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THE
BOY'S GUIDE
TO
USEFULNESS.

DESIGNED

TO PREPARE THE WAY FOR THE "YOUNG
MAN'S GUIDE."

BY WILLIAM A. ALCOTT.
///

BOSTON:
WAITE, PEIRCE, AND COMPANY.
1844.

Entered, according to Act of Congress, in the year 1844,
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P R E F A C E .

THE following pages are designed to go before, and prepare for, the more profitable perusal of the Young Man's Guide. It is, of course, best adapted to persons who are several years younger than the readers of that work.

The Boy's Guide was partially announced, along with the Young Woman's Guide, many years ago; but various circumstances contributed to delay the publication of both works. The pledge which had been made, however, with respect to the Young Woman's Guide, was some time since redeemed. The Sequel to the Young Man's Guide, a volume promised to the public in the first preface to the latter

Williams Payne

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work, will, when written, complete, in this respect, the author's engagement.

The Boy's Guide is written in the same spirit, and with the same consciousness of imperfection and fallibility, that are manifested in the Young Man's Guide. That it may prove, in the good providence of God, as useful as the Young Man's Guide appears to have been, is the earnest — highest — hope of

THE AUTHOR.

HARTFORD, CONN., *July*, 1844.

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THE
B O Y ' S G U I D E .

CHAPTER I.

MORNING

§ 1. RISING EARLY.

EVERY boy who means to be useful, good, or happy, should learn to rise early in the morning. He should do this for at least half a dozen reasons; among which are the following:—

1. It is *healthy* to rise early. It is scarcely possible to find a healthy person, very old, who has not been, habitually, an early riser. Sickly and infirm old people I know there may be who have been in the habit, through life, of late rising; but not many healthy ones.

The following are the names and ages of several men, most of whom were eminent and remarkably healthy, who were distinguished for early rising. Some of them rose as early as four o'clock in winter and summer; and one or two of them as early as *three* in summer.

Dr. Franklin, 84. John Wesley, 88. Buffon, the naturalist, 81. Stanislaus, King of Poland, 89. Lord Coke, 85. Fuseli, the painter, 81. Pres. Chauncey of Harvard College, 81. Washington, 68. Matthew Hale, 68. Dr. Priestley, 71. Dr. Samuel Bard, 79. Bishop Burnet, 72. James Mason, 100. Lewis Cornaro, over 100.

But to say that early rising has a tendency to make us live longer, is not to tell the whole truth. For people not only live the longer for early rising, but they are healthier for it while they do live. The peasants of Europe, and the wandering Tartars of Asia, — and what people are more healthy than these? — are habitually early risers.

2. It is *delightful* to rise early. Can any one entertain a doubt on this point? None can, I am sure, who have tried it. All the early risers I have ever seen, find early rising agreeable. One author, in treating on this subject, has the following remarkable words: —

“There is no time equal in beauty and freshness to the morning, when Nature has just parted with the gloomy mantle which night had flung over her. The forest leaves sparkle with crystal dew; the flowers raise their rejoicing heads towards the sun; the birds pour forth their anthems of gladness; and the wide face of creation itself seems as if awakened and refreshed from a mighty slumber.”

Even bad men have been known to give in their testimony in favor of the *pleasure* of rising early.

“I do love dearly,” said a neighbor of mine, many years ago, “to get up early in the morning,

and hear the robins sing praises to their Maker." And no wonder. What music is there in the wide world more attractive? This neighbor, however, had another motive for early rising. He not only "loved the music of the feathered songsters, but, alas! he loved also the gurgling of the rum-bottle."

Franklin used to say, in his quaint manner, that

"Early to bed, and early to rise,
Makes men healthy, wealthy, and wise."

But observe, if you please, one thing. He does not say that early to bed ever makes people *good*. Franklin did not think so much as he should have done about goodness, or likeness to God. Wisdom, mere worldly wisdom, he no doubt thought a great deal of; and it is something, I admit, to have wisdom and health.

Poets sometimes tell us about the pleasures of the morning, even those who are too indolent to enjoy them. The poet Thomson, for example, speaks of "springing from the bed of sloth;" and yet, sad to tell, this same poet often lay in bed very late himself. "Why, then, does he recommend early rising?" you will perhaps ask. Because compelled by the force of truth to do so; just as my neighbor, the rum-drinker, was.

But if bad men and lazy men are compelled by their regard for truth to speak of the pleasures of early rising, surely it is not necessary for me, in addressing the young, to dwell long on the subject. Let those who would *enjoy* like the lark and robin, take care to rise equally early.

3. It is *good for the mental or thinking powers* to rise early. Solomon says, "Let us get up early to the vineyard; let us see if the vines flourish; if the tender grape appears; if the pomegranates bud forth." The wise man takes for granted, here, that the mind is active at this hour in observation, as it truly is. There is not a little reason for believing that Solomon devoted this sacred season, as some have called it, to the study of the "hyssop," the "cedar," and other plants and trees; and that it was his morning studies that enabled him to become a teacher of all the kings of the then known world.

4. It is good for the *feelings and affections* to rise early. See the peasants of Switzerland, for example, going forth to their labors — young and old, male and female — at the dawn of day, singing hymns about the rippling streams, the towering cliffs, the tall forests, and, ere long, to the rising sun, in strains scarcely exceeded by the most joyous of the feathered tribes; and then, again, see them playing with their babes in all the tenderness of parental love. If there are hearts joyous, tender, and affectionate, to be found in the wide world, it is among these very peasants of the east.

5. It is *economical* to rise early. I have spoken, already, of the saying of Franklin, who says it makes men wealthy, no less than wise and healthy, to rise early. Now, I well know that children and youth are not apt to care much about economy; and yet, if it is necessary that they should understand it when they come upon the

stage of active life, it is desirable that they should learn it betimes. And in truth, the sooner they learn it, the better.

When, therefore, I say it is economical to rise early, let every good boy, who wishes to be a good man, try to have patience with me, and hear me through. It may be that I shall be able to tell him something on this subject, which he has not before thought of.

Is there a youth among us who has not heard the saying that "one hour for sleep before midnight is worth two after"? Such a saying is certainly very common; and if it is not literally true, it has, at least, a great deal of truth in it. And yet it is not more true than that one hour in the morning, or at least in the forenoon, is worth two of the afternoon.

Should any one wish to know why this is so, I can only say that, to give him the reasons in full, would lead us quite away, into the regions both of physics and metaphysics; and that, for the present, I believe he must try to content himself with the mere assertion that it is so.

Let it, then, be distinctly understood that one hour in the forenoon, whether for labor, study, or play, is worth a great deal more than one hour in the afternoon; so that he who only rises at six, when he ought to have been up at four, is a loser of valuable time. Grant that he sits up till ten o'clock at night, to make it up; still the two hours, from eight to ten, will never be worth as much to him — he cannot, so to speak, *live as much* in them — as the two hours between

four and six in the morning. Such, I say again, is the constitution of things, as established by Him who made both the evening and the morning; and who made the one for sleep, and the other for action.

Exercise of the body, whether in recreation or at labor, is worth a great deal more in the morning than at any other time of the day. An early walk, if not too very early, is much more agreeable, as well as more useful, than a late one. The labor of the farmer and the mechanic is also more agreeable in the morning than at any other time, to say nothing of its usefulness. The lesson of the school or of the family is easier studied, better understood, and more readily retained, than at any other time. Devotion, too, is more spiritual at this hour than at any other part of the day.

6. It is *rational* to rise early. To lie snoring in the morning after the sun is up, or even after early dawn, not only renders us like brutes, but like brutes of the most stupid sort—the woodchuck, the bear, the marmot, and the swine. Active men and active brutes are sure, always, to be up early in the morning.

7. We have the *example* of the best and most active of mankind in favor of early rising. I have already mentioned thirteen or fourteen of these. The names of Abraham, Moses, David, Solomon, and Paul, from sacred history, might have been added; and those of Homer, Horace, Seneca, Virgil, Alfred, Copernicus, Frederick the Great, Archbishop Paley, Bishop Jewel, Jer-

emy Taylor, Doddridge, Baxter, Thomas More, Sobieski, Napoleon, and many more, from profane history. Many eminent men, now living, are also early risers; as Brougham and Wellington among the statesmen of our day, and some of our most distinguished missionaries and philanthropists.

One example, of more importance than either of the foregoing, remains to be mentioned. I refer to the example of our Lord and Saviour. He certainly rose very early at times; and there is good reason for believing that this was even his usual habit.

The great misfortune is, that these arguments will come to some of my readers—I am afraid to a very large proportion of them—after the habit of late rising has already been formed. In such a case, it may be asked, What can be done? Can the Ethiopian change his skin, and the leopard his spots?

Now, I know the power of bad habit in this matter, for I have felt its chains. Till I was twenty years of age, or more, I had been accustomed to rise late, and sit up late at night. Those who had the care of me had indeed made considerable exertion to persuade me to rise early; but unfortunately they had omitted the most important means—that of persuading or compelling me to go to bed early. But after I was twenty years of age, and had found out the evil and the wrong of lying in bed late in the morning, I resolved to break the habit. It cost me a hard struggle of many years, but at length

I succeeded; so that now it is as hard work for me to lie in bed late as it once was to rise early. In short, I am wholly the reverse of what I once was; and very happy in the change.

Now, then, if I, at more than twenty years of age, was able to break up a bad habit, like that of late rising, it cannot surely be impossible for those who are not yet fifteen — perhaps not over ten — to do the same. It may, indeed, cost them, as it did me, a hard struggle; but if they are convinced of its importance, they cannot fail of coming off victorious.

Two or three things, however, if you chance to be a late riser, must be observed, in order to gain your point, and have a complete triumph. You must make it a rule never to indulge in a morning nap. He who awakes and finds it to be morning, must rise immediately. He who says, deliberately, “Yet a *little longer*,” will remain a sluggard, in spite of all his resolutions, or even his prayers.

No one, who means to rise early, must ever yield to his *feelings* when those feelings are contrary to his better judgment. Let me give an example of my meaning. Suppose a boy awakes just before sunrise. It is broad daylight, and he knows that the sun will soon be up, and that he ought to rise. He went to bed early, and has slept quietly and soundly; and he knows that he ought to be sufficiently rested. But then he *feels* as if he had not slept enough, and nobody is yet stirring, or, at least, making any demands on him, and he is tempted to lie “a little longer.” Per-

haps, indeed, he does not mean to go to sleep ; but ere he is aware, sleep seizes him, and when he wakes again, the sun is an hour high ! He yielded to feeling contrary to his better judgment ; and this is the consequence.

The minute you are awake, and know it is time to get up, you should rise instantly. If you give way to your indolent feelings, and remain in bed one second, you may two, four, or six ; and if you remain six seconds, you may sixty, or perhaps an hour. Start, then, at once. The least delay is dangerous ; it *may* be fatal.



§ 2. ABLUTION.

Ablution may be a hard word to some of my readers ; but if it is, they can use the word *washing* instead of it ; for it means about the same thing.

Now, I do not suppose that this book will ever come into the hands of a dozen boys — if indeed of half a dozen — who do not practise daily washing, already, to some extent. Boys who do not wash their hands or face every day, will not be very apt to read new books.

But how do they wash themselves ? The greater part just wash their hands and face, and a few their ears and neck. There are some, however, who, as I am sorry to say, after having washed their hands, leave their faces, ears, and neck, unwashed, except when their parents com-

pel them to attend to it, which is usually about once a week.

But I know a few boys, here and there, who do more than I have mentioned. They wash themselves all over, every morning, when they first rise, in cold water. Such a practice not only keeps their skins clean, but defends them from taking cold, and makes them strong and healthy. Most earnestly do I wish every boy in the United States had been brought up in this way.

It is now warm weather; and I hope those of you who have never tried it will request your parents to let you learn to wash yourselves in the way I have recommended. It costs but a little trouble; and many parents will be glad to hear you inquire about it. You only need a basin of water, and something to wipe the floor with, after you are through. Some parents, I know, furnish their children with a tub to stand in, and with sponges and brushes. But as all parents may not be willing to take so much trouble, you can get along very well with a basin or bowl of water, and an old cloth or mop. In truth, you can, with a little pains, learn to do very well without the latter. Not a few wash themselves all over, without letting fall a drop of water on the floor or carpet.

If you are convinced that you ought to wash your whole bodies every day, let me advise you to begin the work immediately. Do not wait a single day, unless it is very cold weather. Have your basin of water and towel ready when you

go to bed, and then, as soon as you awake in the morning, whether it is wholly daylight or only partly so, jump up at once, and begin your ablutions.

But, though I have advised you to begin immediately, I would not have you wash yourselves all over at once. The first morning it will be enough to wash your hands, and face, and neck, and arms, pretty thoroughly ; or, if the weather is not very warm, and the water feels extremely cold to you, it may not be best to wash the arms farther than the wrist the first morning.

The second morning, you should go a little farther than you do the first ; the third, a little farther still ; and so on. Unless the weather is very warm, I would be at least two weeks in getting so far as to wash the body all over thoroughly. I speak here, it is true, of boys generally, both the feeble and the robust. I admit that, for those who are strong and robust, there is entire safety in washing the whole body at once, even in cold weather.

It has been intimated that the hand or the sponge is enough for the mere purpose of putting on the water ; and it certainly is so. The towel, also, is sufficient for wiping the body dry, after the washing is over. Nevertheless, there is another process still, which I cannot help recommending as highly useful, to be added to the washing.

You have been already told that one purpose of this washing the body is to keep the skin clean. You may not be fully aware—for few

boys are so — how liable the skin is to get soiled or dirty, even when you do not perform any dirty work, or play in dusty or sandy places.

Now, the surface of the body has, everywhere on it, little openings for the escape of moisture. This moisture we call the matter of perspiration ; or, as some say, rather vulgarly, the *sweat*. This, when we are in health, keeps the skin in a soft, pliable condition. But this is not all. Besides the openings for the escape of the matter of perspiration, there are also openings on the skin for the escape of an oily substance, which is formed or generated in what are called little glands, within or under it. This oil makes the surface of the skin still softer and more pliable than the mere perspiration would, but at the same time renders it rather tenacious of dust ; so that the latter is continually adhering to it, and blocking up the little openings of which I have spoken.

Do you not see, therefore, that it will require something more than mere washing with cold water to keep the skin perfectly clean ? for mere water, as you are well aware, does not readily remove oil or grease. What, then, shall be done ?

Some use soap for this purpose. Others, like Mr. Wells, formerly a distinguished teacher of South Boston, dislike soap, especially for the young, and try to get along in some other way. Perhaps they use friction. It is this, at least, which I am going to recommend to you.

As soon as you have wiped yourselves dry with the towel, take a brush, if you have one, of a

very coarse cloth, or pair of coarse mittens, if you have no brush; or, if you have neither cloth nor brush, make use of your hands, and rub your skin effectually and thoroughly. Make a business of it for the time, and work hard at it. In this way you will, in a little while, remove the substances which block up the openings for the escape of the matter of perspiration and oil, and leave the skin free to do its appropriate work.

You will also gain another point by the friction. You will make the skin warm, and promote the circulation of the blood in the veins with which it abounds, which will help to keep it warm. Some persons say they are not warm after practising their ablutions in the way I have recommended; but I think there will be no difficulty on that point, if they use friction enough.

There are numerous other ways of performing our ablutions, besides those which I have mentioned; but these are the easiest and least troublesome to parents. My own children are taught, by the time they are three or four years old, to stand in a large, broad tub, and pour water on themselves from a cup, or some other vessel. Other parents, however, use the shower-bath; and others still, but not often, the tub-bath.

There are also other seasons for ablution besides the morning; but the latter is the best as well as most convenient time. The evening is, of all seasons, the worst. I have known many boys and some grown men who destroyed their health by using the cold bath at evening; espe-

cially when they had been overheated during the day, or were very much fatigued. Boys seem to be rather fond of going into the cold water just at night in hot weather; but though it is fine sport to them at the time, it is apt to sow the seeds of rheumatisms, fevers, and consumptions.

§ 3. DRESSING FOR THE DAY.

When the morning ablutions are over, the next thing is to dress. This, if the clothes were laid properly the night before, is soon done; but it is not every one who makes the necessary preparation. Some, when they wish to put on their clothes in the morning, have to look a long time for their shoes, or their stockings, or their coats; and some not only have to look for them a long time, but actually make a great deal of complaint about it.

Now, let me say, in the first place, that every one should make it a rule to have his clothes in such a condition and place that, if he should wish to get up and put them on in the night, however dark, he could do so. Why, what if the house should take fire, or some other accident occur, and our clothes could not be found? This would certainly be a very great inconvenience, especially in cold or stormy weather.

If your clothes are where they should be, and you should wish, at any time, to get up and perform your ablutions, and dress yourself before it is

fairly light, you can then do so. Perhaps you are to set out on a journey to see your friends, and wish to go early. How convenient it is, and how much trouble it saves your parents and friends, to have you able to get up and make ready without the trouble of furnishing you with a light, and perhaps assisting you about finding your clothes!

When you have time for it, however, — and time enough you will have in all ordinary cases, — you should not only *dress* yourself, but *dress* yourself *well*. You should be dressed *neatly, effectually, and for the whole day*.

But when I say you should be dressed *neatly*, I do not mean foppishly. I mean, you should see that your clothes, shoes, &c., are clean. It is not necessary that your shoes or boots should *shine*, or that your clothes or handkerchief should be *scented with musk* or *Cologne*, in order to be clean. But it is necessary that dust and other substances, which do not belong on boots, and shoes, and hats, and clothes, should be removed; and, if they have not been removed the evening before, it is necessary to remove them in the morning.

Dress not by halves, but dress *effectually*. It is a bad sign for a boy to come from his chamber with his clothes but half on, his shoes but half tied, or his collar out of its place. “Whatever is worth doing” at all, even the adjustment of an article of dress, “is worth doing well.” You may dress as simply as you please, — as simply, at least, as your parents will permit, —

and your dress may be as free from tassels, or ruffles, or ornaments, as you please; but let the clothes which you do wear be in good condition, and be well put on. More depends in putting on a thing right than most persons are aware.

Dress also for the whole day. I do not mean by this that we should never change our dress, during the day, on any account whatever; but only that we should *finish* what we have to do, so far as we can do it; and not leave a thing to be done afterward which can as well be done in the morning. If your shoes or boots must needs be blacked or oiled, or your clothes or hat brushed, at some time in the course of the day, it is usually best to do it in the morning.

But while I would not have you negligent, or, above all, slovenly, in regard to your dress, I must repeat my caution against foppery. There is hardly anything which is *more* abhorred by all sensible people, than a person who thinks a good deal about his dress, values himself highly on account of it, and seeks to attract, by its means, the attention of others. This last disposition, above all, indicates a littleness of soul, as well as a depravity of heart, which I wish you to avoid with as much care as you would the plague or the small-pox.

§ 4. DEVOTION.

What, devotion for boys! some of you will perhaps say. Should boys, then, be devotional?

Devotion sits best on the young, and on boys, among the rest. This you may depend upon. It is a very poor way indeed to put on devotion when we are old, just because we are afraid to die without it. Devotion is to make us happy *here*, as well as hereafter; and he who would be devotional at all, should begin to be so in early life; and the earlier the better.

So that, after your morning ablutions and your dressing for the day are accomplished, the next duty to be regarded is devotion. This, I suppose, at your age, will consist principally in self-examination and prayer. You may sing, if you please; for singing will help to make you feel more disposed for prayer. But, in general, I still say, the private morning devotions of boys will be chiefly prayer.

But if you pray, let your prayer be prayer indeed, not merely the form of it. There are those that draw nigh to God with their mouths, and honor him with their lips, whose hearts are far from him. There are such among the young as well as the old. At your age, however, you should shudder at the thought of being hypocritical. God, as you well know, sees the heart, and will not be mocked. He despises the hypocrite above almost every body else, and will award to him the most dreadful punishment.

There is, however, no occasion for hypocrisy, either at prayer or elsewhere. Above all, the young have no occasion for *pretending* to be humble, grateful, ignorant, blind, or imperfect. Has God done so much for you, in the works of

creation and redemption, and ought you not to be humble — grateful — thankful? In view of what there is to be known, do you not feel your ignorance, and the want of wisdom from above? Conscious of frailty and guilt, do you not need light, and guidance, and forgiveness? Above all, do you have none of these feelings when you first rise in the morning? — when, after a darksome night, God has opened upon you all the glories of a new world, and raised you from the death of sleep, as it were, to a new life?

If any boy ten years old, or even no more than seven, who has been taught to read and think, can be found destitute of devotional feelings when he first rises in the morning, especially if he rises early, — for the morning is certainly the best time of the day for devotion, — I know not what should be thought of him. He must certainly be very strangely constituted.

