when he so please, but to exert himself for two minutes to put in place, what he has chosen to scatter abroad, is what he does not like. But the child who has been gently trained to obedience, complies, perhaps after a little hesitation; he however does comply; and as he runs backwards and forwards to gather and deliver the pictures, his little cheeks flushed with this his first act of laborious industry, that cheek deepens also with the first flush of conscious merit in the performance of active duty, and in the reward of a mother's smile.

For so true it is, that duty performed, is happiness gained. O ye mothers, think not that the training up of your infants to virtue, duty and goodness, is the abridging of the infantine enjoyments which are their natural right! Oh no; believe, on the contrary, that these lit-

the children alone know true happiness, whose passions are held under controul, whose desires are limited, and whose bodies are inured to the exercise and labour which are proportioned to their strength.

Much of a little child's time must, of necessity, be passed in plays and amusements which are apparently of no utility, excepting to exercise the bodily frame. He walks, runs, hops from corner to corner of the room, and seems to have no one object in view; but this passiveness of mind when the body is in active exertion, is not of long continuance; neither is it natural to children. They soon learn to run only to the object they desire to possess, to be fretful and restless when they have nothing to exert their faculties upon, and to walk or sit content when the object is undergoing the examination and trial of any or every sense. The older the child, the more persevering are his efforts, and the more eager his desires for something for which he may run; with which he may walk; or which he may sit still and contemplate or enjoy after his own fancy. It is then, of great importance to determine what objects are worthy of being set in his way.

What toy for little girls is comparable to the doll? Tenderness, concern, and all the watchfulness of affection are by turns visible in the countenance and manner of the little mama towards her wooden charge. And strikingly indeed does she copy those she lives with. Children are admirable imitators, and when the little girl fancies herself a mother, she invariably takes, as closely as she can, her own mother for a copy. Her manner, tone of voice, way of reproving, expostulating, or commending; her cautions, her excellencies; or her failings are all remembered, as well as a little child can remember any thing, and are acted. The doll is always the little heroine, commits the same faults, has the same fancies, wishes and dislikes with her juvenile mistress. If the

little girl has been accustomed to capricious treatment, so is that of the doll, which is whipped, reprov'd, indulg'd, and kiss'd in the same minute. But if the child has been steadily and judiciously managed, Miss Dolly is reason'd with upon her faults, caress'd for her good behaviour, and made, if she is desired to do any thing, to set aside all amusement and every occupation, till, in imagination, she chooses to obey. Thus every lesson or practice of the real mother, is reviv'd in the memory of the imaginary one, to her injury or benefit. Besides these, there are inferior advantages to be deriv'd from the amusement of a doll. The little girl learns to dress and undress, and to put it into a box, when she is tired of playing for that hour with it. The clothes will require folding, and keeping neatly arrang'd, and a child of even two years old of moderate quickness, can do thus much, if she be not too lazy to engage in any little effort of industry whatever. Indeed so truly feminine and engaging is this amusement, that I should almost be inclin'd to augur ill of any little girl's disposition, in whom a decid'd aversion appear'd to this most useful toy.

The slate and pencil, one thick enough not to be easily broken, will make a pretty sitting amusement for a child. Pieces of wood, of plain deal without any paint, of a size which a little hand could grasp, would also be usef'ul to pile up, or move about, if the shapes of them were round, square, oval, conical, octagon, &c. which might be made to give early ideas of the difference of figures which bodies assume. A mother might pile up her square blocks on the floor, till they resembled a pyramid or a house, or a well, or a number of steps. How long would a child be satisfi'd to remain before he would beg of his mother to build him another pyramid? or another house? Those who think such simple exhibit'ions would be lost on children, are no judges of the deep impression; though for the time, short, which an object of interest makes in their

minds; and if by such repeated exhibitions one single notion, only, is gained, namely, that a pyramid is a pile very differently formed from that of a house, it is enough. The question is not, how scientific, how learned, how systematic, how preternaturally wise is the child, but simply this; does he learn to think? And if we can pronounce that he really does try to exercise his mind, be it only for one minute daily, and on so trivial a matter as that of the pyramid, or even to the determining that the square block rests firmer on the ground than the oval one, we have accomplished something. One notion a day, will make three hundred and sixty-five at the end of a year; and how much fact must be stored, how many ideas suggested by this aggregate of reflection?

The truth is, that though nature does wonders for children in their earliest years, when the senses, the powers of mind and body are expanded by almost visible thrusts, every faculty of the child seeming to absorb, to drink up, if the expression may be permitted, facts, knowledge, information, yet is most of the exertion to do so, a voluntary work of nature. Let any person come forward to assist in this work, and he cannot use too much caution, or be too moderate, at first, in his gifts. Nature is very prodigal, but she is also very jealous. She likes not interference, but such as is delicately offered, and judiciously made. Children, like mules, may be trained and led; they should never be overloaded, and seldom driven. Guide them from infancy aright; they will most probably keep tractably in the right road, and will certainly not grow restive upon a gentle check, or moderate incitement to exertion. Suffer them to run wild, or by turns capriciously neglect and hurry them onward, they will be spoiled and worthless altogether. In a word, nature, through habit, will do every thing for us, if we will use discretion, and treat her with the caution and tenderness which are her due; but if caprice, neglect,

irregularity, and inconsistencies are our course of practice, we shall no more be governed by her assistance, or favoured by her indulgence, than would the man who after having sown his seeds in her bosom, yet mistrusting her powers, should dig them up daily, to examine their increase, or to change their bed.

Another in-door employment for a little child is seen in what is called a Dutch town; or a number of pieces of wood in the form of houses, large and small, trees, &c. It is a very pretty entertainment to move and place these pieces in every position; but as children will put every thing to their mouths, these toys should not be as they usually are, white washed and daubed over here and there with vermilion, or pernicious colours, but should be neatly painted in oil colours, in which no preparation of lead, or verdigris, or other dangerous ingredient has been mixed. The Dutch town may consist of houses, churches, trees, benches, and even platforms of thin wood, painted green to represent the middle of a square or park; and the mother in arranging this toy, may change the order of it to the circus, the square, the crescent or the long street, according to her fancy.

Diminutive tea things, mugs, cups, or other little vessels of pure tin, which is no particle of lead, brass or copper; soldiers and leathern balls, are harmless toys; as are all forms of animals, or little vessels cut out of wood unpainted; but as I have remarked, such and other toys, should be offered sparingly, if we cannot discover something of use in their application. They are, it must be remembered, but substitutes for the best of occupations for little children: out of door recreation, and exercise.

CHAPTER XXIX

TEMPERANCE AND INDUSTRY.

"HER LABOURS ARE VIRTUES." "HE THAT GATHERETH BY LABOUR SHALL INCREASE." "LOVE NOT SLEEP LEST IT BRING THEE TO POVERTY." "AND EXERCISE THYSELF."

In the garden or the field, nature is kind enough to provide most bounteously for the health and the mind at the same time. The least boy or girl who can walk, is too happy to be allowed a little penny basket, in which he may deposit stones, grass, moss, flowers, weeds, sticks, or any other treasure that he can pick up; for those things which we pass by unnoticed, or look on with indifference, are, to a child, who puts forth his hand and gathers for himself, whilst the breath of heaven plays with his young locks, the sun gilds his path, and exercise raises a glow on his cheek and gives a spring to his limbs, all and severally; enchanting. An icicle, or a tuft of snow is an object of such wonder and interest to a child, that he would, if left to his pure uncorrupted fancy, jump for a minute with delight, to possess either; and kiss it for joy, when the prize was fairly his own.

But in order to connect an idea of use with his love of nature's works, we should teach the little one, whether boy or girl, that throwing the soft and the hard, as a flower and a stone together in his basket, was injurious to the weaker, and would spoil it; that things of a kind as grass and weeds should be put together; stones and gravel also; and flowers by themselves. We cannot say, the prettiest or most agreeable should be set apart,

because a stone is almost as pretty and agreeable [to a little child, as a flower, unless this flower possess very showy dyes; and we assuredly shall not be understood by simple innocence if we declare, that the stones are common and worth nothing, but that the flower has a value. This relative value of objects, the child will learn soon enough of himself, when he can use a little spade, and has a bit of ground to call his garden. He will then understand, that the beautiful little white flower of a tender plant called chickweed, which he has so often admired, is to be dragged up by the root, and thrown away; as well as the fine thistle, the pretty blue bindweed, and the yellow groundsel, whose flower when ripe, he has so often gathered to examine its white silken pod. Stones which he has heretofore collected, the red, the black, the blue-veined, and the white, he now discovers are only intruders in a bed of black mould, and must be drawn forth and thrown on a neglected heap, where they lie to be ready for repairing walks. All these truths a child gradually learns, and each carries its own conviction. The plants which are called weeds, although they be beautiful in themselves, he finds to grow and spread so fast over ground, that they cover and choak up others which are wanted for use. The stones however curious, he sees by their being in the mould, obstruct and hinder seeds from darting upwards and downwards, and must be removed. And how much better is the gradual expansion of his comprehensive faculties by this experience, than the forcing them to see and know what they are not, by any means convinced of, or prepared for, through injudicious expressions of "Oh dirty stones! throw them away, they are good for nothing. Paltry weeds, don't pick them up," and so forth. The child perhaps obeys, unwillingly enough; and drops the stones which he cannot help thinking very handsome; as he also surveys the wild convolvulus, the blue perriwinkle, the white flowery

chickweed, and rich groundsel, and wonders how objects so beautiful, can be called ugly or paltry. While, if he should be inclined to gallop over a plain bed of mould on which he can see no leaf or flower, the gardener would perhaps scream out, "take care sir; you must not run there, you will spoil my fine asparagus bed;" or if he stuck his spade in a soiled mound of straw, and tried to break off a rough prickly leaf, he might be checked by the injunction "not to hurt the cucumber pants."

But when the boy or girl is a little advanced in knowledge, and his faculties are somewhat expanded, he may be taught to weed up the delicate plants, as chickweed, &c. a grown person standing by, to show which are weeds, and which are not. Or it would be preferable that this person herself should engage in the work, to entice the child to the same, for nothing operates so forcibly, by way of incentive, as example. After weeding and carrying in the small hand barrow, watering the ground is a healthy exercise, and a work of industry. For this purpose, a small can, which might not hold more than a tea cup full of water, may be given to the little hand to sprinkle through the spout, taking care that the left hand be equally used with the right, to prevent the possibility of injury to a delicate frame.

These rural employments with sowing and tending plants in pots, and in the seasons, helping to gather herbs, fruit, or vegetables, in company with his mother or attendant, will fairly demand much time. But there are other resources which conduce to the child's advantage, uniting amusement and utility. The poultry yard for those children who are brought up in the country, is a delightful attraction. The child should rise early, and attend his mother or the maid to this interesting spot. The little basket should be filled with corn, that the child may scatter it abroad among the fowls of Heaven, and learn the exquisite sensations of making, even a brute,

happy. Nay, I cannot see that it would degrade the child of a peer to be seen with a little milk in his pitcher, or a few scraps in his basket, for the generous beast whose eye and ear have been strained, in the depth and stillness of night, for the protection of his noble master.

All these hints may seem very puerile, but what is the capability of a little child? The employments here enumerated are small; the labour trifling. What then? Is not first childhood the age of beginnings, and are not the first beginnings and principles of all action, virtue, and knowledge, small and feeble? These hints are suggested with diffidence. And as in them is not comprised half the useful employments which upon reflection, may be found for a child, so they are only offered, that they may be improved by practice and maternal ingenuity.

Amusements there are which properly come under the denomination of sports, in which a little girl or boy may partake. The hoop, battledore, drum, kite, bat and ball, &c. And there are others which belong exclusively to the one or the other sex; not because a female infant need be debarred the toy that her brother has, but because nature so works in her, that she of herself, after a few examinations, throws away that which delights him. A girl is soon tired of a whip, the boy exults in the use of it; the play of marbles,* every boy is fond of, the girls soon weary of them. However, considerations of mere amusements, do not belong to this place.

As children improve in mind and stature, industry assumes in them a nobler and more distinct form. The little girl at four years of age, or earlier, begins of her own accord to work with her needle like her mother, and all the women of the household. The boy wishes to be taught to count up to forty, sixty, a hundred, to go fur-

* It is perhaps as well here, to remark that if little children are allowed marbles, they should be of such a size only, as to make it impossible that they should ever be introduced into any mouth under twelve years growth,

ther than he has ever gone before. The girl asks her mother to shew her the way to make out in her little book the pretty stories of which she has just heard one read, with new delight for the twentieth time. The boy desires the same, and moreover is very anxious to scratch on his slate, as soon as he has learned the alphabet, a few undefinable rugged broken signs which he is pleased to call letters; these he hastens to run off with to his father, while the girl asks for a handkerchief to hem for her papa.

Here then are the faint openings of this virtue, this admirable one of industry. A virtue which the great and the good; the poet and the artificer; the husbandman and the prince must be acquainted with, or nobility, virtue, genius, invention, blessings, temporal, and spiritual will have been given in vain.

But these opening buds of virtue would not thus so happily put forth, let it be remembered, if early seeds had not been carefully and patiently sown. Children accustomed to spend their natural activity on matters useful, as well as engaging, will soon learn to be dissatisfied, if, after an exercise or exertion of one or two hours, they cannot produce some little proof of labour well applied. The girl, after a patient trial of a whole hour, starts up from her mother's feet, and tells her that, at last, she has dressed her doll, all by herself. The mother, with a parent's smile, strokes down the head of her child, and with an unaffected expression of surprise and pleasure, takes the wooden lady in her hands, and, on examination, finds that the petticoats are all awry, and the frock tied in knots. Her commendation comes first; a hint how the thing might be improved, next; and encouragement, temperate, but kind, to make another trial after a while, finishes the pleasing lesson. In all the little griefs and successes of childhood, a friend is sought, with whom to share them. When children find a sympa-

thy always alive to their griefs, and an encouragement ever ready to meet their best efforts, they will, sooner than is generally credited, be inspired with the ambition to do well, that they may gain commendation; for, after all, a little child is but a mortal like ourselves, and is fain, at times, to adhere to virtue for the credit she brings, ere he learn to love her for virtue's sake. Notwithstanding which, let us be content. If, with the child's fair actions, we mingle honest praise, and attemper this praise with a gentle observation on the apparent failings and defects which it presents, he will, run little risk of being spoiled or corrupted by it; especially if we always remember to put in this check: "For a little child as you are, it is very well, my love, &c." For the want of such a clause, how many unfortunate children do we see strutting, and tossing their heads, and arrogating to themselves, the importance and consequence of grown persons: the girls seeming entirely to forget that their frocks, are less than the gown of a woman; or the boys, that they are not old enough to wear a sword and regimentals, only because both have been extravagantly praised, and their little merits over-rated. But if a love of generous commendation be excited, the motive will urge to meritorious action, and action often repeated, will produce habit. Let habit be fixed, and virtue fairly known, our object is gained, and we triumph.

It may here perhaps be expected, that a list of regular employments for children of four or five years of age, should be given. This will be no difficult task, but it must stand over for the present. The virtue which we are considering, has assumed her own form, and our business is not now so much to ascertain what purposes industry may be applied to, as what industry actually is, and this, it is presumed, will be seen in her several attributes. And these are, activity, emulation, exertion or labour, diligence, perseverance, and expedition.

- Of activity, or that desire for action, which all children who are in health naturally possess, I have already spoken. When cultivated and improved, it grows into a wish to be employed and be busy in some useful work. But this activity, if left to feed upon itself, without any object or any laudable pursuit, will degenerate into restlessness producing mischievous effects, and will exhaust itself, and settle into barrenness and sloth.

The next attribute of industry, is emulation. Not that improperly allowed, which borders on vicious propensity, producing envy, rivalry, and jealousy, but the emulation which teaches that there is excellence somewhere, and that all may hope to find it. This emulation begins by imitation. We behold some work, or some perfection which pleases or delights; we consider it with attention, and feel the wish to do or attain the same. We set up the model, and begin to copy with alacrity and cheerfulness. The boy who looks on without emulation as his mother shews him A, and B, will certainly be long, ere he can remember them, because he is indifferent to the subject. But the girl who is fired by emulation, watches with earnest attention every part of the operation, which the first lesson of needlework includes. To remember the process is to her comparatively easy, for she goes with a pre-determined will to imitate that which has seemed to her, admirable or worthy of being copied. This brings us to the next attribute of industry, which is exertion.

No sooner is the desire to imitate fairly established, than the imitation commences by exertion, bodily or mental.

Genuine industrious exertion always implies the concurrence of the mind, which a slothful disposition seldom brings to the work. A lazy child, it is true, will hold a book in his hand, when he is required to learn a lesson; and the indolent girl will keep her needles between

her fingers till it is rusty; or will make a few stitches after a dozen lessons, more awkwardly than when she attempted the first. The advantage of the book to the boy, and of the needle to the girl is pretty equal: in truth, there will no advantage whatever result from any effort, unless it be accompanied by industrious exertion.

And as mere momentary exertion is productive of only momentary good, a continuance of endeavour is absolutely requisite, during any given time, as five, ten, twenty minutes, or an hour, to bring the work into some state of progression. This constancy of exertion is implied in diligence. A diligent child will, in five minutes, have learned to count the figures upwards, from one to ten. A slothful child of the same age, of equal, nay, superior abilities, will repeat the ten figures after his mother, during ten successive days, twenty times each, and will on the eleventh day, know scarcely any one of them. Is this discredited? I can indeed confidently maintain my assertion, to be founded in truth.

But as in all works, and human efforts, and, more especially, in those of feeble childhood, relaxation, and total cessation from labour and exertion must be admitted, so in order to perfect what we have begun, is it absolutely necessary to return with the ardour and industry which were shewn in a beginning, in order to ensure complete success in the end. Thus we commence, and happily, our exertions of to day; a progress, however small, is discernible; we are fatigued. The work is put by till the morrow: On the morrow we recommence with the same, or increased activity, emulation, exertion and diligence. We carry, then, to the work, another and important hand-maid of industry, perseverance: and because time is precious, and our anxiety sufficiently great, we are mindful to get forward without unnecessary delays, and to do whatever may in reason be done in that period. Herein is expedition; a most

useful quality in every important, or trifling business of existence.

Such, in a few words, is industry. Happy the child in whom this virtue may be inculcated! Most happy the mother, or teacher, whose instructions and example are met half way, and cherished by a willing mind, and a ready hand!

CHAPTER XXX

FORTITUDE.

"TEMPERANCE AND PRUDENCE, JUSTICE AND FORTITUDE, WHICH ARE SUCH THINGS AS MEN CAN HAVE NOTHING MORE PROFITABLE IN THEIR LIFE." "THE PATIENT IN SPIRIT IS BETTER THAN THE DROUD IN SPIRIT."

THIS sublime virtue asserts her dominion over the soul in two ways: first, in the power of suffering well; and secondly, in that of acting, on an emergency, well, also.

We saw in a foregoing chapter of this work, that it was noble to forbear; and in this, the attempt will be made to shew, that it is equally noble to bear.

By bearing, or suffering, is generally understood, a calm endurance under the crosses, pressures, or afflictions of life. Such a resignation of the soul, is maintained by the inspiration and lessons of patience, the attribute and hand-maid of fortitude.

Patience! most enduring useful virtue, when evil rose with sin, she also appeared on earth, the peculiar gift of heaven. Gracious providence, gracious to us fallen creatures, if it be only in bestowing this antidote to evils and human miseries, which are the fruits our own sin,

but of which in the power of endurance, or the remedy, we owe to thee.

Let us now enquire what are these evils which shade the best hours of existence; to counteract which, patience is by all the wise and the good of every age, and every religion, held forth to view and recommended?

The evils of life! Where then shall we begin? What station, rank, age, sex, relation shall we fix on? And how attempt to enumerate the kinds and degrees? Ah, it were far better to travel back to the age of infancy which in truth, is our province at this time, than to plunge further into a labyrinth of difficulties. Infancy will surely offer some points to lay hold of, will afford us some food for the enquiry. Let us then, take up the consideration of crosses and evils to which infancy and childhood will probably be exposed, and to which, if patience be a virtue treasured in their souls, they will never want a friend to becomingly receive every attack,

The first evil of infancy is sickness, sorrow being a part of the inheritance of man along with a thousand good gifts and blessings; his natal cry is but a prelude to the many others of want, pain, or uneasiness during the first few months of his existence. That a babe should be susceptible of every change and every slight uneasiness is not to be wondered at, considering the extreme delicacy of its frame, and the weakness of its powers. Nevertheless there are means, which every zealous mother may learn to use in general cases, and which she may, in particular ones, adopt under the instructions of her physician, which will be found to lessen, or it may be prevent, much distress to her child. And "wherein," will she perhaps enquire, "will be the great advantage of so doing, if we except the sparing of some small matter of uneasiness which is natural to the state of infancy, and which might scarcely affect the child, but which to prevent or provide for, on my part, would demand the

greatest portion of my time, my quiet, and my ease?"

In reply to an imaginary question, such a one as would not I believe, pass the lip of any mother, but which would float in the mind of some, it must be observed, (and all have doubtless had occasion to remark the same) that as frequent suffering produces reiterated expression of sorrow either by signs or words, frequency of action and passion is moulded into principle, and habit, so the suffering person is almost always one inclined to grieve and mourn, and be dissatisfied with himself, and others.

Is it not adviseable then, to take precautionary measures in the first instance, and by extreme attention to infant wants and infirmities, to prevent as much as possible the expression of sorrow, which, when permitted for a length of time, and to recur frequently, will invariably affect the whole disposition with fretfulness and irritability, and impart a sourness and gloom to the prettiest features? No mother perhaps, ever heard her child mourn and cry with indifference; and if when he seems to be suffering she then exert herself to relieve him, she perhaps thinks her every duty fulfilled. But what if this uneasiness whether slight or severe, what if it might have been wholly prevented by care and attention on her part to the quality or quantity of his food, the arrangement of his clothes, the making of his bed, or the regularity of his taking the air? How many casual indispositions must infants be seized with from a trifling neglect in any one of these essentials of food, exercise, sleeping and dress? And how happy, would not one imagine, a mother must feel in the possibility of being able at any cost of trouble to herself, to spare her child's delicate body the shock of leaving his untried heart to the risk of being warped by trials, which he is too feeble to support, and which he needed not to have undergone?

By sparing the child's tender frame during the first six months, his unmoulded disposition is also left to re-

ceive gradual and good impressions, and is not at once hardened into fretfulness, irritability and impatience by uneasiness, or torture, produced by neglect and carelessness. At this period too, we may in some degree, distinguish between the cry of caprice, of want, and of pain; and a mother may offer a little check to violence, which with an infant of more tender age, it would be difficult to do with safety. Infants then, in a word, should be prevented by every care and attention, from mourning and pining from any cause which it may be within the possibility of a mother to prevent. It is not enough, that when the lamentations and cries actually begin, the mother is active and anxious in seeking a remedy for the present evil; that evil should not have been allowed to exist, unless it be marked by the finger of Omnipotence in the signs of regular sickness; sickness which has not as far as the discrimination of man can extend, been brought on by surfeit, or irregularity, or negligence. To such, indeed, we bow down the neck and submit; whilst at the same time, we are permitted to use means, and to hope for a blessing on them by recovery. It is here that a tender mother is truly pained. An infant stretched before her, struggling with a disorder which seems almost to overwhelm it, without the power of expressing how much it suffers, is a most distressing object, and though she can give no lesson of patience to the helpless sufferer, she may here find the fullest opportunity for the exercise of this great virtue in herself. Perhaps, and it is pleasing to indulge the thought, the quiet, unostentatious attentions, and deep anxiety of an affected but patient mother, may not be wholly unimpressed upon an infant's mind. It is even possible, that the child may catch something of the manner, the quiet resignation of virtue from her whom he is beginning to love better than every other being; and that he may be affected by it so as to feel soothed, nay, even inspired,

And why not? Infants certainly notice first, and then imitate. Who can trace back the very first impression of vice and virtue in himself? No one; for impression of virtue and vice was made, before his memory will carry him, that is, his disposition was formed, bent and outlined in the first year of his life, of which time no man has any recollection whatever. It seems, then, not very improbable, that patience practiced by a mother who undergoes the affliction of seeing her own child oppressed by illness, may really improve the heart of this child by shewing forth the charms of such a virtue. She does well therefore, to encourage patience, since it offers this two fold advantage.

Should the child survive the attack, and be restored to health, he must, in the course of time and by degrees be initiated into all the branches of this most useful virtue. Sickness is the grand evil of infancy, if it may be allowed us to call that an evil, which is permitted by our Creator, and to support it well is a duty of great importance, and one which we should never fail to enforce betimes by the gentlest means, whenever an opportunity can be afforded.

It is, however, a very difficult and arduous task for a mother when she is sitting by an invalid child of one, two, or three years old, to bring herself to reflect how much his disposition will be injured by extreme indulgence shewn to his suffering body; so difficult a task, that none but the best of mothers, who make their duties their guides whether such be painful or pleasing to their natures, will undertake it. And truly does it bring its own reward; for in general, the well-ordered children who are taught to forbear, best learn in the hour of trial, how to endure. Such children do not certainly kiss the medicine cup when it is presented, nor are they rejoiced to see the doctor, who is almost always disliked by little invalids; but on the other hand they do not fall into a paroxysm of rage, when their mother, after

having judiciously spared them the disgust of seeing a nauseous compound measured out under their very nose, comes unexpectedly before them with kind, but firm countenance and manner, and cheerfully presents the dose which she requires them immediately to swallow, ere they can have time to examine its colour, quantity and smell, and set themselves fairly against it. These children who have been long accustomed to obey, now perceive even amidst all the hurry, disorder, and relaxation incident to a period of indisposition, that the parent they have been used to love, and respect, and obey, will now submit to no refusal. A few wry faces perhaps, may be drawn, some natural tears may be shed; the mother cheers and soothes; but with firmness presses the cup to her child's lip, and as he will not struggle against it, she gently introduces the draught, which when once fairly in the mouth, must be swallowed. This task accomplished, and without a bargain, without an extravagant demand from one, or a rash promise from the other, she hastens to give him any trifle to which he may be partial, to smother the disagreeable taste as speedily as may be; for it were harshness indeed, to refuse to a little child on such an occasion, what we do not deny to ourselves; and it were cruel to allow a distressing sensation to wear itself out, when we can with safety put a stop to it at once.

After such a great effort of submission on the part of a sick child, a mother will naturally be inclined to give him the praise he deserves; nor would she be just in withholding it. But she should be cautious not to say too much, for at no time are children more inclined to presume, and to grow refractory, than during indisposition. The steadiest manner a mother can assume, in such a moment of anxiety, will be infinitely the best; not that an over anxiety betrayed in the countenance would affect the child with a sense of danger; he, poor innocent nor

knows, nor cares for dangers, or for the possible consequences of severe illness. He only knows he is very uncomfortable; and if he should observe his mother changed very much, from her ordinary calmness to a state of agitation, evidently on his own account; should see her look upon him with a disposition to grant all he might ask; should find her giving way upon every fretfulness he might be inclined to shew, then, it is more than probable this child would choose to have a thousand whims, would exert his will in a thousand ways, and would, at last, rise from the bed of sickness, very materially worse in mind and heart, than when he lay down upon it.

• But let the mother heroically bear up in presence of her child, and preserve, as far as a mother can preserve, the calm equanimity of deportment which she habitually displays. Sympathy and tenderness, she may still give him, and she may the more happily do so, as these virtues and engaging affections of the soul, are most eloquent when silent. The little sufferer will see all that is tender, soothing, and expressive in the loved countenance which bends over his bed; he will derive comfort from looks; but from words, words often unmeaning, he will not gather, that all authority, hitherto deemed sacred, is now to be set at nought, and that boundless licence is to be the order of the day.

CHAPTER XXXI.

FORTITUDE.

“WHATSOEVER IS BROUGHT UPON THEE, TAKE CHEERFULLY AND BE PATIENT.” “IF YE DO WELL AND SUFFER, YE TAKE IT PATIENTLY.” “TRIBULATION WORKETH PATIENCE.” “WHE UNTO YOU THAT HAVE LOST PATIENCE, AND WHAT WILL YE DO WHEN THE LORD SHALL VISIT YOU?”

As the child grows older, and is able to understand what is said, he should be taught, that by endeavouring, as much as he can, to bear in quiet submission any pains that may seize him, and by shewing a willingness to take any remedy prescribed by his mother, or the doctor, he will actually lessen those pains; if we can prevail upon him to make the experiment once, which a spoiled child will never do, but which a well trained one will not demur to, he will be induced to try twice; especially if the mother, or those about him endeavour to cheer him when it is safe so to do, by any encouragement, diversion, little tale, or other amusement, as a reward for his most laudable exertions. There is, however, a great difference in children's natures; even, perhaps, if such a thing were possible, as that two children, twins for instance, could be brought up to have the same treatment in every respect; to have the same words addressed to them at the same time, under the influence of the same feelings; to see the same actions done with the same views, and to know no variation whatever, even were such a phenomenon beheld, as two beings formed by education in the same mould, their natures would yet, perhaps, be so widely different, that the one should be found to bear pain with resignation and patience, the other, having had the same advantages as

precept and example, should take it in a different manner, and yet not a disgraceful one either. The one may be calm, quiet, gentle. The other, silent, dejected, melancholy, retiring, averse from any social intercourse. Surely the last will not deserve the names of rebellious, repining, irritable, fretful, which we bestow on the impatient? Both are submissive in their way. The serene soul, after his steady, quiet, even tenour; the high spirited after his manner of bearing, which is with more dejection than the easy tempered. Each endures after his own peculiar bias or character, and this it is impossible to controul. The habits, manners, principles and knowledge, education can command with undisputed sway. The bias, bent, turn of character, is impressed by Providence. We may stifle, but no human art can, perhaps, ever entirely extinguish or destroy it. Some children, consequently, of the same family are observed to suffer almost a martyrdom in their infancy, and to do so with a patience and cheerfulness truly admirable; whilst others are altogether as refractory upon the slightest indispositions; and so fretful and capricious, or, as it is called, humoursome, on their recovery, as to be torments to every one. In considering, however, the merit of the children first alluded to, we may sometimes find that they have been gifted by nature with a happiness of temperament which is not easily discomposed; and we may always recollect that all children appear to us to suffer more than they actually do. In the pity and sympathy we give a sick child, we associate the idea of mental suffering, of hopes and fears of which he can have none. He has not, like grown persons, the evils of imagination to brood over, and distract him, or to aggravate his bodily complaints; he has no fancies at work, and his imagination is wholly at rest, as to probabilities, on the matter. Perhaps, when we have thus divided off from the casual illness of childhood, all sympathetic disease

of the soul, we have left only that which may be borne with tolerable calmness; if to the comparative lightness of the evil, we superadd a disposition happily biassed, and to this blessing, that, also, of good training from infancy, under a good mother, all these circumstances in a child's favour, will help to secure the virtue of patience to him without any difficulty, and we may add, too, or any great merit of his own. Such a child, when he does recover, will mend with astonishing rapidity; indeed, most children who are spared, seem to leap from illness to health, with scarcely an intermediate step. And, above all, may this be observed in such children, as it has been just noticed, whose habits and disposition are both in their favour.

But enough has, perhaps, been said on the subject of sickness, which, as it is the first evil of childhood, and the embitterer of every enjoyment, must be the first subject for endurance; and one, for which patience should betimes be prepared. I therefore proceed to the second sort of evil, which a child has to bear, in the crosses, contrarieties, provocation, opposition, or disappointments, arising from a thousand causes, not to be controuled, or through himself, or those about him. This may seem a list of trifles; but they are sufficiently wearing in the day and day of existence, if they are constantly grinding on the rough surface of an irritable and bad temper. Where the temper is smooth and even, many of the smaller evils glide by, and are not felt; whilst the weightier ones, which assault human nature in her weakest points, make their impressiop, but are prevented from overwhelming in their force, by the hand of patience, which upholds all it touches.

It is impossible, and were it otherwise, it would perhaps be superfluous, to try at enumerating what cannot be numbered, but of which every person has every day an example before his eyes: the petty vexations and

crosses of life. Children no more than ourselves are exempt from them, in their way; for as trifles please at that age, so are the evils but trifles which assault them under the form of daily troubles; evils which are found most essentially to require the aid of that virtue which is now under consideration. A child sees his maid with her bonnet ready to go out. In an agitation of delight, he springs forward to accompany her. The maid is going to take a very long walk; is perhaps not to return till evening, or the following morning. The child is brought back by his mother, his wishes are crossed, he must submit; if he know not how, he must be taught. Another child is promised a toy, or an object when his mother has finished a piece of work, on which she is engaged, and can have time to look for it: or she has promised, when such a business is concluded, to take him out to walk. He must consequently wait. This he at first, does patiently enough. In the mean time, a friend comes to pay a visit, or the father of the child comes to speak with his wife; or the servant waits for particular orders; or a thousand matters may be urged likely to cause a delay. What is to be done? Are the whole economy and establishment of a household to be overthrown for a child of two years old? It would be folly to suppose it. He must wait and have patience. His mother will say, "You see, my dear, how I am hindered, and am not yet ready to attend to you, or get what you want; be good, and wait quietly and amuse yourself as well as you can, with this, or that, and I will not forget my promise." It is well for the child that he is thus occasionally tried, he must meet with contradictions as a man, and if he then bear them well, it can only be by having learned to do so as a child.

Another little one has just built up a house of cards; or a pyramid of wooden blocks; or laden his wheelbarrow full of stones and weeds from his little garden; just as he is exulting in his own performances, and his eye is bright-

tased in joy to shew the labours of his hands, a window is suddenly and incautiously opened, and the cards are blown down : or some body pushes inadvertently against the pyramid, and scatters it far and wide ; or a wicked little wight of a sister, brother, cousin or playfellow runs against the barrow of stoves, and throws them for a frolic all over the path. Again we enquire, what is to be done ? Are a thousand apologies to be made to the child for the effects of the wind ? Or because a person's foot happens to touch his plaything ? Or even in the intentional frolic, which however being of a mischievous kind should draw forth a reprimand upon the aggressor, even for this, is our child to be allowed to use rude language, to fret, pine, or be cross and peevish, and suddenly to forsake all amusement ? Much less seek any kind of revenge ? No ; if we do so permit him, how, I would ask, is he to endure the crosses, vexations, calumnies, provocations, and the injuries of maturity ? Train up your child in the way he should go, teach him to bear, when young, or when he is grown up he will be wretched. . . .

But to offer one more case. The child is to go and visit a little friend ; or to take a pleasant walk ; or a friend is to come to him. He is neatly dressed for the occasion, with something more of preparation than customary. Whilst the very coat, or pelisse is being adjusted, and expectation at the highest pitch, the sun darkens, clouds gather, the wind howls, large drops descend, and the day is so clouded over as to afford no hope of mending. After a few kind expressions of condolence, the mother unties the bonnet or hat, unclasps the pelisse, the strong shoes are taken off, and submit he must ; for such disappointments are among the common occurrences of life. Patience is the only remedy which we can present to support them ; and miserable indeed is the existence of that person who is not habituated to the exercise of any such virtue. Wretched is the child who fancies

the world made for him, and that events, occurrences, and accidents are to yield to his will and pleasure in every prospect and state before him! Besides, are those who extravagantly indulge their children not aware that the filling up of every wish as it is formed, though it be not in itself perhaps hurtful, is yet a sure means of opening a source highly dangerous, for unlawful or injurious desires. Grant a child every innocent demand. What then? Is he content? On the contrary, he is more restless than ever. If every harmless desire is gratified, will he cease to wish, or will not the habit of wishing be strengthened by time? Undoubtedly he will continue to wish and to demand, to urge and to fret for what he ought not to possess, or to have. And in proportion as his wishes have heretofore been easy to comply with his anxiety, irritability and peevishness will be great for what he is now told is improper for him, or impossible to procure. But how, above all, does such a child behave under crosses, disappointments, or illness? His impatience endangers his life, and his peevishness, murmurs, and impetuosity perplex and harrass the senses and destroy the peace of all who are so unfortunate as to be related to, or interested for him.

On the other hand, let us never forget the weakness of childhood, and its whole dependence upon us for comfort, happiness, and enjoyment. Unnecessary harshness is cruelty; and the laws of any sovereignty, whether regal or parental, which are enforced strictly, to the very letter, upon all occasions, is the despotism of a tyrant; for there may be tyrants in private houses, fully as well, as in palaces. It is impossible to provide for every contingency; and where a shade of extenuation can be traced, we should lean to mercy. A mother, for instance, tells a mischievous child whom she has within an hour, several times reproved, that if he touches her work box again the same morning, he shall be sent out of the room.

The little youngster accustomed to firmness and decision in the treatment of him, hastens from the chair on which he has climbed, to go and seek any other amusement. In his haste, or in his vexation, no matter which, he accidentally slips on one side, stretches out his hand to save himself, and actually touches the work box; perhaps pulls it down on the floor, with all the paraphernalia of scissars, needles, thread, &c. after him. Now the child at such a moment, is certain to look alarmed if he be guiltless; that is, if he did not evil from design; and the question is, did he, or did he not? If the whole was an accident, does the child deserve the punishment? The law as it was laid down, set forth that the child should be punished if he touched the box. He has touched it, but not of his own will; the act was unpremeditated and unintentional. He deserves not then, to be punished; and he will himself feel it an injustice if he should be a sufferer.

It is in such nice cases as these, that the private codes should, as the public ones in our happy country, do lean to the side of mercy. I say private ones should, for how often does it happen, that in such a case as I have supposed, the motive and cause are never weighed or sought after, but that in the instant the prohibited articles are seen in danger, the person grows exasperated, and the punishment is immediately inflicted, perhaps even beyond the threatened penalty. Surely this is most unkind as it is certainly injudicious to make no allowances, to accept of no plea in behalf of the little trembling petitioner for mercy.

And as patience respects other points of the question, I must be allowed to urge a merciful though steady administration of its laws. In requiring action, or passiveness in children, every person should be extremely cautious, and always bear in mind the delicacy and smallness of their frames; the weakness of their natural powers.

and their total inability to fix, or withdraw for a great length of time, their attention to any one thing. I have several times had occasion to observe a fine little girl that has been desired to be quiet, and wait with patience for some promised object, or amusement. I have seen her stand looking up, and holding both hands as high as her lip, to rest them on the table which she could barely reach: while she has supported her tender body, first by leaning on one leg, then on the other; and when quite wearied, has stood with one foot crossed on the other, presenting a languid eye, dejected expression of countenance, and pale cheek, which most truly evinced the lassitude under which she laboured. Such exactness is very wrong, it may not be unkindly intended, but its effect is certainly productive of harm; though it be error through neglect, it is still error, in the above instance, the child suffered only from neglect; its cause; she made her petition; was put upon her exercise, and the reward of virtue was forgotten.

CHAPTER XXXII.

FORTITUDE.

"ONE THAT RULETH WELL HIS OWN HOUSE, HAVING HIS CHILDREN IN SUBJECTION." "FOR BETTER IT IS THAT THY CHILDREN SHOULD DARE TO FEAR, THAN THAT THOU SHOULDEST STAND TO THEIR COURTESIE."

It is needless, however, in these days, to enforce the necessity of a general kind consideration towards children; for extreme indulgence seems, but too fatally, to be the prevailing practice of all parents. Those days are, indeed, gone by, in which the good gentlemen, teachers

of orthography * penned their wholesome rules which were doubtless formed on the general customs of the times. We are now rushed into the very opposite extreme, and every day, meet with children of two, three, four and six years of age, who give themselves the airs of grown up persons; and who are so far from appearing to think it necessary to wait before they speak, until another have addressed them, that they often by their rudeness in action, and words, destroy the charm in conversation, and engross all attention to their own conceited prattle and insignificant little persons. Indeed in some houses, it is well if the visitor have no reason to tremble for the safety of a new pelisse, or a handsome dress, when, as she knows, the children of it are allowed to climb up the staves of the chair, and tease a lady over her shoulder; or to scramble upon her lap, and stamp a muslin, or satin gown with a hundred creases and folds; or scruple not to turn from a second repast of tea, and buttered bread or toast, and with shining fin-

* Vyse, Dilworth, Fenning, Dyche, Coles, "Schoolmasters and gentlemen," &c. In the London Spelling Book, by Charles Vyse, are these rules, after many admirable lessons and instructions for the higher duties to God and man, drawn chiefly from Scripture.

Of Behaviour, at home, to your Parents.

As soon as you come into the room to your parents and relations, bow, and stand near the door, till you are told where to sit.

When any one calls to you, go up to him without running; when you are come near him, stand still, and fixing your eyes modestly on his face, wait till he is pleased to speak to you.

Never sit down till you are desired; and then not till you have bowed, and answered what was asked of you.

Be careful how you speak to those who have not spoken to you.

Never speak to any one while he is talking with another, nor while he is reading, nor when he is busy.

Begin what you would say with Sir, or Madam; and when you have spoke, wait patiently for an answer.

Before you speak, make a bow or courtesy, and when you have received your answer, make another, but with discretion.

You may be sure whatever your parents order you to do, is right, therefore do it with a good will, and readiness.

If strangers come in, rise, and when your parents have paid their compliments, do you bow, or courtesy to them.

When you have bowed, continue standing. If your parents order you to sit down again, do so; if not, make a bow, and go directly out of the room.

gers approach every elegant female in the drawing room to her utter dismay, and it is fortunate if such a female be not distinguished in any such unpleasant manner, ere she can make her salutations and retire from a family in which children are evidently masters, and the parents the dependants on their will and caprices.

The time is indeed gone by that the little girl or boy came into the sitting room with a bow, or curtsay, and stood at the door until he was desired to be seated; when he not only listened with respect to the command, but even felt it to be his duty to observe the motion of the head or finger, that he might be directed to the corner of the apartment, where it was the pleasure of his parents he should fix himself: that time is past. And perhaps the continuance of the customs it beheld is not to be regretted. But whether the young women and youths have advanced in goodness, in proportion as freedom and knowledge have been granted them, whether their affection as children, and worth as men and women, have strengthened and flourished amidst the downfall of parental power, and the total extinction of awe, respect, and fear, are questions not easily answered. Certain it is, that the liberty given and usurped by children, is nearly unbounded; and as this state of things must affect, to a very great degree, the manners of young persons, so will it at last end by settling itself into character; and probably in the course of a few generations, by leavening the whole mass and totally changing the national principles, habits, and character. Formerly, the parent taught his child to fear and respect him as a child; with years, he hoped for love to grow from such a beginning; he seldom was disappointed. But now, the parents' endeavour, seems to be directed to securing his child's love as the first grand object. He sets no bounds to indulgence; he dares not correct, lest it should dis-

please. And how should it be otherwise? But at the same time, what matters it? The parent, however, considers crying and tears of great importance; he wishes for his child's love, and trusts to years to bring respect, esteem and gratitude. Years come; but he finds with many a sigh and tear, in his turn, that he must look in vain for the others. It is reversing the order of right, to put love first, and those noble feelings second. The sensations with which an infant gazes on the mother who nourishes it, are only the motions of affection stirring within it. For the powerful passion of love to burst forth, and burn with a steady continuance, there requires a preparatory fuel, the support of esteem, regard, and respect. Love, without these, is a superstructure of shadows; congregated mists, which sun or wind can destroy in a moment; a fire upon a hill, which a strife of winds, or opposition from rain, may at any instant put out. The present system, then, is one most dangerous; and he who shall adopt it, and expect the blessings of wise measures to attend his steps, will be equally disappointed with the simple traveller, who pursuing the ignis fatuus, expects to overtake and grasp it. Of the two extremes, however, a fearful reserve and distance maintained with children, and an unbounded liberty given them, I cannot but think the first preferable, but the middle is the only true and safe course; and in this alone, will children learn what the wise preacher recommends: that there is a time for all things, or that the parent who expresses one moment, will be and ought to be obeyed in the very next, should he issue a command. And that the kindest and pleasantest of friends, the best of instructors and monitors, are for ever indissolubly united in the same persons: the father and the mother.

It is necessary to apologize for this digression from the particular subject laid down. This shall now be resumed and concluded.

Patience then, has been considered, as it applies to the bearing of sickness, crosses, vexation, provocation, and disappointment. Afflictions under a thousand forms might here be introduced, and added to the list; but from whatever cause, or of whatever kind, they do not properly belong to childhood; the losses which grieve maturity to the heart, only slightly affect them. A child of two, three, or four years of age mourns but a few days for the loss of even a parent, sister, or brother; and to that of any other relative he is indifferent, unless he feel some kind of affection from habits of social intercourse. Indeed this arises, from the limited notion children entertain upon the nature of their loss; they apprehend nothing of death, and feel no more when a friend leaves them for ever, than when he might quit them for a definite period of time. Afflictions of body or mind; premature decay of any limb; extinction of any sense affect the child no farther, than as they may occasion pain. A fractured, or crooked limb; defect in the sight; an injury which produces deformity; deafness of one or both ears; seams and scars from early disorders; habitual convulsions, none of these blemishes, deprivations, or evils, which cause the mother many a sigh, ever raise one in the child. Not even if he is so unfortunate as to have feet which are bent inwards, which he cannot but find to occasion him much inconvenience in walking, not even this defect which his mother looks at with tears in her eyes, and reckons as one of the afflictions of her bosom, ever for a moment, during childhood, appears one to her offspring. The exercise of patience to support calamities which are not considered as such, is therefore rendered totally useless; and the consideration of this virtue, as it makes an attendant on fortitude must terminate here.

CHAPTER XXXIII.

FORTITUDE.

“BE STRONG AND OF GOOD COURAGE, AND FEAR NOT.” “FIGHT THE GOOD FIGHT.” “THE RIGHTEOUS ARE BOLD AS A LION.” “FEAR NOT THE REPROACH OF MEN, NOR BE DISMAYED AT THEIR LOOKS.” “THOU SHALT DO THAT WHICH IS RIGHT AND GOOD.” “AND ABIDE FOR EVER.”

FROM what has been said, it will appear, that the great end of patience, is the endurance under those dispensations, accidents or provocations, which seem to admit of small or no remedy, or appeal. The effects will be resignation; which resignation fostered and encouraged, will produce contentment; herein, is, in fact, the virtue of fortitude in a passive state: in the power of suffering well.

But how many evils of all sorts, are there, which will admit of a remedy? Which, when that remedy is sought for, discovered, and applied, will transform the evil into a blessing, or at least, deprive it of its sting, and leave it harmless? This too, belongs to fortitude. It is her province, through some of her dependants, to try when the vexation or calamity falls, whether, like as the philosopher's stone was said to do, she cannot change, the thing from bad to good, transmute the base metal to gold. For this intent, she must act, and act upon the emergency, with promptitude, spirit, and vigour. Fortitude is here beheld as the power of acting well on emergency; and this brings us to the contemplation of resolution, courage, boldness, confidence, bravery, and other attributes of fortitude, when she is roused to the action of resistance.

Perhaps the greatness of mind, and beauty of soul with which courage loves to associate, like generosity is a gift of nature; for we generally find those of little minds bow down before every difficulty, and every disappointment, not with patience, and resignation, but with murmuring, fury, discontent, or fear; while the magnanimous, the lofty, and the highly gifted, make virtuous struggles to rise and overcome what may be lawfully baffled with, and stand undaunted even amidst the wreck and ruin of their dearest hopes. This we do see in people among whom civilization is scarcely known, as the early history of nations fully proves; for courage with them has risen in proportion to the weight of misery and difficulty laid on. But though this be the fact in many instances, and that great qualities and splendid virtues seem here and there, companions in a soul, let us not imagine that any virtue may not be acquired by care industry, and habit, from earliest infancy, which we may please to engraft on the stock. The difficulty, as has often been repeated, is greater to implant goodness in some soils than others; nevertheless it may, in nearly every case, be successful, and at any rate, ought in every one, to be attempted. One woman has a finer person than another; one child has finer abilities than another, or a nobler disposition. Virtue seems born with one; vice, or an inclination to do wrong, strongly marks another, from his cradle. But is all to be given up for lost, when inferiority, or mediocrity in the person, mind, or heart is perceived? The inferior diamonds in Golconda are not thrown away, they are cut and polished with the same precious materials, whereof the most splendid ones are shaped; and though they shine with lesser lustre, yet are they preserved with care, are prized in their class; and after the polish and efforts of art bestowed on them will always bear a value. We may as well attempt to

discover, why every diamond that is dug up in the same mine is not of the same brilliancy, although it be of great size, as why one child in a family is dull, plain, or much more inclined to evil than good; whilst his brother or sister, is quick or beautiful, or of sweet, benevolent dispositions. Great qualities may, therefore, be engrafted into the soul, though that soul will not admit genius from any but nature. The reason is plain: for virtue being parts of perfection, and the soul originally made perfect, it has only to feel virtue, by a glance within itself, or to see her by having her fairly introduced to notice, if she be not lodged within, to be attracted to love, and to admire. He who has practiced virtue, finds it necessary, to his happiness. Talents on the other hand, are engaging, and commanding, but they are not, like virtue, of vital importance. Great moral qualities, must consequently be implanted where they grow not spontaneously, and they must and will thrive with care and attention, though in different degrees; for the soil however wasted and corrupted, is notwithstanding the parent one; and it is congenial to the growth of them.

When evils, then, assail under any form which he may by exertion overcome, palliate or repel, the naturally stout hearted, courageous man appears to rise up and advance to meet them, undaunted, firm, fearless, and full of hope for victory. This strong hope begets a confidence in his own strength and powers; and thus roused, he promptly decides upon the weapons he must use, and the means offensive or defensive which he must employ. This quick determination in the moment of necessity, is termed presence of mind; a fine quality of the soul, which, united with a bold resolution and steady decision, produces the efforts in acts of courage, bravery, valour, and intrepidity. To illustrate fortitude thus put into action, is perhaps superfluous. However, one or two instances shall be given.

A gentleman in some way, accidentally injured his finger, which being unskillfully treated, festered, and mortified. The disease spread rapidly through the hand, and the limb was declared to be in a state for amputation. A surgeon of great eminence was called in to perform the operation. After having examined the affected parts, "There is," said he, "a faint hope of being able to save the limb by cutting them away in every direction, but the operation will be long, and the torture extreme; and even, afterwards, it is probable that the whole limb may have to be severed. "What say you?" "That I consent," replied the gentleman, with calm determination, "there is my hand; do with it as you think best." "I will, then, send, for several men to hold your arm," replied the surgeon, "lest in your suffering, you should move and do yourself an injury, by disturbing me." "Send for no man, to support me," replied the bold patient. "Trust me; I give you my hand, I will neither move nor withdraw it."

The surgeon accordingly, began the tedious and cruel operation. With a profound knowledge of his art, he intersected every vein and tendon, paring away every particle of tainted flesh, while not even a syllable of complaint, escaped the lip of the noble minded sufferer. After a length of time, the operation was finished; the mangled limb was dressed and bound up; and this great act of fortitude was rewarded. The hand healed; it was frightfully disfigured and scarred; but it possessed all the play of motion with the sound one, and thus was conquered an evil, which the timid, the weak, the irresolute, or the prejudiced, would at once, have sunk under: repining in the loss, and murmuring at Providence.

Fear, or a weak and vain timidity of the soul, is opposed to the disposition to active fortitude. A person allowed to grow up under the influence of irresolution, dread,

and pusillanimous doubts, has no idea how he should act in any emergency. Vain scruples, cowardly apprehensions, and a wavering mind, which can decide upon nothing, leave him fluctuating in the midst of danger, with scarcely a chance of escape, or hope of victory, but through the efforts of others. If the child of such a one should fall on the ground in a convulsion, the father will wring his hands in his agony, and stand wavering between the expediency of lifting him up, chafing his temples, loosening the clothes, and that of running away to fetch the doctor: in the mean time, the child is perhaps suffocated. A wife shall attend a husband in a dangerous sickness. Just as the crisis is expected, she hears that her son is lost at sea. This woman has neither the resolution to keep from the sick chamber, during a few hours till she has composed herself, nor has she the fortitude to hold a command over her own feelings. The consequences are, that the sick man is alarmed, and agitated; questions her, and discovers all that should have been kept from him. The crisis is hastened, and his weak frame bends under the struggle. The woman's trouble is thus two-fold.

A man whose great riches are vested in lands in a distant country, hears that a hurricane has destroyed his houses; lightning scorched his plantation; disease carried off his cattle.

A young woman places her affection upon a man of her own age, who has solicited her hand in marriage. After several years of correspondence, news is brought her, that her lover has married another woman.

The merchant first mentioned, receives the blow without an effort to parry or resist it; for he knows not more of fortitude, than the name. He droops and sinks; his intellects become deranged; and upon the wrecks of his fortune which would have furnished out a comfortable,

nay, genteel subsistence, he is supported in a private madhouse.

The deserted maiden unaccustomed to practice the virtue in question, and unable to bring herself to reflection, or examination of her loss, by the most cowardly and impious act, plunges into a neighbouring river, and rushes headlong to eternity and destruction; leaving behind her the very bride she so greatly coveted, a prey to wretchedness and discord, with a husband she finds to be cruel, as he had been capricious.

I will single out one or two more of the thousand occasions of life in which this virtue is absolutely requisite. A young man in whose education no pains have been spared, and no care withheld in order to fix good principles, is at length introduced into society, and forms one of an elegant and fashionable club of young gentlemen, whose good opinion he desires to gain. There, to his surprise, he may find the name and titles of Omnipotence annexed to trifles, nay, used on occasions worse than trifling, and Omnipotence himself appealed to, not always, it is true, in the intention of blaspheming, but in a wicked and daring manner. The youth at first, shudders and is then going to express his astonishment and horror. But just as the gravity of his countenance declares his thoughts, he perceives a smile gathering on every lip around him, every eye winking on its neighbour, and the elbow of one jostling another. Now if a resolution to greatly venture, and the courage to do what he knows is right, should belong to him, he will dare to disapprove what is wrong, though he should be ridiculed for his rusticity; will have the undaunted firmness to withstand the blandishments of example, though he should be taxed with formality, or imbecility; and will have the courage to speak boldly, not rudely, for truth, even though the scorn and contempt of those who might befriend him, should threaten him as consequences.

Again; a young, newly married lady, among other visitors, is gratified by one, in a lady of high rank and distinction. After much elegant discourse, the noble stranger begs the pleasure of the bride's company to an evening card party, the following week. The young lady declares her readiness to wait upon her, adding, that she has no engagements for that time. At length, on rising to take leave, the stranger, with a gracious smile, observes, she will send her a card for Sunday evening, and then moves away. What is done? With the fearful, and timid, and vain, a false shame restrains speech and action; principle calls out loudly and earnestly. The matter is debated; resolution is made and unmade. One hour she will go, the next she will not. What will the world say; if she goes? What will her well judging friends think? But what, if she stay away, and should affront this high born acquaintance who has condescended to seek her friendship? But the invitation arrives; it ought to be answered: still she delays. Cards on a Sunday! she never in her life even saw them, on that day. Sunday comes, and finds her in more doubt and irresolution than ever; still however, the dress is ready, should she decide on going. At length, her husband hears the case debated aloud, and having put in his negative, a note of apology for non-attendance is dispatched, with an excuse that a cold, or any thing but what is really the truth, prevents her the honour and pleasure, &c. A second invitation comes for a party on the like day; and this time, after another week of suspense and doubt, perplexity and fear, having entered the pale of vice, and passed the boundary of virtue by the falsehood, the combat is more feeble, and she actually contrives to gain over her husband to give her the permission desired, or she goes without it. And then, after passing an evening in a diversion, which she trembles as she takes, and having received the embrace of her brilli-

ant hostess, she returns home unhappy and spiritless, not daring to address the Being for protection whom she feels she has offended, by profaning his sacred day. What does she next resolve on? Nothing. Such a character, with all the disposition in the world to goodness, is perpetually erring; and in the end, is often transformed to one eminent for vice. Why alas! had she not the boldness and the courage to avow, that Sunday being a day she had been brought up to reverence, she dared not take those diversions, which, on another, she could find no objection to? Because such a courage was never instilled into her; and made to form a grand feature in her character.

How necessary is it then, that children should be formed betimes to the practice of a virtue so essential, that those who have it not, might almost as well be destitute of the others. Since the absence of this one, allows an entrance to fear, prejudice, and false shame, which, separate, or united, will so operate as to throw all goodness into shade, and render it passive; nay, which shall go further, and make virtue even seem to blush for being virtue, and stand apparently confounded and abashed before folly, prejudice, and vice!

Whatever therefore of accident or ill befall our children, let us first begin by teaching them speedily to seek a remedy; and promptly and boldly to apply it. And if the case admit of none, let us arm them with patience, resignation, and calmness.

And on all occasions where interest and the world, duty and goodness are balanced, let us habituate them to the practice of instantly dividing off the one from the other, and of saying, though it be in presence of all the crowned heads of the earth, this is wrong, I neither will nor can have any of it; the other is right, and by that, and that alone will I abide.

EARLY EDUCATION.

PART III.

RELIGION OF CHILDHOOD.

CHAPTER XXXIV.

“MY LORD AND MY GOD.” “THE LIVING, THE LIVING, HE SHALL PRAISE THEE AS I DO THIS DAY: THE FATHER TO THE CHILDREN SHALL MAKE KNOWN THY TRUTH,” “IS HE NUMBERED AMONG THE CHILDREN OF GOD ?”

Thus this great mass of virtues, called goodness, or morality, is, by example, precept, and habit, to be gradually made a part of the child's being. And now, when we have fairly piled up these treasures in the cabinet of the mind and heart, where, let us ask, is the key to lock up and secure them for ever? Suppose we have no key, how then? May not a thief come in, and steal the precious deposit? Alas! there is a thief ever ready at hand to steal away all good, and moreover to slay, to kill and devour all he so cruelly robs. Let us then be on our guard; be watchful, ready, vigilant, and above all, fasten the treasures in such a way that none may touch, or harm

them. But once more, where is a key to be found which shall secure morality in fulness and purity to man ?

In Religion is this key found by all who seek it. A key which is so wonderfully, and so admirably strengthened, that no efforts of millions can ever hope to force the lock in which it turns; a key, too, which will not only secure to us all that the earth offers of real good, but which will open to us a door in the mansions of everlasting bliss, and contentment elsewhere. O admirable instrument, what child should be without thee!

Yes, virtue is grand and lovely; but virtue without religion, is, after all, but the philosophy of heathens, uncertain, inconsistent in itself, selfish and cold. Does the merely moral man a kind action; what object has he? His own gratification, for he would rather behold happiness than misery. Does he a splendid one; with what view? His own honour, for he wishes the world to think well of him. Does he walk uprightly and honestly; under what expectations? His own advantage, that men may trust him; and thus it is, if we examine the whole tenour of his motives. But, on the other hand, is he restrained from wrong, admitting the possibility of that wrong to produce gratification to any sense, and the act not likely to be attended with any discovery, which may privately or publicly injure him? Is he then restrained from doing evil? He is not, it is a mere chance if he be; for no motive can influence as a powerful check or an incentive to do, or let alone, but that, arising from the fear of offending by doing evil, and the hope of pleasing, by doing good, a supreme Being on whom we depend, as on our Creator and supporter; and to whom we are accountable for every action, every word, and every thought, as our heavenly Judge; a Being who has promised through a Son, divine, like Himself, to reward or punish hereafter, according as those thoughts, words, and works are found to deserve

a blessing or a curse. It is his conviction, and this alone, which fixes and gives solidity and security to virtue, which makes a person tremble to indulge a revengeful thought, although no other mind than his own can apprehend its existence; and which causes him to start back with horror, when his hand has fallen on a tempting object which he sees might be purloined from his neighbour, without a possibility of detection. The belief of an eye ever upon him, and of a presence always near him; of a scrutiny that no art can elude, and a judgment that no equivocation can confound, operates upon the mind of a christian, upon his senses, his frame, and his whole being, and produces results, which all the virtues under heaven, singly, might have endeavoured after, but in vain.

Thus, then, have I led on the virtues to the point where they meet and embrace religion. I overstep the boundaries which have been purposely raised to separate morality from piety; and now, throwing down the barriers, with joy accept the assistance, the authority, the cement, which is to grace, to adorn, to strengthen, and to unite in man, and all that is excellent, and all that is holy for ever.

And behold, what a prospect spreads itself before us! The horizon, but a moment since, was circumscribed and unenlightened. Now, it is vast, boundless, beautiful, and radiant in glory. The very virtues we have been so long contemplating are changed in the general refulgence. In the illumination of religion, they stand a thousand times more lovely than we ever beheld them; a thousand times more attractive, and offer us a thousand times more advantages in our acquaintance with them. And as their nature is beautified, improved and enlarged, so have their very names admitted an alteration. Truth, that sublime virtue, and first of moral qualities, takes the name and divinity of faith. Mercy, that of godlike charity; and fortitude assumes that of bright and heavenly hope.

Their sphere of action is extended through boundless space ; their motives are purified, enriched and exalted ; and their end is single, fixed and defined. The lamp which burnt with a small light, is spread into a pure and brilliant flame ; and the soul which wandered in an unexplored region, now bounds, elastic forward, in a broad and beaten track, under the blazing sheen of revelation. Oh happy moment of infantine existence, when simple virtue is received, and religion draws near to join in a mild influence over habit and association ; to strengthen with the strength, expand with the stature and being, and bear fruit with the increase of every year !

But it is time to ask ourselves what religion consists of : its vital importance having been determined.

"I wish to educate my child in religious principles," says a young mother ; by which we will understand her to mean, that her child shall, inasmuch as may depend on her exertions, be made a firm but not ostentatious christian.

And is there a respectable or well-judging parent in Europe, the Turks excepted, who would wish to behold other than christians in their offspring ? The wish is natural ; and with the respectable in this quarter of the world, universal. But it is unfortunately one of those sluggish wishes which are, too often, laid by quietly in the breast, and excite to very little exertion to accomplish. For let us abruptly put a few queries to nine hundred of a thousand well informed mothers in the British empire, for examples and hear their replies.

First, on what religion consists of ?

What a child should be which is educated on religious principles ?

What knowledge and practice of religion are requisite in the parent, in order to enable her to lay a corresponding foundation in her child ?

Lastly. What means should be, and are actually used

Let every mother put these questions to herself, for very few persons could take the freedom to put them to her, and let her if she can, answer: and if she cannot, then may she set herself heartily to her work while it is morning with her little one, for she may be assured that there is no sincerity in her desire to offer to her Maker the child he gave her, unless she use the most effectual means to get him accepted.

But if she herself know but imperfectly what she has to teach, how necessary is it for her to learn? In religious knowledge, God knows we are all deficient enough; but in a christian country, the ignorance cannot be so great but that our practice might be generally better than it is, if we so pleased. However, be this as it may, the plea of deficiency in religious knowledge from a british parent, will be a poor defence at the bar of the great tribunal, for neglect of children, on this most important article. Excuse after excuse, may be preferred, but not one will be admitted. The crime of sloth and disobedience against God's positive commands will be proved. The abuse of his good gifts; neglect of improving the gifts of the Almighty in leaving the heart and head empty and barren in a season, when every impression is of moment, to the future man, such neglect will a careless parent be charged with. And even those sins and crimes committed by a youth brought up without the fear of his Maker in his soul even may they be placed to the guilty parents' account; sins which in all probability would not have been, but for negligence so culpable.

"I am sure he was taught to say his prayers," perhaps a heart broken, miserable mother may say over the catastrophe of a graceless son. "That is possibly true," may be replied. "The servants who put him to bed as a little child, were desired to hear him say his prayers, and the beautiful Lord's prayer, they kept him half asleep, crying over, before he could speak twenty

words distinctly. He was neither taught afterwards the meaning of the words, nor was he incited to put himself into a posture of reverence; much less, to pause a moment to collect his thoughts, previous to his uttering the sacred petition. This, and going to church when he was old enough to stammer through the prayers, and sleep through the sermon, with the church catechism on a Sunday, was probably all the religious knowledge that was put into him before he reached the age of ten or twelve years; and this much could not work him into a religious youth, unless he used very extraordinary endeavours of his own, to search, of his own accord, the scriptures for eternal life.

Let us then fairly take the question to pieces, and see of what it is composed. If the mere teaching the child to repeat without any semblance of devotion a form of words long and short, be not sufficient to make him a religious child, and a good christian in after-age, let us see what will be more likely to do so. It is a question, let us remember, that we cannot lightly handle, for its subject is religion. Great God, of what import is any other business of life, compared to this! It is the beginning and the end; the first of all concerns and the last. It opens upon a prospect upon which every eye must, soon or late be fixed: eternity. It is all our hope, all our stay, all our consolation, and all our dependance. Come what will, happen what may, we all must die; all must tread the bridge of life, and all must leave it, towards the beginning, the middle, or the end. Yes; when we have tailed across, and escaped danger and temptation, even to the last, then must we disappear, and quit all that we love, all that we admire, all that we prize. But religion has illumined the way, and we contemplate, at a distance, joys inexpressible, balsms for every woe, compensations for every loss. And when to these are added, the certainty of happily meeting else-

where those we have sorrowfully parted from here, who can repine. What parent but must desire to meet, in a better state, the children of whom she was bereft, in age or youth? What mother, would one think, that is convinced her beloved children must, at some time, take their passage to another world, would be so hard-hearted as to refuse them a safe passport from this?