But if any one is seriously disposed, let him avail himself of the cool, the silent, the calm hour of morning — the first hour, too, after he is dressed — for manifesting his seriousness, by retiring “to his closet,” or, at least, by being alone somewhere, and praying to the Father who “seeth in secret,” with full confidence that, if earthly parents give good things to their children when they ask for them, God is still more ready to grant favors to all who ask them of him, provided, however, they ask in truth and sincerity.

I have spoken of the first *hour* of the morning; but do not understand me as expecting you to devote a whole hour to the morning worship; for

I neither expect nor desire it. Fifteen minutes are quite enough, at your years; and perhaps ten would be better still. Only remember to pray while you profess to do so, and not merely to use the words of prayer.

§ 5 GOOD RESOLUTIONS.

Some people are averse to making resolutions in regard to the future, for fear they shall break them; and they think it is better not to vow than to vow and not pay. Perhaps some of the readers of this book may have imbibed the same notion.

Now, I will not undertake to say that, in the matter of religious vows,—such as the Bible sometimes speaks of,—it is not better to avoid vowing, than to vow and not keep or fulfil the vow. Nor do I deny that it would be wicked to form any resolution whatever, religious or otherwise, with the intention of breaking it; or even to do it without the most solemn determination to keep it.

Still, after all, I *do* say that, as a general rule, we ought to form good resolutions, and to continue to do it from day to day and from year to year; even though we have hitherto very frequently broken them. We did not make our good resolutions on purpose to break them. On the contrary, we intended to keep them. What

if we have failed? It is indeed an unhappy thing, and ought to humble us before God; but it ought not to discourage us from further attempts to do our duty—to do that which we know we ought to do.

But if not—if we are to persevere in attempts to do our duty, despite of all our failures—it is certainly desirable to form good resolutions. He who never resolves will never accomplish much. Let him resolve, and if necessary, re-resolve; and let him continue to resolve, while life lasts. But let him not break his resolutions in time to come because he has broken them in time past; but for this very reason, let him keep them.

I need not, surely, undertake to dictate to the young what sort of resolutions they ought to make; for this will depend much on the character, circumstances, and habits, of individuals. And yet I am not willing to pass the subject wholly over in silence. A few thoughts will be thrown out by way of suggestion.

It will be seen, hereafter, that I insist strongly on a review of one's conduct at evening. But he who reviews his conduct at evening, will be likely to discover a great many errors, in thought, word, or deed, which have been committed during the day. These will probably come to his mind the next morning at the hour of devotion. Indeed, it will be for strength to stand fast against a recurrence of the same failures that he will pray, at least with most earnestness. It is "out of the abundance of the heart" that "the mouth

speaketh," whether in prayer or otherwise; and he whose heart is full, on a subject, will not be silent concerning it at the throne of grace.

Now, then, for the inference. He who has been painfully affected, during the preceding evening, on account of his errors, and has prayed for strength to combat successfully against them the next morning, will be very apt, when morning comes, to form new resolutions concerning the future. Let him be *encouraged* to form them; not, indeed, in his own strength alone, but in the strength of his Father who is in heaven; and this Father, who is in heaven, if the resolutions are what they ought to be, may, for aught which he can know, impart that assistance he so much needs, and for which he has so earnestly and sincerely supplicated.



§ 6. PUTTING IN ORDER.

It is the duty of the young to study order; and one means of doing this is to be orderly at home. The study of order there, is not only useful to the young themselves, but to their friends—those, I mean, who take care of them and educate them. And one item of this order consists in taking care of a sleeping-room, when the occupant is about to leave it.

I have known many boys, who, for want of thought or kind feeling, not only wholly neglected to do what I have here suggested, but actually

seemed willing to make their friends a great deal of extra or unnecessary trouble. I say they *seemed* willing to do this; and yet, after all, I cannot help thinking it was owing to a want of feeling, rather than to any wrong feeling; or, at most, that it was owing to an early-formed habit of negligence. Let me present a case of the last description, by way of showing what I mean. The individual will be distinguished by a fictitious name; but no matter for that, as it will answer all our present purposes.

Thomas Thoughtless is never up in season in the morning, and never half dressed when up, till some person urges him to the work of finishing. But, worse than all this, his room is left in the most dismal condition imaginable — a lamp here, and a pair of snuffers there; playthings where they should not be, and books where playthings should be. The floor is muddy or strewed with litter, and the bed is in almost as bad a condition as the floor. Nothing is arranged; nothing laid up; nothing taken care of; but everything apparently thrown down or disarranged, or at least out of its place.

Now, is it not perfectly easy to see that the friend who takes care of Thomas's room has a task much more tedious than if he had put things to rights as far as he could? Had he only set the chairs in their accustomed places, it would have done some good. But he might have done much more; he might have put everything, or nearly everything, in its place; and he ought to have been trained to the habit of doing so.

I began, however, with encouraging the young to leave their rooms in good order for the sake of the effect on themselves. He who leaves his bed-room in confusion or disorder, will be apt to carry a degree of the same confusion or disorder into everything else with which he is concerned; while he who, before he leaves his room, arranges everything in the best order he possibly can, will be likely to be orderly elsewhere. So that I must entreat the young not to pass this matter by as a trifling concern, but to remember that it is a thing of vast importance to their happiness, both present and future.

§ 7. ASSISTING PARENTS.

Every boy, in a family where there are brothers and sisters younger than himself, may do much to aid his parents and friends in the tedious task of taking care of them; for a tedious task it is, at best; and in some cases, it is almost intolerable.

In the morning, especially, do the young have it in their power to render this assistance to their parents. By aiding in getting up and washing and dressing their younger brothers and sisters, and by endeavoring to make them cheerful and happy after they get up, the good they have it in their power to do is very great indeed. This, to the kindly disposed, should be one reason for

rising early. For the earlier you rise, the more are your services of this kind needed.

Need I remind you of your obligations to those who, under God, have given you being, and through many long years taken a kind care of you? Need I say that you can never overpay them for their kindness, even if you were to live to the age of Methuselah?



§ 8. EXERCISE.

Such of the young as have no other opportunity for it, should endeavor to rise early enough to get through with all their other duties and employments in doors, and have a little exercise before breakfast out of doors—either in the garden or the field, or in some other way.

I know, full well, that, as a general rule, the first hours of the morning are not the very best which might be had for exercise in the open air. Nor need they be used for this purpose by those who have the other hours of the forenoon at their command. But those who are confined to the school-room, the mechanic's shop, or the factory, as soon as breakfast is over, and who would not have any out-of-door exercise at all, unless it were taken before breakfast, ought by all means to secure it even at that early hour.

As I have already intimated, labor in the garden or field is nearly the best form of bodily ex-

ercise in the morning before breakfast, especially for boys. Walking, it is true, is very good ; but, unless in company, it can hardly be considered better than farming or gardening. So that when we consider the usefulness of the latter as a means of furnishing ourselves or others with the fruits of the earth for food, we can hardly doubt which ought, as a general thing, to be recommended.

If you find the use of the hoe at this hour, becoming irksome, you can petition your parents or friends to set off a small piece of ground, and let you cultivate it for yourself, and have a certain share of the products of your labor, as your reward. This will be, with most boys, an additional motive to exertion ; for if they raise articles which find a ready market to the amount of but a single dollar — and many would raise enough to bring several dollars — yet even with that single dollar they may do a great deal of good, in one way or another.

For those, however, who, instead of going to school, or laboring in the shop or the factory, are employed on the farm as their business, exercise out of doors before breakfast is neither necessary nor desirable. The best exercise for boys of this description, before breakfast, is diligent and useful study under the direction of some relation or friend in whom they can entirely confide.

CHAPTER II.

BREAKFAST.

§ 1. BEHAVIOR AT TABLE.

ENDEAVOR to be ready for breakfast, always, at the appointed time. Or, if there is no regular hour for breakfast, you can at least endeavor to be ready to come when you are called. A boy who is up early, and who has every thing done thoroughly, in its time, will be apt to be more prompt in making his appearance at the breakfast table than one who is negligent or inclined to delay in other matters.

One reason for being prompt at the call to breakfast is a regard for your parents and other friends who are to sit down with you. If you are not prompt in coming at the call, they are obliged to wait for you to arrive, or allow you to sit late, or you will have to eat faster than they or eat less. Now, there are evils in all these things; and therefore you ought to take all proper pains to avoid them. You love your parents and friends: show your love, then, in as small a matter even as your ready appearance at the breakfast table.

Some children and youth go to the other ex-

treme, and are not only ready at the time, but *too* ready. I mean, rather, by this, that they are too eager to make their appearance; or, at least, too eager to be seated when they get to the table. This is almost as great an error as that of not coming as soon as they are called.

You should avoid all extremes, especially as you know, or may know, that mankind, young and old, are much inclined to them. You should be punctual to all times, and prompt to show yourself where you are expected to appear; and yet it is as great a folly to push yourself forward where you are not wanted, or into your place sooner than you are wanted, as it would be to be tardy.

At the breakfast table, though you should be near, and ready to take your place, you should not be the first to seat yourself. I have seen some boys who would not wait for other people, but would thrust themselves rudely into their place, and perhaps begin to eat. Such conduct is very unbecoming. In little babes, or in children not more than two or three years of age, it might be borne; but in you, who are old enough to read, and observe, and think, it is highly improper, not to say greatly wrong. Let the older people be in their seats first; it will be time enough for you to seat yourself afterward.

Even when you are seated at table, you should still wait for the performance of any ceremonies which may be customary,—whether it should be the asking of a blessing, as is the custom with some, or that of helping those who are

at table to their food. In the latter case, accept of what is given you, asking no questions and making no complaints. There may be one exception to this rule. If what is given you is absolutely offensive to your taste, or the use of it against your principles, you can modestly say, "I am not fond of such or such a thing," or "I do not allow myself to use it," — when it will of course be exchanged for something else.

Eat slowly. Few people among us, young or old, eat slowly enough; and not one in a thousand *too* slowly. Eat slowly, not only to avoid being vulgar or beastly, but also for health's sake. It is healthy to eat slowly, and, above all, to chew, or masticate, your food a good deal.

Do not mingle play with your eating. Some boys are very apt to play with their knives, forks, or spoons. "Do one thing at a time," is a very good rule for the young, whether eating, drinking, playing, or laboring; — especially should it be observed while eating.

I do not mean, by this, that you should never say a word, or indulge in a smile, while you are eating. No parent would require this of you; neither do I. You have your rights at table, as well as older people. But you will at least do well to remember what Zeno, a very wise man, used to say; that people have two ears and but one tongue, therefore they should hear much and speak little. Young people, at least, while sitting at table and eating, should remember that they have but half as many tongues as ears; and that there is another use for the tongue, at table, besides the use so much made of it in talking.

If you want any thing at table, it is certainly proper that you should ask for it, provided you ask for it in a proper manner. If a question is put to you, it is proper for you to answer. If you are necessitated to leave the table for a few moments, which however will seldom happen, it is certainly proper for you to ask permission.

I will not dwell on the manner of holding your knife, fork, spoon, &c. ; for though much that is useful might be said on this subject, what I should most desire to say has been already very well said in a little book called the "School of Good Manners." There is indeed a great deal said in a much larger work, written by Lord Chesterfield ; but the author of this last has not always said things well ; and I cannot advise you to read what he says, unless your parents or teachers read it with you, and point out its faults.

But before I close this section, I have a few words more to say about talking and laughing, while eating. I have hinted at the impropriety of it already ; but I have not told you, as yet, of its danger.

The passage into the lungs lies between the mouth and the beginning of the passage for food to the stomach. It is indeed covered with a clapper or trap-door, but this trap-door always shuts down when we swallow any thing, unless we laugh, or cough, or do something which we ought not to do ; in which case it flies open. But if it flies open while food is passing over it, there is nothing to hinder the pieces of food from

falling into the pipe which goes to the lungs, and partly stopping it up. In such a case, there will be a sensation of tickling, followed perhaps by coughing, sometimes very severe. During the fit of coughing, the substance which has fallen into this pipe, "gone the wrong way," as people say, may possibly be thrown out, and no injury will arise. But, in some cases, it cannot be thrown out by coughing; and if it is something very hard, which will not dissolve in the pipe, it may cause pain, inflammation, and even death. Surgeons, indeed, sometimes cut open this pipe, — which can easily be come at, in the forepart of the throat, — and take out the substance which had fallen in, and thus save the person's life; though even this severe measure will not always save life; for I have known some children die after they have submitted to the operation.

How much better it is not to talk or laugh while we have food in our mouths! It is not only better manners; but, as we have seen, more safe. If we wish to talk or laugh, it is better to wait till we have swallowed our food, and then, if no one else is speaking, it may be done not only with propriety but with safety.



§ 2. EATING TOO MUCH.

Children, almost universally, are apt to eat too much. Their appetites are keen, and food tastes

very sweet, and they have not yet learned, by experience, the sad consequences of over-eating. Happy are the children and youth whose parents are wise enough to give them proper directions in this matter; and, above all, to set them a proper example!—for it is said by some of our wisest men that the people of the United States—adults as well as children—generally eat about twice as much as nature requires, and consequently about twice as much as is consistent with the best state of the health.

Whenever your parents advise you, and assist you, in forming good habits about eating, you should promptly obey their suggestions; and not only do so, but be grateful to them for so doing, and to God for putting it into their hearts. Do not feel it a hardship to be obliged to obey your parents and deny yourselves. The Bible says a great deal about self-denial, by all people, old and young; and one individual of distinction, mentioned there, has said, “It is good for us to bear the yoke in our youth.”

I have known a great many boys, who, in their eagerness to enjoy the things which, as they said, God had given them, would eat that of which they were very fond till they could hold no more; and, in fact, till what they had already eaten gave them pain. Indeed, they would not only do it once, but again and again, as often as they had an opportunity.

Now, I have seen many pigs, and calves, and pet lambs, that would do the same. I have seen them accustomed to the habit of eating too much,

till their stomachs became so large that it took a great deal more to fill them than it did to fill the stomachs of other pigs, and calves, and lambs, that had not been over-fed. So I fear it is — so I even know it often is — with boys. I have seen many a boy who allowed himself to swallow large quantities — I might even say enormous quantities — of all sorts of fruit, till he made himself sick with it.

Nor was this always the worst. One of these boys whom I have described became habitually a glutton, and remained so all his days; and I believe his gluttony was owing to the habit, begun in early life, of eating too much fruit.* I have said he remained a glutton all his days; though, as the Scriptures say that the wicked do not live

* On the subject of eating too much fruit, I am inclined to quote a paragraph or two from the writings of that very popular writer for the young, Peter Parley.

“The summer fruits,” he says, “come but once a year, and every body falls to work as if it were important to eat as much as possible. Now, a person may eat to excess as well as drink to excess. A moderate quantity of fruit is very safe, if it be fully ripe; it should, however, be eaten with breakfast. Fruit tastes better at this time, and is more wholesome, than at any other. Children should not be permitted to go at large, in the field, at all times of day, to eat fruit.

“There is a remarkable difference between the English and Americans, in respect to teeth. The former preserve their's much longer. It is common for people here, particularly women, to lose their teeth before they are twenty-five. In England, a woman preserves her teeth till she is forty-five. Now, I am disposed to think that one great reason for this difference in the people of the two countries is, that in England fruit is scarce and

out half their days, so he did not. He died when little more than thirty years of age; and his premature death was certainly owing, in part at least, to his gluttony.

The boy of whom I have been speaking was unfortunate, it is true, in one respect, and is therefore to be a little pitied. His parents did not restrain him about his eating as they should have done; for neither they nor he had, at that time, ever read any books which told them of the evils of eating too much, and what diseases over-eating tends to bring on. True, they both knew better—they must have known better—than to eat after it began to give pain to their stomachs.

Let me caution every boy who reads these pages to avoid the road that leads to gluttony as carefully as he would the road to a den of tigers or lions. At the very first feeling that you have eaten enough, stop at once. Do not, above all, allow yourself in a single mouthful more after your food begins to give you pain.

Some boys do not allow themselves in eating too much *habitually*, for they seem to know that this is wrong; and yet they eat too much *occasionally*, as at thanksgivings, and other festive occasions. Unhappily, too, they often have, at these occasions, a bad example set them. My advice is, *never* to eat too much, even if those whom you esteem and love should chance to do

dear, while in America it is cheap and abundant. Thus it would seem that we convert the gifts of Providence to the means of our own injury. Take care, then, of too much fruit."

so. If you do it once, you will be apt to do it again, and again, and again. The habit will be likely, as it is with all bad habits, to grow upon you. Beware, then, of first steps in a wrong path. It is much easier to *keep* in the right path, than to return to it after you have wandered.

Perhaps some may be disposed to ask whether there is never any danger of going to the other extreme, and eating too little. Not often, with the young; indeed, I might almost say, never. President Jefferson used to say that no person, — and therefore no young person among the rest, — ever repented, when he came to die, that he had, in his lifetime, eaten so little.

§ 3. EATING WRONG.

The young should be as simple as possible in their eating. I know it is commonly said that we err more frequently in regard to the quantity than the quality of our food; and I know, too, that there is much truth in the remark. Still, this is not saying that we *never* err, even with regard to quality.

Boys are exceedingly fond of fruits, not only at table, but elsewhere; and parents do not generally prohibit their use. Yet I must tell the young, especially the very young, that they may err, even in the use of fruit. There are many kinds, in the use of which they ought to be very sparing indeed; such as the orange, the plum,

and the peach ; and there are a few, as the raisin and the date, which, in their natural state — that is, as they are usually brought to this country—neither boys nor girls, under seven years of age, ought to eat at all.

Again, the young are apt to be very fond of sweet substances, especially of candy and confectionary. Now, although your stomachs, at your age, are exceedingly strong, — so that, for a time, you can digest almost any thing you may choose to put into them, — yet these same stomachs will finally wear out, or at least become greatly weakened. Be very cautious, then, about the use of sweets ; for you may depend upon it that much confectionary, or sweetmeats, or much sugar, or molasses, or cake, will in time as certainly impair the tone of your stomachs as you venture to use it.

But I will not dwell on this subject, for it belongs chiefly to your parents, and teachers, and other friends. When they tell you a thing is not good for you, be satisfied with it. What if they do not always give you their reasons ? Perhaps you would not understand them, if they did. Your safest way, — in fact, your only way, as dutiful children, — is, to obey them in silence. Grant that they have no reasons of their own, but have taken up their opinions upon mere trust. Still, their crude, borrowed opinions may be true. That a thing is taken upon trust, no more shows it to be untrue, than the fact that nobody takes it upon trust shows it to be true. God has taught us, respecting a thousand things,

that they are true, but *how* they can be true, he has not condescended to show us. We must wait till we can find out. So must the young, also, sometimes wait till their parents are pleased to clear up the difficulty.

One thing more I have to say on this topic, which is: Be conscientious. Remember that you are to choose the good, and avoid the evil, in eating and drinking as well as in all other matters. There is a right and wrong at the table as well as elsewhere; and you are bound, as rational beings, to detest the wrong, and love and follow the right.

Many, I know, are ready to laugh at the idea that there is any moral right or wrong in the matter of mere eating. Some things, they are ready to acknowledge, are hurtful, and should therefore be avoided: but to say that, because a thing is injurious to our health, therefore it would be wrong in the sight of God to use it, sounds strange, and people startle at it, adults as well as children, and most of them will not receive it. They speak, and act, on this subject, as if they verily believed God had no concern about it. "Does God care what I eat or drink?" — they seem to say.

But has not an eminent servant of God expressly enjoined it on Christians — "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God"? Can we glorify God in a matter about which he cares nothing? Depend upon it, my young friends, God is not a mere idle spectator while you eat. He is either

pleased or displeased with all your proceedings, in all you do. You either glorify him, or you do not glorify him, at every mouthful you receive, whatever you or others may think of it, or whether or not you or they believe it. Strive, then, to be conscientious in this matter, as well as in all others. Strive to secure the approbation of this internal monitor in regard to the quantity or quality of your food, as well as in regard to the matter or manner of your prayers or your praises, your faith or your charities. The eye of God is always upon you, and your responsibilities never cease.

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§ 4. GRATITUDE.

Attempts have occasionally been made—some of you may have witnessed them—to make light of the ancient custom of asking a blessing or returning thanks at meals. And yet I cannot help liking it. And as I sometimes say to myself, why should I *not* like it?

Is it not a great favor to receive, day by day, my daily bread? But if a favor, are not thanks or gratitude due to somebody on account of it? Surely I did not make these viands, or cause them to be made, of which I so liberally and joyously partake; nor have I done anything, that I know of, to deserve them. I have, at best, only done my duty.

A measure of gratitude every time we sit

down to a meal — whether breakfast or any other meal — is due even to our parents and friends. It is no light matter that they have been disposed to do these things for us. There are parents to be found, in the wide world, who do not provide for the wants and comforts of their children, as mine have always done for me. Surely, then, I owe them, at least, a debt of gratitude.