And what then is such a passport? Religion. Religion in heart; and religion in practice; or, faith and works; and here we are brought home, once more, to the question.

CHAPTER XXXV.

FAITH.

“THROUGH FAITH WE UNDERSTAND THAT THE WORLDS WERE FRAMED BY THE WORD OF GOD, SO THAT THINGS WHICH ARE SEEN WERE NOT MADE OF THINGS WHICH DO APPEAR.”

*As a perfect system of christianity is the blending of morality with revealed religion in belief and action, so its principal features meet in three grand theological divisions, in which all excellence may be summed up; and all belief and practice necessary for salvation included. This manner of considering the subject is here, perhaps more advantageous than any other form could be, and perhaps will also be found an easier one to mould again

* It may seem presumptuous in the author to endeavour at an explanation of the religion of our church to well educated mothers; nevertheless, it must be remembered, that the whole work is to be applied to children; secondly, however impertinent a discourse upon ordinary subjects, which have been discussed before, may seem, religion is one, and the only one, of which we may be interested in taking a view from the hand of the learned commentator, and bishop, down to that of the plain theorist.

into a body of christianity, and give back in still easier language to the young.

The first therefore of theological divisions is Faith, or a strong and powerful belief in the truths of revealed religion; which belief, operating with intensity on the mind, produces results in a regular series of worship and corresponding actions that we feel to be pleasing to the Divinity.

This Divinity as we are taught, consists of three persons, which are united in one. The great and glorious Almighty, our Maker, and as he is graciously pleased to allow us the term, our Father,

Next, the only son of Almighty God, himself God. Promised to man, from the beginning of the world, as the Redeemer from sin and death; and born in after-ages unto us; crucified and taken again into heaven, whence he shall return with majesty, to judge the living and the dead.

Third, the Holy spirit which proceeds from the Father and the Son, and which is sent down upon the earnest petitions of man, to enlighten, comfort and cheer him on his way, to draw him from evil paths, to the good.

We are taught by the sacred word that these three form one God. This awful mystery, is difficult to be apprehended by confined, narrow capacities like ours; but let us for a moment consider, whether the union of even our own humble body and soul, two distinct substances forming in us one person, can be explained by man? How the Saviour is son, and yet supreme as God, we know not; nor is it material for us to know, but certain we are, that Christ Jesus is also God; for if he were not God, he must have been created, and all created beings, even the highest angels, are as much below Almighty as the smallest reptile is below us. But further is the Saviour God, because we are commanded to worship him. "At the name of Jesus, every knee shall bow of

things in heaven, and things in earth, and things under the earth" "The first and the last, Alpha and Omega, which was, and is, and is to come, the Almighty." If the Saviour had been a creature, or one created how could all things have been made by and through him, as scripture informs us they were? Has a creature power to create? And when the Almighty declares, "Thou shalt have no other God but me," how does this accord with the injunction of the prophet, and of the apostles, that every knee in heaven and earth should bow at the very name of Jesus, but by supposing what it actually the case, that Christ is God? *

The Almighty, then and Christ are God; and the Holy Spirit completes the Trinity: upon this Godhead all our hopes are founded, and our dependance firmly fixed. This is the Divinity we worship. Of the nature, the essence, the union of the divine persons, we poor worms can know nothing. All however, that is essential to our well being, we can fully understand, if we so please; and, abiding by this knowledge, we have only to do our duty in this world, to be assured that God will bless us hereafter. Then may we hope to see our Maker face to face, and contemplate where now we only behold him as through a glass, darkly.

This is the broad basis of our holy religion; and by faith the belief of it is so intimately wrought into our being, that we are as steadfastly sure of the everlasting truth of the Holy Scriptures, whence all our religious knowledge is derived, as we are, that we ourselves exist whilst we are conscious we breathe.

But we can, by putting the hand to the mouth, feel warmth, and moist air; we can perceive with the naked

* Ten years since, this argument might have seemed superfluous, and the attempt to prove what nobody could calmly deny, unnecessary. But we cannot now guard our sacred religion too rigorously, or strengthen our belief with its reasons too closely, from the attacks of wicked men.

eye this air, called breath, on a cold day. Breath then, being necessary to life, as we know from actual experience, we believe we live, when we are conscious we breathe. This belief is a certainty, which faith (to apply the word on an ordinary occasion) has given us; and it is so strong, that if a thousand books were to be written by the most subtle reasoners, or a thousand persons were to declare, that breath was not necessary to the existence of man, we should reject their theories as being founded on impossibilities. Our conviction is here built upon experience: upon what can be seen, or felt, every moment of the day.

But a heavenly faith requires in us, the same strong, determined, rooted conviction and belief, in regard to what the scriptures have revealed to us, which we can have neither seen with our own eyes, nor heard with our ears, as if God had appeared to every one of us, in the way he did to Moses; as if He, our Saviour, in the likeness of man had actually performed in our sight, the many miracles recorded by those, who really did witness them; his apostles. Faith so believes: and well may; for let us but examine any object, small or great, in nature; whether a singing bird, or the heavens studded with thousands of stars, we shall immediately understand, that no being, but an infinite one, could form such wonders. If, then, an infinite being there is, and who dares, who can doubt this? then the term applies to a God, an Almighty, a supreme being, with boundless power; above all things; confined to no limits, and Lord of all. And such is, indeed, our God.

We know and feel, then, as certainly as we know we exist and breathe, that there is a God; and the instant that this truth is believed, admitted and fixed, we turn to the only volume upon earth, in which this holy Being is plainly, truly, affectingly, and awfully described, through his acts, his people, and his promises, his fulfilment of them; his redemption of us; his wonders, his miracles,

his signs, his denunciations, his comfortings, his judgments, his mercy, his commands, his inspirations, and his revelations. We find as we read this great mass of divine information, that it is recorded by men who have no private ends of their own to answer; who, in general, argue little, and confine themselves, with simple conciseness, to the matters of fact, which facts, whether they describe them many years before the period in which they existed, which constitutes a prophecy; or whether they relate them many years after they happened, so many, as that the recollection of them should be almost worn away, which can, then, only be renewed by inspiration, whichever of these is the case, we find so wonderful a connexion; so complete a fulfilment; so perfect a consistency in every part, as no other set of writers in the world, upon any continued history, can offer a parallel to. Indeed, throughout the works of the heathens, are scattered passages which go to establish the truths recorded in our Holy Bible. Events which are there positively affirmed, as being past by, or to come, are often, also, named in profane history; either as having been preserved through oral tradition, or as having taken place, and, as we find by comparing, at the time, too, actually predicted by God's prophets, and when the inspired penman who predicted them, had been in the tomb of his fathers, one, two, four, nay, many hundred years. The prophecies thus wonderfully accomplished, were registered by other prophets at the time of fulfilment; they also predicting, and glorifying God.

Thus do the heathens often describe the same facts, though in a different and imperfect manner. Still, the facts themselves, the dates, the chief personages, the names slightly altered so as just to suit the genius of the language, and the local situations remain the same. But with all their boast of sibylline aid, or visionary priestesses, they could not dive into futurity; neither

had they ought to assist them but their inventions, when a circumstance had almost faded away from memory in the lapse of ages. And hence the origin of many of their fables. They affected to despise that solitary people who were blessed with the favour of the Almighty; little did they imagine that many admirable passages in their own most accredited writers, were one day to be offered as homage to the humble and devout lawgivers and prophets of the Jews.

Every well-taught female knows where to find the proofs of this assertion; however let us give the subject a moment's consideration.

First then. Moses gives an account with clearness and precision of the history of the creation; of the first man and woman; of their fall from innocence to sin; of their children and children's children; of Noah, of the wickedness of the world, and the deluge; of Abraham; of Joseph; of the other patriarchs and their families, two thousand five hundred years after the first of these events had taken place.

Let us now stop a moment, and look back, fifteen hundred or two thousand years, to the beginning of our own or any other nation. Let us not have one single book, papyrus, paper, or parchment, on which a line of writing even as hieroglyphics shall appear; nay, let every shape and form of character be unknown, and unthought of. Then let us reflect what man on earth we could single out as capable of writing five books of genuine history of the nation?

Let Moses who was educated by the Egyptian sages in and about the palace, who headed an Egyptian army at forty years of age, and who associated but little with the Jews, then bondsmen and living at some distance from the capital: let him whilst in the house of Pharaoh have been solicited to write the history of the creation, fall, and deluge, with all the beautiful story of the patri-

archal times, would he not have been astonished and confounded at such a request? Could he who actually, afterwards wrote the Pentateuch from the inspiration of God after a long communion with his Maker, and strict obedience during a series of years, could he have marked down, even in hieroglyphics, two simple incidents as they now stand in the Old Testament?

And if Moses, who was learned in the wisdom, such as it was, of Egypt, could not think himself at that time, equal to writing a history of two thousand five hundred years, how much less qualified for such an arduous task were the other Hebrews, who had been detained as slaves in a foreign country for a period of more than two hundred years? During which time, the memory of their good forefathers the patriarchs, and of the chief of God's mercies and favours to them and their children was so enfeebled, that these people did occasionally revolt from their Maker, and with the corn and vegetables of Egypt, took up also the sacrilegious worship of the country; making themselves molten calves to bow down to, as the Egyptians likewise made prostrations before the parent of this animal? Who then of these Hebrews was fit to be the dignified historian of a nation which had degenerated to ignorant slaves, and in great part to idolaters? Or to be the instrument for making known the power, the majesty, the goodness of a God through his acts and mercies, when many of them had estranged themselves entirely from his worship and his ways?

Again. Let us suppose, for an instant, the Redeemer not yet descended to earth, and let us with the Jews before Isaiah's time, imagine a Saviour only, generally promised. What man on earth, be he astronomer, philosopher, or mathematician, what man is there existing, who with no more than human knowledge could declare at once the time, the place, the family, the sufferings, the peculiar treatment and kinds of affronts, the passion

death, and resurrection of the Redeemer? Yet Isaiah and the other prophets actually did all this several hundred years before he appeared. They besides even mentioned the minuter circumstances of the Saviour's garments being disposed of by lot; of his riding on a colt on which man had never sat, which could never have seemed a probable incident.* That they should look on him whom they had pierced; that a bone of him should not be broken; these and many other incidents did the prophets foretell which severally and truly happened. The Redeemer was crucified in company with two malefactors; the soldier pierced his side with a spear, and the Jews after looking upon him some time and debating whether they should do to him as they had done to the criminals whose legs they had broken, decided against it, and the sacred frame in an extraordinary manner was spared further insult.

Or to put forth another supposition. What man of our own or any other nation is equal to the predicting the exact era in which this, or any other kingdom shall fall to ruin and decay? Or to the declaring by what foreign nation it shall be overthrown, its chief cities destroyed; the inhabitants made captives, and carried away to a particular spot? As well as under what king (mentioning him by name), the conquest is to be made? The prophets did as much, with regard to their own nation, even describing a conqueror by the name of Cyrus, and foretelling a multitude of events, all of which fell out in the course of time with wonderful exactness, and tremendous reality.

This divine spirit of prophecy was then, a peculiar gift of God. A spirit which the writers of the Bible all pos-

* Yet our Lord did ride upon such a foal, and on entered Jerusalem amidst such an assemblage of the people as, one would think, would have terrified a young animal, subservient to the rein. It was not so however, for the creature was constrained by the same power which called it out of dust into life, to submit with gentleness and equanimity; and neither the adoration and extasies of the vast multitude, which burst forth in hosannas and praises to their Saviour, nor the opening of branches of trees over the road produced any alarm.

nessed, and which enabled them whether they looked back upon history, and penned accounts of the past, or whether they looked forward and registered events to come, to speak boldly, decidedly and nobly; fearing no man; anxious for the favour of none; seeking only truth, and speaking it unambitious of fame. In their books they continually appeal to God; and in the sincerity of their devotion, and the fervour of their inspiration, their appeal is thrown into language so forcible and sublime, with an eloquence, by turns, so majestic and so affecting, as no uninspired writer ever attained to, of the whole pagan or christian world.

But the striking truth of these relations and predictions is their grand feature, for every tittle of their declarations was fulfilled. We may judge, then, of the invaluable testimony of Moses and others, who related only the past. And what pleasure must we not have, in finding any corroborating passages in profane writers, which by the glimmering light of tradition, or in the broad day of actual observation, were traced, and now remain the venerable mirrors of antiquity, and the sole pagan guides we possess through every known region of the habitable world.

CHAPTER XXXVI.

FAITH.

"BUT WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM; FOR HE THAT COMETH TO GOD MUST BELIEVE THAT HE IS, AND THAT HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM."

BUT let us for an instant, consider a few of these events mentioned in the Bible, and described with more or less

exactness by profane writers, who for the most part, neither knew, nor had even heard of that sacred volume.

To begin with that of the deluge: Moses says, that men becoming corrupt and wicked, God destroyed every person by a flood, except the family of Noah, whom he instructed to make an ark, and to enter it with the male and female of every animal.

This same event has been variously represented by many heathen historians. Diodorus Siculus, the Greek historian expressly says, that in the deluge which happened in the time of Deucalion (the name by which no other than Noah can be meant) almost all flesh died.

Apollodorus mentions Deucalion being consigned to an ark, near which, upon his quitting it, he offers up a sacrifice to the God who delivered him.

Apollonius Rhodius in describing this same Deucalion as saved from the deluge, makes him, however, a native of Greece.

Philo assures us, that the Grecians call the person Deucalion; but the Chaldeans style him Noe, in whose time there happened the great eruption of waters.*

But Lucian gives a most particular account of the deluge. He says, that the present race of mankind are different from those who first existed; for those of the antediluvian world were all swept away; that they were all lawless and men of violence, and were all destroyed by a flood. That Deucalion and his family, only, were spared to repeople the world; that he was saved in an ark, which he and his sons and their wives entered, along with every animal by pairs; that by the influence of the Deity, harmony was preserved in this ark throughout; between the men and animals, all being wafted together, as long as the flood lasted; that upon the disappearing of the waters, Deucalion went forth from the ark and raised an altar to God.

* See Chambers.

The next great events recorded in scripture, for which we may find parallels in profane writings, are the building of the Tower of Babel, and the founding of the first empire under Nimrod.

On the first point, the scripture begins by saying, that the whole earth was of one language and of one speech; and as the sons or descendants of Noah were travelling from the east, they came to a plain, on which they dwelt for a time. And of a sudden, they counselled one another, to make bricks and mortar to build them a city and a tower, giving two reasons for the two resolves; first, that they might be famed in after-times, for being the founders of the city; secondly, that in raising a prodigiously high tower, they might have a place of refuge in case of another deluge. But the Almighty was displeas'd with their wicked expectations of baffling his power, and of resisting his decrees. He therefore struck them with the punishment of being oblig'd to speak in various languages, and to forget their own. In consequence of the confusion which arose, the work was left unfinished. The scripture does not so much as hint, that the buildings were thrown down. On this spot, no very great while afterwards, we presume, we find in scripture, that Nimrod, the mighty hunter, founded or finished the city of Babel, or Babylon, the beginning of his kingdom.

Now the profane writers variously speak of this city, and even mention the famous tower.

Callisthenea, a græek philosopher, writes to Aristotle, another philosopher, that the Babylonians then reckon'd themselves to be, at least, 1903 years standing, which makes their origin reach back to 115 years after the deluge.

To Nimrod, the heathens give the title of Belus, or Saal, this word signifying Lord. He, having been a great conqueror and mighty man, was remembered and worshipp'd among those who knew of no true God.

Some, says Quintius Curtius the Roman, ascribe the founding of Babylon to Semiramis; the rest to Belus.

Now the son of Nimrod was called Ninus, and when Nimrod had conquered the land of Assur, who was a son of Shem, from his descendants, he built a great city, and called it, after his son Ninus, Ninevah; whence, the reason, perhaps, that the father and son are often confounded in profane history.

Diodorus, the Roman, says, that Ninus, the most ancient of the Assyrian kings mentioned in history, performed great actions.

With respect to the famous tower, there was, says Herodotus, the celebrated greek historian, a tower consecrated to Belus; at the foundation of which, it was a square of a furlong on each side, or half a mile in the whole compass. Strabo asserts that it was a furlong in height. It consisted of eight towers built one above the other, and because it decreased gradually to the top, Strabo calls the whole a pyramid. It is not only asserted, but proved, that this tower much exceeded in height the greatest of the pyramids of Egypt. It is asserted too, by several profane authors, that this tower was all built of bricks and bitumen, as the scriptures tell us the tower of Babel was.*

That this whole temple stood till the time of Xerxes, and was then plundered and demolished, is alluded to by Herodotus, Strabo, and Arrian.

Another great event, is the residence and administration of Joseph in Egypt.

Trogus Pompeius, an historian of the Augustan age, whose works are epitomized by Justin the Roman, notices great part of Joseph's story, and says, that the famous Hebrew was endowed from heaven with the interpretation of dreams, and a knowledge of futurity, being skilled in magical arts; that Joseph, by his uncommon

* For these and further particulars on the subject, see Rollin. Assyria. vol. li.

prudence, preserved Egypt from the famine, and was extremely caressed by the king.

The scripture next says, that on the death of that Pharaoh, there arose up a new king which knew not Joseph, that he oppressed the Israelites extremely, setting over them task masters to afflict them with their burdens, and they built for (that) Pharaoh treasure cities, and the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field, &c.

Now Diodorus, the historian, speaking of a king of Egypt, about this period, particularly mentions that he employed in his egyptian works, only foreigners.

The next grand event is the passage of the Red Sea related in Scripture.

Diodorus the heathen, thus too remarks. A tradition has been transmitted through the whole nation from father to son, for many ages, that once an extraordinary ebb dried up the sea, so that its bottom was seen, and that a violent flow immediately after, brought back the waters to their former channel.

These are the principal events of which mankind would have but a vague notion from the heathens, however valuable their testimony may be as corroborating that of the inspired writers. I will now only notice the connexions which are greater as we advance in the order of time, of one or two prophecies, and their fulfilment, and then detain the reader no longer from applying these remarks to the design of the whole work.

RELIGION

CHAPTER XXXVII.

FAITH.

"ENQUIRE I PRAY TAKE OF THE FORMER AGE, AND PREPARE THYSELF TO THE SEARCH OF THEIR FATHERS." "THERE WAS FOUND A ROLL WHEREIN THESE THINGS WERE RECORDED." "IT MAY BE SOUGHT OUT IN THE BOOKS OF THY FATHERS." "THIS I RECALL TO MIND."

HAVING alluded to the divine illumination in which the first Bible historian penned the past, we will consider in a few words, those, who were inspired to write events to come.

This part of the sacred history forms a principal one in it from the number of prophets whom the Almighty appointed, and the extent of their predictions. Two of these predictions will be sufficient for our purpose; and the first, is, that which relates to the taking of Babylon.

We must all recollect that by a variety of circumstances in which the disobedience, ingratitude, and sinfulness of man were shewn to God, in return for his mercies, miracles and benefits, the Jews had drawn down upon themselves his displeasure. He therefore denounced, among other judgments by the mouths of his prophets, that this bellious people should cease to be a nation in three score and five years from the time of Hezekiah, which was literally accomplished for the land of Israel was overrun by the kings of Assyria, who severally destroyed numbers of Israelites, and took multitudes captives away to Babylon the seat of empire when Ninevah was destroyed, Jerusalem thus drained of her inhabitants, being peo-

pled by her idolatrous conquerors.*

The king of Israel was also transported to Babylon with his subjects. Sometimes he was permitted to return to Jerusalem which was the case with Manasseh; but Jehoiakim was detained in captivity thirty-seven years; and after him, his descendant became nominal prince only of the Jews.†

The conquerors, as may well be supposed, possessed themselves of all the riches of the vanquished places; and as the Temple in Jerusalem was filled with costly vessels, and vast riches, the babylonian king who sacked the city, seized on this sacred treasure and transported the whole to Babylon.

And as the great prophets were often the attendants, and sometimes the relations of the Jewish kings, we find a great prophet was of the captive train, and lived attached to his royal master's court, in that part of Babylon assigned to the prisoners of rank. This prophet was Daniel.‡

These few particulars recalled to our minds, it is necessary to go back two hundred years; to the time in which Isaiah lived, and to consider the prophecy of the fall of Babylon; of this very place, in which we have just seen a victorious monarch in the midst of grandeur, riches, and triumph, with a captive prince, the prophet of

* The period for the captivity of the Jews in Babylon was fixed as the prophet declared, at seventy years. When the people did return they were so intermixed with the foreigners who had been established in the cities of Palestine, that the Jews could no longer call themselves a nation. Rollin, vol. 2.

† For, after the loss of his authority, they still kept up the title, and for a great many ages after, in the parts about Babylon, there was always one of the house of David which by the name of "The Head of the Captivity" was held in great respect and honoured as a prince among that people, and had some sort of jurisdiction as far as it was consistent with the government they were under, always invested in him. Prideaux, vol. 1.

‡ Daniel the last of the four great prophets was of the royal blood of Judah, and was carried away a captive to Babylon at a tender age, 605 before Christ. He was educated in that city and became one of the favourites of Nebuchadnezzar, and his name was changed to Belshazzar. So rapid was his progress in the sciences and the language of Chaldaea, and so great his wisdom that the king entrusted him with the government of Babylon.

God, and a captive people, whose proud spirit groaned under the yoke of their pagan tyrants.

And here we must recollect that other prophets, as well as Isaiah, have mentioned the captivity of the Jews, and the destruction of Babylon, along with that of the tyrants who governed it. But Isaiah was enabled by particular illumination from heaven, to relate many circumstances which were in the end, most exactly fulfilled.

And these nations, says Jeremiah, shall serve the king of Babylon seventy years.

Isaiah says, make bright the arrows; gather the shields. The Lord hath raised up the spirit of the king of the Medes, for his device is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance

Howl ye, for the day of the Lord is at hand? A day cruel both with wrath and fierce anger to lay the land desolate. Behold, I will punish the king of Babylon, and his land. Behold, I will stir up the Medes against them who shall not regard silver, and as for gold they shall not delight in it. O daughter of Babylon who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be, that taketh thy children and dasheth them against the stones.

The city named:—And Babylon, the glory of kingdoms, and the beauty of the Chaldee's excellency, shall be, as when God overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there, but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there; and the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces. I will also make it a possession for the bittern and pools of water; and I

will sweep it with the besom of destruction, saith the Lord of hosts.

Name of the conqueror predicted 200 years before he was born:—Thus saith the Lord to his anointed; to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut. I will go before thee and make the crooked places straight. I will break in pieces the gates of brass and cut in sunder the bars of iron. And I will give thee the treasures of darkness and hidden riches of secret places, that thou mayst know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake and Israel mine elect I have seen called thee by thy name, I have surnamed thee, though thou hast not known me.

The numerous army:—I hear already, cries the prophet, the noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together. The Lord of Hosts mustereth the hosts of the battle; they come from a far country, from the end of heaven. It is even the Lord, (I behold) and the weapons of his indignation to destroy the whole land. A grievous vision is declared unto me. (The impious Balthazar, king of Babylon, continues to act impiously,) the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up O Elam, (thou prince of Persia,) besiege O Media; all the sighing which she was the cause of, have I made to cease.

The city shall be attacked after a very extraordinary manner:—I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware, evil shall come upon thee; thou shalt not know from whence it cometh. O thou that dwellest upon many waters, (the river Euphrates) I will dry up her sea and make her springs dry; a draught is upon her waters and they shall be dried

up, the passages are stopped, and the roads they have burnt with fire.

She shall be eaten in the night time, saith the prophet, on a day of feasting.—In her heat I will make their feasts, and I will make them drunken that they may rejoice, and sleep a perpetual sleep and not wake, saith the Lord. I have laid a snare for thee, I will dry up her sea; I will make drunk her princes.

The King shall be seized with terror.—My loins are filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it; my heart panted, fearfulness affrighted me; the night of my pleasure, hath he turned into fear unto me. Then, (continues the scripture by Daniel, who relates what he saw, and what Isaiah described 200 years before,) the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

Thus follow the orders of the king, and the exhortations of the queen-mother.—Prepare the table; watch in the watch-tower; eat, drink. Let not thy thoughts trouble thee, nor let thy countenance be changed.

And thus, too, the Almighty.—Arise ye princes, and smite the shield. But thou, (the king of Babylon) art cast out of thy grave, like an abominable branch. Thou shalt not be joined with them (thy ancestors) in burial, because thou hast destroyed thy land and slain thy people. Prepare slaughter for his children, for the iniquity of their fathers, that they do not rise nor possess the land. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name and remnant, and son and nephew, saith the Lord.

This grand prophecy is given by several of God's own servants, but Isaiah is the chief describer of the evil which is to fall on Babylon and her impious king; and he

not only describes the ruin of the holy city, but the captivity of its inhabitants, the country to which they will be transported, and the conqueror who will, at last, break their chains. He gives the identical name of this conqueror, and even mentions the people whom he should govern.

But it is time to look for the accomplishment of this famous prophecy, not in the Bible, where its fulfilment is exactly related by Daniel, who was an eye witness to the whole, but, (and in pursuance of the plan here adopted,) in the profane writers, whose history is considered to be as well attested, as any relation of events and occurrences in the whole circle of knowledge, and whose corroboration of those facts, predicted by Jewish prophets, and then related by heathens as well as Jews, in the most positive terms, cannot fail to strike a reflecting mind with very extraordinary force.

Herodotus a writer of great antiquity and credit, who flourished before Christ, and after him, Xenophon,* both describe the taking of Babylon. They say, that Cyrus having overthrown Belshazzar in battle, shut him up in Babylon and there besieged him. But the siege proved a difficult work: for the walls were high and impregnable, the number of men within to defend them very great, and they were fully furnished with provisions for twenty years. Wherefore the inhabitants thinking themselves secure in their walls and their stores, looked on the taking of the city by a siege, as an impracticable thing, and therefore from the top of their walls scoffed at Cyrus, and derided him for every thing he did towards it. However he went on with the attempt, and tried during two years various plans, which are described in these historians, without effecting any thing; when he at length lighted on a stratagem, which, with little difficulty made him master of the place. For, understanding that

* Rollin, Vol. 2. Præface, vol. 1.

a great annual festival was to be kept at Babylon on a day approaching, and that it was usual for the Babylonians on that solemnity, to spend the whole night in reveling, drunkenness, and all manner of disorders, he thought this a proper time to surprise them; and to this effect, he laid the following plan. He sent up a party of his men to the head of the canal, leading to the great lake, with orders, at a time set, to break down the great bank or dam which was between the river and that canal, and to turn the whole current that way into the lake.* In the interim, getting all his forces together, he posted one part of them at the place where the river ran into the city, and the other where it came out, with orders to enter the city that night, by the channel of the river, as soon as they should find it fordable. And then, towards the evening he opened the head of the trenches on both sides the river, above the city, to let the water of it run into them. And by this means, and the opening of the great dam, the river was so dried that by the middle of the night it being then in a manner empty, both parties, according to their orders, entered the channel; and finding the gates leading down to the river which used on all other nights to be shut, then all left open, through the neglect and disorder of that time of rioting; they ascended through them into the city; and both parties being met at the palace as had been concerted between them, they there surprised the guards, and slew them all. And when on the noise, some that were within, opened the gates to know what it meant, they rushed in upon them, and took the palace, where finding the king with his sword drawn, at the head of those who were at hand to

* This lake was one of the most prodigious works of Babylon; it was made, or finished by the Queen Nitocris, mother of the wicked Belshazzar, and was capacious enough to receive the vast waters of the river Euphrates, while the banks of that river were building in Babylon. These banks were carried fifteen miles through the city, and five miles above and below it; they were constructed of brick and bitumen and were carried from the bottom of the river to the top; the walls being of the solidity and thickness of those of the city. Prisseaux, vol. 1.

assist him, they slew him valiantly fighting for his life, and all those that were with him. After this, proclamation being made of life and safety to all such as should bring in their arms, and of death to all that should refuse so to do, all quietly yielded to the conquerors, and Cyrus without any further resistance became master of the place.

Such is a sketch of the account given by the most celebrated heathen writers of antiquity. And it exactly agrees with that of scripture; for we there read, that Belshazzar made a great feast for a thousand of his lords, his wives, and concubines and that in that very night he was slain, and Darius the Mede, that is, Cyaxeres the uncle of Cyrus took the kingdom;* for to him, Cyrus gave the title of all his conquests as long as he lived. In this feast Belshazzar commanded the gold and silver vessels which had been pillaged from the temple of Jerusalem, to be brought into the banqueting-house, and he and his company drank out of them. And in the midst of the impious feast, the Almighty shewed his displeasure by sending a hand which wrote on the wall, characters, that none could explain. Whereupon the queen mother, a woman the pagans represent as of very extraordinary abilities, went to the king and told him of Daniel the prophet, whom she knew to be eminently skilful in expounding mysteries. The prophet was sent for, and he declared the meaning of the writing was, that for his wicked deeds, and profanation of God's sacred vessels, the sentence of God was denounced against him. That his kingdom was taken from him, and given to the Medes and Persians. It seems to have been immediately after this, that the palace was taken, and the king slain. The first thing the conquerors did afterwards, was to thank

* Cyrus allowed his uncle Cyaxeres as long as he lived a joint title with him to the empire, although it was all gained by his own valour; and, out of deference, put his uncle's name first. Pridaux.

the Gods for having, at last, punished that impious king. These words are Xenophon's and are very remarkable.

So far was this prophecy fulfilled: but not entirely so, until the total ruin and destruction of Babylon were effected. Babylon, say the sacred writers, shall be utterly destroyed, as the criminal cities of Sodom and Gomorrah formerly were.

In the first place, Babylon ceased to be a royal city; the kings of Persia preferring any other for their place of residence, and did themselves destroy good part of Babylon.

Strabo and Pliny inform us, that the Macedonians who succeeded the Persians, did not only entirely neglect it, but built a city (Seleucia) in the neighbourhood, on purpose to draw away its inhabitants, and cause it to be deserted.

The new kings of Persia who afterwards became masters of Babylon, completed the ruin of it, by building Ctesiphon which carried away all the remainder of the inhabitants.

Ninety six years before Christ, she was so totally forsaken, that nothing of her was left but the walls, which condition, is at that time noticed by Pausanias, in his remarks upon Greece.

The kings of Persia finding the place deserted, made a park of it, in which they kept wild beasts for hunting. Thus did it become, as the prophet had foretold, a dwelling place for ravenous beasts that are enemies to man, and for timorous animals that flee before him.

At length the walls fell down, and were never repaired; the animals kept for the pleasure of the persian kings, fled the place. Serpents and scorpions remained, so that it became a dreadful spot for persons that should have the curiosity to visit, or search after its antiquities. The Euphrates that used to run through the city, having no longer a full channel, took its course another way; so

that in the time of Theodoret, there was but a very little stream of water left, which ran across the ruins, and having no free passage, degenerated, of necessity, into a marsh.

Alexander the Great, designing to fix the seat of his empire at Babylon, projected the bringing back the Euphrates into its former channel; and actually set his men to work. But the Almighty, who watched over the fulfilling of his prophecy, and who had declared that he would destroy even to the very remains and footsteps of Babylon, defeated this enterprise by the death of Alexander, which happened soon after. Thus was Babylon converted into an inaccessible pool, which covered the very place where that impious city had stood, as Isaiah had foretold, "I will make it pools of water."

By means of all these changes, Babylon became an utter desert, and all the country round fell into the same state of desolation and horror; so that the most able geographers, at this day, cannot determine the place where it stood. And thus did God bring to pass, what He only could foretell through the mouth of those whom he himself inspired.

CHAPTER XXXVIII.

FAITH.

"THIS THING WAS NOT DONE BY A COMMAND: FOR THE WINDS CAN MOVE NOT IN OLD TIME BY THE WILL OF MAN: BUT HOLY MEN OF GOD SPARK AS THEY WERE MOVED BY THE HOLY GHOST." "WHAT GOD FAITH SHEWETH, AND HIS POWER IS UNSEARCHABLE."

One more prophecy with its perfect accomplishment, I must be permitted briefly to advert to, and will then hasten to the application of these truths.

It is the prediction of a Redeemer; which prediction and accomplishment, in vital importance, outweighs all events that ever happened among mankind.

The promise of One who should triumph over Satan, and redeem all born of woman, came first from God himself to Adam and Eve.

The same promise was renewed to Abraham for his posterity, by the Almighty.

To Jacob an angel spoke, and mentioned the tribe of Judah from which this promised One was to proceed.

To David, were the family and lineage of the Redeemer revealed, and declared to be from his own race.

Isaiah was given to shew, that his birth should be miraculous, and his mother a virgin; and that his death should be for the redemption of mankind.

The prophet Micah next predicted the birthplace of this illustrious visitor. Thus when king Herod called a sanhedrim, or council, on the appearance of the wisemen from the east, he demanded where the Messiah was to be born, and they immediately replied, in Bethlehem, according to the prophet.

Daniel declared when the precise time of his suffering should be.

Haggai, Zechariah, and Malachi foretold that all these events should be accomplished before the destruction of the second temple.

Now of these few prophecies relating to a Saviour, which are selected of the many, scattered up and down the Old Testament the first, was given, four thousand years before the fulfilment, or appearance of the person foretold.

The second, to Abraham, was nearly two thousand years, before that period.

The next to Jacob, was above seventeen hundred years before Christ.

David was inspired to mention Christ above a thousand years before his birth.

Micah's prophecy was given seven hundred years previous to the event.

Isaiah's prophecy, one so full and perfect in relation to the promised Redeemer, that the writer is called the Evangelical Prophet, was delivered eight hundred years before that Redeemer appeared.

The prediction of Daniel above five hundred years before the Messiah.

And Malachi, the last of the prophets, above four hundred years before the coming of our Lord.

Now the right way in considering the perfect fulfilment of these prophecies, is not to form our judgment by separate and particular passages, but by the connexion of the whole; by the exact coincidence and entire agreement of all the prophecies which at several times denoted the Messiah, brought into one point and laid together.

In order to do this, we must first search the evangelists.

These evangelists are four men who were followers of or believers in, this Redeemer, so long promised. They severally undertake to write his life; at least the principal passages of it. They begin by declaring him, the promised Redeemer, Christ, and Lord. That his mother was a virgin of the royal house of David; that his birth was attended with signs in the heavens; that he was from jealousy, persecuted by Herod in his infancy, and that children were slain, in the hope of destroying him also; that his wisdom was astonishing in his tender years; that he had a forerunner, a holy man, called John the Baptist, who baptized him with water; that when he came to the ministry, he began to work every sort of miracle, and to preach the word of truth to all who would hear; that he was persecuted by the Jews; that he appointed twelve disciples, and afterwards seventy, whom he instructed in the finest lessons of piety and virtue; that he was at length betrayed by one of the twelve, and carried before

Pontius Pilate, a Roman governor, who unwillingly condemned him to be crucified; that he was insulted, buffeted, and nailed to the cross; that he expired on it after several hours of suffering; that great prodigies attended his death; that he was wounded with a soldier's spear in the side, and then taken down from the cross, and entombed in a new stone sepulchre, which sepulchre was guarded by a band of sixty soldiers, having for its security an immense block of stone, for a door at the entrance; that on the third day, as the Saviour had foretold, he actually rose from the dead, walked out of the tomb, and was seen by many in the course of forty days; at the end of which period he ascended up into heaven, and a short time afterwards sent down the Holy Ghost upon his apostles and disciples, by which gift, they were enabled to preach the gospel in all tongues, and to work miracles in the name of Jesus.

All this we learn from the evangelists, and as we hope for everlasting salvation, so do we believe; so did our ancestors believe; and so did those primitive christians also believe, who in ten long persecutions * under he-

* Before the Roman empire was converted to christianity, there are commonly reckoned ten general persecutions: the first in the reign of Nero, A. D. 64; the second in that of Domitian, 95; the third under Trajan, 100; the fourth under Antoninus, 160; the fifth under Severus 197; the sixth under Maximian, 235; the seventh under Decius, 249; the eighth under Valerian, 257; the ninth under Aurelian, 274; and the tenth under the reign of Diocletian, 303; till at length, christianity came to be established by human laws. Stackhouse, vol. 6.

Tacitus tells us, that in these persecutions, several were at first seized, who made profession of this new religion: and by their confession, infinite numbers of others were detected and executed; and in the manner of their execution were treated with all the instances of scorn and barbarity. Some of them were wrapt up in the skins of wild beasts, and worried and devoured by dogs. Others were crucified, and others burnt alive in paper seats, dipped in pitch, wax and other combustible matters, that when day light failed they might serve for torches and illuminations in the night.

The doctrines, however, of christianity continued to spread, and converts to be multiplied, notwithstanding that all the states of the world, for three hundred years were combined against the propagation of them.

Justin Martyr, who lived in the first age of christianity, informs us in his dialogue with Trypho, the Jew, that there was a nation in the known world whose name did not pray to God in the name of Jesus Christ. And Pliny a heathen writer in the reign of Trajan; not even seventy years after the resurrection, in a letter to the emperor, declares, that christianity had so far prevailed in Bithynia, where

then princes, or sceptical Jews, poured out their blood, and suffered every torture that rage could inflict, or the cruellest malice devise, rather than renounce a faith on which every hope depends. But let us enquire if none but the evangelists have borne testimony to these wonderful events? Events which as it should appear must have agitated whole provinces in their importance and consequences.

This it is now our business to answer. And in order to do so, let us pretend, for argument's sake, to look on the subject with an eye of doubt. Let us not think it enough that the testimony of those most interested in propagating their doctrines, should be alone relied on. What though we have a genuine authenticated history of one man, not written by one man, but by four, with a large mass of collateral evidence; that this mass of evidence, direct and otherwise, have been received in great part from the very time of the events it goes to prove, down to the present day by the learned, the wise, the great, and the powerful of the christian world; that all the rage of malice, the keenness of satire, the force of talent, the ingenuity of criticism, and the labour of research have been employed in different ages, and exerted to bear down the testimony of this volume, by the heathen world, and yet that its value, its genuine worth and excellence should be seen to rise higher under every attack. What though this assertion be supported by the fullest proof, and we should admit that the four men alluded to, were, in their acts, supported and assisted by the power of God, Father and Son, as in their words and doctrines they were enlightened and instructed by the Holy Spirit proceeding from both:—

And let us, for a moment, not choose to consider it sufficient that one of the greatest enemies of the chris-

he was governor, that the temples of the Gods were almost desolated, their sacred rites a long time intermitted, and there were very few that would buy any sacrifices, notwithstanding great severities were inflicted upon christians of every rank, sex, and age. *Seed's Sermons, vol. 2.*

tians, who put himself forward in the cruel persecution of them by the Jews, who not only poured forth threats of slaughter and vengeance, but with all the furious zeal of deadly hate, pursued and arrested, wherever he could find them, and even assisted in the massacre; let it not be thought sufficient that this man, in the midst of such a career, was stopped; received a sudden check from some hidden or apparent cause, and from a cruel enemy and opposer, became a convert; a believer, a most illustrious teacher of the doctrine, and at length suffered, a martyr to the faith. And even though the man relate his own story, the enormities of his youth, and the repentance and labours of his age, yet let us not hold his testimony more valid, or more satisfactory, since, at the time Christ appeared, all nations were unbelievers, and all adults who became christians must have been converts, though less distinguished than St. Paul of whom we are speaking.

But what if a number of writers contemporary, or nearly so, with the apostles and martyrs, who lived, even conversed with some of them, what if they should attest the miracles done by these apostles and disciples, as proofs of their truth; should describe their holy manner of living, their patience, meekness, sufferings, and forbearance; should themselves quote the evangelists, and the acts and epistles of the apostles, as the genuine and Holy Testament of our Lord and Saviour, which he sealed with his blood; and should afterwards add *, the cruel persecution and martyrdom of these men? It matters not, we reply; still are they but christians who relate their own story,

* St. Ignatius is said to have conversed familiarly with the Apostles. He says he hath recourse to the gospel as to the flesh of Jesus Christ. And further, it becomes us to attend to the prophets, but especially to the gospel, in which the passion has been shewn to us, and the resurrection perfected. Polycarp was not only actually instructed by the apostles, but by thence constituted bishop of the church of Smyrna; he says, "I trust ye are well versed in the holy scriptures, and believe it is said, Be ye angry and sin not; and let not the sun go down upon your wrath;" which we know is a verse to be found in the new Testament, early; thereby giving the name, holy scriptures, to both parts of the Bible.

and point to the accomplishment of the grand prophecies in the Old Testament. We would ask whether any pagan writer, the enemy of christianity, can bear us out in the relation of miracles and facts, or persons, upon which our religion rests? If those things were not, as the christians say, done in a corner, surely the opposers of their belief, must have seen and known, or, at least, have heard of some; and surely so famous an imposture, if imposture it be, would at any rate, have been noticed in the history of those days?

It is to be presumed, that many works written before and after the Redeemer made his appearance on earth, are lost to us for ever; either in the pillage of the barbarians who sacked the towns and destroyed the monuments of art and learning in every chief city of the Roman empire which at one time included great part of the known world, or in the ignorance which every where prevailed, and the consequent disregard of literary property, in the dark ages.*

Yet, whether or not, some books are lost which refer to the Saviour or attest the wonders wrought by him, is immaterial, as we happen to possess a few precious passages in profane history, which relate more, or less to the subject under consideration.

The expectations of a glorious person. In the first place, the time of the prophecy mentioned by Daniel being arrived, it appears, that the whole jewish and heathen

* Every one knows of the destruction of the Alexandrian Library, which was said to contain 500,000 books.

Petrarch in 15 discovered a valuable and long lost work of Cicero on parchment which his steward was cutting up for measures; he purchased, lent and again lost it; the work has never been recovered.

Papias was contemporary with these writers, and conversant with the immediate disciples of the apostles, he expressly ascribes the gospels of St. Matthew, and St. Mark to their respective authors, and establishes the genuineness of the first epistle of Peter, and the first of John.

Clement at Rome, Bartolomæus at Cyprus, Ignatius in Syria, Polycarp at Smyrna, and Papias at Hierapolis in Phrygia own all the books of the New Testament to be genuine, by showing the most distinguished regard to them; by often quoting them, and often alluding to them: An honour they do no other writings, except those of the Old Testament. See, vol. 2.

world expected a Messiah, or some great personage on earth.

Virgil the Roman poet, who lived in the time of Augustus Cæsar, is supposed in his fourth eclogue to describe the blessings of the government and age of some great person, who was, or should be born about this time; and some suppose he borrowed this sense from some ancient books of the prophesses who were called sibyls.

Suetonius tells us in the life of Augustus Cæsar, that there was one Julius Marathus declared, that nature was about to bring forth a king for the people of Rome. He says, also; in the life of Vespasian, that there had prevailed over all the eastern part of the world, a constant opinion, that about that time, there should come out of Judea those who should obtain the empire of the world.

Tacitus, another Roman historian, says the same thing, and that it was contained in the ancient books of the Jewish priests, so that both Jews, and Gentiles, expected now some glorious person to arise in the world.*

Augustus Cæsar as Pontifex, or high priest, examined the sibylline prophecies; and those he discovered to be spurious books, he condemned to the flames. In the others, it is generally supposed he saw a greater prince was foretold, to whom all the world should pay adoration; upon which he refused the title of Lord, which the people unanimously offered him. And this gave sanction to the relation of Suidas, viz. that Augustus sending to the Pythian oracle, to enquire who should succeed him, was answered by the demon, That an Hebrew child Lord of the Gods, had commanded him to return to hell and that no further answer was to be expected. Whereupon Augustus erected an altar in the capitol, *Primogenitæ Dei*, to the First-born of God.†

* Dr. Watts.

† That the sibylline prophecies are genuine, is disputed. However, in answer to this, it is to be observed, that long before the times of christianity, there were extant among the heathens, several oracles, or predictions of future events ascrib-

His birth attended with signs in the heavens:—The appearance of a wonderful star at the time of the Saviour's nativity, is mentioned by Pliny in his natural history, under the name of a bright comet.

Josephus also tells us, that the Jews had expectations of a great king rising from among them, who should have the empire of the whole world; and this was the true cause which then excited them to that war with the Romans, in which the city and temple were destroyed.

The new star, or body of light which upon our Saviour's birth conducted the wise men to him is acknowledged by the heathen Julian; though he would gladly ascribe it to natural causes.

Children were slaughtered by Herod:—Dion, the Roman, in his life of Octavius Cæsar, records the murder of the babes at Bethlehem.

Macrobius, a heathen author, says, Herod the king ordered to be slain in Syria (which in roman authors is frequently set for Judea) some children that were under two years old.

He had a forerunner, a holy man, named John the Baptist:—Josephus, an enemy to christianity, thus expresses himself:

An opinion generally prevailed among the Jews, that the defeat of Herod's army was a judgment upon him for the barbarous murder of John, surnamed the Baptist. That truly excellent man had not committed any crime. His custom was to exhort the Jews to the love and practice of every virtue; recommending them to regulate their lives by the rules of piety and justice; urging the necessity of regeneration by baptism, and a new life.

On entering upon his ministry, Jesus Christ preaches the word of truth, and works miracles in confirmation of his divinity:—We do where see, in any heathen writer, a

ed to one or more of these prophets who were styled by the Stock house, vol v.
Julius Marathes says, nature was about to bring forth a son that should be the king of the Romans. Pridgax.

denial of the facts so well established, of Christ's miracles. We have, indeed, some remains of Celsus, Hierocles, Porphyry and Julian declared enemies to christianity. But what they alledge does not amount to a denial of the facts: so far are they from that, that they ascribe the miracles of our Saviour to magic.*

The Jews in the Talmud, in acknowledging the miracles, make them to be wrought through a correspondence or intercourse with the devil.

Josephus above quoted, gives this famous testimony.

About this time a person named Jesus, attracted aniversal notice, he was a man of consummate wisdom, if it be not improper to call him a man. He was eminently distinguished for his extraordinary power of working miracles; and those who were anxious in the discovery of truth resorted to him in vast numbers, both of Jews and gentiles. Pontius Pilate delivered him up to suffer upon the cross: but those who originally adhered to him disdained to abandon his cause, when he was under adversity. Agreeable to the predictions of several celebrated prophets, he was seen alive on the third day after his crucifixion. He performed many marvellous acts, and at this day there is a numerous sect of people called christians who acknowledge him as their chief.†

That our Lord was a prophet, Phlegon, who was the emperor Adrian's freedman acknowledges; and in his history has related several events which he foretold.

He was betrayed and taken before Pontius Pilate the Roman governor, who unwillingly condemned him to be crucified.—The unbeliever Josephus, as we have just seen, alludes to Pontius Pilate, of whose cruel government he makes large mention to the Jews. This Pontius Pilate in making reports to his emperor at Rome, gave to Tiberius an account of our Saviour's passion and resurrection, of the miracles which were per-

* See, vol. 2.

† Book 18.

formed by him and by others in his name; of the multitude of his followers which daily increased; and of the opinion which generally prevailed, that he was a God. Whereupon Tiberius made a report of the whole matter to the senate, and proposed to them that Christ might be admitted into the number of their gods.

Tacitus in describing the tortures inflicted by Nero on the christians, says, They derived their name and origin from Christ, who in the reign of Tiberius had suffered death by the sentence of the procurator Pontius Pilate.

The Jews, says Dr. Doddridge, in some of their earliest writings since those times, call Jesus by the ignominious names of "the man who was hanged or crucified," and his followers "the servants of the crucified person." And Lucian rallies them for deserting the pompous train of the heathen deities to worship one whom he impiously calls a crucified impostor.

Spartian also assures us that the emperor Alexander Severus entertained such high thoughts of Christ, that he would have admitted him into the number of his deities, and have built a temple to him, had not his pagan subjects vigourously opposed it.

And Porphyry, he continues, though an inveterate enemy to christianity, not only allowed there was such a person, but honoured him, as a most wise and pious man approved by the Gods, and taken up into heaven for his distinguished virtues.

*• Prodigies attended the death of Christ:—*The holy scripture declares, that there was darkness over the land, while the Saviour hung on the cross during the space of three hours.

When the Saviour expired, there immediately happened a terrible earthquake, which convulsion of nature, about the same time is mentioned by three heathen writers Dion, Pliny, and Suetonius.†

Thallus, a greek historian, in his third book, speaks of the darkness that accompanied our Saviour's death, and which he, like Phlegon, calls an eclipse.

Tertullian, and the primitive christians appeal to these two writers, and also to the Roman archives, where the account that Pilate sent to Tiberius of the miracles which happened at our Lord's passion was deposited, for the truth of this prodigious darkness.

Phlegon the famous astronomer under the pagan emperor Trajan, affirms, that in the 202 Olympiad (which is supposed to be that of the death of Christ) there was such a total eclipse of the sun, at noon day, that the stars were plainly to be seen.

From Suidas, the christian writer, Origen cites Dionysius the areopagite, then at Heliopolis in Egypt, expressing himself to his friend upon this surprising phenomenon "either that the author of nature suffered, or that he was sympathising with some, who did." This confession of Dionysius was made before his conversion.

The rending of the veil of the temple, which is described by the evangelists to have been of itself torn asunder, is testified also to have been rent, by the jewish historian.

He rose again from the dead:—This has been already testified by Josephus, who says, that, agreeable to the predictions of several celebrated prophets, he, Jesus Christ, was seen alive on the third day after his crucifixion.

Aurelius the heathen, and master of Porphyry, on reading the beginning of St. John's gospel, swore by Jupiter that the barbarian, as he called him, had hit upon the right notion, when he affirmed that the Word, which made all things, was in place of prime dignity and authority with God; and was that God who created all things; that he was incarnate, and clothed with a body, and that after his death, he returned to the re-possession

of his divinity, and became the same God which he was before his assuming a body, and taking the human nature and flesh upon him.

He sent down the Holy Spirit upon his disciples, who by it were enabled to work miracles.—Many of these miracles wrought by the apostles and first christians, through the Holy Spirit, are described in the acts of the apostles, in their epistles, and also in the gospels, by the fathers of the church, as well as by ancient historians. Indeed they carry their own conviction: for that Almighty power that operated in curing sick persons, even at a great distance, which could bring the dead to life, and read aloud the inmost thoughts of man's heart, must be vast, immeasurable, infinite, boundless.

But let us return to the heathen accounts, however garbled and imperfect, grossly perverted or misquoted they may be.

Pliny says, in a grave epistle to his emperor, as has been already shewn, that in the provinces of which he was governor, the temples of the Gods were almost deserted, &c. notwithstanding the severities practised on christians of every rank, sex, and age. Now Bithynia from which part this heathen philosopher wrote, was twelve hundred miles from Jerusalem. How could so many converts have been made, not seventy years after the resurrection, among Syrians, Pamphylians, Carians, Lycians, and other people, of whom he was at the head, if the apostles and disciples had not been miraculously gifted; gifted with the power to work wonders, and to speak the language of all nations? Let a rude fisherman of Constantinople be set in the midst of France, much less travel through all her provinces, in which the difference of language is so great and perplexing; or let the same rude fisherman arrive in England and endeavour in the east, in the west, the north and the southern counties, in Somersetshire, in Yorkshire, in Wales, in

the Highlands, in the Hebrides, in Munster, or in Connaught, let him in either, or any of these parts, attempt to abolish the religion we have so long clung to, and to establish not even that of Mahomet, but one on the divinity of a malefactor crucified in his chief city, what will be his success? Or rather, let us ask, how many persons in this age of travel and enquiry, when many have perhaps seen the shores of Turkey and some resided in its dominions, how many persons would be able to understand ten words the preacher might utter, much less pay the least attention to them? And yet only thirty years after the resurrection of Christ, we find a heathen historian of acknowledged veracity asserting that prodigious multitudes of christians were tortured and massacred by Nero in his capital, which was at the distance of two thousand miles from Jerusalem? And what, let us further ask, did these christians suffer and die to prove? The truth of that which they knew nothing, or but little of? Of that religion which they were conscious was false? What! when life was offered, if they would abjure their new worship, would they not accept it? No; then it follows they did not die for what they knew to be a falsehood and an imposture, but for what they believed and knew to be the truth, and if they believed this truth to be what the apostles and disciples maintained and preached, then also had they reason through eye and ear for their faith.

People, it is true, may, for a time, give in to an imposture, but they do not die for an untruth, knowing it to be so, when life, and even honours are offered for a recantation. Men will, possibly, support an untruth, when it is to benefit themselves, but never do they submit to death for their belief, knowing that belief to be false. What then so strengthened this belief? The having been eye witnesses and hearers of those works of the Saviour, which were such wonderful signs of his divine power, that no doubt whatever could exist; works which were

done in towns, villages, cities, and even the principal city of a great kingdom, before so many persons that they certainly could not be disputed.

But might not these works be deceptions? It is possible that some wonders mentioned by the evangelists, might have been considered unfounded; such as that two men known to be dead, as Moses and Elijah should come down and talk to any one; that the one spoken to, should be transfigured to glory and lustre; that the voice should have descended from heaven at the baptism of the Saviour: nay, I will go further, and say, that we might choose to think Christ might not have had any part in the cure of the centurion's servant who was at a distance from him: neither in that of the substituting of wine for water. These facts, and one or two more, might be considered unfounded, if they stood alone recorded; but, when we reflect that men from all parts of a kingdom, and in great numbers, crowded round, many on purpose to cavil, and to convict him who had been generally talked of as a worker of wonders; when they saw persons whom they knew to have been born blind, restored at once to sight; ten men, at one instant, cured of leprosy; several raised from death to life; some with withered limbs made quite perfect; others with palsy, and unable to move, restored to health and vigour; above five thousand one day fed with a pittance hardly enough for a dozen, and above four thousand, another day, fed in like manner, with a quantity nearly as small, from which the broken victuals that were gathered when the meal was over, were in much greater quantity than the original provision; when we consider all these miracles with the many others recorded, equally wonderful, and equally positive, we can no more withhold our conviction to the whole of the miracles, than we can deny the truth of any piece of history whatever.

But the strongest testimony to the reality of Christ's

miracles is this, that no one of his enemies jew or pagan, denied them by proving that they were never performed; on the contrary, all his enemies admitted the facts of the miracles, but attributed them to some evil agency. The pagan ascribed them to magio; the jew to a partnership and co-operation with Satan.

To see the force of this remark, let us suppose a man in our days travelling from town to town, and curing all kinds of diseases and sickness, and working miracles of every kind, not on one person here and there, but on multitudes and vast numbers in every province and county. The blind, lame, deaf, paralytic, are not put on a course of medicine, and then left to recover slowly, but are restored to perfect health by a word. We can travel to the spot or send a trusty person, and pronounce at once, whether the act be done or not done. If it be an imposture, and that sick of any kind much less men born blind, deaf, or lame are presented for cure, and are not healed should we not hurry back, and without delay publish the cheat? And would not others go upon the same errand and at length make it universally known, that no such miraces we re wrought in this, and that, and other places as had been reported by the followers of the man? And above all, when the circumstances happened among a people, whose priests and rulers had it deeply at heart to affix the charge of impostare to these wonders, would they not most willingly have rewarded any witnesses who might have come to prove that no miracle was ever known to be done as described, in one or other place?

Were such depositions ever made? Why then, were they not produced? Perhaps the rulers were afraid? They were not afraid to crucify the very man whose miracles they did not, because they could not deny, but ascribed them to wicked interposition. The Jews were they possessed proofs, they had gloried in shewing them to the world; but they had none; consequently they gave

a tacit acknowledgment to the world, that the miracles did take place. And if so, then is the christian religion true; for the works were to support the doctrines; and the doctrines are true, because God alone could perform the miracles in support of them. *

* Upon the whole, then, we may perceive, that the several things which the prophets had foretold of the promised Messiah, were fulfilled in the person and actions of our blessed Saviour; but then there is something farther to be considered in this matter, and that is, the visible interposition of an overruling providence, in the completion of these predictions. For that our Lord should be born of a virgin, contrary to the known laws of nature, at the city of Bethlehem, when he was conceived at Nazareth and under the declension of the Jewish polity, as it was predicted, that upon the cruelty of Herod he should be carried into Egypt, upon the succession of Archelaus return into Judea, and settle his abode in the obscure country of Galilee, whence no good thing, much less so eminent a prophet could have ever been expected to come; that the judge who pronounced him innocent should deliver him to death, and to the death of the cross, who (had he been guilty) must by the law of the land have been stoned, that he who had so many enemies should be betrayed by one of his disciples; and by a disciple who carried the bag, and consequently all his master's riches, for a vile sum of money; and that this money, the price of blood, should be employed in a work of charity to buy a field to bury strangers in; that he who spent all his time in doing good, should be doomed to suffer among thieves and malefactors, and the multitude who were wont to pity dying criminals, should insult and deride him in his greatest misery; that in the division of his cloaths, they should cast lots for his coat, and contrary to the usage of the country, in the midst of his agonies, give him vinegar to drink; that, contrary to the practice of the Romans, he that was crucified should be permitted to be buried, and although he died among malefactors, have persons of the first rank, and character joining together in his honourable interment, these, and several other particulars that might be produced, are so very strange and surprising, that they must needs strike every pious and devout soul with a profound sense of the unspeakable wisdom, as well as goodness of God, in accomplishing in Jesus what he had promised and foretold of the Messiah, by ways and means to human wisdom very unlikely, and very disproportionate. And if the predictions relating to the Messiah have, in this wonderful manner, and by the particular direction and appointment of providence, thus met in the blessed Jesus, like lines in one common centre, the natural result of this contemplation is, "That Jesus is the Christ, the Son of the living God."

For can it be imagined, with any worthy conception of God, that a work of love and wonder, so great as the sending his son to redeem the world, should be in agitation for full four thousand years; that each succeeding age, in this long space, should have some notices of it; that the several characters he was to sustain should be described by different prophets, living at times and places so remote that no confederacy could be suspected; that each of these prophets should draw some one line of him, and some another; and point him out, some in one capacity, and some in another; and above all, that every one of these strokes or lineaments should be directed by the unerring hand of God, to make at least one finished picture, on purpose that the original, when it appeared, might be found out; and distinguished by it; can it be imagined, I say, that a God of infinite truth, wisdom, and goodness, would have ever permitted, much less appointed, that our blessed Lord should, in every part and line be so exactly like that piece, unless he intended that we should receive him as the true original? Unless we can entertain a thought so unworthy of God, I say as that he designed to impose upon us in this whole dispensation, we cannot but conclude, that he would never have permitted all the marks belonging to the Messiah, to have concurred in the life of our blessed Saviour; and by these marks have suffered so many millions of souls to have been mistaken in the object of their faith and worship, and thereupon without any fault of theirs, deluded into the heinous sin of idolatry, had he not appointed the man Christ Jesus to be the great Saviour of the world, and the Lord of life and glory. Stackhouse, vol. 5.

CHAPTER XXXIX.

FAITH IN PRACTICE.

“BY WORKS A MAN IS JUSTIFIED AND NOT BY FAITH ONLY.” “A MAN MAY SAY, THOU HAST FAITH AND I HAVE WORKS : SHEW ME THY FAITH WITHOUT THY WORKS, AND I WILL SHEW THEE MY FAITH BY MY WORKS ” “AND NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE ; BUT THE GREATEST OF THESE IS CHARITY.”

Thus have I attempted to run through the groundwork of our religion, of which a belief firm and true in all its bearings, doctrines, precepts, and revelations, is faith. In the faith of a christian are bound up his full and hearty assent to the excellence of the scriptures and their divine inspiration; his full assurance that they contain all that man need know and learn to make him for ever happy; and his hearty concurrence in the beauty and utility of every moral precept with which they abound.

But faith, to be perfect, should not be conviction alone, a conviction to be kept passive in the mind, like any great uncontrovertible truth: as that the heavens did not make themselves; that the ocean is never at rest; or, that we live whilst we breathe. Faith should be conviction kindled from childhood into genial warmth, and from adolescence glowing with an intenseness, which should seek in vain to spend itself in action, or as the scripture term is, in works. Our belief laid coldly by in our bosom, is represented by a figurative allusion, as dead; and consequently, vain. Let it grow by thought and meditation restless, ardent, and lively, and we shall be put upon some exertion which shall be grateful to the feelings within; and this exertion corresponding to noble impulse

and a strong overbearing sense and certainty of good, resulting from consistency of good thought with deed, will give back so fine a satisfaction, and confer so great a happiness, that the motives to exertion shall be strengthened, and the exertion itself grow firmer, and more steady in every succeeding experiment.

These exertions or works, which are faith in practice, take the theological name of Charity. And this sacred virtue consists in doing good to all, and refraining from injury to any, because such a practice is pleasing to God. It is in this view, that the virtue of the heathen, and the virtue of the christian is totally unlike. That the generous man binds up the bleeding temples of his dying enemy, because he wishes the good will of men, that whereas the charitable man does the same office, on a like occasion, because his Saviour enjoins him, and that he ardently desires to please his God. Kind, beneficent Creator, who makest charity the first test of christian faith, and the most grateful offering to thee! Charity, which is but the love of God; active good will to men; content, and peace.

And hence springs Hope. If God is true, his word is truth. Faith adopts it; charity acts upon it; and the content and universal peace which arise, form a basis for hope. Not earthly hope of riches, honours, pleasures, for good men are not always, nor expect to be, rich, noble, or prosperous; but hope of reward from Him who alone can worthily recompence good deeds; and whose word we shall in another life, see established, when the universe shall have rolled back to chaos.

Such is the outline of our religion. We are now to consider, how we may share our faith with the rising generation, and so give to posterity, the invaluable inheritance which our parents have bequeathed to us.

In order to do this, we are to reflect, that the beautiful and perfect whole; which all the parts of christianity

united make; parts composed of morality, faith, and works, must not, as a whole, be presented to any child's view; because such is the weakness of an infant's organs and faculties, that what would raise in maturity the highest delight, is utterly incomprehensible to, and totally unheeded by childhood. Or if it be noticed in any of its points, is heeded only for an instant, to be thrown away, the next, in weariness and disgust. Thus if we show a child a dissected map joined into a perfect whole, a map which we have put together with some small trouble, and contemplate with satisfaction, as a perfect work, he will, for a moment look on; fatigue, will soon arise, unless he may be allowed to withdraw from so large a view, to a small point or part of it: but if we give him one or two of the many pieces, he handles them, and is pleased. Take a child to a beautiful meadow, in which we ourselves may stand and gaze with transport, from side to side. The green hue is delightful to a child's eye, but the prospect is too vast for his particular enjoyment. Let him run and gather so insignificant a part of the meadow's production as will fill his little hand; he is transported with joy, and has received in his way, as full and exquisite enjoyment from a spot of a foot in dimension, as we have from the space between heaven and earth, and from a rich scenery of miles. We may go further. Let the child be told that the fine prospect we lift him up to admire along with us, is made of a valley in one direction, wooded upwards; a fine meandering stream at its base; a forest on one side of us; high mountains on another, and plains in the distance. Let us give him all this unintelligible history, and he will understand not one syllable we utter; much less, have a conception of the beauty which so forcibly commands our admiration. But let us, on the other hand, pluck one daisy, or one small tuft of moss; and to the gift add the name of either, or both; and the information will be welcome, as it will be

understood, and of course conveyed to memory. Daisy and moss, it will be remembered are of such a shape and colour, and grow in the open fields; thus much learned to day, will give spirit, confidence, inclination, and readiness to learn as much again on the morrow; and thus will be formed the first link in the great chain of knowledge, taste, and judgment, which will, at length, give to the youth that capacity for surveying and admiring a whole, which we ourselves may happen to possess.

Just so is it with all human acquirement; but more especially in the acquisition of religion; because, compared with this, all knowledge is vain, and all acquirement useless. If we are careful not to shock or disgust infancy in its first steps to human knowledge, what should be our care, when we introduce it to that which is divine, on which beyond a doubt, our future bliss, or misery depends?

Religion, then, as a perfect and valuable edifice, must be taken carefully down; and every part being nicely separated, we must put forward the simplest to be offered to the child's view and apprehension, in the form of truths, one by one, and give, or enforce them, as he can understand, or will imitate: either by word, or through example.

Morality, or virtue, as has been shewn in another place, is the prop, or foundation pile, of this edifice. This foundation is laid in the infant's heart and mind, almost from its birth; and is formed and secured long ere the first rafters, beams, and corner stones of religion are attempted to be set. But at length, the bands which, fastened the infant organs and faculties, like the frosts on the soil, being broken up, and removed, nature begins to put kindly forth, and to make promise of a return for what we shall please to give her. Thus dawns the spring of life; and the good parent, as a skillful mason, hails the season with rapture, in which she may safely

lay the first stone of a building which is to be her hope of defence, her strong castle, and her glory.

Here end figurative allusions. And here begin the earnest labours of the parent.

Happy is it for her, that her daily and hourly toils are sweetened by exquisite love; and happier for her child that her unwearied spirit is supported and cheered by hope!

CHAPTER XL.

FAITH, IN PRACTICE.

"LIFT UP THY HANDS TOWARDS HIM FOR THE LIFE OF THE YOUNG CHILDREN." "THY CHILDREN LIKE OLIVE PLANTS ROUND THY TABLE." "AND ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD; AND GREAT SHALL BE THE PEACE OF THY CHILDREN." "IS NOT THIS THY FEAR, THY CONFIDENCE, THY HOPE?"