But it is not my parents alone, or chiefly, to whom I owe gratitude. Who is it that gave me such parents? Who put it into the hearts of my parents to do more for me than is done by others? But more than this: by whose laws is it that these persons came to be my parents; or, in other words, how came I to be permitted to exist?

Another thought occurs. Who made this fair world, for my parents and me to dwell in? Who fitted it out, so pleasantly, as an abode for us? Who was it that so constructed the surface of the earth as to cause it to bring forth food, for the supply of my otherwise perishing nature? Who, in short, was the cause, direct or indirect, of having this table spread for me and others? And is no gratitude due to the divine Author of all these blessings?

## CHAPTER III.

## EMPLOYMENT.

## § I. WHAT SHALL I DO ?

SUPPOSE I am now eight, ten, or twelve years of age. I have risen early, attended to my ablutions, my dress, my devotions, and my room, and had my breakfast; and as yet it is little more than sunrise, and a long day is before me. Now, what shall I do to-day ?

I have said, in another place, that it is well to form resolutions, every morning, with respect to the opening day. I now add, that it is well, also, to form plans for our conduct, during its progress.

Every boy should feel that he lives to *do* something; and not only to do *something*, but to do something of *importance*. Mere *animals* do something; they are seldom found idle, except when they sleep. *Savage men* also do something, sometimes a good deal. Yet beasts and savages act very much at random. They seldom, if ever, form any plans of action. Savages seldom, and beasts never, ask in the morning, "What shall be the business of the day ?"

I wish to have children, in civilized life, rise far above the condition of the beast or the savage. God has intrusted them with more talents than he has the savage; and I wish them never to forget that to whom much is given, of them much will be required, in the great day of account.

For it cannot be that any reader of this book remains ignorant of the fact that a day is coming when we must all, whether young or old, good or bad, savage or civilized, stand, with assembled worlds, before the bar of the great God who made heaven and earth, and all their inhabitants; and in the presence of this mighty sovereign, must render up, with joy or with sorrow, an account of our time and our talents.

Not a day has passed over the head of a man, woman, or child, in the world, who is old enough to do anything, for which an inquiry will not be made how it has been spent; and not only whether it has been spent well, but also whether we have spent it as well as possible. Happy will it be for those who can look upon their lives with satisfaction, feeling that they have done as much as was fairly within their power. Happy will it be if they can look back and see that they rose in the morning early, began the day well, formed good resolutions, laid wise plans, and carried out their plans wisely and firmly, to the end of the day.

## § 2. EVILS OF IDLENESS.

To stir up the young to resolve to make the most of their time and talents, and to be men of business, it may be well to say a few words to them on the evils of idleness.

Idleness is one cause of poverty. This evil consequence of idleness is described by no one better than by Solomon. "I went by the field of the slothful," says he, "and by the vineyard of the man void of understanding, and lo! it was all grown over with thorns: nettles had covered the face thereof, and the stone wall was broken down." And again, in another place, he says, that drowsiness — by which I suppose he means idleness, — "will clothe a man with rags."

But poverty is not the only, or the worst, evil of idleness. It leads to vice and crime, as well as poverty. It is an old, but to some extent a true saying, that, "Whom the devil finds idle, he sets at once to work," without doubt to doing mischief; and it is a melancholy and highly-alarming fact, that most wicked men, who have come to a miserable end, began their career in idleness.

I could relate a hundred anecdotes which would show, most clearly, the terrible effects of idleness; but I will detain you with only one. It is the history of a family which I knew from beginning to end, for it did not last long. You have been repeatedly told, already, that the wicked do not live out half their days.

The father of the family to which I refer was a hard-working man, but the mother was indolent. The father was anxious to have his children industrious—they were two sons and one daughter—but the mother seemed to care nothing at all about it. As long as the father would work hard and support the family in idleness, she seemed to be willing he should do so; and the children might do as they pleased, for what she cared.

The boys, especially, were permitted to run at large, and, I might almost say, to run wild. Their father was at work away from home; and when the boys were not hunting or fishing—which is almost equivalent to idleness—they were lounging about. Occasionally they were, indeed, sent to school, but they were as idle there as can well be imagined; and, what was still worse, they very often played truant.

One may wonder why they did not see their own folly, when they came to be old enough to see it, and change their habits. Perhaps they did *see* their error; but habit is powerful, and it is one thing to see our folly, and quite another to leave it, and do better.

In short, our two indolent boys were not only lazy, but ere long vicious; for Satan, finding them unemployed, provided them with work enough. They could very soon rob birds' nests, chew tobacco, smoke, use bad language, drink rum, quarrel, and even defraud and steal. They were at length obliged to quit their country and wander—nobody, at first, knew whither. One

of them died a few years since, not yet thirty-five years of age; and the other, though he still lives, is a pest to society.

So important have all men of sense believed it to be to keep the young constantly employed, and so dangerous is idleness generally known to be, that I knew one father who used to require it of his sons to spend a certain number of hours every day in piling up stones, though he had no further use for them, after they were piled up, than to have them taken down and piled up again in another place.

But why should I mention *one* father alone, when history presents us with the example of whole nations as wise as he? Many an Eastern nation, both of ancient and modern times, has deemed it indispensable for every one of its youth to be brought up to some trade,—no matter how poor or how rich, how low or how high; the great may become little, and the rich poor. The sons of noblemen, and even of princes and kings, learn each their trade, not knowing how soon they may be obliged to resort to it for a livelihood. Or, if such a necessity should never arrive, they will at least be provided with a means of defending themselves against “him who goes about as a roaring lion, seeking whom he may devour,” and who, as I have repeatedly said, always contrives to enlist in his own service those who have no other employment.

## § 3. CHOICE OF BUSINESS.

Agesilaus, king of Sparta, on being asked what it was most proper for boys to learn while young, replied, "That which they will most need to know when they come to be men."

It will do no young person harm to think more or less, every morning, what he will choose to do for a livelihood; for, as Agesilaus said of the knowledge to be acquired in books or from teachers, it is highly desirable that we should begin very early in life to learn that employment which we are to follow when we come to be men.

However, this is not the point at which I am now aiming. What I refer to, rather, is the consideration what is to be done for the day. Perhaps going to school is to be the business of the day. Very well. Let it be considered that going to school is the business, and let the young lay their plan to make the most of it.

Let him who is going to school think over what will be the business of the school—the books, the lessons, the laws, the exercises, the recreations, &c. Let him plan how he can best accomplish the objects for which he is to be sent to school—in other words, how he can best perform his duty to his parents, his pupils, his companions, his classmates, &c.

Or, perhaps, labor in the field is to be the business of the day. If so, let that be considered, how to perform it to the acceptance of his

father, or, at any rate, of his employer. Let not duty to God be forgotten. We are to do our work, or perform our studies, in such a manner as will not only be acceptable to an earthly father, but also to a heavenly.

Perhaps the day before us is to be a holiday. Then let us plan for that, too. Even a day of play should be spent right. We must account to God, in the great day, for the manner in which we have spent our holidays, as much as for the manner in which we have spent our time in the field, or the school, or even in the church.

Suppose, however, the business of the day is to be labor; not in the shop, or the factory, but in the field. Let me now devote a chapter to this interesting and important subject.

5 \*

## CHAPTER IV.

## LABOR IN THE FIELD.

## § 1. LABOR INTELLIGENTLY.

THE first thing preliminary to a day's work in the field, is to understand clearly what you have to do. Some boys go to their work with their eyes, as it were, half shut, and blunder along, in the same half-awake manner, all day. They seem to have no clear or definite knowledge of what they are doing; and, what is still worse, they seem to have no desire for any such knowledge.

That it is sometimes the fault of the employer cannot be denied. I have seen parents and masters, who were never in the habit of informing their children or apprentices what they would have them do any faster than it came along. Even when their boys came to them, in the morning, to know beforehand what was expected of them, not for curiosity's sake solely, but that they might the better do it, they were always met with a repulse.

In general, however, it is not so. For the most part, boys are quite willing to go along in a state of ignorance about the future, blindfolded,

as it were. Very often, indeed, it is because they consider the whole as drudgery, and, to use the language of Holy Writ, think "that sufficient unto the day," or hour, "is the evil thereof."

Generally, I say, if boys really wish to know, beforehand, what they are to do, and the best methods, &c., of doing it, the father or master will be ready to give them the needed information. He will do so, at least, if he takes any sort of interest in the improvement of those who are committed to his charge.

I have taken for granted that you love labor; for I wish you to love it. How well soever a boy loves other things, play, study, &c., yet it is highly desirable that he should love to work in the farm and garden. If he really loves work, he will wish to understand how to perform it intelligently; and if he really wishes to understand it, there will be some means of doing so.

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## § 2. BE STEADY AT WORK.

One great fault with boys, when at work in the field, is, that they do not work steadily enough. No father, nor, indeed, any humane master, wishes a boy to work too hard for his age and strength, or too long at once; but while he does work, he ought to be steady.

I have already mentioned the saying, "One thing at a time." If you are hoeing, you ought

not to stop and play half the time; nor ought you to absent yourself to go and see, and rob birds' nests, or to play in the brook, or to seek for fruit. You may *love* raspberries, or blackberries; there is no harm in that; nor is there any harm in picking them at suitable times, but not while you are expected to be at work.

Some boys will work very well while their employer is present, but alone, they will scarcely do anything at all. I am astonished at such boys. Do they not know that, if they are idle for any considerable part of their time, it will be perceived when the employer returns? Or, if it could be possible for them to escape detection by any human eye, do they not know that God sees them?

Some appear to think they must stop their work in order to talk; while others will talk and work too. I do not like to have much talk among boys while they are at work. And yet to say that they ought never to speak to each other, would be wrong. I will, therefore, only say that, in general, the less of talk among them while they are at work, the better. They should remember, here, what Zeno said about the "two ears and one tongue," and remember it to make a wise use of it.



### § 3. DO YOUR WORK WELL.

Half the boys I have ever been acquainted with slight their work, while engaged on the

farm, or employed in the garden. They seem to care only to get through their task; to do their work in the best possible manner seems not so much as to have entered their hearts.

I am sorry to speak with so little confidence of boys; and yet truth requires that I should do it. I do not forget that there are some of a very different description. I do not forget that there are a few who are as faithful as grown men, and who, though they may not perform as much work,—at least may not run over as much ground,—as some others, are as careful to do their work well, as the best grown persons. But I still say, that the latter sort do not constitute the majority; no, nor any thing near it.

Some boys, I grant, do not have a very good example set them of doing work well. This is a misfortune, and doubtless an excuse. Example is more powerful than precept, for good or for evil; and the parent who, while he does his work in a careless, slovenly manner, requires of his pupils to do it otherwise, is either exceedingly ignorant or greatly unreasonable.

I have not forgotten another mistake which is sometimes made by those who have the care of you, while you work. Nothing is more common than to turn boys off with very indifferent tools. A hoe, a rake, or a fork, which is worn out, or broken, or in some way unfitted for a man to use, is thought to do very well for a boy. Very few, indeed, ever think of putting new tools into a boy's hands.

Nevertheless, with even this disadvantage, it is

quite possible to let the little work you do perform be done well, as I know from many years of experience. Let the saying, that "whatever is worth doing at all, is worth doing well," ring in your ears till, whatever may be your difficulties, you find yourself established in the habit of being, in this respect, what you ought to be. There can be no harm in speaking to those who have the care of you, of the need in which you stand of having better tools; but if your voice should be unheard, you can still work on faithfully with such implements as you already possess, hoping for better times in the future.

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#### § 4. LEARN WHILE AT WORK.

You may learn, while you are at work in the field, in three or four ways.

1. From the conversation of those of your own age, with whom you are associated. It is not always, I know, that you have any persons of your own age with you at work; yet it will be so at times. Much of the conversation, when you have company, will also be uninformative, and yet you may usually pick up something from it which will be useful.

2. You may learn from the conversation of your elders and superiors. You may hear their conversation, ask occasional questions, and observe their conduct. All this is but so many lessons; from which you must be a very poor scholar, indeed, if you learn nothing at all.

3. But you may also become wiser by reflection. You have already thought, seen, read, and heard, a great deal. While at work, especially alone, much of this will, from time to time, be presented to your mind. Dismiss it not too suddenly; let it revolve in your brain; you will fix many things in your memory which might otherwise be forgotten.

4. You may learn most, while at work, as well as everywhere else in life, by observation — of men, animals, plants, minerals, &c. A world of objects is before you; strange, indeed, if none of them should prove lessons to you of instruction.

*Men* are before you. Your father, or master, you will perhaps think, you already know; and yet, if you observe him in his intercourse with neighbors, you may learn something you did not know before, even of him.

*Animals* are before you. Man, indeed, is an animal; but he is not always called so. At present, however, I refer to the animals below man. More or less of these — birds, quadrupeds, insects, and perhaps fishes and reptiles — are before you; and this allows you a fine opportunity for studying their natural history.

There is nothing which affords me greater delight than to watch, when I may, the motions and habits of birds, beasts, and insects, especially the latter. I have followed them with my eyes till the latter were so fatigued that I was obliged to let them rest for the time. Nor have I the least

sympathy with those who think entomology, or the study of insects, a very small business. . It does me good, as well as interests me, to study these little creatures, and to think of the wisdom and goodness which surround them, in which, like man,

“They live, and move, and have their being.”

They, moreover, who have a fondness for the study of *minerals*, will find many things, while at work, which will at once gratify curiosity and increase their stock of knowledge. In a little while, one may collect, in this way, quite a cabinet of minerals, as well as a very considerable herbarium.

I am not now recommending what will necessarily withdraw your attention from your work, but, on the contrary, that which you can pursue along with your work, not only without inconvenience, but with evident advantage. You might, indeed, suffer it to absorb your attention wholly, so as to render you unfit for anything else; but—I repeat it—such a result is unnecessary.

There is one advantage of studying while at work, which no one will have any adequate conception of till he has tried it. What we learn in this way, if *really* learned, is not only learned better, but better remembered, than knowledge acquired in almost any other way which can be named. The reason of this I suppose to be the following. While we are at work the greater part of the time, and gaining but few additional

ideas, what we do gain is thought of a great deal, and therefore better retained. Besides, I am confident that moderate labor, in field or garden, invigorates the mind, and enables it to act with energy whenever it *does* act.

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## CHAPTER V.

## SCHOOL.

## § 1. LOVE OF SCHOOL.

BUT suppose that, instead of laboring on the farm, it is decided that you should go to school, where you are to receive instruction from teacher and books, instead of being obliged to glean it up from the rough book of nature.

Now, then, I hope you are fond of going to school; for, unless you are, it will do you but little good. It is desirable that you should be fond of everything you engage in; you will do better on the farm, if you like farming, than if you dislike it. It is especially true, however, in regard to school, that you should like it, in order to be benefited by it in any considerable degree.

And why should not everybody love the school? In the first place, it is a little world. It contains all sorts of people, — small people though they are, — at least it contains a *great many* sorts. Many curious events also occur, during the progress of but a single day, in one of these schools; and much more during the progress of a week or a month.

Then, there is certainly much knowledge to be gained. Some boys think—or at least say—that they can get as much good by studying at home as they can by going to school. But suppose they can; are they *likely* to do so? I think not. I have observed boys, and the habits of boys, so long, that I feel justified in saying that these boys who say so much about what they can do at home, as an excuse for not going to school, are the very ones who never do much there, as a general rule; and that, were I to look for the best student at home, I should, for this purpose, like to go into the school, and see who in it appears to love books and school the best. Remember, however, that I say *as a general rule*; for there have been some boys, such as Edmund Stone,\* who have made great progress in science without going to school; though, in such cases, it has usually happened that going to school was out of their power.

I make no denial, of course, of the statement that boys can learn at home, if they would. I have already shown that they may learn a great deal even while at work on the farm. So they might while at work in the mechanic's shop, in the factory, behind the merchant's counter, &c. Still I insist that there are some things which can be learned better, in a *good* school, than

\* Some servant in the family having taught Edmund the alphabet, and how to read, he went on without an instructor, till he became a very learned man. He used to say, "Why should not a person come to know almost everything who has learned the alphabet?"

they can be at home, in the best circumstances. Let every reader, then, endeavor to love school, and not imbibe the feeling so exceedingly prevalent among bad boys, that school is not only a tedious place, but a useless one; and that, if it could be done without the knowledge and consent of those who have the charge of them to bring them up, it were better to avoid it altogether.

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## § 2. BE IN SEASON.

Everything, to the teacher and pupils of a school, or almost everything, depends on being at school seasonably. I have no patience with the custom of dragging one's self into school, five, or fifteen, or fifty minutes later than the appointed time. Such things ought never to be permitted; and I will give you some of the reasons.

In the first place, if one does so, another is apt to do the same. Especially is this the case, if that one happens to be the teacher. I must not forget, however, that it is with scholars, chiefly, and not with teachers, that I have to do. Nevertheless, scholars are in some respects teachers, as much so as those whose special office it is to be so; though this will appear more fully by and by.

You should allow yourself to do nothing, as the member of a school, which you are not willing to have others do. But are you willing to have

others coming in constantly, and making disturbance, a long time after you have arrived, and have begun to proceed with your studies? Does it not greatly mar the pleasure you might otherwise take in a reading lesson, or a recitation, to have interruptions constantly take place? Then remember that, if you come in late, after the school is begun, you disturb, or hinder, or vex somebody else, in the same way. The fact, then, that coming in late hinders the school, is another reason against it.

But it hinders yourself, as well as the school. Your class, perhaps, read first in the morning. Now, if you come in after the reading is begun, the exercise is but the fragment of an exercise to you. And thus it is in regard to other things, as well as reading exercises. Everything has a fragment of its usefulness broken off by these late arrivals.

Once more; coming in late implies a want of due respect for your teacher, especially if he is a punctual man himself. It is very distressing to him to have his pupils late, when he has reason to believe they could just as well be early.

Let it, then, be your fixed resolution — a resolution never to be broken — to be in school, in your seats, when the school is opened; except in extraordinary cases, such as you would not be ashamed to mention as an excuse before the whole world. I have known some who would go to school without their meals, rather than not be there in season.

There is one reason why you should be punc-

tual in this matter, — a most important reason, too, — to which I have not yet, for once, adverted. It is the influence it has on your own general character. He who is faithful to the appointed hour, in regard to one thing, is apt to be so in regard to another. But the habit of being on the spot at the time, whenever there is an engagement either expressed or implied, — and such an engagement there certainly is in regard to school, — is one of the most important elements in the formation of a great and noble character.

Need I mention — for mention has so often been made of it, in books, that I have my doubts whether or not it is necessary — the cases of Washington, Nelson, and others? These men were always on the spot, when they had engaged to be so, either at the exact time or a little before. Lord Nelson, it is even said, was always on the spot just fifteen minutes *before* the time. Now, I never heard or read a word about the school habits of either of these individuals; but I am almost as certain as if I had been there, that they made it a point to be at school in season; and that the habit of being so had no little influence in forming their remarkable characters.

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### § 3. BE STUDIOUS.

Although I have encouraged you to make books, as it were, of the men, beasts, birds, plants, and stones of the field, — if, indeed, you

happen to be laborers on the farm, — it does not necessarily follow that I undervalue other books, and the lessons of other books. On the contrary, it is on account of the value I place on the knowledge which is treasured up in our books of science, that I recommend the pursuit of the same knowledge — or at least a part of it — in circumstances where books cannot well be obtained.

By all means, I say, therefore, value books and school; and if you have the opportunity of going to school, while many around you are obliged to stay at home and work, learn to regard it as a favor, and to be grateful to your friends and to God on account of it.

One way, however, of showing your gratitude for favors received, is by making a wise and good use of them. If books are put into your hands, and school privileges allowed you, it is your duty to study diligently, and faithfully, and perseveringly. You should remember the Scripture rule, once before mentioned, that to whom much is given, of the same will much be required.

When, however, I recommend to the young to be studious in school, I do not mean to say that you should study hard, every moment. The teacher does not wish or expect you to do so. Your parents do not expect it. But I do mean to say that it is your duty to study hard, more or less; enough, as a general rule, to get your lessons well.

There is here and there a boy, I well know,

who, without seeming to study very much, will almost always recite well. But such instances are exceedingly rare. In nine cases in ten, and I believe even more, he who means to recite well, or to understand his subject at least, which is or should be the great object of every recitation, should make up his mind to hard study; and not a little of it either. There must be a good deal of it. Some of it may, for aught I know, be done at home; if so, very well. But I repeat it, hard study there must be, somewhere; and a good deal of it.

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#### § 4. BE OBEDIENT.

One grand lesson to be learned, in this world, — I might even say *the* grand lesson of life, — is how to obey. True it is, that the place for learning this lesson — the *best* place, at least — is home; but if not adequately learned there, it is important that what is wanting should be made up at the school-room.