WHEN, therefore, the child can articulate a few words, he should be taught to say by himself, that which he has heard others pronounce before he could speak, thanks to some One, he knows not who, for the food that is set before him. When, also, he is dressed in the morning, and just before he is lifted into bed at night, he must be gently taught to bend those infant knees on the lap of his mother, and to lift up those little hands between the hands of his parent, in submission, and reverence, and love to the God who formed both parent and child. The fond and anxious mother, thus seated, her heart swelling with emotion which none, but a mother, listening to the new-born accents of her infant's lip can ever feel, and none but a christian mother who is shewing her offspring the first step to its Maker can know, quietly says, "Now look at me, my dear child, and try to say the words I say."

She then pronounces slowly, a few words, one by one, either of praise for a good night's rest, or of entreaty for safety and blessing through the day. This petition may be comprised in ten, fifteen, or twenty easy words, according as the child is able to follow. Some children are more lively, eager, and desirous to catch new words than others; and as there is a vast inequality of abilities, and uncertainty in their time of putting forth, the nicest judgment and care are requisite to suit our task to the strength of the understanding, and to lay on mind and memory no more than they can cheerfully bear.

And hence it follows, that no other than a parent is fitted for this office. The careless mother may stop the maid, who is taking off her screaming child to bed, with a command, to mind that he says his prayers. But alas! how is she obeyed? The mismanaged infant, rubbing his eyes in weariness for sleep, which he has been kept from, through his own selfwill, is perhaps thus addressed by the maid: "Come, my dear, mama desires you will say your prayers; come, and I will tell you what to say." "I wont," is the immediate answer. "But you must, you know, for your mama said so," will argue the maid. "I wont," will be again the reply; and in fact, the servant, finding all entreaty useless, and the child almost asleep, will lay him down in his bed, and thus give the first dreadful notion, that sleep is as sweet and secure without prayer for the protection of an Almighty Father, as with it.

Mothers, who ardently desire to fix in your children, not enthusiasm, or fanaticism, but strong deep rooted principles of religion, entrust to no human being the duty of morning and evening prayer which your child is to learn by repetition. You may ask in vain, that tenderness of soul which melts in your gaze, as his eye is fixed on yours. You require in vain from another, your own patient ear, encouraging manner, inspiring voice, and

affectionate pressure; and you may expect in vain that the homage will be offered to another, of a ready attention, of pretty efforts at imitation, and of the first admission of impression, which your child can owe but to you. Judge only for yourselves. If the evil in nature ever preponderated so fearfully as that an anxious and tender mother's unwearied exertions from early childhood, failed of making a christian, what a fiend might not have been produced, had those unwearied exertions of the same mother been superseded by the cold dogmas of the maid!

In a few months, the child will have advanced far enough, for the pretty little prayer in easy verse, which is alluded to in the note,* and perhaps the Lord's prayer; besides which he should especially, be taught to pray for his parents, relations and friends.

In the course of, perhaps, the second, or third twelvemonth of his existence, this child will begin to put to his parents those numberless queries which all, are at times, puzzled to answer, but which it is almost impossible not to listen to with interest. And such of these enquiries as have a tendency to religion, the child is generally disposed to make, whilst he is being undressed; or when his bodily powers are somewhat exhausted and he is inclined to sit still. Here again is another reason, why a mother should perform this office for her little one. For if he is undressed at a proper hour, he is not overcome by want of rest, and is inclined to prattle, and to give attention to the solution of his infantine doubts. He is likely to say, "mama why do I ask God to bless me, and give me sweet sleep, when I lie down." His mother will reply, "Because, my love, God desires us all to ask him for what we wish to have; and if he thinks it good for us, he will give it." Then will follow the great ques-

* Gentle Jesus meek and mild,
Look upon a little child, &c. &c.

This, with other prayers for little children, may be found in a small volume, entitled, "The Poor Girl's Help."

tion, which all children who are taught to pronounce the name of God, are sure to ask at some time or other, "And who is God?"

To whose lot does it fall to answer this great enquiry? To the mother, or the maid? The Almighty, (and blessed be his goodness) is equally the father of the poor and the rich; the God of mistress and maid. But, to put the argument for superior information of the one, aside, are the affection, zeal, earnestness, solicitude of the maid equal with those of the mistress towards her own child? Impossible. Then is it impossible for the reply to be framed with the care and thought, which intense feeling can alone dictate. If it be difficult, as a celebrated theological commentator has said, to counterfeit the warm affectionate writer, it is still more so, to personate the warm, affectionate speaker. We blush not through the counterfeit pen, but who can long endure the ardent gaze and enquiry of even a child, that is searching through voice, language, countenance and eyes for the evidence of truth, and the pledge of sincerity?

This, and similar desired information, is the duty of a mother herself, to give in easy language as she may find the little enquirer able to bear it. Such conversations should never be allowed to last longer than a few minutes at a time, during infancy; for subjects so awful if prolonged, might overwhelm a tender mind. Indeed the theme would naturally drop of itself on the child being embraced, and consigned to his pillow, and thus all appearance of unwillingness to discuss it further would be done away with.

Other enquiries a child will sometimes make, which it were impious to attempt to answer, and wicked in the extreme to laugh at, as lively children of quick fancies may seem to expect we should do. But with well trained children, any expectation of raising laughter on subjects which they have never heard mentioned but with respect-

ful seriousness, is indeed a semblance, and nothing else ; for such little children would have no more idea of laughing on these occasions, in which they had invariably caught, and maintained an unaffected gravity, than a tender hearted child would be inclined to find a source of merriment in the tears of his mother, forced by suffering down her cheek. When we are asked for likenesses of the Almighty, and for such information as we cannot give, it is better to acknowledge at once, that we do not know, or cannot answer that, and similar questions, than impiously dare to satisfy the little querist, with any prevarication, or false representation of what eye hath not seen, nor heart conceived.

When the child begins to enquire, we in our turn, may ask questions. It is of the last importance, that he should betimes understand the meaning of the words he utters in prayer ; and the Lord's prayer is, perhaps, the best to begin with, The mother may introduce her discourse by saying, " Do you know what, Our Father, means ? The child will say he does, or he does not. In the latter case, he must be shewn, that as God made us and all things, he is our Maker or Father. 'Which art in heaven,' will come next, and so on, to the end. The parent beginning from the first words every night, or day, or when the child is disposed to the exercise of thought, and going on a sentence or two, at once, till all are fully mastered. One word in this beautiful prayer, 'trespasses,' is very difficult for a little child. Those who choose, may substitute the word, 'sins,' which will make it 'forgive us our sins, as we forgive those who sin against us,' or perhaps 'offences and offend,' might be better, until the child can articulate well. However, this is a matter for the consideration of the parent.

Children are almost as fond of what is sung to them, as they are of a story repeated. It would not be difficult to adopt Dr. Watts' beautiful Moral Songs, or other

pretty precepts in verse, which we should desire to fix in the minds of children, to some simple british airs, with which many would be delighted, and not rest till they had acquired the words by heart. Of these deservedly popular little pieces, the morning and evening ones are peculiarly fitted for daily use.

Self-examination, when the child is old enough to understand what we say, should be thus introduced:

“Pray tell me my dear child, if you do not feel something within you, which seems pleased when you have done right, and ashamed when you have done wrong? This is conscience; which is given us by God to make us happy in doing good, and uneasy in being naughty. Look then upon conscience as your friend; and ask it every night, whether it is pleased, or not pleased, with you for what you have done through the day. If it is pleased, thank God, for helping you to be good. If your conscience is ashamed, and uneasy, consider what it is you have done amiss; and if you have offended any body, go and beg forgiveness of him first, and then beg of God to forgive you. Then try the next day, to do better; and God Almighty through Jesus Christ, will help you to become good, if he sees that you really wish it.”

But all this explanation will go for nothing, if the mother do not assist the memory, and help forward the examination of her little penitent. Talking will aid but feebly in her arduous task; she must have industry, patience and exertion. To think, and to talk, are not enough in any great business of life; we must act up to the spirit of our instructions, or the service will be scarcely benefitted. How great is the necessity for exertion, as well as thought, those only who are devoted to the service of training up the young can know, or even apprehend.

This particular labour, however, like all other labours, will be at an end, when the object is gained, and the

work completed; and this heart-cheering certainty, a good mother will find in a well trained child of six years. There is no further drudgery required to give him all the broad foundation of piety. The work is done, so far; and beautiful, most beautiful it is. The mother surveys it with a ravished countenance, and blesses God who has blessed her work, and accepted her child for his own most faithful servant.

CHAPTER XLI.

FAITH IN PRACTICE.

"PURE RELIGION AND UNDEFILED BEFORE GOD AND THE FATHER, IS THIS. TO VISIT THE FATHERLESS AND WIDOWS IN THEIR AFFLICTION, AND TO KEEP HIMSELF UNSPOTTED FROM THE WORLD." "HE WILL GIVE HIS HEART TO RESORT EARLY TO THE LORD THAT MADE HIM, AND WILL PRAY BEFORE THE MOST HIGH."

It is time now, to stop; and fairly to examine, not, in what respects this well taught child of moderate abilities excels other children who have had little or no religious instruction, but what the child really is, or does, to authorize the assertion, that the foundation of piety is laid, and the work of infantine religion finished. And first, our child is not exempt from the follies, weaknesses inconsistencies, and occasional perverseness of childhood. Nay, perhaps a ruling passion to which his nature inclines, and which is, with some exertion held down under subjection, strives often for the mastery, and distresses himself and his loved guardian. A passion, which, had it not been watched, and discovered in the first stage

of infancy, might now have raged with a fury, that no precept or punishment could have held within bounds.

But on the other hand, let us observe morality and piety, how sweetly they are blended in his habits and his thought. Behold the virtue he has acquired, with the religious precepts he has been taught to cherish, rising up in arms at the first growl of this fatal passion, which struggles in vain to assume the manner, and to wear the shape of the particular vice to which it is kindred! Ah morality, how couldst thou have battled alone? Religion, how wouldst thou have prevailed when a bold daring vice had raised his head, if habit had not strengthened the hand of virtue, as well as thine? United forces! be strong and be triumphant. Let but vice lift his head and be victor for a day, and he will instantly set about destroying your work of years! Keep vice in strong bondage within the cell of passion, and time and your exertions may stifle, or wear him away.

This child, then, practises truth, for he has no wish or motive to deceive. He is dutiful to his parents, affectionate to his friends, merciful to animals. He is obedient when he is ordered, and submissive when denied. Simplicity, artlessness, and innocence are expressed in his words; modesty, and decorum in his ways. He is generous and confiding; believes all and suspects no one; he is active and industrious; willing to be taught; anxious to imitate. He is persevering, and not easily daunted. Finally, he has a sense of justice, and is generally affable; thus far extends his morality.

With regard to his religious knowledge, he believes to be truths which no mortal ever disputed, that there is One greater than any, seated high in the heavens; our Father, Maker, and God. One who knows all we say, all we do, all we think. Who loves goodness, and hates evil; who will reward the one and punish the other; of

whom we may not dare to speak without reverence, and whom we may not disobey without fear of punishment.

He believes that this one God has a son, Jesus Christ, God also, with his Father; who came down from heaven to teach mankind the way to it. Who suffered for us, died, and rose again. * Morality has taught him what is pleasing to man; and infantine piety has shewn him, through conscience, what is grateful to his Maker.

We must now consider what he does. At six years of age, most children are able to read; and our child can also read a little. If a girl, she can sew with her needle, besides working in the garden or field, and tell the name of many a weed and flower, like her brother.

Our child would no more think of quitting his bedroom, or of entering his bed, without kneeling down to address his Creator, than he would think of passing his whole life without having need of sleep. It would be to him as natural to thank his God for his food at dinner, as to a civil child it would seem, to feel obliged to a person for a most gratifying present. He would as naturally reflect on hearing of a bad action, how displeasing it must be to his Maker, as he would understand, at that age, that heat belongs to fire. The dread of offending God, and the satisfaction of trying to please him, would be a feeling bound up in all his habits, opinions, and ideas, and circulating through them, as the fluid of life through the veins, ready to spring forth at every opening. He would as naturally start, on hearing the tre-

* The Holy Spirit a little child ought to be made to ask for, as he will do in "The grace of our Lord" &c. but as it is scarcely possible to explain this, so as to make it intelligible to very young minds, we should either say, that he cannot understand any explanation until he is older, or else, tell him, that grace or the Holy Spirit means something like the help, or assistance of God. Or those who could venture so far with a very sensible child, who will not easily be quieted, may thus attempt another explanation: "When you are very hungry do you not feel tired of gardening, or other work, and not inclined to do more? But when you have eaten and drank, do you not grow strong and brisk, and wishful to run again to your employment? This strength and spirit, which you then have to be industrious, is a little like the feeling of grace, or the Holy Spirit, in religion, which, if we pray for, God will send us; and then we shall be inclined, and strong, and anxious, and ready to do his will."

mendous name of Jehovah used * in the most frivolous matters, as a timid child would shudder on being shewn the waves in which he is to be plunged. Indeed, it would not be in long words, or præternatural knowledge; in set phrases, or profound scraps of quotation, that this child should shew his piety, but in the turn of thought, more than the thoughts themselves; in the manner, and the habits, in a certain tone of enquiry; and above all, in a disposition to make a stand at once, on meeting with the irreligious talker, or evil actor. Let mothers themselves judge then, by comparison, whether their own, are truly religious children.

CHAPTER XLII.

FAITH IN PRACTICE.

"BEHOLD I AND THE CHILDREN WHOM THE LORD HATH GIVEN ME ARE FOR SIGNS AND FOR WONDERS" "BETTER IT IS TO DIE WITHOUT CHILDREN THAN TO HAVE THEM THAT ARE UNGODLY."

WHEN, therefore, the subject of religion has been thus carefully handled, and its precepts made pleasing and palatable to little children, an appetite, or taste for such information is created; and hence we may conclude, how acceptable will be any religious food to such an appetite, provided it be only agreeably seasoned.

By the term, seasoning, are meant the words and style in which the information is dressed. The most enquiring child will turn away in disgust from long hard words

* It is truly astonishing, how many excellent persons, and otherwise religious ones, scruple not to swear in such phrases as these: "I wish to God it did not rain, I want so much to call on such a one." "I declare to God I did not know this or that." "Good God how surprised I am to see you." "For God's sake tell me what is the matter." "My God how ill he looks." &c. &c.

and unintelligible discourses ; and much more is he likely to do so, if he has been accustomed to good and judicious instruction.

It has been already observed, how fine a vehicle for knowledge are pictures. All the prints belonging to sacred history in old or new Testament, such, for example as those of Mrs. Trimmer, we may give by two, or three at a time, along with an explanation, or the narrative annexed ; and if such be offered in simple language, it is as likely to work its own way, and make its own impression, as is any famous nursery legend that ever was sung or said ; nay, it is far more likely ; because, Truth, that sacred and energetic word, Truth may be pronounced, when we have finished ; and what child can hear an interesting story, of which all the parts are "quite true," without emotion. These sacred narratives too, are connected more or less intimately, with the awful Being to whom children kneel, and whose blessing they invoke ; and will not this be supposed to impart a deeper and stronger cast of attraction over the whole ? The fact indeed is, that well taught children love to their hearts a history prettily told from scripture, and when they can read, they are almost as pleased to peruse one ; not in scripture language, however ; at the tender age of four, five or six years very few children are able, or inclined to look into so large a volume, but in small abridgments, or under the titles of sacred, or scripture stories, where they find enough to delight and instruct them.*

With regard to these narrations, however, it is better for the mother to relate them, first, in her own words. Next, to read them one only, or a part of one, at a time. And lastly, to give the book and sequels, with some little form as she will do the Bible its self with still more affectionate earnestness, when seven or eight years shall have passed over his head.

* Such books will be mentioned in another place.

And lastly, it remains to speak of Sunday, with the train of duties which belong to this sacred day.

To establish in infancy a particular respect for the day which we are commanded to keep holy, is perhaps an undertaking not less difficult than important. To an infant all days are alike; and it is very hard to make him understand that they are not to be treated so; that some indulgences, diversions, as well as favourite occupations are then to be suspended; and that others of a graver nature are to be substituted in their place. However as this conviction must be worked up into his being and habitudes, as are all other great truths, while his whole being is ductile enough to admit them, we must make the attempt and persevere in it, and do our best, in the hope of succeeding. It were severity, indeed, to debar a little child any innocent amusement on this day. Walking and running in the gardens, or fields, is an exercise harmless enough. He may look over his pictures, and a good mother will quietly put before him his scripture prints, or those of natural history, in preference to some others. Or the little girl may even amuse herself with a doll. But working with any tool; sewing, playing with and tossing over packs of cards; thrumming over the piano forte; singing songs; playing with marbles or ball; dancing, or humming jigs, are highly improper actions for this day of rest and worship. I fancy I beheld the smile of scorn with which a giddy mother glances over this page. "What!" she may ask, "refuse many of these innocent trifles to a child of one, two, or three years? I grant it is wrong to allow them to a boy or girl of twelve, or fourteen, but what harm could arise from allowing such amusements in first childhood? There is time enough some years hence, to begin with these restrictions and to teach the strict observance of Sunday."

To such a lady, I would reply by this question. "Would you be satisfied that your child should grow up

to the age of eight, ten, or twelve, and neither be taught to know or love you, to obey or please you? For why then do you encourage him to embrace and look up to you with affection? Why are you so anxious to feed, to clothe, to preserve, and to make him happy? Are you then, indifferent whether he loves you, or not, in return? No, no. You wish your child to love you dearly; and your ambition is, to be considered the best of his friends. If then, you take the trouble to exert yourself to gain his love during infancy, why should you not also, during the same period, endeavour to make him acquainted with his Maker, and teach him to obey, and to love him? And how can he better begin to practice obedience than by, in some small degree, keeping the sabbath?

At the same time, however, we are not to weary this little child, and tease him by unnecessary prohibitions; for Sunday would in that case be a day of penalty and punishment. Every mother therefore should endeavour by some particular indulgence, which is not allowed on other days, to render Sunday a day of happy intercourse. Her whole family might breakfast, or dine, or have their supper with her in the dining room; or she might make it a rule to shew them new prints, or large books, which at other times are locked up in her library; or they might have the privilege of claiming two stories on a Sunday evening, and only one on another day; or a sacred history, accompanied with beautiful coloured prints to be seen at that time only. Or one or two sets of the carved figures * as described in the note, might

* A very beautiful and interesting series of toys, for Sundays only, might be formed on an extensive scale, to be called carved Scripture History, which might be purchased by the rich for their children. It might consist of whole scenes from scripture, handsomely cut out in separate pieces of wood, to be arranged and ordered, according to an accompanying representation on a copper-plate, or wood-cut impressions. One set of figures might consist of distinct pieces, of which one should be Adam, another Eve, another the serpent, and others the fatal tree, the bowyer, the angel, &c. every separate piece being made to stand firm and steady on the table.

be shewn, and played with and explained on a Sunday evening; and with all this endeavour to amuse, who will venture to say that Sunday would be considered a day of gloom and unhappiness by children? The costume of different nations well engraved, and finely coloured would make another innocent amusement, along with representations on paper, or in wood of some of the Jewish ceremonies, altars, vessels, and dresses, &c. Indeed whatever we desire to fix very deeply in the mind of a child, should be addressed to the eye as well as to the ear. All grave and important subjects such as history, sacred, civil, and profane, should declare themselves in outline as much through the engraving, as the type; and if many prints in a child's book make it trebly expensive, let those who purchase, be consoled by the reflection, that one such little volume properly illustrated, is worth half a dozen to which such auxiliaries are wanting.*

Should the parent be of the number of those who summon their household on Sunday evening, and either through themselves or their chaplain, shew their family, that it is a part of duty to kneel and pray, it would be of the greatest benefit to a child, of even a year old, to be present also. The mother kneeling might seat this child before her, and encircle him with her arms, if his tender frame could not support itself in the posture of humility and devotion. If the hour for his going to bed, were six, or seven o'clock; the prayers might begin five mi-

* The second set might be composed of pieces to represent Cain, Abel, the Altar, the club, and an angel; instead of the Being it would be impious to describe, &c.

The third set, Noah preaching to several wicked men, women, and children.

The fourth set, Noah and his family coming out of the ark, with a number of animals which should either be put in the ark, or withdrawn and made to stand steadily at the pleasure of the child. These to be completed with a mountain, on which some bolt or groove should actually support the vessel, and an altar.

The fifth set the tower of Babel and workmen, &c.

The sixth, Joseph, his brothers and Pharaoh; and so on through the Old and New Testament.

* The experiment is easily made. Let two children who can read, have each the same little history but one with, and the other without prints, and let both be questioned when the books are gone through, upon what they have been reading.

notes before that time; and if they were short, as in such cases it must be desired, the child would not fret at being constrained to keep the same position, and be quiet.

The advantages arising from this plan are, that when the child begins to speak, and is required to offer up his little prayer, he the more cheerfully complies, as he has observed his mother and father, sister or brother, the maids and the men-servants, all join readily in the same kind of exercise; and hence he not only considers it a thing of course, and one which ought to be, but as he is the creature of imitation, he actually feels disposed to do what so many others have done before him. Above all, he cannot fancy it a hardship put upon himself; on the contrary, he will probably smile upon his mother, and say, when she is gently leading him to the repetition; "Mama says her prayers, too, and papa does, and sister, dont you ma'ma," and with the affirmative reply of his mother, he will even seem anxious to kneel on her lap, and pronounce every word after her, if it be only to try to resemble his parent, and his family. Indeed, no little child ever refused to repeat a few words of prayer, much less could he have been disgusted with the worship adapted to his age, if this short, but important exercise had been judiciously suited to his capacity and taste. We who have sprung from God, are rarely found, in first infancy, to struggle with the truth that there is a God. Children are so far from receiving this information with doubts and scruples, that they instantly desire to push forward enquiry on the subject, but soon lost and bewildered, fly off to other matters. That there is a God however, they instantly agree to on being told. And if they object not to this truth, neither can they refuse to perform an act which they are also told is pleasing to him, if it be but only framed in few and simple words, and that the effort required, be proportioned to their abilities and strength.

The mention of public prayer, at home, leads to the consideration of public worship. The sectaries, in general, take their children very early to places of worship, whilst we of the Church of England introduce our children much later to the Church. As it is of great consequence that the habit should be formed, it is worthy the most serious consideration how this will best be effected.

But let mothers ask themselves the simple question, what they really mean with respect to this habit. Do they desire to make their children regular church goers and are indifferent as to their being sleepy or inattentive hearers? Or do they heartily wish that they should have the habit of attending divine service, solely that they may profit by it? Most mothers will reply to the latter case. If then, a child is to be taken to a place of worship, not as to a theatre, where he may amuse himself, as he pleases, in gazing about him, it is as well not to introduce him until he is tolerably well prepared by previous instruction. The age of five years seems the very earliest which can possibly be fixed, for this great duty; and no person need fear but that with a good groundwork of religion, the child will imbibe a taste and an inclination for what he can tolerably understand, and appreciate, sooner than he who is led to church with no other instruction, or caution, than that he is not to talk. Before a child is suffered to go to church, he ought by little and little, to have been shewn the meaning of a great part of the service, by very easy explanations. It is inconsiderate, if not wicked, to throw him, totally unprepared, in the midst of such an assembly, and in such a Presence; in a place, where, after the first surprise has ceased, and the slight entertainment derived from music at an end, he can only feel weariness, disappointment, and disgust. It appears both prudent and right, that he should be first prepared for the service, by short and easy explanations, and taught what he is to

expect at church, and what church is, by grave, yet not unpleasing descriptions. When he actually is admitted, it should be, to early Sunday service, or in the afternoon, at a time when there is no preaching. The subject of a discourse short or long, it is utterly impossible to prepare him for, beforehand; indeed as a child of five, six, or seven can have nothing whatever to do with a sermon, unless it be to discover that the hour for preaching is a very convenient one for sleep,* as no change of position is required; and if he may sleep quietly through a sermon, during three or four years of his childhood, why will he find any great necessity for keeping eyes and ears open during the remainder of his childhood? The truth is, if a child may sit in sermon time, and not trouble himself to listen to a word that is uttered, from four years old to eight, he will see no cause for being very attentive from the age of eight to sixteen. At school, to be sure, his eyes may be kept open by the rod, or a forfeit; but the habit of hearing, and not listening, will give him the power of amusing himself as he pleases. Would it not then be better to let him hear no sermon until he is able to retain, not the words, but the sense of even one or two passages, of which his recital at home, should be made the qualification for another Sunday's indulgence? For to stay the whole service should be held a mark of favour, instead of a tiresome engagement, which it is delightful to get over. The sense of one passage, in any discourse, remembered this week, gives a promise of double the quantity being re-

* I know a gentleman who declared he was a very thoughtful child and much disposed to religious exercises, until he was taken to church; where understanding little or nothing that was going forward, and knowing absolutely nothing of the preacher's discourses, he lost his reverence for religion, and became careless and indevout.

A child of my acquaintance was taken by his maid, at the age of four years to church. When a few prayers were gone through, he sighed, very deeply, and said aloud, "Oh dear, dear, so much talking makes my head ach." When he arrived at home, he said he did not want to go to church again, for there was a man got up and talked, talked, such a deal, and nobody answered him." Had this child a pleasing idea of church? I think not.

membered next; and mind and heart may be thus improved together.

And when he is able to use his pen, it will be a good exercise to transcribe what he has thus orally retained. However this hint is stepping beyond my present limits.

The Catechism of the Church of England, may or may not be learned, before the early education of a child is completed, which may be reckoned to be when he is in his eighth year. A quick child will tolerably well understand, and soon learn two or three lines of it at a time, if they are tolerably explained. A slow child must stay till he is older, if he cannot at eight years get through this useful compendium of our belief.

The church collects are beautiful little prayers, for occasions, of which a child of eight years might easily be taught to know something. However, were I to choose that which I should most wish my little boy, or girl to learn, I should on a Sunday, after he had been allowed to hear a sermon, give him the text* to get by heart; assisting him to find the same in his Bible. What a vast stock of scripture passages might be thus laid up in his mind, in the space of only a few years!

* There are many beautiful texts in the most familiar language, which include a complete sense, a cause and effect; beginning middle and end; and children almost immediately fasten on them. I remember a fine little girl of scarcely four years of age who had heard many such easy verses repeated, one day attempted a prevarication, almost strong enough to be termed an untruth. Her mother who was reasoning with her, observed to her, "If you say what is not true, you will be very naughty, and naughty children will not go to heaven." "Yes but I shall go to heaven" "replied this child with astonishing quickness and with a smile," "for Jesus Christ says, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

EARLY EDUCATION.

PART IV.

INSTRUCTION OF CHILDREN.

CHAPTER XLIII.

“LAY THE FOUNDATION” “BUILD UP THIS HOUSE.” “FROM THAT TIME TO THIS, BEING STILL A BUILDING, IT IS NOT YET FULLY ENDED.” “THERE IS NOTHING SO MUCH WORTH AS A MIND WELL INSTRUCTED.”

HAVING given our first thoughts and care to the regulation of the passions, and the forming of the heart to morality and piety, in other words, having devoted the three or four first years of a child's existence to the establishing of good principles and good infantine character, we begin to think of initiating him in the elements of such knowledge, as is now considered indispensable to every one respectably connected.

We now lay our plans for improving and ornamenting a firm, solid, well raised edifice. An edifice which has been four years in the construction; which has a deep foundation, height, strength and all the spaciousness we can desire to set off the ornaments and finishing we bestow, to the best advantage. We go to the work with

alacrity, ardour, and resolution. We are pleased with the first touches though they be but slender strokes, and as every one in such an undertaking is sure to shew itself in some light or other, we rejoice, we persevere, and in a little time make a delightful and sensible progress.

On the contrary; let the workman begin adorning an edifice put together in a hurry, without order, pains or plan, which has not even a foundation to rest on, and the consequences he will soon find to be, the destruction of his work; which, having nothing stable to attach itself to, will be deranged continually, as the very edifice itself will totter and fall in every gust of passion and self-will. He must then find himself under the necessity of going to work, and of again hastily piling up the materials, which will shortly again be exposed to the same dangers, and at last be overthrown by the like cause.

The mother who thus labours, with the elements of art and science upon a disposition which is not formed to goodness and principle, labours in vain. It would be irreverent to say, God help her, under her task, for a good God will only help those who truly and sincerely desire to help themselves, by doing their duty. Every mother not an absolute idiot, knows what right and wrong are; and every mother may do her best to make her little child love and practice the one and dislike the other. Every mother therefore, may have secured some kind of a respectable foundation, if she please; wherefore art thou inexcusable, O woman, whoever thou art, who hast failed to do so, and look, the work of thy hands in future years shall not prosper. But it is time to consider what this ornament consists of: what is to be understood by the instruction of mind?

Instruction of mind, then, is the art of introducing by judicious means to the human faculties certain valuable truths in nature, art, and science, all of which are comprised, generally in the term, knowledge.

A mind will receive instruction by four different means : by those of observation, reading, conversation, and meditation.

The mind itself, or the faculties in which knowledge when admitted is to remain, consists of five powers : the understanding, the memory, the judgment, the faculty of reasoning and the conscience.

The understanding will receive and embrace the truth, if presented in a form and dress which are pleasing and attractive, and suited to its own dimensions. The memory will keep and secure the same truth, and produce it whenever required. The judgment will brood over the truth, and draw from it consequences and effects which will produce opinions, and new ideas. And the reasoning powers will turn over these opinions and try their value, or fallacy, by changing positions, and battling for and against, to come to a right conclusion. The conscience is a power which is every moment reminding us that we are ; that we move or remain inactive ; that we do right or wrong.

These powers a well trained child of four or five years of age will have sufficiently exercised. It is amazing to think, says a writer upon the physical management of children, what a vast assemblage of facts are laid up in the mind of a child of four years. And we may add, most of these facts must have been made his property, entirely from his own observation. A fact that he observes of himself, he is most likely to understand ; and what he understands, he will remember. Let us explain to a child during four years, that fire will burn, and destroy. Unless he see some combustible consumed before his eyes, he will not understand this truth. But let him throw into the flames a piece of paper, or linen, his understanding will instantly admit the fact, which memory will then faithfully preserve. But memory, it may be said will retain some things which are above the understand-

ing; this is true, but as no ideas, or but confused ones, can be conveyed to mind by mere sound, without an accompaniment of the sense, attached to that sound, the mind makes no advances in knowledge; and consequently what is given to memory, remains a crude undigested mass, which judgment can turn to no account whatever. For instance, a very little child of good natural powers, may be taught to repeat many verses, of which he will not understand ten words, he will even teach himself,* that is, he will of himself repeat the words on hearing them sung or said before him, and he will perfectly remember them; but as he may not in the least understand them he will have no relative, or new idea added to his stock; and consequently will not be able to draw inference or moral; hence his judgment can have no opportunity for exertion. The faculties of such a child, are, therefore loaded in that division, where memory is seated; but the mind itself will not in the least be improved or expanded.

We do not then desire to present words, but things to children. The words are the vehicle to convey a truth, or an image, to the place of its destination, which is mind. A gentleman waiting dinner for a friend, would be somewhat surprised and vexed, to see his carriage drive up to the door empty. It might be a very grand equipage, but this would be a poor compensation for the vacancy within. The mind in like manner, is continually on the look out for the arrival of a friend. If words are pushed before it, it never fails, at first, to look earnestly within and without for the sense, which they should carry along with them; if this companion be wanting, the mind turns away in vexation and disappointment; until, from being played the same trick repeatedly, it becomes habituated to disappointment, and may then, perhaps, amuse it-

* I knew a little child of three years of age, who was taught with scarcely any trouble, several songs in english, french, and latin, and she recited them perfectly.

self with looking at words, as an idle passenger gazes upon an equipage, careless to whom it belongs, and of the merit of the owner. But on the other hand, the mind rewarded for its watching, and examination, by the meeting with sense, were sense was expected to be found, joyfully receives and lodges the guest among ideas; where in so pleasant and friendly a company, new ideas are elicited, and improvement is to certain follow.

It has been maintained by some, that memory during childhood should be well furnished with words, that its bounds may be stretched and its capacity enlarged. But it appears to me, that if words are crowded in, to the number which must be required for straining the limits of memory, that the boundaries of the understanding must be encroached on, and injured. This, experience teaches us is actually the case. The child who has had a multitude of words crowded into memory, can have had but little sense offered to his understanding; because his natural powers of mind, as well as of body, are too delicate and weak to admit any great quantity at one time. If, notwithstanding, a great quantity be forced into his head or his stomach, he will neither improve upon the one nor digest the other. His body will be diseased, as his mind will be enfeebled, and obscured. Hence, how often does it happen that children naturally well endowed, but being overloaded in the memory, in the utterance of many words and set phrases, are considered wonderful geniusses, whilst the poor understanding suffering and pining in unmerited disgrace and neglect, is left to sink down to dulness and gloom from which it never afterwards can be roused: the wittiest children, thus making the dullest youths. The child alluded to in the note, underwent this change. She was born with fine, nay, extraordinary powers of mind. When she could speak, her quickness led her to attempt the words of different nursery songs, and ballads, which she heard her

attendants to pronounce. Had she been left to pick up weeds and trifles of her own choosing, she had taken care to proportion their size to own strength; but others saw her fancy, and as is invariably the case with ignorant people, would not allow her as a child, to enjoy the amusement without marring it by additions of their own.* Her mother too, proud and pleased by the strength of her memory, thought to try how much it would bear. She made the child repeat after her, verses in different languages, and with little exertion they were remembered and recited to admiring friends; but the glitter soon ceased. This fine memory was oppressed under its load; the understanding was clouded by difficulties, and fatigued by useless resistance to a weight it disliked, and the child who like Tarpeia wished to please herself with baubles of her own fancying, entered into a compromise which was her ruin; the baubles she sought after, were given her in such numbers, that she was crushed under them. At five years old she was an inactive dull child. Her mother saw the change and bitterly did she lament her folly.

It seems, then a most dangerous and unwise experiment, to enlarge the memory, at all risks, and leave the understanding to chance. They are two powers which can never be effectually served but when united. The understanding ought never to be presented with that which it may not share with memory; neither should the latter have aught that is not also given to the former.

* It is most provoking to see one of these meddlers go up to three or four well disposed little children, who are enjoying themselves in their pretty, artless, and always simple conversation or amusement, and put a stop at once to the harmony the delights, and the practical improvement of the hour, by some silly exclamation, some ridiculous offer of better (by which they mean more artificial, and less innocent) amusement, and some impertinent criticism on the dialogue or diversion. The amusements of a child, whilst he actually is amused, should be sacred in our eyes. When mind ceases to be actively engaged, every child is certain to have recourse to adults for assistance, either to some new amusement, which should if possible be ready, or to some explanation which, if we can, we should give. Then, and not till then, will be the time for the display of the wit and fancied knowledge with which some are so anxious to spoil the simple games of infancy.

In other words, if a child may not be benefitted, in ever so small a degree, by remembering something he is told, and can understand, then is that something extremely improper for him to know; and if that something be what he is required to remember, and cannot understand, it is equally improper to force it into his memory, before any pains have been taken to explain and dissect all its parts, and to reduce them to such a size, as may be admitted through the narrow entrance of the mind of childhood.

But here it is necessary to make a remark, for a subject there is, and one only, in which a deviation must be made from this rule. On the article of religion; in which, as has been seen in that division of this work, it is scarcely possible for a little child to understand many of the words he must pronounce. The grace of God, or Holy Spirit, is a point, for instance, so perplexing that we can never hope to make it easy to the comprehension of a little child. And yet one of two and three years old, maybe, and is taught to say after the Lord's prayer, "The Grace of our Lord, &c." We must, however, recollect that this same child has been taught and understands who God, Lord, and Saviour are. He is, consequently, master of the greater part of the sentence, and some few words, he is not so much injured by passing over, and leaving unknown. When a child too, goes to church, he must hear, and in time, will remember, much that he cannot understand. For this we have no remedy; only we must take especial care to explain whatever is possible for us to explain well, and for him to understand perfectly. For imperfect or confused explanations are better set aside altogether. It is absolutely necessary that religion should be given to infancy, because its principles must be worked into the child's ideas and affections, and very being; it must be reduced to the simplest parts, and every part should, by explanation, be made still easier; yet with all this, some confusion will arise in understand-

ing, and as it cannot be remedied, we trust to time, and the strengthening of the natural powers by exercise and attention, for every mystery to be cleared away, and every impediment to cease.

But no other subject whatever, for mind, can, in the least, be put in comparison with that of religion: consequently there is no excuse for the mother who forces any other, at all risks, into the memory of her child, and who is, at the same time, indifferent whether it be above or below his comprehension. There is no subject whatever of which the first principles seem so grateful and interesting to a tender human creature as this. No subject, of which the first principles are repeated morning and night, during an entire existence. and no subject of which any one of first principles which may not be understood in infancy, is not likely, nay certain, by this constant repetition, to provoke mind, at last, to enter upon the scrutiny, to take it to pieces, and see of what it is actually composed. By which process, and with adventitious aids, sense is sure to be found, and the late stumbling block is seen no more.

CHAPTER XLIV.

OBSERVATION.

“BY THE GREATNESS AND BEAUTY OF THE CREATURES, PROPORTIONABLY THE MAKER OF THEM IS SEEN.” “TEACH THEM DILIGENTLY TO THY CHILDREN,” “AND TEACH YOUR DAUGHTERS.” “PREPARE WHAT TO SAY, AND SO SHALT THOU BE HEARD.”

CHILDREN are so ready to learn by observation, that we have only to give them the field, and they will of themselves, cull the flowers. If a mother, in going through

her house and offices, her garden and poultry yard, were accompanied by her little girl or boy, to whom such a ramble is a delightful change, the child would be sure to mark this and that circumstance or thing, and improve upon it either by understanding it at once, or by understanding so much as to have a corresponding idea, either just or erroneous, which will put him upon desiring an explanation. Thus the mother might purposefully loiter in an out-house, the pantry, or the barn, to give her child an opportunity for spying out puss, with a family of kittens, or a favourite dog with a litter of puppies. The child would be sure to rush upon this, to him, most engaging scene. A good-natured child would walk upon the points of his feet, to the furry matron, and would be certain to stoop down, and examine her tribe, with the most eager attention; his faculties as much on the stretch as those of a general in the turn of a battle. The child so examining, would soon find out, and entirely of himself, that the kittens were blind. The word blind would not, it is true occur to him; but he would call out to his mother, that their eyes were shut, that they could not see. Now such a circumstance so discovered, is infinitely more useful, than if it had been related; and the mother should seem not less pleased * than the child with the fact; but she need make no comment upon it, she need not lavish praises on the child, neither ought she to lessen the merit of a discovery which belongs to him; she may simply give a few words of congratulation to puss upon her new character, and then lead the child to another scene, without a fear that that one which has made so deep an impression, and to which she will give a sequel, will be ever forgotten. At the expiration of nine days, she may take the same walk, and again afford an oppor-

* No affectionate person has need to be informed, how much the sharing in the joy and sorrow of our friends, endears us to them. More especially in this case, with children.

tunity for observation to work its own way. The child will not fail to return to the point which so forcibly engaged his notice, and he will in extacy call out, that the kittens' eyes are open, that they can see. The mother may now begin to reckon how many days have passed between the first and second visit and she will say, nine. Then is the moment, and not till then, when observation can help him to no other relative facts, that the mother may finish by explanation and words. All kittens are born with their eyes shut, she may say, and their eyes are always open nine days after they are born. Crude observation is thus like a block of marble hewn into shape. Understanding is satisfied, charmed, and convinced. Memory lays up the fact for ever; and judgment and the reasoning powers are busied in weighing, and turning it in every view, and building upon it new and pleasing associations. To crown the whole, the child has the pleasure of the new idea; as of well as that arising from the sense of a discovery made.

Natural history appears the very first subject for tender minds to be exercised upon, and after religion, it is the most important. Morality, or virtue, as has been attempted to be shewn, is given to infants in their tenderest age, not in words, but by example. Even when the infant is lost in the child, morality is seldom talked of, but it is continually acted upon. Religion begins in conversation and practice; and next to religion, the names, species, propensities, and habits of the inhabitants of earth, air, and sea, are the subjects for observation, reading, and conversation. Every point connected with the simple habits of animals, domestic and tame, is delightfully interesting to all children; and is a feeling which should by every means be encouraged. Never will amusements be so pure, so charming, as those of nature when life begins to open in action; and the mind to enter into her pursuits with alacrity and joy.

When a general knowledge of the many subjects of the natural world, which may be found in a mansion,* its offices, gardens, grounds, or farm, prepared and unprepared, living in the enjoyment of their powers, or destroyed for the use or safety of man, when a general knowledge of these subjects is in a great measure obtained, by the first and second means, namely, observation in the child; explanation in the mother; we find this child prepared for instruction in a more direct and formal manner; little books are purchased, and he makes the first regular step to science through the first lesson in the art of reading.

CHAPTER XLV.

READING.

"UNDERSTANDEST THOU WHAT THOU READEST?" "HOW CAN I EXCEPT SOME MAN SHOULD GUIDE ME." "THE WISDOM OF A LEARNED MAN COMETH BY OPPORTUNITY." "[WORDS] ARE ALL PLAIN TO HIM THAT UNDERSTANDETH."

When the child is to learn the characters of the alphabet which he may do, at four, or five, or even at six years of age, a box of ivory or wooden counters on which the let-

* Fire, air, earth, water, rain, snow, ice, frost, dew, &c. Coals, salt, slate, sand, stone, marble, gravel, &c. Iron, brass, copper, tin, lead, &c. Trees, wood, flowers, fruit, grass, hay, corn, meads, straw, barley, oats, wheat, rye, mahogany, coffee, tea, milk, rice, potatoes, garden stuff, &c. Dogs, cats, owls, sparrows, crows, game of all kinds, ducks, geese, turkeys, and all poultry; pigs, lambs, sheep, deer, horses, cows, &c. Salt and fresh water fish in common use, with shell fish; lobsters, crabs, oysters, shrimps, periwinkles, &c. Bees, honey, wax, wasps, flies, mice, beetles, crickets, snails, goats, &c.

Things prepared from natural productions, as silk, linen, carpeting, flannel, muslin, leather, tortoise shell, combs, brushes, ribbons, china, glass, silver plate, beer, paper, candles, soap, sugar, butter, bread, cake, flour, cheese, pens, ink, sealing wax, bran, needles, paste-board, keys, walrus, paper, clocks, watches, wire, &c.

ters are pasted, may be given him as a toy ; and he may pour them out into his lap, ont he floor, or on the grass, and be encouraged to bring up every piece to his mother to learn the name of it. These names he will soon know, and a pretty simple spelling book, may then be given him in form, and his name written on the cover. There are little books of this kind, at the price of a few pence, which have a tolérably engraved animal put under every letter of the alphabet ; and a child is extremely well pleased to be told what every one is.

Now the pleasure of A, B, C, even thus prudently excited, is very soon found to pass away, and the mother who really wishes her child to havé a taste, or rather, no early dislike to this useful art, cannot be too careful of doing any one thing, which will hasten the change. She must not desire her child to come up and say his letters, but must rather bring him by some incidental remark, or action, to talk himself of these characters. She must not fix any hour in the day, or indeed any day, for this office but leave the matter apparently to chance. The characters in general, are soon learned ; but the first combination of letters into ba, be, in my opinion, is one of great difficulty to get over. For what can a child find the least entertaining, in any union of two letters only ? A very little of this division should suffice, or he will indeed be weary of his new employment. We should hasten to words of three letters, and here we may have many objects described by engravings, which will speak for themselves. The child may read b a ; he can go no further till he is assisted with one more letter ; t, for instance, when the figure of a bat may be drawn. But he will name the letters c o w, b e e, or p i g, and the pictures will describe bee, and pig, and cow, &c. If we can arrive without disgust here, we have passed the unsafe ground ; the rest of the way, is, comparatively smooth. Whole stories may be, and are written in words of three

letters;* and many animals and things are expressed by such diminutive words. The delight of making out what he can understand, will be encouragement to the child to go on; and his progress, however slow, will be rapid enough, if it be actually some, at the end of the week.

There are many schemes and plans for teaching little children to read in a very short space of time; but we never find, I believe, that children so taught are, in the end, wiser or cleverer than those gradually and gently initiated into the mysteries of the hornbook † For my own part, I should expect the reverse, and can truly say, I know of no example. The powers of mind require a gradual and gentle development: they cannot be forced or hurried, without suffering injury. The newly discovered chemical process for bleaching, instead of that by time and air, has, it is said, a speedy effect, but by it the texture of the manufacture is prematurely decayed. And in the same way, the schemes and plans of those who would hurry intellect, and push forward, by a short road to eminence in acquirement, are in general found to be pernicious. If idleness be once banished, or rather, if it has never been allowed to shew itself in children, they will love to be engaged; and if a book be not rendered odious to them, when they are old enough to begin the elements of reading, they will be as ready to seek employment for themselves in picking out letters and joining them into words of the animals they are ac-

* A pretty story book for children, "Cobwebs to catch flies," is partly composed of words this length.

† It is a mistaken notion, that persons, to be made clever, should be made to read at a very early age. Let them, during the first years of life, store their minds, with ideas drawn from the objects around them, and they will, afterwards, go to study with more advantage, will proceed with greater rapidity, and will retain with stronger powers of memory the knowledge they acquire.

This is not a mere conjecture, but is corroborated by facts which have come within the writer's notice. Parents in the North of England often employ their children in some useful occupation till they have attained the age of twelve or fourteen years, and then send them to school. The youths, conscious of their ignorance, apply to their studies with an assiduity that is truly astonishing, and, in the course of a year or two, render themselves superior to those who have been under tuition ever since they could talk.

quainted with, as they are to dress a doll, gather weeds out of the ground, or wheel a barrow of turf or sand. The whole list of employments and amusements, or if we may so express it, of infant study and recreation, will be blended into one mass of in and out door occupation, which may at first, seem to be mixed by the child himself, without order, or distinction. Tired of his wheelbarrow, he may, on a fine summer afternoon throw himself on the grass under a spreading tree and begging his mother to sit down by him, produce from this very barrow his little book, and ask her to let him find out what some of the pictures are. It will never enter his head, that he is studying a task, or that one room in the house, and that only, should be the place where book business is to go on. Give him a hint of this, and the book will never appear in the barrow again, nor the bag, nor the pocket; neither will he ever care to fetch it from its hiding-place.

But no prudent mother will act thus. She will, on the contrary, be ready to assist his endeavours after amusement, by every encouragement in her power, and when fatigue arises as it soon will do from the exertion of finding out the characters of the alphabet so combined, the mother will be solicited to read herself, by, "Now you, mama." This request she should at once, comply with and begin to read the simplest story in the volume with sufficient deliberation to be understood, in a clear, pleasing, cheerful tone of voice. At the end of every third or fourth period she should pause for the child's comments or questions; or to give him explanations if she see him distressed or puzzled. A good-natured child often displays great feeling on these occasions, and sympathizes with all his heart in the joys and sorrows of the hero of the tale. It is not prudent to excite his sorrow too often, nor should he ever be caressed for such amiable dispositions. The modesty of virtuous feeling in uncorrupted natures invariably seeks to elude observation. A

tender child of even three years of age, will turn away his head to hide the tears which spring into his eyes, on seeing the pretty red breast, he had two or three times fed, frozen to death in the snow. A very fine little girl the daughter of J. E. Esq. of four years old, shed many tears on hearing the ballad of *The Babes in the Wood* read to her; but she did not boast of her grief; her head was turned aside, and the tears were silently and privately dried with a corner of her frock, as her aunt went on with the story. This retirement, this delicacy will always exist, where artlessness and simplicity are preserved.

But never can we hope to preserve these qualities in purity, unless a steady and general attention to cultivate these charming blossoms of sweetness as they put forth, be our constant aim. Sympathy is a gracious feeling of our nature, and is so agreeable, even though it may for the moment raise a gentle sorrow, that it is in itself a reward for its own transient pain. Children should never be praised for these feelings, nor should we ever presume to tear away the veil of modest nature, and force them to exhibit her finest feelings to the gaze of even an admiring mother. Her countenance need but express calm satisfaction when the child turns round and ventures to seek it. When his tears or the agitation of his sensibility is visible, he is immediately in distress for shelter; and the mother's eye should be artlessly but instantly withdrawn from him. She may look very earnestly at a picture, or read to herself, as if led away by the interest of the subject, but in reality to give her child an opportunity for regaining some composure, which he must do before he can find voice to request her to go on. This short pause she should the more readily make, if she have reason to think her little one possessed of a sensibility too deep, and too easily roused by trifles. In this case it would be well to read or recite tales of a more mirthful cast.

In the first six or eight years of life, every thing should tend to use, which is offered to the senses, and the faculties; every thing that children hear, see, or learn should be for use. Every tale they read, or that is read to them, should have a moral; and that which the mother may purchase in which she cannot find one, should be committed without ceremony to the flames.

Thus the body of morality which has been given to childhood in practice, is again presented to him in a most engaging form, by fiction. Many little tales there are, for children, which convey the most beautiful and touching lessons of virtue to the heart, through their understandings and memories; and which are the more valuable, as they work unseen, and teach unsuspectedly. It is astonishing to us, that so great an interest can be excited by such tame performances, yet with some of the plain and simplest stories, children are so delighted, that before they can read a letter themselves, they will carry the book with them for days and weeks together to all parts of the house and grounds, and will even put it under their pillow at night.* They will ask every person with whom they are walking to read a bit, and will be as charmed with Miss Jane or Master Harry, the hero and heroine, on hearing their history for the tenth time, as they were the first. Nay, perhaps more so, because many terms are cleared up to them, and many expressions are grown familiar and easy, which in the beginning puzzled them not a little.

* The little daughter of Mrs M— a fine, intelligent child used last year when I saw her to carry an odd story book from room to room, under her arm; repeat for her own amusement great part of a favorite story, and opening it at the right place, as she could not read herself ask any friend to read the rest, to which she listened with the most eager attention. I know also another remarkably clever child, who at three years of age, was very fond of a little book, which, when it was read to her by her friends was purposely blundered over; a word here, and there, being misplaced, she invariably called out very loudly, that that was not right, and supplied the exact word her-self without hesitation. Children are much more disposed to love than dislike books, if books are not made disagreeable to them.

But the most valuable fruits of reading are the questions and remarks to which it gives rise. Here starts the characteristic quality to view. Every child will survey the personages of the tale, with a reference to himself. Thus one and the same hero, shall strike upon the minds of twenty different children in twenty distinct ways. How important then is it to gather up these fragments, that the mother may find the bias of her child's nature, the peculiarities of his future character? Here, as on other occasions, the golden rule is, to keep back her own thoughts and words, that his may advance. The genuine ideas and opinions of childhood come forward with timidity, like the salutes of the winter robins. We should meet them gently and cautiously, or they will fly away. It should be an invariable maxim with every mother, to consider one native, genuine idea of her child drawn fresh and unsolicited from him, as worth a hundred of any she may take from her own mind and offer to his; for we may remember, an idea is not a fact. If the child is puzzled by doubts, or ignorance, she may, and ought to help him; but her ideas and opinions, she will also recollect, are very artificial, and very little founded in nature; hence her child's mind is, as it were, chequered and distorted rather than enlarged by them: more especially, too, if her opinions are warped by prejudice, and her ideas contracted through want of culture. The principal art of a good instructor is not to give the idea, but the germs from which the idea will spontaneously arise; as a nice observer of character will be more apt to look, and listen, than to talk without heeding enquiry or remark which is offered in return.

The first question asked by a child who reads, or is read to, is this: "Mama, was it a real little girl, or boy that did, or said so?" Which in other words, means, is it truth or fiction that I am interested about? Now

* It seems a pity, that the expression "telling a story," should be applied equally to the relation of any sing and instructive fictitious adventures, and the uttering of a shameful falsehood. "A story teller," is either a liar, or a person of good memory or pleasant invention, who recites his tales.

after a great many more questions of this kind, "How old was the girl or boy, man or woman?" "Was the little girl like me?" "Had she a papa and mama?" "Was she as tall as I am?" "Could she do this or that?" * After these, and other such questions, the child will say, "Read, or tell it me all again, if you please, mama." The truth of the relation seems to give him new zeal, ardour, and spirit to strain every power of his tender mind. He looks upon the book as though he could worship it; and much of this eagerness is excited, because of the power which this word, TRUTH has to captivate, and to inspire with respect, Oh sacred Truth which art born with us, which we cannot violate but with shame and sorrow, which we cannot part from, but in a fit of mad desperation; which cannot be seen without veneration, or known without love, oh teach us so to instruct the tender and innocent child, that he may preserve the pure admiration of his nature for thee; so to form the youth, that the admiration of the child may be cherished and expanded with the study and practice of the man. For all things great, good, pure, excellent, lovely, sublime, all begin as they end, in Thee!

CHAPTER XLVI.

READING AND CONVERSATION.

"IN MY MOTHER'S HOUSE WHO WILL INSTRUCT ME?" "I WILL INSTRUCT THEE AND TEACH THEE." "DOES NOT EVEN NATURE ITSELF TEACH YOU?"
 "THE SWEETNESS OF THE LIFE EXCEEDS THE LEARNING."

But when a child is of himself inclined to exert his powers for the understanding and recollection of what he

* The pretty work called the New Robinson Crusoe, founded upon the most delightful original one, is a forcible example of what I am now stating.

bears, it is not prudent to let him exhaust himself. Even rational enjoyments should be moderate, or from pleasures they will fall off to disgustful satieties. When a mother has reason to suppose that her child must be nearly tired, she should break off her reading, or his; and do so in a very interesting place, rather than any other, for two reasons; the first, that he may be anxious to return to the occupation; the second that he may know how, in smaller matters of amusement to be gentle, and to wait the convenience and pleasure of others for his own gratifications. This is not teasing him, but giving him a very useful lesson, which at four or five years of age, he is quite old enough to understand. A mother in putting a stop to the reading, may find one of many reasons as an excuse. She may be going out to walk; or to her room, to dress. She may have a letter to write, or orders to give to a servant. If she do think proper to make one of these, her excuse, she should take care to shew her child that she actually will do whatever she has told him. If a child is not deceived by others, he will seldom attempt to deceive them.

When there are pictures in the book, the mother as a prelude to putting it aside, may stay a moment to look at them. The child will directly observe her, and say, "Let me see, too, mama." On the book being given to him he will enter upon a long list of questions relating to these pictures. "Which is the little boy, mama, and which is the other little boy?" "And where is the garden? which is the good girl, and which is the naughty one?" "What is the good boy saying now, mama?" "Is he speaking to his sister, or to the other boy? &c." It is worthy of remark, how perfectly the whole scene of the story seems sketched out in some very tender minds. A child will enquire for every person of the book, by name; and seem disappointed, if he cannot find the papas and mamas, and a family of sisters, brothers, and acquaintances,

in short, the whole company of his drama, before him in one small square engraving or woodcut, of two or three inches in size.* He will be equally disappointed if the dress, or other peculiarities, should not correspond in these miserable sketches to the printed description. No faithfully engraved scene is lost upon a reflecting child. He will look in the picture of a cow for the horns, hoofs, tail, ears, eyes, count every spot in her skin, and be delighted at the fidelity of the portrait. He will even endeavour to make out the very tuft of grass that is to be cropped by the animal. The pictures for children's books should in consequence be better designed and executed than we sometimes find them, but a faithful illustration is impossible, where one engraving or cut, is made to serve for the representation of different scenes in different works.

At length, the child himself will be able to read; and not only able to read, but willing to seek in that employment, for his own amusement. Now the first book which is left with him, for he never should have more than one given him at a time, and a new one very seldom indeed while he is very young, should be that which he has nearly learned by heart from having heard it read many times by his mother. Some persons may imagine that the child must have lost all interest in a work he knows so well, and that he will not now read it, though he have the ability and permission to do so. But these persons judge falsely. An uncorrupted child will tremble with delight on receiving from his mother, one by one, the little books from which she read aloud those stories which charmed his infant years, and helped to assist the development of his faculties; which instructed his mind and improved his heart; in which every difficulty has long been cleared away, and every scene made familiar by explanation and

*I have seen a child quite distressed to make three or four old fashioned figures and all nearly of a size in one picture, suit the description of half a dozen heroes and heroines, of whom, some were adults, some little children.

thought. Such a child will seem to run to the perusal of this well known story, as a man rushes to the meeting of a person most dear to his dearest friend, one who has been often and often described in his countenance, eyes, hair, stature, manners, habits, but never, till now seen, or made personally known to him. The child has heard every thing that he could possibly hear of the personages of the tale: now, he is going, as it were, to see them, and have an interview with all; to examine their speeches and actions himself, and to make acquaintance in person. Will any reflecting teacher or parent say it is unlikely that gratification, should not, in a very high degree, be attendant upon such a perusal?

It is both unnecessary and injudicious, to give children under six or seven years of age, many books. They should have a very limited library; but the collection should be as choice as the most anxious and sensible mother can make it. One dozen of little books simple in language, unaffected in style, natural in the thoughts, incidents, and dialogues, and pure in the moral, one dozen of such books, though they be valued by the bookseller but at one penny each, are worth one thousand of those gaudy volumes professed to be written for infant instruction, but which are better adapted from the strength and goodness of the paper, to lining trunks, or heating of baths.

On beginning to read for pleasure, children invariably incline to pronouncing the words aloud. I have observed little girls take their books to one part of the sitting room, generally to the window, and there seating themselves, in their own little chairs, with their backs to the grown persons present, begin to read aloud.* This

* It may be thought they do so to drown the noise of conversation at the other part of the room; but I have observed them read aloud when only one person has been present, and consequently they have had no interruptions. The fact is, the sound is a great help to the sense.

most useful and improving inclination is quickly baffled by some one, perhaps the mother, calling out, "Read it to yourself, my dear, I cannot bear so much noise; I do not know what I am talking about." The child obeys, but with what injury to his mind, I leave any sensible person to judge.

After reading to himself, or to another, when a child shuts his book, he should be occasionally questioned, as to what he has been reading. With an account of this, he will be sure to give his opinions and remarks, and the mother will find them a great assistance to her in the study of his mind and temper, &c. Besides which, she will thereby judge what he can understand, and what he cannot; along with what suits his taste and what does not.

But all this will not be considered sufficient exercise for the mind of a child of six years. If the parent, then, must have lessons committed to memory, she will, of course begin with english spelling.

Now so far from marking down a lesson from the formidable rows of one, two, three, four syllables, which are ranged in the spelling book like an army of soldiers for battle, I should prefer a line of one of the old stories so often mentioned, one composed of monosyllables of no more than three letters. One single line would do, and I should thus propose it: "I wonder if my little girl or boy could spell these words to me, without the book." A child of the age mentioned, would be able to read for his own amusement, and he would directly say, "Oh yes, mama, I am sure, I think I can spell a great piece of that, pray let me try mama;" and indeed he would learn off such a lesson, and say it perfectly, and, besides, receive his kiss as a good willing child, within ten minutes from the time the task, which in this way, is no task, was proposed. Spelling the articles in use, as bread, water, beer, cheese, &c. is very entertaining when children have some notion of the way in, which they are to travel through the

words; and they are often found to try at whole sentences, when spelling has not been made a disagreeable labour to them.*

Next to spelling the words, are those lessons which consist of repetition of sentences; of this kind of exercise, are prayers, grammar, poetry, geography, &c

The study of Grammar from a book, seems wholly unnecessary for children of the age under our consideration. † A mother, in conversation, may teach her child what a noun, an adjective, and some other parts of speech are, but nature's works, and morality in general, with the little devotional exercises mentioned, afford all that can be desired for learning, as it is termed, 'off-book' during first childhood.

There are I believe, several catechisms of things most in use. From the best of these works, a child may learn a small piece; spelling it first, and repeating the whole afterwards. But let it be remembered, that whatever he is required to learn, should be for his advantage and profit. Let him learn nothing whilst a child, says Dr. Watts, which he ought to forget when a man. Mrs. Trimmer's introduction to the knowledge of nature is a very pretty book for reading, but rather too difficult for a child of six or seven to commit to memory. Many of Mrs. Barbauld's little pieces, I mean those that describe natural objects, in very easy language, are admirably suited to our purpose.

Easy poetry, too, may be made subservient to the same end. Many a precept of morality is preserved in poetry

* One of the children alluded to in a foregoing page, used to begin to spell for her own amusement before she was up, whilst she was waiting for her mother to come and dress her. Her aunt, with whom she sometimes slept, overheard her, one morning, going very rapidly forward in this manner "I wish wish, wish she, woud would, sam come, and and, dres dress, me me, and and, get get, me me, my my, froe froek, and and, gluvs gloves, &c." The father of this child, though younger, was equally fond of spelling for his own amusement, all the little words he could think of as fast as possible, thus: pig pig, fig fig, gig gig, sig sig, big big, dig dig, &c.

† This work is only intended as a preliminary to the Private Education, which takes up the instruction of children from the age of seven or eight.

which would be forgotten in any other shape. Some little pieces, too, there are, scattered in the works of writers for children, which professedly treat of nature in her vegetable or animal kingdom, and they are too well adapted to the improvement of tender minds, not to encourage us to a search for them. Such pieces should be read several times to the child. He should then read them himself, and finish by learning a verse or a couple of lines. Any thing worth learning, is worth remembering.

A child will have a great deal of pleasure in repeating his little stock of pieces one by one, beginning with Dr. Watts, and ending if he please, with Mrs. Lyncester, as he sits by, or walks out with his mother. But if we go further, and require him to display his knowledge for the public adulation, and private ridicule of acquaintances, adieu to the gratification of walking and repeating to his mother. From an engaging, natural, unaffected child, he will become a pedantic, conceited, insufferable little prig, and will cease to learn, because he will think he already knows enough to be thought a wonder.

Numbering, or reckoning in a very simple manner, by marbles, plums, nuts, or counters, is an useful exercise for the mind, and a good preparation for arithmetic. This exercise is adapted to children, and described at length in the sequel to this work, and therefore needs not to be repeated here.

Writing, for children young as those in question, is an art with which we can have nothing to do, here: but a simple exercise is connected with it, of no little importance to children. It is that of writing down messages from the child to an absent father, sister, or friend, which exertion, after a few trials, will form a kind of epistle and will put him upon reflecting and arranging his thoughts. Such epistles written by us, verbatim, from the dictation of the little one, are sometimes very curious. I have seen several and with some have been highly gratified.

The last exercise which I shall here recommend, is one connected with another language than his own.

In our country, french is considered almost indispensable; and as this is the case, and that the organs of a little child may yield to any effort at imitation, I see no inconveniences that can arise from children attempting, now and then a little dialogue in that language. For example; articles on the breakfast, or dinner table, might be asked for, in french. The child will immediately catch the sounds, and pronounce exactly as the speaker. Short sentences, as, open the door, sit down, speak to me, &c. might be learned with scarcely any trouble. Here, however, such lessons should stop. A child, busy with religion, morality, and the book of nature, has no time for the book of foreign tongues; much less, should he have the prayer of praise to his Creator for giving him food, forced into his head, in lines of gibberish, of which he only understands one or two words at the most.

A child repeating a prayer and a grace in an unknown tongue! Is it possible? Yes, I have seen several children labouring under their load, whilst their minds were distracted between the temptation of the viands, and the burthen of the task, every idea of piety being entirely out of the question. Yet these were not the children of Roman catholics, but of protestants. What infatuation!

CHAPTER XLVII.

MEDITATION.

“WHEN WENT THEY ON THEIR WAY, EVERY ONE TO RAT, AND DRINK, AND MAKE MERRY.” BECAUSE THEY UNDERSTOOD THE WORDS WHEREIN THEY WERE INSTRUCTED.” “EVIL COMMUNICATIONS CORRUPT GOOD MANNERS.”

A FEW more remarks upon the instruction of mind shall

be offered, and with the subject of manners, this part of the work shall end.

Of the five powers of the infant mind, two, namely, the understanding and the memory have been just treated of. The conscience has been also noticed, but, in another place. The judgment, therefore, and reasoning powers now remain for our consideration.

The judgment of children is set to work by what they observe, what they read and understand, and what they hear in conversation. It is for the reasoning powers then to try, how far this judgment is true or false: and these powers are to be called into action by the mother's encouragement and assistance.

Girls who are of more sedate dispositions than boys, will beg a needle and thread of their mothers, and sit quietly working, and chatting, by turns, at their side, asking many questions, and passing their judgment freely enough upon things and persons.* Sometimes they speak of what they have read; at others, of what they have seen or heard. Upon these, they form opinions which are often strangely ludicrous, or palpably wrong; the first we need not be in a hurry to put right; but the second will require a tender and gentle correction, not directly by words, but by the placing of the thing to be judged in a right view before the child, and by leaving him to draw the inferences. Judgment will thus be rectified by itself.