Let it, therefore, be a part of your duty, while at school, to learn to obey. If you have never learned how to obey at home, it will be the thing you most need — of far more consequence to you than any knowledge you can possibly obtain from books. And even if you have learned the lesson at home as well as the greater number of children do, it will do you no harm to get it a little more perfectly at the school-room.

You should endeavor, moreover, to obey in

small matters as well as large ones. Boys are very apt to think — boys of from twelve to fifteen years of age more especially — that they are now so large that a minute and exact attention to small matters is hardly necessary to them. It may do well enough, they will be apt to think, for *little* boys; but as for themselves, it is a matter which they have outgrown.

But herein is quite a mistake. The great streams of water are not more certainly made up of little ones, and do not more surely perish if the latter are by any means dried up, than do the larger streams or channels of obedience depend on the smaller ones. Never allow yourself, for one moment, to forget, whoever you are, that he who despises small things shall surely fall by little and little.

Above all the rest, should this be remembered and applied by schoolboys. I care not how small a matter the command or rule of the teacher may seem to be; it is the duty of every one to obey it, and to obey it cheerfully. Indeed, I cannot help thinking that, in this respect, the school — the common school especially — is quite as important as the family. We are unfit to become members of society, in full, till we have learned to bear with certain restrictions which we ourselves may not need, — which, indeed, may even seem to us rather trivial, — for the sake of others. Yet members of society the young are one day to become, if they live to adult years; and let me urge them never to forget the remark of Agesilaus, that boys ought to learn that, while young,

— whether it be in science, manners, or morals,  
— which they are to practise when they come to  
be men.



§ 5. SET A GOOD EXAMPLE. .

Boys, no less than older people, are always bound to set a good example; and this whether they are in the family, at their recreations, or at school. If there is one place, however, more than another, which calls for strict attention to the fulfilment of this obligation, it is the school-room. I might, indeed, have mentioned this as one reason for prompt and never-varying obedience.

But in what respects are the older boys of a school bound to set a good example?

1. In regard to behavior. School, like home, should be a place for learning good manners. There is, however, the more need of a strict attention to behavior at school, on account of the general neglect which prevails on this subject.

There has been a very great change, in this respect, in New England, during the last century. It is not yet fifty years since it was as much the duty of a schoolboy to pull off, or at least raise his hat, when a stranger passed him while at his plays, or elsewhere, as it was to be punctual to the hour of commencing the school; and a failure to "make his bow;" as it was called, would have been not only stared at, but, if repeat-

ed, would have exposed the offender to punishment. Nor was it alone to a stranger, in passing, that bows were required. Boys and girls, from the eldest to the youngest, were required to make their bows and courtesies whenever they entered the school-room and left it; as well as whenever they received a book, a pen, or, in fact, anything else, at the hand of the teacher, or any other adult person. - Even in passing between older persons and the fire, the same mark of respect, as it was deemed, was required to be observed. .

But how changed things are! All, or nearly all, these external marks of esteem or respect are now regarded as old-fashioned or vulgar. Bowing, &c., on entering or retiring from the school-room, may be usual, and perhaps a few may be found, here and there, who bow the head to the stranger who first bows to them. But, as a general rule, not even this is attended to. The troops and rows of boys, in our streets, for the most part, stand bolt upright, whenever the wisest, best, and oldest men pass them.

Now, I would not care so much about these external marks of<sup>d</sup> respect, were it not most lamentably true that, with the external appearance of regard, the feelings of respect and reverence, too, have fled. And whether or not the one is cause and the other effect, I verily believe they will live or die together.

Let older boys, then, I say again, be careful to set a good example to younger ones at school, by paying a strict regard to what now remains of those external forms which are so intimately

connected with kind, and benevolent, and respectful feeling. And what I thus say to older boys, I say to nearly all boys; for all but a very few of every school must, of course, be older than some others, and must consequently have their sphere of influence.

2. Boys may set a good example, also, by close application to study. It is in vain, or almost in vain, for the teacher of a large school to persuade the younger pupils to study their books, or, indeed, to be interested at all in what is going on in the school, unless the elder scholars aid him by their example. I have often seen this truth verified, and have labored to make the pupils themselves see it; but, in general, without success. Boys, at the age and with the understanding of boys, can hardly be expected to understand rightly that which it requires the age and experience of grown men clearly to perceive; and we ought not to insist on it. Nevertheless, we may state to them the fact, and if they cannot see how the matter is, they may, at least, believe us. There are many things which even grown men are obliged to take upon trust; you should not, therefore, be surprised if the same requisition is sometimes made of you. You may believe us when we tell you that your faithful and persevering example of attention to your studies of various kinds, will do far more towards making the younger pupils what they should be, than all our commands and requirements, unaided by your example.

3. But you should, above all the rest, be care-

ful to teach the young *obedience* by your example. This I have already stated to be the great lesson of human life, and therefore the great lesson of school. I know how apt the young are to undervalue it; for even some parents and teachers do not value it as they ought. However desirable it is to learn to read, write, cipher, &c., at school, and to learn to be civil and mannerly, it is of vastly greater importance, still, to learn to obey; for, if this is not learned effectually, nothing is learned to any valuable purpose. In truth, I might say much more still. I might say that, without the habit of obeying implicitly, promptly, and cheerfully, all that our parents and teachers command us, all our bows and courtesies, all our reading, writing, and arithmetic, and even all our Latin, and Greek, and mathematics, are worse than nothing to us. They will only make worse men of us than we should be without them. Disobedient to parents and teachers, we shall not be true to ourselves, or to God. It is only he that first obeys parents and teachers as he ought, that is what he ought to be towards other people, or towards God. Disobedient boys, I well know, sometimes live to become grown men, and to teach school, or have families; or it may be to govern the affairs of the state, or the nation. But we may rely upon it, they never govern *well*, whether in the family, the school, or the state. More than even this, they never govern themselves — the greatest work of all.

I might enlarge on this thought; and I would do so, but that I shall have occasion to bring it

up in another place. All I wish to do now is, to convince the reader of the great importance of learning to obey well at school, and of setting an example of obedience to others. From henceforth, let no boy who reads what I have here written, suppose, for one moment, that he has little to do at school but to acquire knowledge; let him understand, rather, that, however valuable or desirable knowledge may be, the habit of obedience is a thousand times more so; and that it becomes him to understand this great truth if he can, and try to remember and profit from it.

## CHAPTER VI.

## RECREATION.

## § 1. IS IT RIGHT TO PLAY ?

SOME boy who reads the last section of the foregoing chapter, will ask, perhaps, "Is it not right to play?"

Most undoubtedly it is. The lamb and the kitten—in fact, young animals of all sorts—play, and play a good deal. They would not be healthy without a great deal of play. Indeed, why should any one doubt whether it is right for boys to play? Above all, why should any boy doubt it himself?

To this it will, perhaps, be replied, that I seem, by the remarks I have made all along, to require of boys the thought, and reflection, and gravity, and piety, that are required of grown men.

But I mean no such thing. On the contrary, it would be wrong for boys to be like men. It would be a deformity, at least, if no more. Odd enough we should regard it, if the young colt, or calf, moved about as slowly, and acted as gravely, as the aged horse, or the ox. Much more odd,

then, would it be, and much more wrong, for boys to move about with all the staidness and gravity of old men.

We do, indeed, require of boys to do many other things *besides* play; but, then, it is also true, that study, and school, and home, and labor, and eating, and dressing, and bathing, and all these other things, numerous as they may be, do not take up the whole time. No boy has to work so hard, at least in our own country,\* or to study so hard, as to leave him no time for play.

Solomon was a very wise man, we all know; and yet Solomon spoke of a time for everything, not excepting laughing and dancing. Had he been asked whether it was right for the young to play or not, can we doubt, for one moment, what would have been the answer?

And what shall we think of the Savior's views in relation to this matter? He was once a boy himself; and, for aught we know, played, as other boys did. We certainly hear nothing to the contrary; nor can I believe to the contrary. When a grown man, and a preacher, he also manifested a deep interest in children. Have you never seen Miss Martineau's story of the "Children who played by the Jordan"? It is an

\* In some of the old countries, it is otherwise, as I well know. How sad it is to think that many of the children there, not over ten years of age, are obliged to work so steadily, that they have not an hour — sometimes not half an hour — to play, in the whole twenty-four! Such things certainly ought not to be.

imaginary, and yet very ingenious, story of some of the children who came to Jesus to receive his blessing. These children, it seems, according to her estimate, sometimes *played*. Indeed, who could doubt it? Who can doubt, moreover, that Jesus *knew* they played? Yet did he love them the less for it? Did he bestow on them one the less smile, or give them one the less blessing?

Let it stand, then, as an indisputable fact, that it is right to play; and, in truth, that it would be wrong not to play. Let it be understood by all the young, that, though a few old men, here and there, with bodies or minds diseased, are so unwise as to grudge to young people the time for play, and even think it wrong, yet generally it is not so. The wise and good, of all nations and ages, have not only played themselves, while at the proper age for play, but been willing and glad to have the young do the same. More than even this might be said. There are not a few people who play still, though they are old, and who are made healthier and better by it. — This being admitted, we are ready to consider another topic.

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## § 2. WHEN TO PLAY.

If, then, recreation is proper for the young, as I have shown to be the fact, let us consider, in the next place, *when*. This we may as well do, first, by considering when play is improper or wrong.

It is not right or proper for children to play when their parents, masters, or teachers, expect them to work. It is not right for them to play when they ought to study. It is not right for them to play in school, or at church. Nor is it right, or proper, for them to play when they are eating, or drinking, or when they ought to be asleep.

But, on the other hand, it is proper for them to play when their parents, masters, or teachers, allow them to do so ; as on Wednesday or Saturday afternoons,\* during the intermission of the school, or at the close of it, or when their companions and they are interchanging visits.

They may also indulge in recreation at all times, when there is nothing else for them to do, unless they have reason to think it contrary to the wish of their parents or teachers ; for it might happen that a child would be desirous of playing, and would have nothing else to do, when the place, or the dress, or the company, were such that he would know his parents would prefer to have it otherwise. Such a thing, I say, *might* happen ; though I do not think it very often would.

\* Some of my readers may not know why I speak of Wednesday as well as Saturday afternoons as being seasons of amusement. It is because, at these times, the schools, in many of our cities, villages, and towns, are discontinued on purpose that the pupils may have a season of recreation.

## § 3. HOW TO PLAY.

1. Play steadily. I have told you, in a former chapter, that, when you work, you ought to work steadily, and not intermingle play with your work. Now, then, I advise you to play when you *do* play, not intermingling with it either work or study. "One thing at a time," should be your motto.

2. Be good-natured. Some boys are ill-natured or fretful at their plays; and a few are even quarrelsome. This is very bad indeed. Ill-nature not only spoils your own peace, but greatly diminishes the peace and happiness of others.

3. Be gentle. Some are so impetuous in their nature, that they cannot be gentle, even in their plays. Or, in other words, they *will* not be gentle; for it is a *moral* cannot, and not a *physical* one. It is the difficulty which the boy felt who could not put on his shoe, because it pinched him, not, indeed, in, or on, any part of the foot, but in the region of the *heart*!

Violence at play is wrong in many respects. In the first place, it is injurious to health; for though it is healthy to play moderately, it is equally unhealthy to play too hard. But, in the second place, it is bad for the mind. He who allows himself in violence and impetuosity at one time or place, will be apt to grant himself the same indulgence at another time or place; and the habit of violence will thus be sure to grow.

Thirdly, it is wrong, because it sets a bad example to other boys, and tends to make them violent. Fourthly, boys who are violent at their plays are very apt either to get hurt, or to hurt others.

4. Keep cool. I do not mean, by this, that you should never get warm enough to start the perspiration either in winter or summer; for this would be impossible. Even in the winter, you may be moderately warm with exercise, without catching cold after it; and in summer you could not play without getting a little warm. What I mean is simply to advise you not to get overheated.

5. Play as much as possible with *good* boys. Sometimes, I know, a very good boy may be caught unawares, and unintentionally, in the company of a bad boy; but generally it need not be thus. In five cases in six, a boy may select his company, avoiding the bad and choosing the good; and, whenever he can, he ought to do it.

Remember God sees you. Some boys seem to me to forget, wholly, that God sees them while at play; and some may, by possibility, have never known that such is the fact. May not have known it, did I say? Why, there are thousands and millions of boys, in some countries, that never knew it. But, then, I meant in New England, or, at most, in the United States. And I repeat it, I most sincerely fear that a great multitude of our own boys of New England, though they have been told that God always sees them,

never, for once in their lives, have realized, to any practical purpose, that it is so; for, if they had, would they dare to be as thoughtless of the manner in which they play as they now are?

It will be well for most boys — perhaps all — to open the Bible, and turn to the eleventh chapter of the book of Ecclesiastes, and read the last verse but one of it; not to be frightened away from play, for I have said, more than once, that play is right, in itself considered; but only that they may be led to play as they ought, and with a wise regard to a judgment to come; for that such a judgment is coming, is as certain as that to-morrow is coming, and much more so. And though it may not come immediately, yet, for all our plays, and even for every secret thing, whether good or evil, we must render up a most solemn account, whenever it *does* come.



#### § 4. PLAYING TOO LONG.

Boys love play, universally; so universally, in fact, that, when I went to school, and it was fashionable to learn to write — at least in part — from coarse copies, nothing was more common, as a copy, than the short but comprehensive sentence, *Boys love play*; or, as some teachers would have it, who thought themselves better grammarians than others, *Boys love to play*.

Yes, boys love play; and some love it inordinately. Many boys, indeed, love to work and study, when it is the proper time for work and

study; but there are very few who love either of these last so as to pursue them to excess, and forget everything else, as they sometimes do their plays or recreations. Boys who are only studying, or laboring generally, know when it is dinner-time, or bed-time; but boys at play, as is well known, sometimes forget, for a while, both hunger and sleep.

One of the worst species of playing too long — one, I mean, which produces the greatest amount of evil — is that which happens during the intermission of the school exercises, in winter. It is sometimes the case that, owing to the shortness of the days of winter, the intermission is only one hour long; and in this short period, not only is the dinner to be despatched, but the playing too.

Yet how often have I known the boys of a large school scud away to some pond, after eating their dinner, to fill up the measure of the hour in skating or sliding! I have seen a score of them, and more too, flying away to their sports, saying to themselves, "O, it will be almost an hour before school-time, and we shall have a long while to play." True, the master had charged them strictly, again and again, to keep away from the pond, unless they could be sure of returning seasonably. But, then, no one went to it without intending to return seasonably. None purposed to disobey.

But *Time flies swiftly*, — another coarse-hand copy of the schools, — and ere the most careful and thoughtful boy supposes half an hour is passed, the time allotted him is expired. One,

perhaps, fancies he hears the strokes of the heavy rule, as the master strikes it on the door-post; but sure, or almost sure, it cannot be school-time yet, no one relinquishes his play. At length a messenger arrives, and they fly, like stricken deer, to the school-room; but, alas! too late to escape blame, sometimes punishment.

Boys ought to learn, at least by the commission of one error of this sort, how apt they are to play too long, and keep a "look-out." It is folly for a good boy to be caught more than once in this way; and I hope those who read what I have here written will not again be caught at all. A word to the wise—and wisdom *may* be found with boys as well as old men—is surely sufficient.

It is not at school alone, however, that boys are inclined to this error; it is everywhere. Let the reader consider that to love play is a part of his nature; that, while he is at play, time flies swifter than he is aware; and that there is no safety for him, except in an almost continual consciousness of his danger.

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### § 5. WHAT KINDS OF PLAY.

The young generally adopt the kinds of play which are common in the neighborhood where they reside. Nor do parents or teachers very often interfere to direct or advise them to any which are supposed to be preferable. Such a

thing has been known as a selection by parents and teachers, but it is exceedingly rare.

Now I wish boys — older boys especially — would set their wits at work, and invent plays for themselves. Or, if they would not do this, they might at least make a selection from those which have been handed down to them by custom or tradition.

Were they ready or disposed to do so, I would present them with the following suggestions, to aid in the selection: —

Select such as will prove a real recreation\* to you, and not such as you do not want. The boy who labors all day, for example, in the field, does not need plays which involve much bodily exercise, and should not, therefore, prefer them. He needs some very quiet, in-door exercise; such as will divert and amuse, without very much fatiguing him.

One of the best of this sort of exercises is shuttlecock. Another consists in throwing a ring, suspended from the ceiling by means of a string, and attaching it to a hook. Others prefer some of the smaller plays of chance; such as morris, fox and geese, and dice. But these last, aside from their tendency to foster a love for games of chance, which are objectionable, are not quite active enough for boys. Scientific cards, such as cards of geography, history, &c., are open to

\* To *recreate* ourselves is almost the same thing as to be *re-created*. Reader, have you thought of the meaning, or rather the derivation, of this curious word, *recreation*? Look it out, if you please, in some large dictionary.

the same objection, but do not seem to me to have any tendency to immorality.

As it happens, however, that very few boys in this part of the country — especially among those who will read this book — are required to labor very hard, what I have said in the preceding paragraphs will probably be but very little called for. The largest class of persons who will need it will be the sons of our farmers.

Those who attend school, and even those who work at mechanical employments or in factories, will require exercise out of doors; and for the most part very active exercise, too. They will also require a great deal of it.

Among the active, out-of-door exercises, that of ball-playing is certainly one of the best. There are various forms of this species of exercise; but any of them are sufficiently active, and, being conducted out of doors, are sufficiently healthy.

Playing at quoits is also excellent. I know not but it is even more invigorating than ball-playing. Both are old-fashioned, I confess; but I do not know that they are the less valuable because they are old. On the contrary, their great antiquity, and the fondness men have had for them in all ages, seem to me to be in their favor. Not that I venerate the past merely because it is the past, but only that I venerate truth wherever I find it; and the more so, when it has the support and sanction of long experience.

Ball-playing and quoits are of very ancient

date. The Greeks and Romans were adepts in the former. They had four kinds of balls. One was of leather, filled with air, and consequently similar to our foot-ball. The second was a leathern ball thrown on the ground, which many ran after at once. The third was a small ball, similar to our modern shuttlecock, which three persons, placed in a triangle, struck towards each other. The fourth was thickly stuffed with feathers, and was particularly used in the country. In later times — in what are called the middle ages — the Romans, it is said, had houses built on purpose to play ball in.

Ninepins, as it is sometimes called, is another recreation which I think among the very best, where there is no one of the company disposed to convert it into a game of chance. In its tendency to strengthen the arms and chest, it has the advantage (to students and those whose employments do not require them to use the arms very much) over both quoits and ball-playing.

Prison bars, or prison base, is another healthy diversion in the open air. The same may be said of jumping, hopping, and running, provided they are not carried to excess.

To those who take any delight in the study of plants, animals, or minerals, little excursions abroad in the fields and forests, and among the hills, mountains, lakes, and rivers, for the purpose of observing the habits of birds, beasts, fishes, reptiles, and insects, and collecting flowers, minerals, &c., are among the best recreations, for schoolboys, next to those which I have

already mentioned. In truth, they have two advantages over all others—1. They are improving to the mind. 2. They can be enjoyed by both sexes; especially when under the direction of some friend or teacher; whereas custom prohibits girls from ball-playing, quoits, and ninepins.

Added to the above is one more healthy and valuable exercise peculiar to the winter; I mean *skating*. Care, it is true, should always be had, in skating, not to venture into dangerous places—on which account, no boy should ever engage in this sport, without the advice or permission of some judicious elder person. Sliding, for those who do not own skates, or have not skill to use them, will also answer a very valuable purpose; but it is sometimes rather expensive to poor parents, who find it difficult to provide large families of boys with boots and shoes.

I might also mention swimming, as an amusement for the young; and a most valuable amusement it would be, if it could always be conducted by careful teachers. But, as I shall have occasion to say hereafter, nothing is more to be regretted than the mistakes which many boys make in regard to this exercise.

One thing more has been usually proscribed on account of its abuses. I allude to dancing. Now, I can imagine a state of society, and a condition of the young, to which dancing would be most admirably adapted. Nevertheless, as things are, I do not see but it must be given up. Besides, we have valuable substitutes for it, just as we have for spirits as a medicine. Dancing

is most important to those who sit much, as students, and apprentices to particular trades. But to these, ball-playing, and other sports which require a good deal of running, are almost equally excellent; and, managed in the way which custom has sanctioned, are freed from the temptations which are almost inseparable from dancing, and which seem likely to remain almost inseparable from it in time to come.

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#### § 6. WRONG PLAYS.

There are so many plays, or amusements, that are right, that no one is under the necessity of indulging in those which are positively wrong. Nevertheless, as some may not know what plays are wrong, in every case, I have thought it best to devote a few pages to this subject.

1. Plays are wrong which are very injurious to the health; or when they expose us greatly to broken limbs, or other similar evils. Of this sort, as it appears to me, are wrestling, dancing, leap-frog, and, in certain circumstances, swimming.