As attention to this matter is of great importance, the boys should also be encouraged to speak their thoughts, and express themselves with a modest assurance upon those things that pass through their minds; but in general we find it less difficult to fix the attention of girls to little discussions of this sort, than that of boys; at least

* I do not think a child is equal to the strong exertion of mental and bodily powers at one and the same instant like a grown person. A little girl trying to use her needle properly, will not be able also to carry on an argument: she will lay down her work whilst she is speaking, and take it up when she has nothing more to say.

during the first years of childhood. However we must, by some pleasing methods invite them, that we may draw forth from the judgment, whatever is there formed, and endeavour to correct and amend where amendment seems absolutely required. For instance; children should be taught in agreeable conversation and on these seasonable opportunities, to pass no judgment on men and things rashly, or suddenly, but to withhold their judgment till they see sufficient reason to determine them. To this end they should be shewn in trifling matters, how often they are deceived when they judge on a sudden, without due consideration; and how often they are forced to change their opinions. That they should judge, not merely by outward shew and appearance, but by searching things to the bottom; they should be convinced, that every man who has fine clothes is not rich, * and that every man who talks hard words is not wise or learned; that every one who wears a red coat is not a soldier, nor every person good humoured who says very polite things in company; that they should use and exercise their reason on all subjects excepting that of religion, which is to be judged and determined by the word of God.

The reasoning powers are so nearly allied to the judgment, that they should be cultivated and improved nearly in the same manner. When children say they like this, or dislike that; that they admire one, and disapprove of another; that they are pleased with this, and disappointed with that thing; they should be always asked, For why? What reason they have for expressing themselves thus, or feeling in that manner? In return for which confidence the mother may shew them when she does any thing for their good, why she did it, that they may be convinced it was fit and necessary to be done, though perhaps it was not so pleasing to them. By calling their young reason thus into exercise, they will be taught wis-

* The author is here indebted to Dr. Watts.

dom betimes; they will be led to a rational conduct in their childish years, and by these means also, there will always be a handle to take hold of in order to persuade them to their duty, and to save them from mischief.

In the manners alone, will the difference be observed between a respectably and a nobly born young person. The branches of education in these days, are taught equally to both. Religion and virtue, surely belong to one, as much as to the other. But in the manners, or carriage and deportment, there is generally a very great distinction. The child of noble parents who is much in the company of his mother, habitually acquires, not her gracefulness, and dignified carriage, for these do not belong to tender age, unpracticed in the forms of society, but a gentle readiness in his deportment, to oblige and be obliged; a sort of delicacy which shrinks from vulgar tricks or coarse words; a controul over his actions, attitudes, opinions, and feelings, which prevents him from shocking the ears or eyes of those persons of quality, to whom in his mother's drawing room he is occasionally admitted. This elegant reserve of feeling and manner which thus has its beginning, and which, alone distinguishes the child of nobility from him of the vulgar rich, is engaging, if it be totally unmixed with affectation; that is, if it be imitation formed unconsciously into habit, and not mere mimicry, which is put on in the drawing room with persons of rank, and put off in the nursery with the maids, or in the study, if the child be old enough to have one, with the governess. I have seen several such children of quality who could be well bred in the drawing room, but who were in the nursery and study to be distinguished in nothing from the coarsest, rudest, most boisterous, and most unmannerly children of the middle classes. Some pebbles will never take a polish. There are children who, let their rank be high as it may, are never, can never, during existence be made

acquainted with refinement and the graces. The most polished gentleman in England had, as it is said, one of the dullest and most ordinary mannered of men for his son, notwithstanding the unceasing pains he took when with him, and the volumes of letters he was at the trouble to write to him when absent; and these chiefly too upon the subject he held to be of so much importance in education: the formation of the manners. But indeed there are some minds which will receive no one impression but such as they have a conceit for. Let us hope they are few in number; though it is to be doubted whether those few have not been so distorted, and crooked in infancy by improper treatment, as to reduce the instances of absolute perverseness and determination against every exertion and practice required, to none. I do not know any one person or child, however bad he actually be, and however detestable he is in representation, in whom I might not trace back the origin of so extraordinary a deformity to accidental causes, in the improper the cruel, the fatal treatment of his infancy.

For children of quality, any hints upon the manners becoming the station they are hereafter to fill, will readily suggest themselves to the minds of the noble parents: but a few observations on the tricks and bad habits which all children will, at times, fall into, may not be generally unacceptable: especially, too, as they are chiefly drawn from the work of the Divine not long since mentioned.

The God of nature has given children eyes, and tongues, and feet, and arms, and hands; it is expedient that parents should teach their children the proper use of them. And first with respect to the eyes:

They should be warned against a staring look; against stretching their eye-lids into a glare of wildness. They should be forbidden to look aside, on any object in a squinting manner when their faces are turned another way, and should be encouraged to look in the face of the

person they speak to, yet with an humble, modest aspect, as befits a child. A becoming courage, and a becoming modesty dwell much in the eye.

Some children should be admonished to lay aside a gloomy and frowning look, a scowling air, an uneasy and forbidding aspect. They should be taught to smooth the ruffles of their brow, and put on a lively, pleasing, and cheerful countenance among their friends. Some, there are, who have all these graces by nature, but those who have them not, may be corrected and softened by the care of parents in younger years.

Parents should teach children to use their tongues properly and agreeably, not only to speak plainly, but to pronounce their words properly and distinctly, not hurrying with a tumult of syllables upon their lips which will sound like foreign gibberish, and never be understood; nor should they draw out their words in a slow, long tone, which is equally ungraceful and disagreeable.

Lisping and stammering are two common faults in speaking, which should be corrected early in children.

Parents should make them stand firm and strong, when they do stand, on their feet, and walk in a decent becoming manner, without turning either or both of their feet inwards; without little jerks in their motion, or long strides, or any of those awkwardnesses which continue with many persons to old age for want of having these irregularities corrected when they were young. Children should be indulged in their sports, sometimes in running swiftly, and in leaping, where there is no danger, in order to exercise their limbs, and make them pliant and nimble, strong and active on all occasions.

But the mention of sports brings me to the fifth part of this work, to that in which the recreations and amusements of children are briefly considered.

EARLY EDUCATION.

PART V

AMUSEMENTS OF CHILDREN.

CHAPTER LXVIII.

“MOTHER, EMBRACE THY CHILDREN, BRING THEM UP WITH GLADNESS.”
“BE JAYFUL, O THOU MOTHER OF CHILDREN” “THEIR LIFE IN HEALTH,
WITH JOY AND MERCY.” “THE LORD HATH GIVEN THE FATHER HONOUR
OVER THE CHILDREN AND HATH CONFIRMED THE AUTHORITY OF THE MO-
THER OVER THE SON.”

IT is of the highest importance to furnish the young mind with resources, when it is thrown upon its own expedients for amusement. The whole course of study and exercise during first childhood, may be under judicious management, rendered so pleasing and interesting, as to form, along with sports and diversions, one series of rational and delightful amusement: but as such a state of things is not often seen to be, and that consequently the regular studies and the diversions are separate concerns, let us for an instant, reflect of what these latter may be said to consist.

This I shall do, without attempting any formal disposition of that which indeed sets description almost at nought; the play room, and the child's play-ground,

Infants, I have said, are attracted by every object, animate and inanimate; but the former are always preferred by them. Children of three, four, or five years of age, have great curiosity, but it is with regard to the very commonest things, and they satisfy themselves by experience. A child of that age, must have objects of a peculiar kind. He has thrown away the rattle, and ceased to find pleasure in the jingling of keys. He wishes to resemble grown people. To do as they do. The boy desires to use a knife and fork at his dinner, notwithstanding that a spoon for his well cut meat is pleasanter, only because grown people have such utensils. He sits up to the table as they do; digs with a little spade as the gardener; beats a drum as the drummer; cracks a whip as the postillion; and rides a rocking horse to be like papa. The girl nurses her doll as her-mama does the baby; sits down to her needle to make it a handkerchief, an inch square; begs a cradle half a yard in length, to rock like the nursery maid, and fills her tray with cups and saucers that hold a thimble-full each; as one of the servants; and when trains were in fashion, if she could borrow the maid's apron, or fasten her own pinafore round her waist, to make a long robe, she fancied herself a grown lady and was delighted. All the toys for children, are things in miniature, and copied from those in use among grown persons; and the closer the imitation, the more acceptable is the gift to the child.

We are indeed the creatures of imitation, and our habits are fixed as we copy from others. What their example affords, is thus made a part of ourselves. The child whose mother visits much, and sees, at home, a great deal of company, is almost sure to prefer those toys, which favour her growing inclinations to follow where others lead. Accustomed to see her mother often preparing for company, and to hear her often converse and consult with her women upon her dresses, the little girl comes

also, to consider dress and a striking appearance, as the grand business of life. This child is generally anxious to deck out her doll in all the finery, the colours, and the fashions of her parent's attire. She wishes for laces, satins, and feathers, and would extravagantly cut them to pieces, without fear, or concern. In a toy shop, when directed to take what she may please, she will fix upon a fine painted tin coach, a wooden footman in livery, or a string of glass beads, in preference to more useful and humbler things, because these are most familiar to her sight, and fancy, for the very reason that her brother, the son of a fox hunter, would seize upon, a pack of wooden hounds and a red coated huntsman, and that the peasant child, would choose a fine painted cow, or cotton lamb with gilded ears and tail; not that these children actually desired to be when grown up, as their parents. The peasant boy might, in ten years declare for the employment of a sailor, the young gentleman for the profession of a divine, and the young lady might range herself under the blue stocking party, indifferent to the parade, and toil of fashionable assemblies. But so would their minds during childhood be engaged, till an intercourse with others gave an opportunity to the bias of nature or fancy to make way, and declare itself.

“Shew me” says the adage, “a man's company, and I will tell you what he is.” I would say, shew me the toys of a child under seven years of age, toys which he himself has chosen, and I will tell you, not what is the real bias of that child's mind, and the direction of his taste, but what are the scenes and the objects with which he is most familiarized. There is a wide distinction between the formation of principle, and that of taste for pursuits of any kind. The formation of principle is independent of ourselves; for the whole process belongs to infancy and childhood, and is the work of parents. At ten years of age, that work is done, and so firmly as never

by any human art to be completely undone. The principles remain bad at twenty, if they were left so, at ten; but the practice may notwithstanding be improved, and these bad notions at the heart, by strength of reason, dread of censure, and dawning of religion on the soul* may be borne down by main strength; and kept in a great measure, out of sight. But if bad they are, bad they remain at the bottom, like an apple fair outside and unsound at the core. Even St. Paul, saint as he was, for the heroic exhausting struggles he made to kill the old man in him, declares that his spirit continually warreth against the flesh, and the good he would do, he cannot &c. even he, saint as he was for fighting these dreadful battles in which he would doubtless have been lost but for the grace of God, which was sent to his aid, even he, corroborates this remark. For will any one say, that St. John who never sinned as did St. Paul, had the same horrors to feel, the same wars to wage, the same internal and dreadful combats, with Paul? And whence arose the difference? Simply, as I cannot but think, in this. that Paul's bad principles held firm in his heart, whilst the soul of the saint was changed, and his mind convinced and enlightened: but the heart was notwithstanding bad; and had incited to bad deeds up to manhood: † bad and decayed it then was, and decayed and bad it remained, after the cause was even removed which produced the ruin. Hence the terrible conflicts of this distinguished apostle, which

* I say the dawning of religion; for if a child be well grounded in principles and practice of piety, during first childhood, his general principles cannot, it is impossible they ever should be, other than generally good.

† In many books for young persons, are bad principled youth described, who on a sudden, at all ages change into good excellent people, without a struggle. Such stories are unnatural as they are untrue. The internal struggles of a bad youth, or adult to climb up to goodness are at first, weak; then, as reasons impel him, sager, violent; tumultuous and fierce. In almost every effort, the ground gives way, and he falls back to his old station. By persevering, after a length of time, he makes some little progress but in his greatest success, such a one stands unsteady, and is every instant in danger of falling. Alas, he has no foundation, to rest on, and he maintains his ground but by art. He has fought every inch of his way, and it requires all his vigilance not to be surprised and beaten off.

he has so faithfully and honestly recorded for the encouragement of the evil-disposed to try the fight, and fight with hope of victory as he did, to the end.

The principles, then, that are instilled into us in childhood, stand by us for ever. But the tastes we acquire change with our years, profession, and circumstances. In childhood we can eat, what we are disgusted with in maturity. In adolescence we prefer studies and diversions, which yield no delight in after age. The fiction which, to peruse, robs the youth of his rest, is thought of in middle age only with contempt, or indifference. And that which afforded the child no amusement whatever, is now the solace and comfort of decrepitude. Taste, opinions, likings, dislikes, preferences and prejudice vary with years, fashions, and the complexion of the times. The child finds amusement with his rattle, the old man comfort in his wig; reverse the order, and nothing could be more absurd, a child in a wig, an old man with a rattle; and yet the time was, when this very man was pleased with the toy, and the time will come, if he live, when the child shall be glad to shelter his bald head under a wig. Thus it is with matters of taste, opinion, and fashion. Not so with principle. "Thank God, for my dinner," says the child of two years, in whom a beginning of religious principle is to be fixed. "God be praised," says the old man of ninety, when he has finished his meal. The meaning is one and the same, the action is becoming to both. The remark of a good mother on a good child thus: "I believe him, for he never told me in his life, a falsehood," is but the same confidence in his integrity and truth; which was paid to the celebrated Italian, who when several persons were examined upon oath was enjoined to give his word only, with this noble compliment, "As for Petrarch, his bare word is sufficient." Truth in childhood, is truth in old age; goodness in the light, is goodness also when in the dark. And real vir-

the turn her which way we will, must be virtue for ever. The fact is, that all we have, and see, and know of good has sprung from an unchangeable, eternal, all-perfect source, and savours of heaven. All that we have of tastes, fashions, prejudice, and opinion originate in necessity, art, contrivance, or self-interest, and savour of mean and grovelling dust. Tastes, therefore, live the life of a butterfly, and change their form as often; but goodness in the shape of principle so remains and never dies.*

CHAPTER XLIX.

INANIMATE OBJECTS, OR TOYS.

"A MERRY HEART MAKETH A CHEERFUL COUNTENANCE." "A WISE SON MAKETH A GLAD FATHER." "LITTLE ONES REJOICE IN GLADNESS." "A TIME TO LAUGH, AND A TIME TO DANCE."

I SHALL NOW attempt to arrange the sources of children's amusements under two heads: those of objects animate, and those inanimate: and begin by considering the latter.

Of inanimate objects for amusement, or toys, some are pernicious, others dangerous. The dangerous kind are those whose use requires exertions beyond the strength of children. Such are all wind instruments, trumpets, whistles, flutes; large heavy cricket and foot balls, &c. The pernicious, are those little cups, mugs, and

* Bad principles, in bad subjects, it may be argued, also remain? But in what way? Calm, steady, fixed, straight forward, full of just confidence and hope? Oh no! They remain true to nothing but in their direction towards evil. They remain as does the angel of darkness till the last day, restless, uneasy, distracting, torturing, reproaching. Still they do remain where they have introduced themselves, as the spirits did who entered into the house swept and garnished. It were to sully the purity of goodness to compare such a tyrannical despotism to the mild and equitable, the peaceful and happy reign of good principles over the mind and affections.

vessels of all kinds, which are much bought for children, but which being made of base and mixed metals, are often highly injurious to the little people who put into them, as they term, for cooking, apples, cakes, orange juice, or other ingredient, and then serve up among themselves for the meal; unconsciously eating what is often the cause of pains, disorders, and debility; for the acid of fruit being poured into a cup made of copper, brass, lead, pewter, or bell metal, is sure to imbibe some of their hurtful qualities, and, consequently, cannot but be prejudicial to the tender bodies into which they are received. All painted toys too, especially for infants, are pernicious; because they may be put to the mouth and the colour swallowed. Figures cut out in gingerbread gilt over as they may be with dutch metal; the ornaments and figures of painted confectionary, painted sugar plums, all which are given for amusement, or to be eaten, are hurtful.* But it is not necessary, however, to go further in this consideration, for every sensible mother who herself trains up her children, will soon learn what amusements and toys are hurtful, by observing the child, and by examination of the matter of which the toy is composed, as well as the use to which it is to be applied. It is not so easy, perhaps to recollect, or invent a round of amusements for very active children; and on this account the few following are selected from general ones, as being safe, and except in a few instances, of some use.

It should first, however, be premised when speaking of proper toys, that all little vessels, cups, dishes, plates, &c. purchased for children, should be of glazed earthen ware, white bone, or ivory; plain wood, or pure tin, without any admixture whatever. If paint be allowed, it should be oil colours alone, unadulterated with orpi-

* To the learned physician, Dr. Struve, before mentioned, I am indebted for these hints.

ment, white lead, or other dangerous ingredient. Children may then cook and prepare their dishes to their fancy, without any risk of poisoning themselves, which, otherwise can hardly be the case. And secondly, that our child should never be allowed to leave the room in confusion, when the toys have been pulled out for his amusement. He should be made to put away in a play box, or low shelf, or cupboard, all his litter, before he may seek any other resource whatever.

Unravelling and winding thread, or silk; stripping the fringe from leathers of which pillows are to be made; sorting the large from the small; picking out from a quantity, and laying in separate heaps, hen, turkey, partridge, guinea-fowl, and peacock's feathers; twisting strips of paper for chimney piece watch papers; filling pincushions with hair or wool; brushing or rubbing an old mahogany table or stool; sweeping the carpet with a little broom; sorting out rags from a bag,* the bits of print, cotton, linen, muslin, cambric, dimity, jean, silk, lawn, satin, sarsnet, persian, velvet, ribbon, tape thread, sewing silk, &c. &c. all one from another, and naming them. † Plaiting straw for bonnets; † picking moss, or wool; sorting shells; working with the needle; cutting out paper toys with a little pair of round scissars; arranging the work basket; scrawling on a slate; marking a sheet of paper with lead pencil; dressing, undressing, or working for the doll, or rocking her in her cradle; tossing, or rolling a soft leather ball; pasting little pictures with gum water, or fresh paste, on wood, or mill-board; putting a few letters of type together, and stamping off the name of any person, or thing; rubbing out pencil marks

* A fine little girl of four years, whom I know, has a bag full of rags, which affords her many an hour's amusement

† I have seen little children of four years of age, in Dunstable, plaiting straw as fast as little fingers can be moved, and have made fourteen yards of plait in one day, with ease, and without any compulsion.

with india rubber; *putting the pieces of a dissected map together; whipping, or spinning a top, or humming top; digging, weeding, planting, sowing, watering a garden; filling a small watering pot with water, not from a pond, but from any other vessel, or small cistern; gathering wild flowers, herbs, vegetables, stones, moss, acorns, chesnuts, potatoes; all these are amusements which a child may enjoy with advantage. †

But a child pursuing some of these, or other amusements will leap, run, slide, or climb in such a manner as to hurt himself. If the injury be trifling, it is advisable not to take much notice, and if the crying and complaint soon cease, there will hardly be a necessity for alarm. Perhaps a very giddy or boisterous child may be sufficiently reprov'd by a mother remarking as coldly as she can, "you should not have ventured so far, and you only suffer for your carelessness." But she should not, upon such occasions, very harshly blame, or the child may, at another time, endeavour to conceal the accident, and his feelings, to his very serious moral or physical injury. The fright or pain is generally sufficient punishment, without any other aggravation.

* A large piece of india rubber, or the whole of a bottle, lest it should be put into the mouth and swallow'd.

† A few others, of a fashioned, fit is true, but ever interesting to childhood, may be added. Blind man's buff; Puss in the corner; Questions and Commands; forfeits; My Lady's Toilette; Hunt the Slipper, Prison Bars, Base Ball; Hide and Seek; Cross Questions; and Riddles; but these last should be selected with great care for tender and innocent minds.

CHAPTER L.

ANIMATED OBJECTS.

“MY DEAR SON, IS HE A PLEASANT CHILD?” “I WAS A WITTY CHILD, YLA RATHER BEING GOOD.” “I HAVE JUDGED IN MINE HEART TO BE HAPPY, A MAN THAT HATH JOY OF HIS CHILDREN.”

PET animals are often a great source of amusement to children; and to good natured ones afford great delight. As this subject has been already considered in part, it will not long detain us.

The ancients, who, in many respects, paid more attention to the education of their children, and were more anxious to secure moral virtues for them than we are, held that of humanity, by which they meant kindness to brutes, as well as men, to be one of the very principal, and most indispensable. Plutarch, in his life of Cato the Censor, remarks, that humanity may be extended through the whole order of creatures, even to the meanest. Such actions of charity being the overflowings of a mild good-nature on all below us, it is, he continues, certainly the part of a well natured man, to take care of his horses and dogs, not only in expectation of their labour while they are foals and whelps, but even when old age has made them incapable of service. We are told of a wise and polite nation that rejected a person of the first quality, who stood candidate for a judiciary office, only because he had been observed in his youth to take pleasure in tearing and murdering birds; * and of another, that expelled a man out of the senate for dashing a bird against the ground which had taken shelter in his bosom; and it is reported to have been said by Cato (not the Censor) that

* Guardian, No. 61.

if we kill an animal for our provision, we should do it with the meltings of compassion, and without tormenting it; for that in destroying it we at any rate take away a life that has sense and perception. Above all are the Holy Scriptures considerate on this point. The Almighty often mentioning his cattle, and birds, and fishes, and insects, to recommend them to man. Children, then, who find pleasure in keeping animals, should be kind, and careful to make them happy, and the same afflictions should never be permitted for one moment's diversion to tease, much less to hurt them.

Did I say to hurt? Praise be the God who made us, he never formed the human heart to delight in scenes of pain, cruelty, and blood. We start back in horror at savage wantonness in description, can we smile if we are present at the very scene, in reality? No, we cannot; we had rather, a thousand times, shut our eyes and ears, and run far away, unless, indeed, scenes of cruelty have been acted before us in infancy, and that custom have reconciled us to them. If the "poor beetle," spider, or worm have been trodden to death before us in childhood, we shall put forth the foot, to kill and stomp after years. Partly because we do not consider what great a pang he feels, partly because we do as others do, careless of consequences. Will it be supposed that a thousand lovely english women could sit out the baiting of several fine generous animals, the witnessing of their patience, courage, torture, defence, wounds, blood, and expiring groans and struggles, as the ladies of Spain do for several hours together? Yet custom alone can have so hardened their hearts as to have produced so wide a difference in feeling. It is the same with children, of whom some are so deadened to the cries and sufferings of brutes, that they resemble tender hearted ones as little as, in this respect, my fair countrywomen do the spanish ladies. Indeed the resemblance is less; for a spanish lady

would not, I believe, herself inflict a wound on the panting animal, whereas the cruel or thoughtless child is often the principal inventor and executioner of tortures upon the miserable brute. But this subject generally, has, it may be thought been fully discussed in another chapter. Our present consideration, therefore, only is the turning of the trife, accidents, or sufferings of animals, into a source of amusement and gratification; which taste some persons are not ashamed to force betimes upon their children of five, six, seven, or eight years of age.

The first of exploits in which the tender hearts of little children are encouraged to triumph, is the drowning of the young of cats and dogs. Many a child has stood by with a fluttering bosom, and agitated countenance, while the servant has essayed to keep under water the little wretches which were battling hard for life, whilst at the same time he or she has been humming a tune with the greatest unconcern. The child after many efforts, at length succeeds in looking on as unconcerned as the executioner.

The second performance is the making of the whelp handsome. The father, mother, servants, unite in declaring, that the puppy must have his ears and tail cropped; and this is speedily done*. The child may not actually stand by, but he knows of the deed, sees every one careless of the poor brute's agony during several days, and he too at last, thinks it is nothing, and that indifference on such matters is right.

A spider! or a wasp! will some persons exclaim, as one appears "catch and kill," is the cry. How few call out there is room in the wide world for an insect, and open the window to drive him to liberty and a natural

* A dear little girl, the daughter of Sir R. A. said, with a sweet simplicity and artlessness which in this child were nature, "Brother, Mrs. ——'s dog had his ears and tail cut off the other day, you cannot think what a passion he was in when they did it."

death. Here is the third occasion on which a child learns to mangle and slay, as it appears to him, for diversion.

After a shower of rain, we step forth to the sweet refreshed air. The slug spreads himself across the path and trails onward, fast as he can, poor reptile; the worm peeps up from his dark mansion, and the shining beetle in haste, endeavours to make the best of his way home. In vain, in vain. The little foot may not purposely be set to crush the machinery planned by a God, but it is not purposely withdrawn, when a living object is seen; and on passes the child, heedless, thoughtless, and merciless, to his fourth amusement; which is that of throwing pebbles and stones at the gasping frog which rises up to take in a portion of the breath of heaven, which Heaven itself has assigned her.

And next, when the cold and severe season affects our region, and the half starved, half benumbed inhabitants of the trees and hedges come twittering and bowing, submissive and needy, to implore our charity, to ask of that bounty which the good Almighty hath given us, an amusement, and the fifth we sadly enumerate, consists in building up a trap, or spreading birdlime to catch the gentle, feeble wanderers. Of these, alas! some have their necks twisted, and are quickly baked in paste. Others are played with, and consequently more or less injured and teased, and often fall a sacrifice. Oh what a sad lesson is this for childhood! Cruelty given in lieu of pity!

The intrusive and venturesome fly, in the gaiety of his little existence, buzzes from corner to corner of a breakfast parlour, or nursery, and in an unlucky moment, approaches the cream ewer: he tastes, and drops. There he lies floundering and struggling, but his wings are wet and clogged, and he cannot rise from the fatal fluid. Presently the party assembles. He is discovered; and with a peevish exclamation, he is drawn from the

ever with a tea-spoon, and dashed into the bowl, where the hot water that has rinsed the cups receives him. The child, ever on the watch for examination, finds a lively amusement during several minutes, in beholding the convulsions, the torture of an insect scalded to death, whilst these sufferings are not even thought of by any grown person.

It is useless, as it would be disagreeable, to reckon up how many minutes and hours of one week in a child's life are given to amusements, which amusements are actually cruel, or of a cruel nature or tendency. * I shall, therefore, offer two or three hints, upon what may be made amusements with animals, from the particular history of which, great use may be derived. † Silk worms, hives of bees, poultry, sheep, lambs, poll, too, if parrots are brought and sold; rabbits, canary birds, a quiet donkey or poney, which a child of five or six years might, in company of his father, help to feed, or rub down; one of the cows, also, of the establishment, which might be named by the child, and called his own. All these with the privilege of scattering the crumbs of the breakfast or dinner table to the wild birds, would afford a rational and pleasing amusement, consisting, not in worrying, and torturing, but in promoting the comfort and dispensing happiness to those creatures, which, capable of being comforted, do express their gratitude in return, by confidence, gentleness, submission, and attachment. Show

* I do not here allude to the sports, (as they are called) of setting two fine monarchs of the poultry yard to fighting till one dies; sending a barbed hook into a pond, with half, or a quarter of a writhing worm upon it, to be swallowed by a little fish, which, not being required for food, has its jaws lacerated and mangled, and is then thrown back into the water; or chaining a fine peaceable bull to a ring, and urging a number of fierce dogs to worry, tear and wound him till they are half killed, and he goes mad; or piercing a goldfinch's breast-bone with a ring and chain, that we may have the pleasure of seeing him in constant uneasiness when he moves, or drags up water to drink; or of spurring a fine horse over hedges, walls, and fields, and whipping a pack of hounds after a timid, trembling creature, who, as it is known, screams in her last agony like a child, and seems, in the most striking manner, to implore the pity of our race.

† Perhaps the exhibition of living, and stuffed animals in a menagerie, or museum, is of the very first order of amusement for children, and indeed all young persons.

me that brute which is insensible to a series of kindnesses from man, and I will find the man who is sufficiently grateful for every benefit from God.

EARLY EDUCATION.

PART VI.

BOOKS FOR CHILDREN.

CHAPTER LI.

"NOW GO WRITE IT BEFORE THEM IN A TABLE, AND NOTE IT IN A BOOK."
"GO AND TAKE THE LITTLE BOOK WHICH IS OPEN." "WE UNDERTAKE
GLADLY THIS GREAT PAINS."

IN an age like the present, when our press teems with works for every class of reader, it is not to be imagined that that of childhood should be left unprovided for. In fact, the books professed to be for children of all ages, have been published in such numbers, that to read and comment on all, would be an undertaking requiring the labour of several years, to bring to a conclusion.

Yet is the utility of a child's book in promoting the important object we have in view, very great; it is true that we have publications without end, but it is also true, that those things in nature or art which are offered to us in greatest profusion, are in general most necessary to us in some way or other. Grass, for instance, is not the less useful because it covers the solid surface of the earth, nor are books less admirable because the ware-

houses of every dealer in these productions throughout the united kingdom, are filled with them. Grass, to turn to profit for pasture, or hay, should possess certain qualities in colour and growth. He who wishes his cattle to thrive, will examine and judge whether the food is of such a quality as that he may expect it to afford some, or no nourishment, or to constitute a deadly poison. This examination is also necessary with books for children: of which some are good, wholesome food for the mind; others are poison; and others starve, or nauseate, and destroy in a child all relish for every similar provision.

Previous to offering a few remarks upon the examination here spoken of, let us give a thought to the pens from which these compositions or compilations spring.

The barren soil, and the sandy, the rank and marshy; the rich and luxuriant, or the dull and choking, severally produce corresponding crops, each according to its respective quality. So the author of talent who writes for children, the humble author, the affected or pedantic author, and the injurious author, severally produce works which correspond with their peculiar qualities, good, or bad.

The author of talent, who, as a relaxation from severe studies, or from a kind wish to benefit the rising generation, bends his genius to a theme which shall interest, and discovers a moral which must enlighten, who adopts a style and language which a tender capacity may receive and retain, is, after their parent, the children's first and best friend. All the charm of genius plays in his thought and captivates in every variety and motion; whilst a beautiful simplicity of expression making way directly to the mind, glides into the understanding, and twines round every fibre of memory, influencing the senses, the heart and the very being. The child does not read the work of such a writer, he seems to devour it. Meals, play, conversation, amusements, are all neglected to

hold the engaging volume. His eye, his ear, his sense is all absorbed and he suffers himself to be drawn forward until he is exhausted, or that the book is forced from his hands. As soon as it is finished, he sighs to think that it is so; and in two or three days, he again seeks the enchanting pages, and begins to peruse them anew. Such is the homage of childhood to genius, when genius deigns to lower the imagination and expression in order to set off a precept of morality, and to bring the whole down to very young capacity; and such is the homage which childhood pays the works of Edgeworth, Barbauld, Trimmer, Fenn and Day.*

The humble writer for children, is one of great value to the public, and is generally high in the regard and estimation of those for whom he labours. He never professes more than he is fully equal to perform; nor does he ever aim at anything beyond a little work which is to instruct and amuse a mere child. With unpretending modesty, he sends forth his offering, which he calls a mite for the benefit of the rising generation. Amongst this class of authors, all romance, all novel abridgments; and all sentimentality are equally unknown. Plain morals, and interesting facts are cast in simple forms, and robed in artless unconstrained language. All that is requisite to make such a writer, are the plain, sober qualities of common sense, some experience in the ways of childhood, much morality, and simple expression. Very quiet scenes are sufficient for simple minds, and little or no plot is required, or indeed given by plain writers who address them. A grown person might pronounce the work to be a very tame performance, but the child is pleased, instructed, and satisfied. He reads with at-

* And the unknown author of "Mary and her Cat." If I were called upon to name the most perfect piece of fiction that was ever offered to a child, I should, instantly and unhesitatingly, point out this beautiful, touching, moral and excellent natural little tale, the price of which is only two pence. Any mother who may wish to make the acquaintance, may give the book to her little girl or boy. If his simple taste be not arranged, she will soon see how deeply he will be interested.

tention; and though he can lay down the book of his own accord, yet unbidden, he will take it up again, and will number the volume amongst his treasures.

The affected, and the pedantic author may be either ignorant or learned: using long words to cover the barrenness of his mind, or the faultiness of his morality, if he pretend to set forth any moral, and to offer any instruction, as, on the other hand, his pedantry and affectation may spring from a learned source, and be embodied into a work for children with as much propriety and fitness, as the lady of quality would evince, who should array herself in a court dress and diamonds, to go and pay a visit to a poor peasant in his humble cottage. The hard words and complex sentences of both authors produce nearly the same effect. A great and respected name, it is true, will sooner obtain purchasers than that which is only partially, or slightly known, people not considering that the learning which has been advantageously displayed in the resolving of a difficult problem, and the graces and heightenings of language which have been employed in the production of a new theory are materials and ornaments utterly useless, and wholly disregarded when embroidered in the web of a child's tale. If the man of science will throw down his garb, and trappings of philosophy, and take up the plain attire of simplicity, he may be of service. But if one who has walked in stilts, will persevere in using them, can he expect that he and a little child should meet and embrace? The most learned of men are, in general, least fitted to the task of instructing young children; and I should look with severer scrutiny upon a book for children from the pen of a deservedly esteemed author of grave works for adults, than on the production of any other description of writers whatever. I should not be prepared to question the morality of a work whose author had once pleased and instructed great and good men, but I should dread the filling of

my child's mind with disgust and weariness at a perusal, if he were forced to peruse words, and sentences, and sentiments which his tender mind could neither admit nor comprehend.

The injurious authors, male, or female, of children's works, is anxious on one point only: self-interest. Vanity whispers that he possesses every qualification for writing, and interest suggests that he may turn his productions to profit. He gives to the world stories, and rhymes in plenty, and to diversify his labours, perhaps ushers in an elementary abridgment occasionally. With little or no experience of infant manners, and no thought or concern for the parity of infant mind, he endeavours by any means to strike, allure, astonish, and agitate their tender bosoms. He gives a sounding title, with a shewy frontispiece; presents high, overwrought, unnatural scenes, lays open, in some of his characters, the baseness and knavery of the worst part of mankind; lifts the veil, which should never be withdrawn before childhood, from plot, intrigue, scandal, slander, satire, finished vice, levity, and folly of a world they know not, nor ought to know; and offers to their wondering minds, and, as yet, uncorrupt hearts, false but shewy sentiments, and plausible yet glittering language of the strongest passions. The child of six or seven years, will read such a book, as the author himself would perhaps approve. Such a person might be flattered by observing the flushed face, anxious, yet distressed expression of countenance, wide stretched eye, and lip severed, but marked with a shade of contempt and scorn, the indignation, as it were, of innocence at the touch of corruption. But the good, the prudent, the cautious mother would be shocked and alarmed at these signs of gratification received, however it might be tinged by contempt, from corrupt sources; she would speedily see, that if her child were allowed to drink of those spiced waters, he would soon

cease to relish the pure stream: as he, also, would soon cease to be pure and innocent. Let the mother ask him, her still unvitiated child, if he really thinks such a book a pretty one. He will instantly say, "No mama, not near so pretty as my others." "Why then do you go on reading it?" He will reply, "I dont know, mama, but I should like just to read it to the end." And thus does evil in man lead him on, even where his better self, his innocence, taste, conscience, and guardian angel warn him loudly that neither true enjoyment, nor instruction, nor reason, nor right are to be found. Just a step further. Alas! how often does this one step just lead to danger and to ruin.

CHAPTER LII.

BOOKS.

"NOW I BESEECH THEE THOSE THAT READ THIS BOOK, THAT THEY BE NOT DISCOURAGED" ENQUIRE CONCERNING THE WORDS OF THIS BOOK.
 "I WRITE UNTO YOU LITTLE CHILDREN.—I WRITE UNTO YOU FATHERS."

SUCH, then, being the merit, or worthlessness displayed in juvenile compositions, and the variety amongst those who produce them, it becomes necessary, indeed an imperative duty, to examine with the severest scrutiny, every juvenile work of every description whatever, before we suffer a single page to be scanned by children. In this examination a mother should not depend wholly upon the reviews or criticisms of men, if men of science ever do condescend to notice in the least, the diminutive books for children; for they are either not really fitted to such minutæ of employment, or else do not think proper

to be; certain it is, a man high in literary reputation is yet no more successful in his judgment of what is proper reading, or occupation for any child under seven years of age, than he is by nature capable of the exertion and watchfulness, required in training of little children, teaching them to walk, and giving them the rudiments of knowledge during the first important years of their lives. This era passed, however, and a good foundation fairly made, instructions of scientific men begin to be of use, and not only may their choice of books, but their remarks become useful and valuable to the parent or teacher. Indeed, generally speaking, the young woman who is educated by her father, if he be a well-informed man, is observed to think more closely, to have clearer ideas upon subjects she has made her study; to have a mind steadier and more enlarged, and reasoning powers much stronger than women in general, who have been instructed by women, only. A father, if he be clever, may be of infinite service to his daughter, in the period to which I allude; within eight and eighteen years. However, this consideration is foreign to the subject, and I resume that of the present chapter.

A mother, then, should not depend upon the reviews for the true characters of little children's books, but should read, and reflect, and study them herself, and try to discover, not whether some parts are bad, and some good, but whether a whole book from beginning to end, is good or bad; that is, whether it may be given without restriction or reserve to her child, or whether it should be withheld from him altogether *

* The Monthly Review, is, I believe, the only periodical publication, which notices with any degree of regularity, books for children. And in this highly respectable, and for the most part, liberal work, I have observed children's books of two or three hundred small pages, dispatched in two lines and a half of sweeping criticism books, too, which deserved only partial commendation, or censure. Were it only for the benefit of a promising author, one would be desirous to show where he may improve; but surely when we consider the responsibility affecting the pages, and the danger of allowing the spirit of one, much less of several obnoxious passages to pass into a tender mind, no gentleman will deny that it becomes a duty to examine and judge with great care, and to report with fidelity and precision. On the whole, however, children are much indebted to

And as some mothers who have not hitherto been accustomed to act upon their own judgments (and how few really do, it is needless to insist on) in the choice of little books, may consider a few hints not unacceptable, I beg to offer to them some small assistance; first, in choosing, and next in the selections which I have ventured to make of modern juvenile publications for the use of their children, who being imprudently taken to a bookseller and left to make their own choice from vast numbers, often stand puzzled and wavering, and at length purchase the gaudiest but worst books in the whole collection.

It appears then, advisable for a mother to send to her bookseller and unknown to her child, for one or two dozens of little books on all subjects; which books she may require permission to keep for several days to read through, one by one, as she may find the convenience or time for so doing, in private; for it is needless to say, that if her children see new books, they will be naturally anxious to possess, one at least of them.

The first point to determine on taking up at random any such volume, is, whether it be truth or fiction. We will suppose it to be truth. Now fact, or truth, or what we call, history, as we present it to children, is of three kinds; the indispensable, the important, and the useful.

The indispensable kind of truth or history, is that which is absolutely necessary to all human creatures, which it is impossible they should be able to live without; and not be in danger of some great evil, present or future. And this is, sacred history. The important, or second kind of truths, are comprised in natural history of crea-

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 this review; for hastily and slightly as they have been served, yet the homage of service has been done them. Some trash has hereby been restrained from hurting them, and some excellence has been drawn forth for their admiration and instruction. It is after all, to be regretted that a review is not appropriated exclusively to children's works and that two or three ladies of talent and experience have not the spirit, industry and perseverance, to keep this department of literature, fairly their own, in their own hands.

to objects; beginning with animate and domestic, and going on to wild animals; and inanimate objects, as plants, trees, and things in general.

That part of truths, or history which relates to the adventures and lives of worthy or exemplary persons, denominated biography, is among the important kind for children. As are, also, those facts or history of nations which branch from general geography, and relate to the manners and customs of the different people of the globe.

The third kind of truths which are useful for children, may be comprised in the history of empires ancient and modern.

All this mass of knowledge is thrown into simple abridgments, and pleasing forms, and is then presented to our children. But as the different authors I have enumerated occasionally try every branch of juvenile information, it is the mother's duty to read many of a kind, that she may have a chance of purchasing the best.

Facts, there are, too, of one other kind, but which should studiously be kept from children. History of bloody wars, and massacres, burnings and martyrdoms, with shocking histories of barbarous murders, and images of racks, red hot pincers, engines of torment and cruelty, with mangled limbs, and carcasses drenched in gore, all which descriptions if abridged from large works as we grieve sometimes to see them, should be cut out and burned or destroyed with the whole volume, rather than shock and distress a tender child by shewing him the sufferings of the good, and run the risk of hardening his heart, by familiarizing him to the atrocities and wickedness of the base and degraded part of his species.

The second point for a mother's consideration, is whether the little work she is about to examine, be a fiction.

Fictions are of two kinds: the historical, when any truth from sacred, natural or other history, is woven in to convey instruction in a fanciful and alluring dress;

and the perfect fiction, when the invention of the author has alone supplied him with the design, and his own experience and observation with the materials.

But both fictions must equally shew forth one great object, a moral, and end; or both are utterly worthless. The historical fiction, if it shew its bearing upon the department of history it has chosen, must necessarily shew forth some truth or fact, since history is truth. This then is its moral.

The perfect fiction selects a truth from the great code of morality and works it through till it rises triumphant in some way or other, over evil, and so forms a moral.

Yet even this is not sufficient. A prudent mother will not be satisfied until she have discovered and ascertained the means by which this moral was worked through to its end.

Let us pause then, for an instant, and imagine a fond husband hastening to his wife and needy family, and delivering to them an abundant supply of food and clothing. Is not the act a good one? Undoubtedly it seems such.

But what if the money which purchased these articles were stolen from a traveller or house; how then? And what if the means employed to make the moral bear on its way, though the child's volume be as faulty as those adopted by the man just alluded to? Can those means be proper to introduce to a child's imitation? The design therefore, the object or end, and the means employed by the author, must all severally be sound, honest, upright, and true, before the child's book can be termed a moral one, and a work proper for the little creatures whose minds it is to engage.

Perfect fictions include fables, tales, stories, fairy tales, &c. This class of works comprehends by far the greater part of a bookseller's juvenile stores.

Poetry, as well as prose, is occasionally made a vehi-

cle, for conveying history and fiction to the minds of children.

The step or ladder to book learning, is the spelling-book, and grammar; with the last of which, children under six years of age can have very little concern.

I come now to the selections of children's works, chiefly modern, which I made several years since; with a view to the insertion of them in this place.*

The first relate to history, and may either be recited from memory by the mother to the child, or read by her in small portions, according as her little one may be able to understand the language, or may appear interested in the subject.

It should be observed that most of these works are sold and said to be written for "little" children; but it seems to me they can only suit those children, who having learned to read before they have learned to think, are supposed to be equal to the pronouncing of long words and the managing of any sentence before they are six or eight years of age. The following arrangement is made in the supposition that the reverse of that plan is the case, and that the child is not made to read faster than he can reflect.

* More than three years ago, when this work was begun, I wrote to several great booksellers in London, to request from each the favour of some dozens of books to be sent me to peruse. With very polite attention, I was furnished with several very large packages which employed me a month to read through. I wrote down my opinions of the best as I read them, and those I could not generally praise, I passed unnoticed; of these I returned a very considerable number. As no consideration, whatever, should induce me to highly commend a child's book in which I could find little merit, so I trust that if a faulty one should be found by any chance here recommended, the mistake will be attributed to accident, and some little confusion also in my papers. And I beg now to express my thanks to Messrs. Harris, Hailes, Darton and Harvey, and Godwin for the loan of the works here mentioned.

REMARKS

UPON A FEW JUVENILE WORKS.

SACRED HISTORY.

† *Scripture Stories.* * * * 1813. For children of 4 years and upwards. In this most pleasing work, several of the great events related in the first chapters of Genesis, are described in simple language, and are admirably calculated to delight and amuse. One cannot but regret on closing this engaging little volume, that the author should have made it so small, and have given so few histories. A sequel from the same pen, would be a truly valuable present to mothers, as well as to children.

The first Principles of Religion. * * * 1817. 6 years. This is a very pretty, entertaining book, in which the existence of the Deity, and the principles of right and wrong are laid down with much clearness, truth, and feeling.

Footsteps to Mrs. Trimmer's Sacred History. 1816. 6 and 7 years. A charming and instructive work, which has been mentioned in another place, and cannot be spoken of too highly.

* If some of these remarks are brief, it is to be recollected that they relate to works, every line of which has been read with care, and considered generally good. Those little books which were in part faulty, and part only tolerable, have been rejected from this place altogether. It is the province of the regular reviewer to point out faults and beauties. Mine, at present, is but to mention a few works which parents may safely put into the hands of their children, and in mentioning, to add a word in explanation of their contents.

† The little books, which are peculiarly adapted for being recited, or read by the mother in small portions to her child, are here distinguished by several asterisks.

Mrs. Trimmer's Description of New Testament Prints. 6 and 7 years. A work, also, of great merit, which has likewise been noticed and recommended elsewhere.*

Mrs. Barbauld's Hymns in Prose for Children. 5 and 6 years. Simple expressions of love, gratitude, and praise are here happily blended, and form a pretty work, and a favourite one with young readers.

Dr. Watt's Dime Songs for Children. 4, 5 and 6 years, and upwards. A most useful and deservedly popular little work.

NATURAL HISTORY.

The Rational Dams. 1816. * * * 6 and 7 years. In the first seven pages of this book are many words which should not occur in one for a child; for example: metaphorically, pensiveness, meditation, rumination, reference, deliberately, &c. These excepted, the work is useful and entertaining, being designed to afford instruction upon the qualities and habits of british animals.

Instinct displayed. 1814. 10 years. A very pleasing, clever, and useful work, by Priscilla Wakefield, written in the form of letters.

Dialogues on curious Subjects in Natural History. 1816. 9 years. This is also an instructive and pleasing book. It is to be regretted, however, that such elementary works are, in general, not sufficiently reduced to the level of a child's capacity, but parts may, notwithstanding, be advantageously selected by the mother from the foregoing, as well as the following books on the important subject of natural productions for the use of her children.

Mental Improvement. 10 years. A well known and highly approved work.

HISTORY OF PERSONS, OR BIOGRAPHY.

Buds of Genius. 8 years. A biography in the form of dialogues, concerning the early lives of fifteen eminent persons, of which number are Newton, Cumberland, Johnson, Franklin, Chapone, &c. Parents and teachers may look with anxiety for a sequel, to this pretty and interesting little volume.*

HISTORY OF MANNERS AND CUSTOMS OF NATIONS,
OR
GEOGRAPHY.

Travels at Home. 5 vols. 10 and 12 years. A very spirited, entertaining work, and well calculated to assist a mother, in the plan she may adopt to its instructions. The first sex should not orphorically, I
of Human Manners. 9 years. A pretty literary work, five volumes.
Robinson Crusoe. 2 vols. 9 years and up-ward. This is a work of the highest merit, with sufficient to rivet the attention of young and old. A father and his wife are herein described on a declivity, and with four sons; and the expedients to supply in the form of wants are truly curious and instructive: which, there are large portions of valuable information in natural history introduced, and the whole is a most useful, and noble and most impressive moral.
Dialogues. 9 years. A most useful, and noble and most impressive moral.
New Robinson Crusoe. 8 years. A most useful, and noble and most impressive moral.
 the lightest book for children, which has been often referred to.

Prince Lee Boo. 12 years. A well known instructive and entertaining narrative.

Abridgement of Ancient Geography. 12 years. Very useful for learning by heart in small pieces.

* The records of antiquity might be searched, and surely modern history will afford examples of eminence and virtue?

Evening Entertainments. J. B. Depping. 12 years and upwards. These very useful little volumes are written by a gentleman fully qualified to adorn every subject on which he employs his pen. He has here given in the form of very natural and easy dialogue, a great mass of information upon the manners and customs of the principal inhabitants of the known countries of the globe, and has enriched his descriptions with anecdotes, and agreeable and original remarks, which raise his reputation in this country as highly as his many works in a neighbouring one have done. The work must be entertaining to any grown person of sense or education.

HISTORY OF KINGDOMS & STATES. OR,
ANCIENT AND MODERN HISTORY.

Mrs. Trimmer's little Histories of England, and of Rome, and her Ancient History, have been deservedly praised and recommended in the latter part of this work. They are generally adapted to the ages of seven, eight, and upwards.

Easy Lessons in the History of England. 1814. 9 years. A generally good book, but long words are rather too frequently used, and a few expressions occur, which children should not hear, or know, as Richard III was cruel, treacherous, cunning, bloodthirsty, &c.

FICTION.—HISTORICAL FICTION.

Rational Sports. 6 and 7 years. A pretty little useful work, explaining the nature of things most in use.

Present for a little Boy. 7 years. This book has been some time published. The subject is generally instructive, and the moral good. It is adorned by very superior engravings.

Present for a little girl. 7 years. A sequel to the former, equally happy in its plan, and successful in its object.

Rational Brutes. 5 and 6 years. A number of domestic animals meet to hold an imaginary conversation upon the treatment of men towards them. A charming little book and worthy its author. One sentence only in page 18, is too coarse for a little child's perusal. Every other part is unexceptionable.

City Scenes, and Rural Scenes. 1814. 8 years. Short entertaining descriptions are here given of nearly eighty engravings of the most remarkable objects in Town and Country. The work is interspersed with easy poetry, and is particularly interesting. The only fault to be observed, is the length of some of the words. For instance, in page 28, "Having usurped the sovereignty over considerable districts, &c."

Mrs. Trimmer's Fabulous Histories. 1817. 8 years. A very neat edition of this valuable work was published by Hailes. The work itself is excellent, and too well known to need a comment in this place.

Juvenile Anecdotes. 5th edition, 1815. 7 years. These little volumes are well known; but as that which is known is not always excellent, it must be more observed that merit, in no ordinary degree, belongs to them. Every anecdote is short, but all bear the stamp of truth, and convey a lesson in morality.

Family Monitor. 1816. 8 years and upwards. A story alternately in verse or prose, is adapted to every month of the year; some of the syllables are divided, with hyphens, which arrangement shews the intention of the author to make a book for young children; yet are very long words, occasionally introduced; as, uncontaminated, promiscuously, anticipated, &c. which in a great measure defeat that object. The design is very good, and the execution highly creditable to the writer.

The Doll, 1816. 9 years. There are many agreeable characters in this tale, and the scenes, drawn mostly from

customs in Wales, are very instructive and interesting, where they do not enter upon coarse description. The rough conferences between the school-boys and girls, page 16, are displeasing and unprofitable. Twenty pages withdrawn from this work, would leave it such a one as we could not but find pleasure in presenting to our children: "The author is a writer of no ordinary ability.

Instructive Rambles, 2 parts. 10 and 12 years. Very useful, very entertaining, and a very moral work. In one part only is a little common-place, in the matter of the ill-used negro, and child recovered from the gipsy. This is now hinted at, because the imagination and talents of the author appear to be such as render her equal to answer any demands, for the substitution of other incidents and events in lieu of these, which may be made upon her by the public.

PERFECT FICTION.

Mrs Teachwell's Fables in monosyllables. 1816. 5 or 6 years. A very pretty little book, and perfectly adapted to infant minds.

Second part of Teachwell's Fables. Is equally instructive and amusing, with the first.

Teachwell's Fables and Morals 1816. 6 years. As are nearly all the works of the imaginary Mrs. Teachwell, but real Lady Tenn, so is this one, judicious, moral, and engaging.

The new Tom Thumb. 1815. 7 years. This curious little production is moral and pretty.

Memoirs of Brillante the Mouse. 1817. 8 years. A pleasantly told, and instructive tale, in the style of the very pretty "Life of a Mouse."

Sir Hornbok, 1815. 8 to 12 years. A remarkably pretty little poem, but above the capacity of a little child.

It treats of the expedition of Sir Hornbook, and of his capture of all the parts of speech, being accompanied by Sir Launcelot's men; a band, twenty six in number; or according to the lines:

" Full six and twenty men there were,
In line of batt'le spread.
The first that came was mighty A,
The last was little Z "

The whole is a sprightly, witty, most entertaining, and above all, innocent work; and such as, in my opinion, might be compared for humour and pleasantry to John Gilpin. With a little explanation from a grown person, the gift of this work would be highly appreciated by children of eight, ten, or twelve years.

Beauty and the Beast. A poetical version of the old tale. A work unfit for children, but an entertaining one for young persons of 14 or 15 years of age. The accompanying engravings are in a very superior style.

The Ruby Ring: or, Transformation. This elegant little poem, too, would make a very pleasing gift for young persons of the same age.

The Mother's Fables. 1814. 8 years. There is so much of excellence in this book, in which the moral is put first, and a very pretty fable, by way of illustration, afterwards, that it would be a pity to hesitate upon the propriety of mentioning the two or three slight faults it has; especially as they may easily be rectified in the next edition. By omitting the butterfly's law-suit, which is full of technical law terms and is not pretty, and the poem of cats and dogs, in which, also, there appears a flippant satire, improper to lay before children. These two struck out, and the following lines, in page 77, altered to easier rhyme, the work would be a useful one, and extremely entertaining.

" A swan swam in a silver lake,
And gracefully swam the swan."

Spring Flowers; or Easy Lessons. 1816. 5 years. Tolerably pretty poems. "you was" however, occurs several times, and should be altered to children should

be correct, though it be easy; and simplicity of plan and argument should, as seldom as possible, be confounded with silliness and puerility.

The Daisy. 1816. 5 years. The like remarks may be applied to this little work, in which are some pretty stories, ~~with~~ rhymes, occasionally of this sort,

“ She cried so loud her mother came,
To ask the reason why;
And said, oh Frances, fie for shame,
Oh fie, oh fie, oh fie.”

which might be altered, and amended with very little trouble.

Verses for little Children by a Young Lady. 1816. 5 years. Simple, moral, and pleasing.

E. Bentley's Tales for Children. 1813. 6, 8, 10, and 12 years. The author of this generally pretty little book, has greatly mistaken the capability and mental powers of those for whom she professes to write. Some parts are well suited to children, others are high above their comprehension. For example, in page 37 are the following lines:

“ In spotless purity bedight—”
“ Earnest of thousand glowing dies—”

and in page 38,

“ Thy incense to the shrine of spring—”
“ The circle of its narrow sphere—”

which are in a very different style to the following:

“ Young Robert had an idle whim,
That little boys like ducks should swim, &c.”

The work requires, and is worthy of correction.

The Cowslip. 1817. 5 years. Pretty and innocent, but rather puerile.

Maria J. Grabbe's Tales. 1816. 6 years. Whoever reads these beautiful tales, will be convinced that any apology from the modest writer for the familiar style she has adopted, is perfectly unnecessary. Her work is simple, natural, moral, and indeed all we could desire in a child's book. High-flown sentiments, forced diction, and ambiguity of motive, are here unknown. All is appropriate, short, clear and excellent.

Stories for Children, by S. Hayes. 1815. 2 parts. 6 years. These are all moral, short, and pleasing.

Mama's Stories for her little Girl. 1814. 6 years. Humility, disinterestedness, forbearance, and other virtues are here enforced by very pretty examples. The story of "Fanny and Fido" is most beautiful.

*Stories by, or, of Martin James.** 1816. 8 years. Shewing the advantages of integrity; a work highly moral and pleasing.

Rhymes for the Nursery. 1817. 6 years. In this little work, "the Babies' Dance" is very silly. On the contrary, "the Ants' Nest," page 31, is a very pretty description, and conveying, with other parts of the work an instructive and delightful lesson.

Some short Stories, by a Lady. 1817. 6 years. There is nothing very new in these stories, but they are generally pretty.

*Motherless Mary. Whim and Contradiction. Walter and Herbert.**** 1816. 6 years. These tales bear genuine marks of the very first class of books for little children. All the requisites to a child's production, are here: power to interest and awaken sympathy without titles, without vulgarity, without having recourse to very high, or very low life, without making the hero, or heroine, exceedingly plain, or exceedingly pretty, in short, without over-strained scenes, or forced comparisons. The rich are not desperately wicked, nor the poor wonderfully good. Simplicity, nature, and probability, are shewn in pleasing, unaffected language, and, above all, a moral stands full and prominent, throughout.

In the tale of "Whim and Contradiction" is an account of a Mrs. Howard; and her three pupils; one of whom is remarked for the foolish habit of contradiction; another for being whimsical. The progress of both faults is well portrayed, and the punishment justly incurred.

There is, unluckily, some confusion in the transcribing of this title, which, unless I were in London, I could not rectify.

“Motherless Mary” is a pretty story of an orphan who is protected by a poor peasant, to whom her heart overflows with gratitude, and who, in the end, is rewarded for her benevolence.

In “Walter and Herbert” we see that precipitation and slowness are equally subversive of good intention. These are the words of the author; and that they are so difficult, appears to be the only fault in the whole work; they being to form a moral, which should be plain and comprehensive. However this very slight fault may be remedied by our explaining that it is wrong to attempt any thing in a hurry, or to set about it too slowly. The author of these diminutive works is, indeed, eminently qualified to be a child’s literary benefactor.

Julia and the Pet Lamb. 6 years. The highest compliment, if compliment be a pleasing truth, which can be paid this little work, is to declare that its merit equals that of the tales spoken of immediately before it.

Davy’s New Hat. 1817. 7 years. A very natural and pretty story, excepting in the love scenes, which are here, misplaced.

Familiar Dialogues. 1816. 5 and 8 years. A very pretty little work.

Always happy. 1815. 7 and 8 years. This is an account of two children who are taught to restrain all first impulses, and to act by the rule of right, by which means they are always happy. It forms a good and moral story.

The Happy Sequel. 12 years. This also would be a pretty work, but for two or three love descriptions, which make it rather a novellette. Such scenes should be expunged from a child’s book.

Emma Nesbit. 1814. 12 years. A very good tale for elder children, but unfit for young ones. It is to show the force of first impressions which are, undeniably, great. Emma is a girl inclined to be very curious, and a tattler; and the habit not being sufficiently checked, she grows up with it, and is the ruin of her father. The

tale is very prettily told, and there are but one or two objections to it: the weakness of the mother's mind, and the pert satire of one or two characters. The moral is good.

The Blackbird's Nest. 1814. 6 years. This little poem shews the danger of allowing ourselves to be tempted to commit one crime; since that one generally leads to others.

Original Poems. 7 and 8 years. This very pretty work is well known, and is deservedly popular.

Mama's Pictures. 1814. 6 years. Pretty little poems with a moral tolerably well enforced.

The Infant Minstrel. 1816. 7 years. Moral poems, with the exception of one,* and very pleasingly descriptive. There are a few hard words, for which others should be substituted, as, blythe, lea, russet, bridged, fringed brakes, noontide, wain, &c. &c.

Flora, or the Deserted Child. 1811. 7 years. This is a pretty moral story. It rather borders upon the affected and marvellous, in the opening, and conclusion; but the poor ass is a beautiful incident, and some other parts are as exquisite. The lady who wrote the tale erred only in pitching some of the scenes rather too high for young uninitiated taste.

Godmother's Tales. 1814. 7 and 8 years. Extremely moral, artless, and pretty. Not a single tale is there in the collection which may not be recommended.

The Cup of Sweets, by the same author. 1814. 8 and 9 years. These tales are generally pretty, but inferior to the *Godmother's Tales*. The last story in this work is an unpleasing one, for it is unnatural that a mother should love a niece better than her own child; and so had a girl as is her own, is not interesting to a little reader, because he feels that if the mother hate her own little offspring, there can be no appeal to another earthly friend.

* What this is, I cannot in the least recollect, and I have not the work. However, the author may easily discover it.

A truly bad, unprincipled child, is an improper picture for little children's view. Examples of goodness should preferably be given them, contrasted by a character shaded by faults, not darkened by crimes. A child occasionally failing, and recovering himself with some effort, is the best of all representations; but a really wicked child, or person, must remain, as I have before observed, unsound in principle, however great may be his struggles to correct his motives, and to make his actions good. And however such scenes; or descriptions, be permitted in tragedy and romance, or their truth exemplified in real life, yet are such descriptions highly improper for children, who should never despair of alteration and amendment, but should be habituated to think that exertion will almost always ensure success.

Right and Wrong. 1815. 7 and 8 years. A charming work, in the style of Miss Edgeworth's delightful stories for little children. In all respects is this, what a child's book ought to be; natural, moral, instructive, and interesting, and yet within extremes. It reflects credit on the writer's head and heart, and is worthy of passing through many editions.

Mrs. Leicester's School 8 and 9 years. This is also a very delightful work for young people; it presents lessons beautifully touching and moral, and every character is drawn with the pencil of nature.

Cato, or the dog of Sentiment. 1816. 10 years. An entertaining little book, which, in the adventures of a dog, enforces a lesson of humanity to the brute creation.

The Parent's Offering. 1814. 2 vols. 10 years. Consists of short moral tales, written in imitation of Miss Edgeworth's *Parent's Assistant*, to which although they be inferior, they are, notwithstanding, very pleasing and instructive stories. There are some low dialogues, however, in the under characters, which it would be as well to shorten, but the general plan of the whole work is good.

The Son of a Genius. 1816. 12, 14, and 16 years. This most engaging tale sets forth the danger of trusting to talent or to the natural powers, and neglecting the means of ensuring a progress and success through self exertion and industry. The style is not suited to a young child, neither are the characters; but a young person from twelve years, even to an adult, may find delight and instruction in the perusal. It has a fine moral, and does honour to the author's taste, judgment, and feeling.

The blind Farmer. By the same Lady 1816 12 years and upwards. This tale is second only to the "Son of a Genius." The authoress in these two works is eminently happy in the plan, incidents, language and moral, and having said thus much, in the most perfect sincerity, it is necessary to add, that one work which bears her name, in two small volumes, is far from being equally excellent. The little volumes to which I allude, may have been the early efforts of this generally charming writer.

The Prize; or the Lace-makers, by Caroline Barnard. 1817 10 to 16. A very engaging work, and worthy of being placed in the child or youth's library, with his best authors. Nothing of the kind can be more interesting than the progress of this beautiful, simple story, and the moral is perfect, as the conclusion is satisfactory.

The Rector and his Pupils. 12 to 16 years. This, as it appears is the sequel to a tale called "The Academy," which I have not seen, if it have the merit of "The Rector and his Pupils." it must be, as this truly is, an original and very pleasing work.

Miss Woodland's Tales. 2 vols. 14 to 17 years. The histories of four young ladies are here given in a very pleasing and instructive manner. Every tale has a moral forcibly pointed, the fatal effects of indolence, and of false pride, and the advantages attending a forbearing and enduring disposition are severally depicted, and the whole work is extremely well calculated to form a valuable gift to young persons.

EXERCISE BOOKS.

Universal Primer. 1815 4 or 5 years. An excellent little hornbook, which possesses the advantage of a great variety of good plates.

Easy Lessons for a Village School. 1817. 4 or 5 years. A very similar little book in size and merit to that just mentioned.

Easy Steps for the use of young Children. 1816. 4 or 5 years. A very useful little work, but which makes too much mention of the rod, this notable instrument is spoken of, and its advantages enumerated no less than thirteen times in a dozen pages.

The Little Teacher 1814. 4 or 5 years. Very good, and well adapted to its use, excepting in the rules of the humane society, which, however admirable in their object are out of place in a child's first book.

Murray's First Book for Children? 1815. 4 or 5 years. Mr Murray's works are too well known and appreciated to need comment here. However as the cleverest of persons sometimes fail, it is as well perhaps to observe, that the "First Book for Children" is equally good with the last exercise book from the same pen for youth.

Dialogues of one Syllable. A Sequel to the Imperial Primer. 1816. 4, 5 and 6 years. Short pretty, simple dialogues calculated to please and interest infant minds.

Mrs. Teachwell's Spelling Book. 4, 5 and 6 years. A useful little book when mere orthography is required, for the reading lessons are very few in number, and those not of the most amusing kind.

Mylius's School Dictionary. 1815. 9 years and upwards. The words of our language most in use, are here selected and explained. The work is admirably suited to young persons.

These works are a part, only, of those sent me to look over, where I have found great merit I have highly praised. Those books in which I have seen a few faults

only, I have invariably pointed them out, considering it a pity to condemn altogether for a few errors, as it certainly is capable to praise in the mass, where every part is not decidedly unexceptionable. The little books which presented not a few, but many faulty parts, I have, as I before said, returned, as entirely inapplicable, and useless to my purpose, and consequently they are here unnoticed. I regret to say that this unpleasant duty frequently recurred upon me in the course of my examination, and the like obligations will every mother be laid under, if she will, but read, and use her judgment in making selections for her children.

To the list of juvenile works mentioned, it may be remarked, that those generally, which bear the names of Barbould, Aikin, Tenn (or her assumed ones of Teachwell, &c.) Edgeworth, Trimmer, Leycester, Day, Murray, and a very few others, are admirably suited to young people of all ages. But, and as I have several times remarked, as the best qualified of writers, may, occasionally err in the choice of a subject, in place, and in language, it is a duty incumbent on the guides and teachers of children and youth of every age, to criticise the character, and to weigh the sentiments of even a Trimmer's work; and decidedly, and boldly to reject it, though from so pure, so engaging a pen as hers, should faults be there discovered of too serious a nature, or in too great numbers to be passed over. And if a scrutiny so severe, be troublesome, a good parent will notwithstanding, readily undertake it, in the hope, nay the certainty, that in this, and every other exertion in the path of duty, a consciousness of duty fulfilled will cheer her heart, though by some extraordinary fatality she fall short of the success she so fondly expected to command.

FINIS.