I know very well, that wrestling, like ball-playing, has the sanction of antiquity. But, however agreeable it may be to us to have the sanction of antiquity for that which is right, neither antiquity, nor any thing else, can make that right, which is, in itself, naturally wrong. So many bones have been broken in wrestling, that I do not see how any candid or reasonable person can

attempt to justify the practice. A near friend of mine, who was fond of wrestling, broke one person's arm, another's collar-bone, and greatly injured the neck of a third. Besides all this, he so much injured one of his own hips, that he has been a sufferer in consequence for thirty years, and, though only sixty-eight years old, for ten years past has been one of the most infirm and miserable of living men.

Dancing is wrong, as generally conducted; that is, late in the evening, and in close rooms. I have, indeed, seen one dance, on the fourth of July, in a grove, which was not open to any objection of this sort. But, in general, the air, where people dance, is not only hot, but impure; and thousands of the female sex, with not a few males, by going out of the dancing-room late in the evening, in thin clothes, and overheated, have experienced a sudden chill, which has finally cost them their lives. First, a hard cold came on; then, rheumatism, fever, or consumption, and finally, decline and death.

Leap-frog, an exercise of which many boys are extremely fond, is not particularly dangerous to health any further than it exposes to injuries of the head, face, eyes, neck, &c. It is, however, rather coarse, and better adapted to people who are not very highly civilized than to the youth of the United States.

Swimming is an admirable exercise, if rightly conducted. But boys who engage in it should be extremely cautious about venturing beyond their depth. In fact, to do themselves justice,

they ought never to go into the water to swim without the guidance of a parent or teacher. They ought, above all, never to go in while greatly heated, or greatly fatigued. The morning, or the early part of the day, is the most appropriate season.

In some parts of New England, it is quite customary with boys, of almost all ages, to go into the water for amusement, by swimming, every Saturday evening, about sunset. This season is selected by the young, partly on account of the need they feel of attending to cleanliness at this time of the week; and the swimming excursion accomplishes — at least to some extent — this object. They also indulge at this hour because their work, for the week, is now usually completed, and they have an hour of relaxation.

But this season for going into the water is the very worst which could possibly be selected. True, a person may not, at the time, be overheated; but we are apt to be a good deal fatigued. And it often happens, in this case, that boys are overheated when they come to the bank of the stream — where they sit down to cool themselves. But, depend upon it, this sudden cooling is of itself very unsafe; and the bathing immediately afterward still more so.

2. But there are some things of which the young are apt to be fond, which are morally wrong, no less than physically. One of these is the formation of little lotteries, where the prizes are so many pins, or nuts, or apples,

instead of so many dollars. I know, full well, that lotteries are going out of fashion in our country; and that when boys do not see or hear about them, they will not be apt to play the same sort of game. Yet, in several of the states, the sale of lottery tickets is still in vogue with some of the fathers, and I must, therefore, be permitted to warn the sons against their example.

Another wrong amusement is going to theatres. Here, too, I am quite conscious that I address myself to but a very few persons to any practical purpose; because not one in four of my readers lives near any theatre, to be exposed to the temptation. And yet, as long as even one in four resides in the neighborhood of a theatre, or plays with boys who attend it, a word of caution is necessary.\* But it must be a word only. Those of you who are old enough to be tempted to go to the theatre are old enough to read what I have said concerning it in the "Young Man's Guide."

There are, however, certain places, or scenes of amusement, very nearly related to theatres, against which I must, in my warning, be a little more particular. I allude to the exhibition of puppets, wax figures, rope-dancing, circus-riding. These are not all equally injurious in their tendency, or equally wrong; yet injurious and wrong, more or less, they all are, to say nothing of the fact, that they get away our money. I

\* It is even necessary to caution boys, on this subject, who only read about it.

have doubts, even, of the good tendency of exhibiting learned pigs, dancing dogs, or the wild animals of other countries; but on these last I will not dwell.

Card-playing is another immoral amusement. True it is, that some people think otherwise; but I am sure they are wrong, and I always have been. So sure was I of the evil tendency of card-playing, in my early years, that, though often among people who played, I always turned away in disgust, and never learned so much as the names of the cards. Others have done the same, and, like myself, rejoice in it. Others, by thousands, wish they had been equally ignorant. Multitudes of ruined boys and men — ruined by drunkenness and other bad habits to which card-playing introduced them — would give thousands of dollars, on their death-bed, if they had thousands to give, that they had never seen or heard of this doubtful amusement. But who ever heard of one person in the world, who was sorry, on his death-bed, that he *had not played cards*? Is it not, then, the safer course to avoid them?

3. But I have something to say of a species of amusements, which, though they might be classed with the immoral, are yet rather more than *merely* immoral in their tendency — they partake, more or less, of downright cruelty.

First, fishing. Now, in calling fishing a cruel recreation, let no one misunderstand me. It is not of fishing as an occupation that I speak; for to say that it is wrong to catch fish for food, for the sake of their oil, &c. &c., would be to say

that thousands are doing wrong who verily think they are honest and good men. Thousands of our most industrious citizens go out to the Pacific Ocean, every year, in pursuit of whales. Shall we dare to say that all this is but cruelty? At any rate, this is not what I now aim at. I am speaking of fishing for sport. Few boys would go a-fishing, if they did not take any more pleasure in it than in hoeing corn, raking hay, or getting a lesson in Greek or Latin. They do not go for profit, most certainly, but for pleasure. They fish as a recreation, not as a business. Make it *business* to them, and fish-poles, and fish-hooks, and spears, and nets, would soon become very scarce among us.

Very few boys, I know, *mean* cruelty by this sport; perhaps not one in a thousand. Yet this does not prevent cruelty as the result. Fishing for mere sport is a cruel business, and hardens the human heart. I long watched its effects both on others and myself. I was fond of fishing; nor was I ever told it was wrong. Being successful, I did not give myself to reflection on the subject. It is true I often shuddered; but what then? When I saw the worm writhe on my hook, and the pierced and captivated fish writhe still more, though it awakened a little sympathy, and excited a little thought, it was only to say to myself, "All the world does so, and I shall never be a man, with the rest of the world, unless I am like men in their recreations, habits, employments, &c."

But I did not hold out, after all, as long as

most boys do. I do not think I was more than sixteen or seventeen years of age when I saw my folly, — ay, and my wickedness, too, — so clearly that I gave up my favorite sport, and resolved never to resort to it again. This resolution I have kept most sacredly, though, for a time, it cost me many a struggle. To this very hour, I cannot pass the streams where I used to be so successful, nor other waters which resemble them, without the passion for angling being revived for the moment; sometimes to a degree that I am almost unable to resist.

Secondly. Hunting. This I was never fond of, though I sometimes engaged in it. Perhaps, however, I am going a little too fast. There are very many things which might be classed under the general name *hunting*. Let me see if I am not compelled to plead guilty to some of them.

Robbing birds' nests is one form of hunting; and to this I was, for a short time, seduced by a bad companion. Insnaring birds, rabbits, and other small animals, I was also early introduced to. But I did not pursue these sports long. They were soon and resolutely abandoned, and abandoned forever.

When I said I was never fond of hunting, I only thought of gunning. This was never a favorite sport with me, and I am most heartily glad of it. It has, indeed, been approved and commended by many of our very best men. Ministers, even, in some countries, resort to it for recreation. In our own country, however, — as I am happy to say, — it is only here and there

that such a thing happens, especially in our own Northern States. It is, most undoubtedly, as wrong as wrong can be; and ought not to be so much as named, with approbation, by those who call themselves Christians.

I am well acquainted with one excellent individual, — not, indeed, a minister, but yet a professional man, — who not only insisted, for many years, on the entire innocence of gunning and fishing, but took pains to bring up his sons to them, both by example and precept. More than even this is true. He published, in a school-book, his opinion of the righteousness of his favorite sports; and, when I remonstrated with him on the subject, only adhered to his error with so much the more pertinacity. But one day, while busy about his study, a crowd of men came towards his door, bringing the bleeding body of a young man. It was his second son. With his elder brother, this son had been in the fields and woods shooting birds, when, by some unfortunate accident, he shot himself. The half-frantic father could only say with David, when he wept over Absalom, "O my son, my son!" The son died. The father is cured of his error, and not only resolves never more to touch a gun, but would gladly prevent his other sons from doing so. Yet his *book* has been read by thousands whom he can never again reach, and has, perhaps, caused the ruin of many a young man, as precious in the eyes of his parents as *this* son was in those of his.

We expose ourselves quite enough, in hunting, from necessity; for, though a gun without lock,

stock, and barrel, is not quite so dangerous as some ignorant people have supposed, yet with these, and powder, and balls, and flint to boot, it is *extremely* dangerous. Be entreated to let guns alone: there are sports enough without gunning or fishing.

There is one department of this self-same gunning, which, though not by any means as much in fashion as it once was, deserves a special rebuke: I mean, shooting matches. Fowls and other animals, about the usual thanksgiving season of autumn, were once very generally set up to be shot at, in the interior of New England; nor is the practice forgotten, in some places, even now. It is, however, a disgrace to a humane and Christian people; and I sincerely hope and pray that no reader of this book will ever be seen at a shooting match.

Horse-racing is cruel and wicked on many accounts. So are cock-fighting and dog-fighting. The two former, as I am happy to believe, are fast getting out of date; but there are still a great many boys who love to see a dog-fight, and who will do much, by stealth, to help it on. Beware, reader, whoever you are; and if you find you have this disposition, endeavor to divest yourself of it as soon as possible.

I do not like sleigh-riding, as an amusement, in the spirit in which it is ordinarily conducted. There is too much cruelty to horses involved in it. You may not see it all; and, if you see, may not feel it. You, perhaps, and your companions, may be warmly clad; and, if you are cold, can

stop occasionally, and warm yourselves at the fire. But do you know, at all times, how it fares with the poor beast that serves you? Perhaps he is taken good care off, and covered with a good blanket, but *perhaps not*. There are those who, though they would not subject themselves to the complaints of the owner, have no other thought about the sufferings of horses. If it cost them nothing, they might suffer ten times as much as they now do, for what they would care. Think of this, before you consent to go a sleigh-riding, for mere pleasure; especially when you can have better exercise, and that which is more agreeable, with much less of risk, and none of cruelty.

I do not like cages or cribs for birds, or close pens for any domestic animals. The tendency, as I verily believe, is to harden the hearts of the young, who behold the sight, and to prepare them to treat other animals, if not men, with cruelty. It is also to be questioned — and I have alluded to the subject elsewhere — whether the birds and beasts of warmer climes ought to be brought about among us, as they now often are, for public exhibition. Is it not cruel to render animals, whether in cribs or cages, uncomfortable and sickly, just for our own amusement? Grant that we are instructed a little by the exhibition, — I mean in natural history, — yet, after all, do we not “pay too dear,” as Franklin would say, “for the whistle”?

## CHAPTER VII.

## CONVERSATION.

## § I. WHEN TO CONVERSE.

I HAVE spoken, in another place, of the general assertion of Solomon, that there is a time for everything. But he is quite particular in regard to the subject of this chapter. He says there is "a time to keep silence, and a time to speak." But if there is a time to speak, there is a time for the young to speak, as well as others. Let us consider well what that time is.

You should always desire to converse, when you can become wiser or better by conversing; provided, however, that nobody else is conversing so near you that your conversation would be an interruption to theirs. For your great object, in all that you do, should be to know more, and to become better.

True it is that there are some people — some very few, I mean — who never seem willing children should talk at all in their presence, how much good soever it might be likely to do them. But, unless these persons happen to be parents or teachers, and to have a right to require your entire silence, do not be dissuaded from speak-

ing occasionally, — so far, at least, as to ask civil, and modest, and proper questions.

The rule to which I have alluded of being silent while others are speaking, should be as strictly observed in the society of those who are of your own age as elsewhere. Boys are apt to forget to treat those of their own age with good manners, even when they would not dare to ill-treat an older person in the same way. Yet it ought never to be forgotten by them, that, if they speak while another is speaking, even among their playmates, they will be by so much the more likely to speak while older people are speaking. Habit is very powerful; and the young ought to be cautious about doing anything whatever, alone or among those of their own age, which they would not like to do before the most aged and venerated.

I wish I could convince the young of the vast importance of laying everybody under contribution, as much as they can without ill manners, to their own little stock of knowledge. Before doing this, it is true, I should be glad to convince a few parents, whom we have among us, of the necessity of answering their children's questions, when they are properly asked, and when they can possibly attend to it, lest they should be discouraged in time, and lose their natural curiosity and love of knowledge. For every one — every boy especially — ought to preserve, unimpaired, his desire to know; and it were greatly to be wished that all older people were ready to assist him in so doing.

## § 2. WHOM TO CONVERSE WITH.

There is nobody in the world — no class of persons, I mean — from whom you may not, in one condition or another, learn something. From high and low, rich and poor, bond and free, learned and unlearned, young and old, male and female, — nay, even from the lilies of the field and the birds of the air, — you may obtain knowledge. I do not say you can learn from them all by conversation ; but you can from almost all.

Some people will not talk much with those whom they think a little below them in point of rank ; and I have even known very small boys who had caught this exclusive spirit. But if other people know something which you do not, and you can obtain the knowledge at their hands, — or if, on the other hand, you can tell them something which will make them better or wiser, — why should you hesitate to converse with them ? Our blessed Savior did not so. He conversed with everybody, to whom he supposed he could do good, without regard to rank, station, or circumstances. I do not, of course, wish you to associate with people, if your parents or teachers have forbidden it ; for I have already told you that obedience is a first or primary duty. What I say applies only to those cases where there is no prohibition of the kind.

I have spoken freely of your conversing with people whenever you could become wiser and better by it. In this I have also said something

of the importance of conversing for the good of others. I wish you to notice this last suggestion very particularly. It can never be too frequently or too strongly urged upon you, that you are made to live for and do good to others — to make *them* wiser and better — as well as to make yourselves so.

Do not therefore forget, for one moment of your lives, that God has made of one blood all the nations of the earth; and that if, by any means whatever, you are raised higher in society than some other person, this elevation above him, instead of justifying you in being forgetful of him, only increases your obligations to do him good and to endeavor to lift him up to the height in which God, in his providence, has placed you.

Having thus endeavored to show the importance of talking much in this world, and of talking to all, as God gives you opportunity, I shall next endeavor to give a few directions in regard to conversation with particular classes of people.

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### § 3. CONVERSING WITH EQUALS.

Never talk nonsense, even with your equals. At the same time, it is highly desirable that you should converse with ease and freedom. But you may do this — you may even be lively and playful — without being silly. Let your conversation be “seasoned with salt,” says the Scripture;

and it is said as much to you as it is to older people. But this does not mean that you should not be cheerful, and good-natured, and happy, in your conversation; for it becomes you, at your age, to be cheerful and happy always. It was the great Creator's design that you should be.

Let all you say be said in *good language*. Do not use words which your parents or teachers tell you are vulgar, or otherwise improper, even though they should not be absolutely wicked. It is just as easy — in fact, it is easier, when you become accustomed to it — to use good and appropriate words, as those which are improper or vulgar.

Do not take up too much *time* by your conversation; when you are in company, to the neglect of others. Remember their rights, as well as your own; and remember, moreover, that you may learn from others as well as they from you. If there are two of you in company, by what rule will you take up three fourths of the time, and leave only one fourth of it to your companion? If four, why should you talk one half the time, and leave for three others only just as much as you, who are only one, monopolize to yourself?

Never allow yourself to be *overbearing* in conversation with your equals; nor even to be boisterous. You will not make others believe you are of more consequence than they, merely by talking the loudest; nor will your arguments be any stronger, or your stories more interesting, for being related in a loud tone of voice.

What I have advised you to do, and refrain from doing, while at play with equals, will, for the most part, be equally applicable to your circumstances when conversing with your equals. I will only add here one rule, which is of universal application, whatever you do, and wherever you are — the golden rule of our Savior: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

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§ 4. CONVERSATION WITH SUPERIORS.

A becoming respect to superiors is always proper for the young, but especially in conversation. By superiors, I mean all who are older than we are; and not merely those who are in a more elevated station.

I know what the fashion of the age is, in this respect; and I very much regret it. There was indeed a time, in the history of the world we live in, when the old claimed too much of the young — quite too much. But "times are altered," now; and from the extreme of too much reverence for the old, we are fast going to the extreme of paying them too little deference or regard. Happy would it be for us, in this world, if we could stop at the golden mean, instead of vibrating, continually, from one extreme to another.

By a suitable regard for those who are older

than ourselves, I do not mean rendering to them the mere external marks of reverence, such as pulling off our hats in their presence, making our bows, and saying, "Yes, sir," and "No, sir." All these may be well — are well, as I have elsewhere shown — but they are not enough. It is the *feeling* of respect at which I aim.

If the young, when they converse with those who are older than themselves, would remember that they *are* older, and that, consequently, they ought to be wiser and better, (I do not say they always are so, but only that they *ought* to be,) they might derive much more benefit than they now often do by conversation with them. The old must be very great fools, indeed, not to be able to teach the younger concerning many things of which the latter are necessarily ignorant.

Remember, moreover, that it becomes you to put yourself — for the most part, at least — in the attitude of an inquirer, when you converse with people who are older than you, especially when you converse with those who are very old. Remember the great example of our Savior in the temple, among the doctors — "both hearing them and asking them questions." Surely you need not be ashamed to take the modest course, in your intercourse with superiors, to which, in his infinite wisdom, he condescended.

§ 5. TALKING TO LITTLE CHILDREN.

It is very common for boys of your age to think that, in talking to very young children, they must adopt a baby style, or they shall not be understood. But this is a mistake. Children understand the *language* of older people, in their conversation with them, quite as fast as they *comprehend their ideas*.

One thing you should never forget ; which is, that the little child, with whom you associate, will imitate you, whatever your style or manner of conversation may be, much more than it will imitate older people ; and the more, the nearer you are to its own age. This, however, instead of affording a reason for your descending, in conversation, to the child, is a reason — a strong one, too — why, instead of descending, you should bring him up to you.

Not only should you love to be with little children, — you should love to talk with and to them, and to lead them to talk with you. You should hear, with patience, their little inquiries, and try to answer them. Some of them, I know, you cannot answer — they would puzzle a Jesuit himself.

Some boys seem to have no fondness for little children — they repel them from their presence. Not a few go still farther, and manifest an utter dislike to them.

§ 6. CONVERSING WITH FEMALE FRIENDS.

Some may deem it strange that I should give advice to boys how to converse with their female friends, and especially when I come to say, "Treat them with respect." "Why, we never did otherwise," they will perhaps say.

Perhaps they did not. Most boys, I believe, treat their own sisters with respect; and these are the friends which, without explanation, many will suppose I mean. But I mean much more. I wish to have you treat all females with whom you are acquainted — all, at least, with whom you converse — as if they were your sisters. But do you thus treat them?

Not a few boys grow up with far different feelings towards the female world around them, beyond the precincts of their own family, than those which they entertain with regard to sisters. And some, I am quite certain, entertain views of female character which are obviously not only unworthy, but unjust.

Now, let every one, who is conscious that any other feelings are harbored in his breast towards this fairest, and loveliest, and most-to-be-respected part of the creation, than those which ought to be entertained towards a large family of sisters, look well to the causes of this state of feeling; and if he finds they are without foundation, (that is, received by tradition, or rather caught by example,) let him substitute something better in their place.

§ 7. EVIL SPEAKING.

“Speak evil of none,” said an old maxim that occupied a conspicuous place in a certain printed companion of my early youth. And the Bible, too, goes equally strong against every form of evil speaking.

But what is it to speak evil of a person? Suppose he is known and proved to be a bad man — a swearer, a liar, a robber, or a murderer — may I not then speak of him as a bad man? Most certainly I may. No law, human or divine, requires that I should defend the character of such a man. I may do it, indeed, if I think he has been unjustly condemned; but I ought not to do it if I think his sentence of condemnation was just.

But that human heart, which is prone to evil and desperately wicked, is all the while prompting us to go a great deal farther, and to condemn those whom neither God’s law, nor any wise and equitable human law, has condemned. It is an old and very just maxim that every one should be considered innocent till he is proved guilty.

“Innocent of what?” do you ask? Innocent of everything which is wrong. How apt we are to say of a person that he is indolent, impudent, reckless of truth, unfaithful, or disloyal! that he does not rule well, obey well, write well, speak well, learn well, do his work well, &c. ! Is not all this, and ten thousand things more, which are

ever in our mouths, concerning our neighbors, to all intents and purposes, evil speaking?

Let us, then, be on our guard in this matter. Especially are we bound to be so when we are told what the love of God requires of us. Have you never read the thirteenth chapter of Paul's First Epistle to the Corinthians? If we are not so much as to *think* evil of our neighbor, surely we are not allowed to *speak* evil concerning him.

I wish, with all my heart, that I had been trained, and had trained myself, neither to think or speak evil of any one till compelled to do so by the clearest proof. It would greatly diminish the occasions which I find for self-reproach, self-condemnation, and bitter repentance.

Having alluded to self-training, I ought to say here, what the young ought always to remember, that no degree of parental effort to preclude the habit of evil speaking, or, indeed, to prevent any other bad habit, will be successful without our own coöperation. What our parents wish to have us do we must labor to do with all our heart; what they wish to have us avoid, we must labor with equal zeal and perseverance to avoid. Of course I except here the singular and very rare case in which a parent wishes us to do wrong.

There is one form of evil speaking, which, though it does not directly detract from the merit of others, deserves, at least, a passing notice somewhere. I mean, now, the evil use of language, merely. There are boys who use obscene or profane words. There are also many

more, who, though they would not like to be accounted obscene or profane, — and indeed are not so as yet, — allow themselves to use many words which lead to obscenity or profanity. No person, young or old, ever became profane or obscene in his conversation at once. People fall, inevitably, by little and little.

He who fully understands this matter — how it is that people fall, whenever they *do* fall — will be careful, as it seems to me, about *first steps* in the road to error. He will be afraid of every wicked or filthy word, lest it should contaminate him; and, if such a word should by any means escape from him, will mourn over it with the same sort of bitterness with which Peter repented of his ill conduct. I do not say, of course, that the sin is as great as was that of Peter; still it needs as much to be repented of, and to be repented of with earnestness.

CHAPTER VIII.

READING.

§ 1. SOMEBODY TO ADVISE US.

THE young, at this day, and in this country, will read, of course; and the greater part of them will be likely to read a good deal. Indeed, it is right they should read a good deal; it is, no doubt, intended by the Creator, that reading should be one of the principal means of preventing evil conduct, as well as one fertile source of human improvement.

But what shall we read? What shall the young read, especially? *What, when, and how*, shall they read? These several questions — and many more of a kindred character — deserve attention.

To settle these questions — to assist the young in determining what is best for them — requires an able and faithful counsellor. Perhaps you have it in one of your parents, or perhaps in some other near friend, or in your teacher. Happy are you, in this respect, when it is so. But there are some whose parents decline to give them any advice of this sort — perhaps because they do not feel competent to the task.

Such parents, however, will be willing, most

surely, to help you find a faithful and valuable adviser or counsellor; they will, at any rate, if they have any conception of the worth of such an adviser to you. But you may, perhaps, be obliged to ask them to aid you in this matter. If so, you should not hesitate to do it, as for your life.

To urge you to the necessity of doing what I have said you ought to do in this respect, let me just add that there is a great deal of bad reading in this world—reading, I mean, that has a bad tendency. Thousands and tens of thousands read—but to make themselves worse. Wherewith, then, shall a young man cleanse his ways, in this as well as a thousand other things?

It may aid both you and your counsellor, in the performance of what I have urged as an imperious duty, if I add a few sections, on the various parts of the general subject.

§ 2. BOOKS.

Among the books which will first attract and rivet your attention, will be such as contain stories, especially books of travel and biography.

Now, if you, or your friends for you, should go to a bookstore, without much forethought about it, and if, above all, you should place implicit reliance on the judgment of the bookseller about what is good, bad, or indifferent, you would, at

best, run a great risk of being disappointed in the results. How much, then, you need, here at the starting-point, such an adviser as I have insisted on in the preceding section!

Let me recommend to you, and to him, the Sabbath School depositories of books. Not that everything which may be found even there is equally good; but that very much which they contain is good, I am certain. However, go to their catalogues, and consult them in the first place; and, in doing so, take care to select a good deal of biography—the lives of excellent men and women, such as Oberlin, Hannah More, and the apostle John, with others of the same character, who spent a long life in doing good, and in loving and serving God.

You will, of course, find a few books of travel in these libraries, though they will not be numerous. Nor will you find there *all* the biography you may want. The rest you will find in other libraries. Be careful, however, in reading biography, to read that of *excellent* people, rather than merely the great ones of the earth. For example, read the lives of Paul, and Howard, and Wilberforce, and Washington, rather than those of Alexander, Charles XII., and Napoleon Bonaparte.

The less boys and young men know of such men as these last, the better; for, if we cannot converse with a person for half an hour, without insensibly, and in some small degree, becoming like him,—and this is said by wise men to be

the fact, — is it to be expected that we can read about a bad man, and at the same time be uninfluenced by him? It were impossible.

Fictitious books I wish to have you avoid, as much as possible. The world, I know, is full of them, and some of them are very attractive. I do not say I would never read *one* of them; for there may be a few, such as the Vicar of Wakefield, which are worth perusing once. But avoid them for the most part. If you love adventure and incident, and even the strange and the marvellous, you will find enough of it in books of truth, without going a single step into the region of fiction. Stephens's Travels in Central America, and in Arabia and Palestine, are marvellous enough for you, I am sure; and yet we have reason to believe they are almost entirely true. The same might be said of the travels of Ledyard, Malcom, Fiske, and many others.

Robinson Crusoe has a charm for many minds, and yet I do not like it. I have seldom known a boy made better or more contented by it; if, indeed, it made him any wiser. I wish to have no friend of mine ever read Robinson Crusoe.

Since I am on the subject of books, and since I object to some which almost every body likes and approves, I will venture to mention a few which I would recommend. It shall be but a very few, however; because, if you have an adviser, — one whom you can trust implicitly, — my advice can hardly be necessary.

Jack Halyard, the Sailor Boy, by *Cardell*, is

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an excellent little book for the young. I am at the pains to say who the author is, because there are two Jack Halyards to be found in the bookstores. The one, however, which I do not like, is, I believe, spelled differently from the other. It is spelled *Halliard*, instead of *Halyard*.

Miss Edgeworth's *Frank*, and *Harry and Lucy*, are also very good books for the young. So, also, a book called *Common Things*, by an American Author, and *Parley's First, Second, and Third Books of History*. So, also, *Bunyan's Pilgrim's Progress*. Of books of biography and travels, I have given you a list, in referring you to our Sabbath School Depositories; of which I like rather the best the Massachusetts Sabbath School Depository, and that of the American Sunday School Union.

§ 3. NEWSPAPERS AND MAGAZINES.

In regard to newspapers, too, the young need much direction; for, while it is not denied that a great deal which is good may be learned from newspapers, it is equally true that they contain a great deal which is bad; and some of them not a little of that which is *very* bad.

Have an adviser, by all means, in regard to newspapers, and other periodicals, no less than books. Do not read even the best of them, indiscriminately. Above all, do not read the daily penny papers indiscriminately. Be satisfied with

such papers as are thought best for you ; and, if selections are made, with the particular parts which are pointed out. You would not think of eating a dish of food which your best and dearest friends should say would be poisonous to you : why, then, should you feast your mind on food which they assure you will be as poisonous to *that*, as bad food is to the body ?

If you find a growing disposition, however, to read, in papers, the stories of quarrels, duels, murders, and other forms of wickedness and crime, your best way may be to abandon them altogether. This, I know, will be a hard saying to many ; for I have found out from experience how easy it is to become so much attached to newspapers, as to feel unwilling to part with them. I have seen the time, again and again, when I would sooner have gone without my dinner than my newspaper.

One of the best newspapers for the young with which I am at present acquainted, is called the Youth's Cabinet. The Youth's Companion is also good ; and so are the Youth's Penny Gazette, and the Sabbath School Messenger, and some of the lately-established youth's temperance papers.

But this brings us to the consideration of magazines. And here, too, you need direction still. Parley's Magazine, once a good thing for the young, is so much degenerated, that as a whole, I cannot commend it to your notice. Nor do I recollect a magazine for the young, which, at the present time, is precisely what it should

be. Some are, indeed, tolerable; but none, that I know of, excellent.*

If, however, you have a newspaper or a magazine, strive to make a good use of it—first, in reading such parts of it as are pointed out to you; secondly, in remembering them—so much, I mean, as is worth remembering; thirdly, in conversing about them, either to get more light on the subjects of which they treat, or to be a means of enlightening others. Of course, you will not be of the number of those children who are perpetually trying to thrust themselves, and their books and papers, before those around them, till everybody is tired of them. Still, even this extreme is not so bad as never to talk about what you read at all. But, lastly, endeavor to preserve your papers and magazines from destruction, that you may be able to refer to them afterwards. Some even go to the expense of getting them bound at the end of the year; from which, if you can afford it, I certainly shall not dissuade you. It costs but little.

§ 4. READING LATE AT NIGHT.

This is objectionable for several reasons. First, it almost always injures the eyes. Sec-

* I would particularly recommend the first five volumes of Parley's Magazine, bound; four of which I edited myself. Merry's Museum, and the Boys' and Girls' Magazine, have many excellences.

ondly, it injures the general health. Thirdly, it exposes us to accidents.

The injury to the eyes, in early youth, may not be very great, or, at least, very perceptible. At that time, the eyes are, in general, pretty strong; and it is not easy to break them down and completely spoil them at once. Nevertheless, as seed which is sown may lie long in the ground before it springs up and grows, so the causes of disease in the eye, implanted in early life, may spring up at a later period, in such forms as will cause great suffering.

One thing, however, should be known to the young who are much inclined to read evenings. It is, that all sorts of artificial lights render the air more or less impure. Pure air, to the young, is as necessary as good food; for which reason it is—if it were for no other—that they should spend a great deal of their time in the open air. It is quite as much as they can bear with safety to health, to sit around the fireside during the long evenings of winter, and take part in the conversation, without breathing the bad air of the lamp or the candle. Indeed, fires themselves usually poison the air so fast, that, if it were for no other reason than this, children would do best of all to go early to bed, in a room which no fires or lights have injured, and awake with the dawn of day next morning.

Perhaps it may not be easy to say how it is, in every respect, that late reading proves so injurious as it does. But if we do not know *how* it is done, we know very well that it is done. We

know that no one sleeps as well, or feels as well the next morning, or has as good an appetite, who sits up to read late in the evening. Perhaps the *subjects* of night reading have their influence. The young will seldom sit up to read, unless they have something which captivates the imagination; but what thus affects the imagination is apt greatly to "wear and tear" the nervous system.

But I must say something of the exposure to accident which night reading involves. First, books and papers are more likely to be soiled in the night than in the daytime; especially by oil or tallow, or the snuff of the candle. But, secondly, many a house has been burnt up, and many a life lost, by accidents which had their origin in the error of which I am speaking. Sometimes the person reading falls asleep in his chair, and the fire is communicated in some way to the room, and he is smothered without waking. Sometimes the melancholy catastrophe is brought about in some other way. There are a few, even, — I could hope the number is very small, after so many and such terrible warnings, — who read in their beds, and go to sleep in that condition. Happy are they to whom a word on this subject — a mere friendly hint — is sufficient, and who will banish, forever, the miserable custom of reading late in the evening. Better, by far, I say again, to be in bed at this hour; but if not in bed, conversation is preferable to reading.

§ 5. READING BY STEALTH.

If the young should take my advice on the subject of procuring an *adviser*, and should adhere rigidly to the advice given them, it will preclude the necessity of this section. Nevertheless, for the benefit of those who may remain unadvised, it shall be added.

Many boys are in the habit of reading, by stealth, books which are not only unapproved by their friends, but which they have reason to think they would positively disapprove. This practice is exceedingly dangerous. For there are those who circulate among the young, in this clandestine manner, the most miserable things that ever received the name of books, and who seem to enjoy a sort of diabolical pride in doing it. He who does not wish to expose himself to danger, must not enter the high road which leads to it.

Do not fall into the belief that, though bad books, perused by stealth, may have injured others, they will not injure you; that you can take good care of yourself, &c. Others have thought the same, and yet have fallen. "I tremble for the man who does not tremble for himself," said a friend of temperance; and the language is applicable to him who reads by stealth, if we only substitute the word *boy* for *man*.

CHAPTER IX.

CLOSE OF THE DAY.

§ 1. LIGHT SUPPERS.

I HAVE said nothing about dinner; and the reason was, that I had nothing of importance to say. But as the supper usually introduces us to the evening, and has no little influence on our happiness during its progress, this cannot so well be passed over.

Nothing is more common than for people to eat too heartily at night. There are various reasons why they naturally fall into such a habit. One is, their heads are full of business, or study, or play, at breakfast and dinner, and they cannot well spare time to eat; whereas, at night, their day's work is finished, and they are now ready to eat. But another reason is, that the errors of the day have often kindled up, just at night, a strong though a diseased appetite, which is mistaken for a true one.

But, whether the appetite is strong or feeble, it should be but little indulged at night. Some avoid flesh or fish at night, but yet fill their stomachs with bread, or pudding and milk; or

with soup, or tea, or coffee, which is little better. Hufeland, an eminent physician, advised to have the supper always light, cool, and dry; though here, again, is room for not a little mistake. Many think puddings, and even potatoes, light food, and flesh, fish, and fowl, heavy; whereas the contrary would be nearer the truth. However, we should use none of these for supper. A little dry bread, or cracker, or a little rice, or sago, is preferable — greatly so.

Multitudes go without supper at night — worthy and respectable people, too. Very lately I met with the families of several excellent ministers of the gospel, who have adopted this course, and have been pursuing it for some months; and they seemed very happy in the result. The very eminent Dr. Jackson, of Boston, seldom takes any supper; and no man enjoys his evenings more than he, I am very sure.

Now, I do not ask you, at your age, to go to bed wholly supperless; but I *do* ask you to come as near it as you can. In other words, I urge you to eat as little as you can possibly feel satisfied with, and wait till the next morning, at breakfast, for the rest.

If you can bring yourself to be satisfied, at night, with a slice of good bread, or a few crackers, or, at most, with a bit of bread and a very little milk, you will reap from it the following advantages: —

1. You will enjoy your evening. The stomach, though somewhat fatigued, with the rest of

the system, yet not being oppressed in its weakened state with an overload, is quite at rest, and reflects back upon the rest of the system what are called, by medical men, its *healthful sympathies*. There is as wide a difference between the feelings of a person with an overloaded stomach, in the evening, and one whose stomach is free and unembarrassed, as can be conceived. Yet he who has the suffering stomach may not know what is the matter with him, that he should feel so dull, heavy, and stupid; and, if told that the cause is in his stomach, may not believe it.

2. He who eats the light supper will be most likely to have a good night's rest. He will not be likely to have distempered dreams, or the nightmare. I do not know, indeed, that boys often have the latter; though they may at times. But "tossing," and bad "dreams," they often have; and in half the instances, it is owing to a bad, or heavy, or excessive supper. He who *will eat a heavy supper*, in despite of all I have said against it, should sit up two or three hours afterwards, instead of going immediately to bed.

3. Light suppers give us pleasant mornings. Our eyes feel better, our throats feel better, and the taste in our mouths is better, — a thousand times told, — after a light supper and a good night's rest, than after a night of tossing and pain, or stupidity. For I should not forget to say that heavy suppers, in some few instances, produce a stupid state during the night; which,

in young people, only makes them feel tired the next morning, — more so, as they sometimes say, than they were when they went to bed, — but which, in older people, often ends in apoplexy and sudden death.

§ 2. REVIEW.

The Pythagoreans had a rule among them — and they taught it to their children — to run thrice over, every evening, the words and actions of the day, and see what they had done which was wrong, or what left undone which ought to have been done. At what hour of the evening they attended to this review, we are not, so far as I know, informed.

Now, I recommend to every young person to do as the Pythagoreans did. Not, of course, because they did it, but because it is right and proper. I recommend, too, that it be done immediately after supper, and before you grow dull or sleepy.

Be very particular in your review; you can hardly be too much so. We may be too severe in our judgments of others — we often are so — but we can hardly be too severe with ourselves. We may expostulate with ourselves in a manner not unlike the following: —

“Did I rise as early this morning as I ought to have arisen? Was I thorough enough in my morning duties? Did I spend as much time as

was proper in dressing—in performing my ablu-
tions—in prayer—and in putting things to
rights? Did I pray in sincerity? Did I renew
my former good resolutions? Did I also form
new resolutions, and what were they? Have I
kept them? Did I assist my parents, or other
friends, in regard to family matters, as much as
I might? Did I take any exercise in the gar-
den? Did I waste any time in mere indo-
lence?

“Did I behave properly at breakfast? Were
my parents, and those who were at the table, sat-
isfied with my conduct? Was I satisfied with
myself? Did I obey the laws of God in regard
to my food—its quality, quantity, manner of
reception, &c.? Was I grateful to my parents
for the provision they made for me? Was I,
above all, grateful to God, my heavenly Parent?

“In the business of the day, was I active, indus-
trious, energetic, faithful, and persevering? Did
I labor steadily, as I ought? Did I do my work
as well as I ought?” &c.

Let the examination be thus minute—ay,
and much more so—in regard to conversation,
labor, play, study, reading, &c. It cannot be ne-
cessary for me to dictate any further how particu-
lar it should be. It is sufficient to say that the
review cannot be too thorough or too minute;
nor can you spend too much time upon it. You
may do much, I grant, in half an hour; but you
may do much more in an hour; and the exercise
might be longer still.

§ 3. BE SORRY FOR FAULTS.

When you have gone over the events and circumstances of the day, you will, if faithful, discover a great many mistakes, and not a few downright faults. In almost everything which has been done, you will see how you might have acted differently, and, at the same time, done more good; perhaps even satisfied yourself better.

But you will chiefly be sorry—at least it ought to be so—in view of the awful fact that you have offended God during the day. For you should know that God, from his very nature, must be offended with you whenever you do wrong; and that he will not again be pleased with you, unless you are sorry for your misconduct.

Do not think that sorrow for your faults—*repentance* is its proper name—has something of meanness about it; for it is not so. I am well aware that many boys—and I greatly fear some men—are of this opinion. How strange that it can be regarded as mean to be sorry we have *been* mean! For nothing, after all, is so mean, in this world, as doing wrong.

Do not suppress your sorrow; but let it have its full effect, if it should proceed even to tears. It is a kind of sorrow that is greatly useful to the individual and to the world. I know, indeed, that there is a sorrow which “worketh death,” as the Bible expresses it; but it is not the kind of sorrow of which I am speaking, for this “worketh” life and health.

§ 4. PRAYER FOR FORGIVENESS.

Neither should you be ashamed of prayer. Daniel, at the court of Persia, was not ashamed of prayer; nor were his three companions. They could pray boldly with a fiery furnace before them, or a den of lions. But if they were not ashamed of prayer at court, why should you be ashamed of it at home?

You should pray for the forgiveness of your numerous faults. You should be careful, however, to pray right. He who comes to God rightly, must remember the great Intercessor, Jesus Christ, and that no prayer can avail much that is not offered through and by him. He is the great day's man between the offending sinner and an offended God, and we must receive him as such.

You should pray in sincerity. The more retired you are, the better; because the more will your thoughts be your own, and be such as they should be. God can indeed hear you, even if you are not quite so much secluded from society as might be; especially if you really *desire* such seclusion. He can hear the softest whisper, — nay, even the thoughts and desires, when not so much as a whisper appears — as well as the loudest voice, and the most bitter complaints.

I have said that you should pray in sincerity. I shudder when I think what a scene must be often presented to Him who sees the human

heart, just as it is, of an individual on his knees before him, with hands and face in the attitude of prayer, and with the words of prayer in his mouth, while the heart means not so—while, in point of fact, there is not the least particle of prayer to be found. How dreadful must be the condemnation of those who knowingly and wilfully pretend to do that for which they have no disposition! who “draw nigh” to God “with their mouths,” and honor him “with their lips,” while their hearts are “far from him”! Do not, I beseech you, suffer yourselves to add to the long catalogue of your wrongs for the day, this fearful sin of hypocrisy.

§ 5. PUTTING THINGS TO RIGHTS.

Some men make it an invariable rule to leave everything, at night, in such a condition that it will be right in the morning. I have even heard a few good men say more than this—much more. I have heard them say that they made it a rule to have all their affairs, at night, in such a condition that, if they should die before morning, everything in relation to their business could be as perfectly understood as if they themselves were present to explain it.

Now, reader, is it not desirable, in a man, to be thus particular and methodical? But if it is so, how is the habit to be acquired? Do you not remember the rule of Agesilaus which I have so

often repeated, that we should learn while young what we need to know when we are older? In like manner should we form habits while young, so far as we may, of doing those things which it will be needful for us to do when we are older. And he who wishes to have the habit of putting things to rights at night, when he becomes a man, must take care to form it well while he is yet a boy.

There are a thousand little things which should be regulated at night, some of which I have mentioned in the first chapter. All I wish to do, at present, is to fix in your minds the importance of the practice, and then leave it for your consideration. Happy is he who understands me, and makes the proper application to his own case of what I am endeavoring to inculcate.



§ 6. LETTER-WRITING.

As soon as you are old enough to do it, your parents or your teachers — as I most earnestly hope — will encourage you in the practice or habit of letter-writing. It is of the greatest value to most young minds, and would be serviceable, I have no doubt, in a degree, to all.

But it was less my object to insist upon this point, than to say something of the time and manner of letter-writing. Now, I do not like the idea of letting anything go undone till to-morrow which ought to be done to-day; not so

much as the writing of a letter to a friend. If, therefore, on reviewing the conduct of the day, and putting things to rights, you find you have neglected to write a letter to a friend which ought to have been written, my advice to you is, to sit down immediately and finish it.

True it is, that the evening is not the best time for such things; but it is better to do it at this hour than to defer it. Even if you write but little when you had before intended to say a great deal, I would write, saying some of the more important things, and leaving the rest to another letter; for which I would take care, by the way, to have ample time. Better — I repeat it — far better, for once to finish to-night, than to defer it to another day.

One word as to the manner of doing such things. Some boys — some very large boys, too, among the rest — are very careless and slovenly about their letters. They will scrawl away, almost illegibly; and when they come to the end of the letter, think they atone for their neglect, or seem to think so, by saying,

“ My pen is poor, my ink is bad;
If you can read it, I am glad; ”

or making some equally flimsy, not to say vulgar, apology.

It is but a few days since I had a long letter, almost covered with blots, from a man who was liberally educated, and who ought to have known better things; and what I wish particularly to remark concerning it is, that it had a school-

boy's apology at the end, very much, in spirit, like the foregoing.

The word of advice, then, which I am going to give, is, to settle it well in your minds what you are going to say; prepare your pen, and every thing else, so as to have all things in good condition; and then, if you do not write but six lines, let what is written be neatly written. Even the folding of the letter is a matter of some consequence, not only in itself, but in its tendency to other habits, bad or good — bad, if the folding is not well done; good, if done as it ought to be. In short, I would not write the shortest letter, nor one of the least consequence, without keeping continually in view, that whatever is worth doing, is worth doing well.

§ 7. KEEPING A JOURNAL.

Our journal, too, whether we say little or much in it, should always be brought up at evening. If you let to-day's events pass on unwritten to another day, you will be tempted to do so again and again, till a bad habit may, unawares, be formed. Say as little as you please, if it is already late, and you ought to be in bed; but say, to-night, more or less fully, all which ought to be said to-night; viz., all which has transpired to-day.

I do not mean by this to encourage the practice of deferring our journalizing to this hour,

any more than I do that of letter-writing. All I mean to say, is that when, by any means whatever, our work *has* been deferred, it is better to do it in the evening, than to leave it undone till to-morrow.



§ 8. RETIRING EARLY.

Though I have said, already, that one hour for sleep, before midnight, is worth two after it, it is necessary to say it again, and to press it, as a motive, on the young, to induce them to retire early; never allowing themselves to be up after nine o'clock, and for the most part retiring as early as eight. For as surely as you need eight hours for sleep, — and I have not a doubt that at your age you do need it, — so surely ought you to be in bed by eight o'clock.

CHAPTER X.

KEEPING THE SABBATH.

§ 1. PRAYER AND PRAISE.

ALL the arguments which have been brought to show the importance of general early rising, are of equal weight in their bearing on the importance of rising early on the morning of the Sabbath. There is, moreover, one additional reason for early rising on Sunday, viz., that it is a very common thing, with the community, to lie later on that day than usual.

There cannot be a more delightful time for prayer and praise than a fine summer Sabbath morning, just after dawn. In truth, one would almost think that the songs of the feathered tribes — that of the robin in particular — were sweeter then than at other times. In any event, it is a charming season for devotion; and he who has ever attuned his voice to the praises of his Maker, ought, betimes, to join in the mighty song which animated nature is pouring forth, everywhere, to the Giver of life and health, of time and of immortality.

How can we doze away the precious, golden hours of the Sabbath! They who do it certainly

show, in a most striking manner, the power of a perverted education. Who can doubt that, in the glad days of the earth's most gladsome period, every one will not only be an early riser on the Sabbath, but also an early, joyful, and devout worshipper?

§ 2. READING ON THE SABBATH.

After spending a suitable portion of the morning of the Sabbath in devotional exercises, and in other necessary and indispensable duties, some time will be found for reading. Let it, then, be improved. The golden morning hours of the Sabbath are as well adapted to reading as to anything else. And happy is he who loves to have them arrive, that he may devote them to this interesting purpose.

I have spoken of certain indispensable duties as being prior to reading. Of course I allude to dressing, ablution, &c. But these, though I would by no means neglect them, may, as I think, be somewhat abridged by suitable preparation the preceding evening. Dress yourself, indeed, for all day, and for the Sabbath, too; but do not spend time in brushing, blacking, and the like, when it can as well be done the evening beforehand.

Let the Sabbath be hailed, I say, as a day of joy, rather than as a day of confinement and suffering. I know how apt the young are to dread the return of the Sabbath; and, though

they submit to it as a sort of necessary evil, to wish it were gone. But it is greatly to be regretted that it should be so; — and that there should be so many parents who are not wise enough to perceive that, by their efforts at too much stillness on the Sabbath, — a stillness which borders upon imprisonment, — they defeat their own purposes, and lead the young to a dislike of what they so much desire to have them reverence and regard.

We will suppose, for the present, that you have either escaped this perverted education, which makes so many dread Sunday, or that, having been educated wrong, and having found yourselves so, you are desirous of light on the subject to guide you in a more excellent way. You are desirous, among the rest, to *read*, on the Sabbath. You inquire, perhaps, “What shall I read?”

One of the things most nearly at hand, in these days, is newspapers. And among these, in many of our families, is at least one religious paper; such as the Christian Watchman, the Boston Recorder, Zion's Herald, &c. “Shall I read any of these?” you will perhaps ask.

Now, I certainly would not read them during the golden hours of the morning. Indeed, it has for some time seemed to me that newspapers, even religious ones, ought not to be read on the Sabbath at all. But if they are to be read on the Sabbath, let it be towards evening, when the mind is somewhat fatigued with the other and more arduous duties of the day. I would say

the same of religious magazines; even of the *Missionary Herald*, *Sunday School Journal*, &c.

There are certain excellent devotional books, in most family libraries, which you know you *ought* to read at some time or other of your lives; and which you *purpose* at some time or other to read. Such, for example, are Doddridge's *Rise and Progress of Religion in the Soul*, Philips's *Young Man's Closet Library*, Law's *Serious Call*, Baxter's *Saints' Rest*, Nelson's *Cause and Cure of Infidelity*, Abbott's *Young Christian*, Gallaudet's *Every Day Christian*, Pike's *Young Disciple*, &c. &c. Most certainly you intend to read these books at some time or other. You would not go through the world without reading them, if you might. What better time, then, will you find for this purpose, than the Sabbath morning?

For the present, I take it for granted that you have no Sabbath school lesson in the way, but that all such things have been attended to — as they ought always to be — during the progress of the preceding week. I also take for granted that you have your time at your command, and are not wanted to assist your parents; though, as to the latter, I cannot, of course, be quite certain. There are a few of you, perhaps, who really have no time for reading in the morning; and who can only just find time to get to church, after the work which your parents assign you is completed.

Be advised not to read too much at once, even on the Sabbath. There is no reason to be found

why you should read merely for the sake of reading. Many people read about so many pages of a book, whether they understand them or not; and seem to think that good will come out of it in some way or other, even though they do not see exactly how it is to be so. I respect the purblind regard, which such a feeling implies, for good books and good things; and yet it were greatly to be wished that those who entertain it could also understand that it is only what is properly understood and received into the mind, and made, as it were, a part of it, which subserves any valuable purpose. We might as well suppose that our bodily system will be nourished by taking just such an amount of good food into the stomach, whether or not it is ever digested, as that a certain number of pages of good and valuable reading will, of necessity, make us wiser and better.

I say, therefore, that you must read and understand. You should remember the perpetual admonition of our Saviour—for it is as well suited to your case, as a reader of good books, (which are but the wise sayings of good men,) as it was to the case of those who heard his sermons,—“He that hath ears to hear, let him hear;” and again, “Whoso readeth, let him understand.”

One book, among others, should come in for a share of your attention during the progress of your Sunday morning reading; I mean the Bible. Perhaps it may be well to conclude your reading with a portion of Scripture. In this

view, and to prepare yourselves for the duty which I shall enjoin in the next section, Dr. Doddridge would doubtless advise you to read some of the more *devotional* parts of the Bible, such as the Psalms of David. But as what I am here writing is intended to reach the eyes or ears of some who are not, as yet, very devotional in their feelings, I will be satisfied if they will only read a few verses, attentively, from any part of the Bible except, perhaps, mere biography or prophecy. But let what is read be read *as Scripture*, and in the hope that, while you read, you may be divinely enlightened, if not divinely "warmed and filled."

§ 3. MEDITATION.

Nothing which I could possibly commend to the young would be worse received than that which is to be the subject of remark in the present section. Awake to motion and action of every kind, it seems almost impossible to persuade the young to meditation or contemplation. And yet, unless the seeds of the habit are sown in early life, no person can be said to be well educated. Action is important, but meditation is scarcely less so. And nothing can be wiser or better than to devote to meditation a few choice moments of every Sunday morning.

In order to meditate, however, you must be, if possible, entirely alone. You must at least be

so till you have *learned* the art of meditating. To those who have been *trained* to this habit, and have pursued it thirty, forty, or fifty years, it will not be difficult to meditate on almost any subject, even in the midst of noise; but not so with the mere beginner.

As to choice of subjects, I cannot direct you. Only let them be grave, serious, sober — such as become the Sabbath. They are as numerous as the drops of the dew, or the sands of the seashore. You can think of Christ — his youth, his preaching, his words, his actions, his last supper, his death, his resurrection, his ascension. You can think of death; of the judgment; of the judgment-seat; of the two sentences; who will hear them; and who will be affected by them. You can think of heaven, of the throne of God, of Him who sitteth on it, and of the celestial beings that surround it. You can meditate on the nether world, its darkness, its horrors, its inhabitants, and its prospects. You can ask yourself, “In which of these worlds shall I — thousands of years hence — be likely to find myself?”

§ 4. GOING TO CHURCH.

Will you go to church? In this respect, however, I suppose, you will, at your age, comply with the wishes of your parents, and do so cheerfully. But suppose they decide that you shall go; will you go cheerfully, or will it be as

if you were dragged thither against your will? Will you go with your heart as well as your body? It is vain, or almost in vain, — some even think it worse than in vain, — to go to church with our bodies merely, while our minds and hearts are at home or elsewhere, — anywhere, in fact, but in the sanctuary.

Let us consider, a little, what going to church is — going to church, I mean, with our minds and hearts; for anybody knows what going to church with our bodies is. Going to church, to any practical purpose, consists, as I suppose, in joining with others in two great objects; first, acts of devotion; secondly, receiving instruction.

The acts of devotion are prayer and praise. Some people, who are old enough to know better, — including, of course, many younger ones, — seem to think the great business which is to be done at church, — not in regard to the sermon merely, but also the prayers and the praises, — is to listen; and with this narrow-sighted notion they seem to think, that if they listen *attentively*, they do well, and if they do not quite merit something at the hands of God, they at least avoid his displeasure.

Now, it were worth while for all people to know — no matter how young or how old they are — that there is something else to be done at church, in time of prayer and praise, besides mere hearing. It is no prayer or praise to you unless you join in it. Not, perhaps, that you should always join in word, — the prayers at least, for this in most churches is not customary, — but

in thought and feeling. In truth, you ought to be so trained as to be able to join in the singing; and I rejoice in believing that the time is at hand when the young will be thus trained.

But as you can pray in mind, without words, and even without so much as opening your lips, so you can sing in mind, without joining in it with your voices. God, whom you worship, knows the heart. If, while the minister prays, or the choir sing, your feelings go along with them, and you heartily desire what is prayed for, or give thanks for what the choir give thanks, it is as acceptable to God, for aught I know, as if you used words. It may not be as well for others, it is true; but it is perhaps the best you can do, in the circumstances.

One thing there is, which will greatly help you in time of prayer. It is to shut your eyes, and not see what is going on around you.* Some boys allow themselves to see everything, if they can, which is going on. This is very wrong, and, I believe, offensive to God. The less you see of what is going on in time of prayer, the better. And the same might be said, for the most part, of your duty in regard to praise.

Hearing sermons is quite another thing; and, though connected with religious worship, can hardly be considered a part of it. It is simply a means of instruction; in this your duty is to hear, and understand, and apply.

* Especially is it your duty to shut your eyes in church, or turn away, whenever there is anything going on which you know to be wrong.

In order to hear to best advantage, it is well to fix your eyes on the preacher. First, because it greatly disturbs and distracts him to have you inattentive; but secondly, because it is a wrong to yourself. Unless you note down what you hear, or rather the heads of it, with pen or pencil, as the manner of some is, it will be advisable to keep your eye fixed on the minister. In noting down things with a pencil, you must, of course, look away at times.

Some boys become sleepy at church, if they sit still, and do not gaze about, or play. This is certainly an evil so great that I would do everything in my power to prevent it. Late sleeping on Sunday morning is rather apt to make people heavy at church. But large breakfasts, and heavy, and even hot and high-seasoned dinners, are still more so. If your parents will permit it, I recommend it to you to eat very plain food on Sundays, at every meal; and I know they will have no objection to your being abstemious in regard to quantity.

There is another cause of dulness and sleepiness in church, which you may not be so well able to control as those which have been already mentioned; I mean, the impurity of the air. The air in churches, where so many people are constantly breathing, is liable to become impure, very much so; and those who have the care of churches do not generally understand, as they should, the necessity of ventilation. Yet even here you can do something to keep yourselves awake. You can urge on your parents the ne-

cessity of pure air; and they, perhaps, will mention what you say to the sexton.

One thing, at least, you can do, which is, to do as well as you can. "Who does the best his circumstances allow," as some one has well said, "does nobly; angels could do no more." Can you, on your return from church, lay your hand upon your heart, and say, "God, who knows my heart, knows that I have done the best I could, while at church"? Or, instead of laying your hand calmly on your breast, and making the appeal, would it not better become you to smite on it, and to say with the publican, "God be merciful to me, a sinner"?

§ 5. GOING TO SABBATH SCHOOL.

In these days, when Sabbath schools are found connected with almost every church and congregation, and a great many are found where there are no churches or congregations, I take it for granted you will attend the Sabbath school. You may be a member of some of the older or Bible classes, or you may belong to what is more specially regarded as the Sabbath school.

Now, what I presume you will do, as a matter of course, I hardly need to *urge* upon you. And yet there are some boys who are not found in the Sabbath school, after all; and who, I therefore think, need a little urging.

If you stay away from the Sabbath school,

my young friends, because you are bashful or diffident, let me say to you, as one who knows how the matter is, from a long experience, that one of the very best ways to get rid of bashfulness is, not to stay at home, but to go there. The diffidence you feel will thus, in time, wear off; whereas, if you do not take measures for throwing it off, it will grow worse and worse.

If you stay away because you do not see what good it will do you to go, then I beg of you to consider whether the ignorant ever know, or can know, what good knowledge of any sort will do them before they have tried it. You have not enjoyed the knowledge which the Sabbath school professes to impart, and, therefore, are not prepared to judge of its value. Try it, and then let us know your opinion.

Do you say that you can learn as much at home as you possibly could at Sabbath school? This may be so, or it may not. But suppose it were so. Suppose that, if you *would*, you really *could*, learn just as well at home as in the Sabbath school. Are you likely to do it? Will not Sabbath after Sabbath slide away, leaving nothing behind to you but broken resolutions?

But granted, again, that you *could* learn just as well at home as anywhere else. Every Sabbath school, in these days, or nearly every one, has a library. Are there no books in these libraries which you desire to read? Are there no lives of excellent, and, perhaps, eminent, men, and women, and children? Do not lose the privileges of a library of this sort, for the time may come when you will deeply regret it.

When I was a boy, there were no Sabbath schools within twenty or thirty miles of the place of my father's residence. Of course, I could not attend Sabbath school, and could not have any of the benefits of Sabbath school libraries. More than even this is true. I had access to no books of any sort, except the Bible, a very few toy books, and the common school books, and, occasionally, a book which was borrowed. I remember procuring, in the latter way, by searching through the whole neighborhood, for miles, some very few valuable books, such as Bunyan's *Pilgrim's Progress*, Burgh's *Dignity of Human Nature*, and Scott's *Power of Religion on the Mind*. But beyond these, and, perhaps, *Robinson Crusoe*, and a few miserable novels, no books were to be had for children and youth. How would my mind have feasted, in those days, on one of our modern Sabbath school libraries!

Do not, then, I most earnestly entreat you, be so unwise as to neglect these very valuable sources of instruction. For their sake, if for no other reason, be persuaded to attend the Sabbath school. A well-selected juvenile library is worth many dollars to you in the course of a year; and yet, perhaps, it costs you nothing,—no, not a cent,—except the trouble of becoming a member of the Sabbath school, and receiving its instructions.

But once more. Suppose you have the Bible, and plenty of books, and wise and judicious parents, or other friends, so that there is really no necessity of going to the Sabbath school on

your *own* account. Have you nothing to do, in the way of example, on behalf of others? There are, around you, many children who are poor, and ignorant, and out of the way; who have no books, and no instruction on Sunday, and hardly any on week-day. You are not ignorant of the power of example; and of the possibility of influencing them by your own. Will you not, then, labor to do them good, by getting them into the Sabbath school? But how can you best operate upon their minds? How, indeed, but by your example? If you wish to have them attend the Sabbath school, go yourself. If you wish to have them read, procure books, and read yourself. Avail yourselves, in one word, of the library.

But I am not willing to leave this subject without urging one motive more, upon those who still need it, for attending Sabbath school. It may prove a means of saving your souls. Many a child has been led, by the instructions of the Sabbath school, to set out on a new and holy life; and I have not a doubt that thousands of children and grown persons will surround the throne of God — ay, and adorn the courts of heaven, too, since they will have on the robes of Christ's righteousness — in consequence of their earthly connection with Sabbath schools. Will you, then, dare to neglect them altogether, and, by your bad example, lead others to neglect them, too? Have you not read, in the Epistle of James, of the blessedness of being the means, under God, of saving souls from death? How

do you know but that, by means of your own example, you may yet be a partaker of this blessedness?

Some may call this preaching, and so turn away from it. But I do not often preach to you in this way. Will you not hear me this once? Do you not need preaching to? "See then (may I not humbly adopt Scripture language for my purpose?) that ye refuse not the voice of him who speaketh" to you.



§ 6. AT HOME.

It is not enough to attend church and the Sabbath school — to join in the prayers and praises, and hear the instructions, of the former, and to receive the various benefits of the latter; — we must endeavor to see that we make the most of all these. The prayers and praises should soften and elevate our affections; the instructions of the pulpit and the Sabbath school should make us wiser and better.

In order to this, however, they must be remembered. Many there are of Sabbath school children, who seem to think that when they have heard a sermon, or attended to a lesson, their whole duty is performed, even though they should forget it all by the very next day. This is a great mistake, and ought, if possible, to be corrected.

The first thing you do, after you come home

from church, should be to try to recollect what you can of the sermon. It is not enough to remember the text, and repeat it to your parents or to each other; you ought to be able to relate something which the preacher said. You should also be able to tell what he was aiming to show or to prove. More than even this, you should endeavor to obey what the preacher has shown that the Lord your God requires of you.

Next to the sermon, you should endeavor to recall, and fix in your minds, the instructions of the Sabbath school, if there were any. I say *if there were any*, because it sometimes happens that, if you even go there with your lesson properly studied, you will come home about as wise as you went. The teacher was absent, perhaps, and some person unprepared for the task, or, at best, poorly prepared, was appointed in his place, who merely heard the lesson recited, but added nothing to what was already learned.

It is discouraging to a faithful and laborious teacher — one who has toiled many hours, during the week, to fit himself for the task of bringing forth from the divine treasures, for the benefit of his class, “things new and old,” to reflect that some of them will merely hear what he says, and then go home and forget it all. Yet thus it will certainly be with many, if our judgments in regard to the future are to be based on our experience of the past.

Let it not be so among you. Recall, as much as you can, the explanations and illustrations of the teacher; and, to aid you in so doing, take up,

once more, your lesson book and Bible commentaries. These last will suggest to you, as you go over the subject again, many things which the teacher said to you, which before you had lost.

But some of you will say, "We are tired when we come home, and do not feel at all like going to studying again." Then wait awhile, and rest yourselves; but when you are rested, you should pursue the course I have mentioned. Do not entirely lose sight of it. There is time, in the progress of a whole Sabbath, for doing a good deal, especially if we consider the evening as belonging to the Sabbath, as I trust we shall be likely to, presently.

I have taken for granted that you have access to commentaries on the Bible; or, at least, to some one of them. They are so abundant and cheap, that I can hardly think of a family as being wholly without them. In any event, however, you will have a Bible for consultation, and this will suffice for you, when nothing more can be had.



§ 7. SUNDAY EVENING.

In many parts of our country, the evening of the Sabbath day, or Sunday evening, is not considered as any part of the Sabbath, or as being entitled to more respect than any other evening. Saturday evening alone is considered as belonging especially to the Sabbath. In other in-

stances, however, Sunday evening is kept as rigidly as any part of the day.

But even when it is not kept as the Sabbath by ourselves, I do not hesitate to say, that we ought to respect the feelings of our neighbors who *do* keep it. We ought, at least, to be as respectful as the Jews are towards those who differ from them. They believe Saturday to be the true Sabbath, as you know, and, consequently, do not keep our Sunday as the Sabbath. And yet I never knew a Jew who did not keep his shop shut (for they are generally a trading people) on our Sabbath; doubtless out of respect to what he called our prejudices. Ought we not, then, to respect the prejudices, if we choose to call them so, of our fellow-men?

On this account, therefore, were it for no other reason, I greatly dislike to see the young sally forth as soon as the sun is set, both singly and in troops, and spend the evening in play. Yet this is very often seen among us. Nearly every Sabbath, when the weather is good, you may see hundreds of boys on Boston Common, engaged in sports, as much as if it were week-day, and rather more industriously. And what is seen on Boston Common, on a large scale, is seen, on a small scale, almost everywhere else. Granted that they are not very noisy; still it is a disturbance to many, and I think ought to be avoided.

CHAPTER XI.

CARE OF THE BODY.

§ 1. WHAT THE BODY IS.

THE human body has sometimes been compared to a house — a house for the soul. It was this thought of the body as a habitation of the soul that gave rise to the little book, called “The House I live in;” which most of you, I doubt not, have seen. It has been deemed worthy of a place in many of our Sabbath school libraries.

Now, this body, which the soul inhabits, must be taken care of. But what sort of care? This will best be seen by considering, in the first place, what the body really is.

The human body, then, may be regarded as an assemblage of solids and fluids of various kinds, curiously intermixed, and of curious formation; but the proportion of fluid parts is generally considered ten times as great as that of the solids.

The solid parts are bone, cartilage, muscle, membrane, &c. The fluids are, water, blood, lymph, fat, &c. The solid parts, however, even the most solid, contain much fluid, or, at least, much that may be evaporated by heat, and which,

of course, ought to be considered as fluid. Thus the hardest and firmest bones contain some blood, and a good deal of marrow, or a species of fat.

But, again, the body is essentially a large cylinder, with thick and somewhat irregular sides; or, as some have said, it is a large muff, with its outer and inner surfaces. The outer surface is covered with the skin, full of openings, whence issue forth continually the waste fluids of the body; the inner surface is lined by a membrane not unlike the skin, but thinner, and pierced with numerous openings, through which, when the necessary materials are supplied, is a pathway for nourishment for the support of the system.

Between these two membranes, in the thick and irregular walls of which I have spoken, lie various *organs*, as anatomists and physiologists call them, each of which has a work to do, which, when rightly performed, goes to keep up that condition of all the parts which we call *life* and *health*. These parts are the lungs, heart, brain, liver, &c., and their action respectively is called their *functions*. The lungs act upon the air, the heart upon the blood; the brain and nerves are the instruments of sensation and thought.

This brief and imperfect account of the body may suffice for the present. You will find more said about it in the sections which follow; and more still in books; to which, if you wish to know more than this little work contains, I shall be obliged to refer you.

§ 2. WHAT THE BODY IS FOR.

The use of this body, in which we live, is next to be considered; its main use, at least. It may have a variety of secondary or subsidiary uses; though but one main or principal use—that of subserving the wants of the soul. In other words, it forms what has already been called a house for the soul to live in.

“But,” some of you may be inclined to say, “does not the Bible give a different account of this matter?” Different, somewhat so, I confess; and yet I do not perceive any contradiction. It says, indeed, that we are the temples of the Holy Ghost, or Holy Spirit. But what then? The Holy Spirit does not dwell on this earth, except in conjunction with our spirits. Or, to express the same truth in a form slightly different, it is only when the body is a fit residence for our own spirits that it becomes a suitable temple, or residence, for the spirit which is divine.

So that it is still true that the body is the companion and house of the soul, and that this is its primary and essential purpose. It must, to be sure, become a temple of the Holy Spirit; but this is not a leading object. When the Holy Spirit descends to dwell with men on earth, the body must, like the soul, be sanctified for the purpose. The Eternal will not dwell in temples, even of this sort, till they are sanctified and made meet for so exalted a purpose.

The body is for this world; it drops away

after a while, and leaves the soul to shift for itself—so, at least, it would seem—for a longer or shorter period. It would seem so, I say; and yet I am by no means sure it is so. The truth is, we do not know much about what happens between death—the separation of soul and body—and the resurrection of the body. And here, by the way, comes in a great and important truth, which cannot and must not be wholly passed over—that, though the body is for this world, it is for the next world, too. The resurrection of the body is one of the great truths which our Lord and Savior Jesus Christ came into the world to announce and spread, and is as truly taught as any doctrine of the Bible.

Why a body should be necessary in a spiritual world, in the more immediate presence and society of spiritual beings—*purely* spirits, some of them, no doubt—no mortal knows. But that such necessity is the result of a wise arrangement, all will doubtless believe, who know that it is the arrangement of infinite wisdom, goodness, and love. It may, perhaps, add to our happiness, if we are happy there, to have bodies; and to our misery if we are miserable; but this, I say again, is, in a good measure, conjecture.

But if the body is to be raised, and to stand in the presence of holy angels and pure spirits, and perhaps dwell in their presence forever, how careful ought we to be, if we would be wise, to make as much of these bodies as we ought to make of them! How studious ought we to be of those portions of Holy Writ which talk about

the body as being the temple of the Holy Ghost, and say, that "whoso defileth the temple of God, him shall God destroy"! How anxious ought we to be to have the body answer the exact purpose it was intended to answer!

Dr. Dwight appears to think that the bodies of those who are made happy beyond the grave will seem blooming, and youthful, and beautiful, through all eternity,* whether they are blooming and youthful when they die or not. It may or may not be so; but the thought is interesting. I hope you will ponder it; and I hope, too, you will consider whether, by the same rule, the bodies of those who are not happy will not appear old and wrinkled, deformed and diseased, in the same proportion.

This question may come up in some of your minds — How can these bodies, after they are decayed, — perhaps burned, — and scattered to the winds, come together again? I cannot tell you. I cannot tell you how they came together at all. Once the particles which form our present bodies made part of the trees, fruits, flowers, plants, animals, earth, ocean, &c. &c. Now they are parts of us, which cannot be spared without violence, and even injury. If any one can tell me by what power, or, rather, by what means, these particles, in preference of all others, were directed to the particular bodies they now occupy, whether yours or mine, and not to other

* See Dwight's Theology; Sermon on the Resurrection.

bodies, of entirely different persons or creatures, I may perhaps be able to tell him by what power, or means, particles which are scattered through earth and sea can find their way together again, at the resurrection. The best instruction I know of, on this point, may be found in the fifteenth chapter of Paul's First Epistle to the Corinthians.



§ 3. HOW TO MAKE THE BODY ANSWER ITS PURPOSE.

Having shown, very briefly, what the body is, and for what purpose it was made,—that of being, in conjunction with the soul, a temple of the Holy Spirit, — I shall next endeavor to show how it may be made to answer the purpose for which it was intended; or, in other words, how it may be made as perfect as possible.

First. It should be kept as clean as possible, both on its outer and inner surfaces. Of the outer surface something was said in our first chapter. Daily ablution was mentioned, and the reasons why, at least some of them. Most people are, however, exceedingly neglectful on this subject, and need line upon line, precept upon precept, here a little and there a little, before they will perceive its importance, and especially before they will do that which they know to be right.

But what is meant by keeping the *internal*

surface clean? I must first say, a little more distinctly, what this internal surface is.

By internal surface, then, I mean the lining of that great passage which, beginning at the mouth, extends quite through the body; and not merely extends through the body, as it might have done, in a straight line, but winds about in a most wonderful manner, so as to be, in a middling-sized man, about thirty feet long. When I say, therefore, that the internal surface of the body should be kept clean, I mean that the lining of this long passage should be kept in a proper condition.

But how can we have access to a narrow, winding passage, thirty feet long, most of which is deeply immured in the central portion or trunk of the human body, so as to keep it clean?

The reply is, by obeying all the laws pertaining to these parts. The great Creator, in forming this passage, has made it subject to certain laws; and many of these laws are well understood. If they are obeyed, all is order, and neatness, and cleanliness; if they are disobeyed, disorder follows, and consequent uncleanness.

One of these laws is, that substances shall not be introduced into this passage till they have been made *as fine as possible*. To reduce them to the necessary fineness, the teeth are placed, in two rows, near its entrance, and are made very firm and hard, and fitted to move in the necessary direction. If these firm teeth are properly used, the effect is good, and all is orderly and cleanly. But when we swallow large masses or lumps of

food, unchewed, — that is, unchewed, — the passage soon becomes foul and polluted.

Another law is, that *substances which are very hot* shall not be introduced. Fire kings,* as they are called, sometimes do, as I very well know, introduce hot substances into these passages; but they suffer for it sooner or later. No fire king ever had a clean stomach very long after he began to play his pranks. He has a foul stomach, an offensive breath, and probably much internal disease. Those persons who use very hot food and drink, find their stomachs,† in the course of a very few years, apt to be foul; and are often tempted to take emetics, to get rid of the foulness. How much better would it be to obey good and wholesome law, and escape the necessity of paying the penalty attached to its violation!

Another law is, that *poisonous substances* shall not be introduced. Physicians, it is true, sometimes give poisons to the sick, and people are to be found — indeed, I am sorry to say that their number is not very small, either — who take

* Fire kings are men who perform various feats of swallowing, or pretending to swallow, hot lead, and other very hot substances. Indeed, there is reason to believe that they actually do sometimes swallow them.

† Before going further, I ought, perhaps, to say what the stomach is, for many grown people do not know. It is an enlarged or dilated part of the great internal passage I have elsewhere described, lying not in the breast, as people suppose, but in the middle of the body, or rather below the middle. It is enlarged so as to hold, in grown men, a quart or more.

them without the direction of the physician. I will not, of course, undertake to say that they should never be given when we are sick; but this I will venture to say, that, unless we are actually sick, they always have the effect to render the stomach, and the rest of the passage, uncleanly or foul.

Another of these laws requires that this great winding passage shall be, *at times, empty*. They, therefore, who keep it always full, at least while awake, or who are putting something into it every half hour or oftener, can never have it either empty or clean. This law is very apt to be violated by the young. I have seen boys who were always eating, if they could find anything to eat.

The use of very *large quantities of liquid*, especially with our food, is a fifth violation of the great Creator's laws for preserving the cleanliness of this passage. A sixth is the custom of eating too much, already mentioned in another place. A seventh is the use of oily or greasy substances, especially in infancy, childhood, and youth. I might mention many more still; but I forbear.

Secondly. The body should be kept as cool as possible. By this is not meant, however, that it should be kept in a state of severe cold, or even of chilliness. I only mean that it should be kept as cool as possible, and yet remain comfortable.

There are multitudes of the young in schools, factories, shops, and even dwelling-houses, who

are kept a great deal too hot for health. Sometimes, moreover, our beds are too hot. When they are of feathers, and the covering is two or three times as thick or as warm as it ought to be, they heat us in a way which greatly injures us, and especially so while we are young.

Most people also dress a great deal too warm in the warm season. The body will never be made as perfect as it ought to be, till it is kept a great deal cooler than the bulk of mankind are wont to keep it. Every unnecessary degree or particle of heat weakens it, and the more, the longer the heat is applied.

Thirdly. All the parts or organs of the human system should work. Some parts are made to work but little, others a great deal; but all are intended to be *working men*. The bones must do their work; the muscles, or fleshy portions which move the bones, must do their work; the skin must do its work; the stomach must do its work; the lungs, the brain, the heart, the liver, the kidneys, &c., each and all must do their part of the work of keeping the system in health and energy.

This is a most important fact; so important, in truth, that the Creator has passed it into a law, and subjected us to very severe penalties if we violate his law. Hundreds of the diseases which afflict mankind, with all the suffering they involve, as well as loss of time and money, have their origin in this very form of disobedience. What I mean to say is, that a vast amount of human disease and suffering arises from the

neglect of one part or another of the system to do its appointed work.

Lastly. No part of the system should work too hard, or do more than its part of the work.

The truth is, that the organs or parts of the human body — the skin, lungs, heart, stomach, brain, nerves, muscles, &c. — form a vast assemblage of separate, and to some extent independent territories, or states, each of which must have its separate rights, while each must do its part to sustain the great confederacy; at the head of which we may consider the brain.

Let us compare this assemblage to the United States. Now, if these states were engaged in some great work of internal improvement, the object of which was to benefit equally all the states individually, it would be right that each should bear its share. But it is also true that, if any one — say Massachusetts — should do more than its part, not only would that particular state be injured, but all the rest; because it would be bad, for all, to have a weak and crippled member or part.

So in the human frame. If any part of the latter does more than its proportion of the work of building up and keeping in order the human body, not only that part, but the whole system, suffers as the inevitable consequence.

But to be a little more minute: If the stomach does more than its share of the work, — that is, if we eat or drink too much or too often, or of that which is indigestible or poisonous, — not only is the stomach itself a sufferer, but the whole body

participates in the suffering. How often and how great, then, must be the suffering which the human body is doomed to sustain !

For is there one individual in five, young or old, who does not, in one or another of these ways, which I have mentioned, make the poor stomach a sufferer — and of course make the whole system groan, too, as it were — every day, and in fact every half day, of his life ? Sometimes he eats too much : in that case the stomach is overloaded, like a poor, jaded, overworked horse. Again, he takes something which is hard of digestion, and the stomach has to tug hard to get rid of it. Again, too, he takes something of a medicinal character, — for such things are taken by almost everybody at nearly every meal, if at no other times, — and the same results, or those which are still worse, follow. And let it never be forgotten, — and I repeat it that it may *not* be forgotten, — whenever the stomach has to tug, or overwork, or struggle, or suffer, the whole system, to its remotest part, feels it. Not a bone, or muscle, or blood-vessel, or nerve, — no, nor a drop of blood or other liquid, — but is the worse for it.

People, I know, often say that this or that drink, or this or that article of food or medicine, does not hurt them. But how do they know it does not hurt them ? What they mean when they say it does not hurt them is, that they perceive no hurt from it immediately. All this may be, however, and yet a great deal of harm may be really done, as I shall make appear presently.

The lungs, while they must not fail to sustain their part of the burden, must no more be overworked than the stomach. But some may not know how they *can* be overworked; and I will endeavor, in few words, to tell them.

The duty of the lungs is to receive, and, as it were, digest air; not exactly in the same way in which the stomach receives and digests food, but yet in a way which is not wholly unlike it. The air, like the food, is admitted through a pipe which begins at the back part of the mouth; and by its effects on the partially worn-out and decayed blood, the latter is purified. If the stomach were to do its work ever so well, and form ever so good chyle, and the latter were to make ever so perfect blood, yet this blood, in going the round of the system, as it does, every three or four minutes, and having its finest parts taken out, and becoming every moment more and more a dead, not to say poisonous, mass, instead of nourishing us, and building up and repairing our bodies, would soon become the instrument of our destruction, were it not for the lungs.

But in order to have the lungs do their work well, and do no more than their part of the work, two conditions are requisite. 1. That the air they receive be pure, perfectly so. 2. That the stomach and skin, and other organs, do their part, according to the seventh rule or principle I have laid down in the beginning of this section.

But the air which we breathe is seldom pure. Our very breathing renders it impure. If a

grown man were placed in a hogshead, and allowed to breathe no air but just what was contained in that hogshead, he would probably die in about an hour, because the air would become so impure, and so mixed with bad gases, that the blood would not, in the first place, be properly changed, and because, in the second place, the bad gases formed would help to poison him. He would begin to suffer, however, in much less than an hour. Probably in a quarter of an hour he would begin to be dull and languid, and his head would begin to ache; in a quarter of an hour more, he would be thirsty, restless, and feverish; and in three quarters of an hour down sick, perhaps dying.

Now, there are hundreds and thousands of grown people and children who are in precisely the condition of the man who has been in the hogshead a quarter of an hour. They are dull, or languid, or have bad feelings in the head; or something else ails them, the cause of which is breathing bad air. And yet ask them if they breathe good air, and they will tell you, "Yes." They will tell you so in sincerity, too. They have no idea the air hurts them, any more than people have that bad or indigestible food hurts them; and though they have bad feelings, they never for a moment suspect they are caused, or can be caused, by the air or the food. In school-rooms, in mechanics' shops, in churches, in lecture-rooms, in our dwellings, and even in our beds, we often breathe the air over till it greatly hurts us; and a considerable share of the sick-

ness which we have in our American, especially our New England communities, is caused in this very way.

I have said, several times, that, in order to have the lungs do their work well, the other parts must not fail to perform their office. Yet these last often do fail of performing their work. When the skin is not kept clean by frequent washing, or when its pores or openings are obstructed by long-continued cold, the lungs are forced to do a part of the work which the skin ought to have done; and this, as I have elsewhere said, injures not only the lungs, but the whole system. So of the stomach, and the liver, and the kidneys, and the heart, and even the brain and nerves. If these fall short of doing what they ought in the general work of the confederated system, the lungs, and in the end the whole machinery, must inevitably suffer.

Perhaps I have dwelt too long on this subject; but it seemed to me to be one of amazing importance. If the body is the companion of the soul, and the soul cannot work well unless the body works well, then who shall say it is a small matter to be able to make the body answer its purpose?

I have not, of course, undertaken to go very minutely into the anatomy and physiology of the human being. And yet I cannot but hope that he who reads what I have here written will be anxious to study those sciences; or, at least, my little volume, called *The House I live in*.

CHAPTER XII.

CARE OF THE SOUL.

§ 1. EVERY ONE HAS A SOUL.

I HOPE no one of my readers, when he comes to this chapter, will start back, and refuse to read it, because it treats of a subject which he finds it difficult to understand. What! possess a soul, and not care to know all you can know about it? Why, reader, as surely as you have a soul, you *must* understand about it, sooner or later, or you are forever a loser.

That the subject is rather difficult, I do not pretend to deny. There are a thousand difficult things in the world; and not a few which we do not shrink from trying to learn merely because they are difficult. Why, then, should we shrink, as many do, from every effort to understand about the soul?

I have sometimes thought that many boys and young men, who get away, if they can, at the mention of the soul, do not really believe that they have any soul. They may confess it in words; but do they really believe it, after all? They believe they have a body; for they can see it, — the greater part of the surface of it, at least,

— and move it, and feel its aches and pains. But the soul they cannot see, or hear, or feel; and they are doubtful — really doubtful — whether they actually possess one.

I would not be over-confident of my own powers or skill, either at description or argument; and yet I cannot help thinking it quite as easy to perceive — if we will only look at the subject candidly, and in the right way — that we have a soul, as that we have a body. And I cannot help thinking, too, that I am able to show to him that admits he has a body, that he has a soul, also. At any rate, I will try.

Here is an individual, living, moving, thinking — in short, he is a young man. See his sparkling eyes, his blooming cheeks, his rosy lips, his curious organs of speech, his active limbs, and his vigorous and healthful body. Every part of him — his nails and hair, perhaps, excepted — is full of high-bounding sensation and motion. You cannot pierce any portion of his frame with the finest needle without giving him pain. It is as if every part felt it, from the surface to the deepest centre; and if you repeat the action of piercing him too frequently, or continue it too long, it is ten to one but he feels it so keenly that his motions may endanger your own safety.

Here, I say, is a young man, in what we call perfect health; his arms strung with sinews that seem to defy you, and all your attempts to destroy. But he is a mechanic; you need his services in your well; he descends incautiously,

without first letting down a lighted lamp or candle; the choke-damp is there; * he falls, gasps a few times, and is still. He is, perhaps, drawn up in a very few moments; but his motionless; nor can the combined power of art restore him. He is, as we say, — and justly, too, — dead.

But wherein does he differ from what he was but half an hour ago? No bones are broken; no muscles are sundered, or in any way lacerated or bruised; no organ, external or internal, has suffered any change of its structure. Here is the same eye as before; why does it not brighten? the same ear; why does it not hear? the same tongue; why does it not speak? the same heart and lungs; why do they not beat, and heave, and perform their duty? In short, wherein does the dead man differ from the living one? Our eyes, our ears, our other senses, can detect no difference in the structure — not the least.

The only explanation which can be given of this sudden change of appearance is, that the living principle, which just now animated the body, is departed. The body is the same it was an hour ago, precisely; except that it is somewhat colder, and the blood is beginning to

* By *choke-damp* is meant the carbonic acid gas, which is not unfrequently found in wells, caverns, &c., but which, from being unfit to support life, and from its natural tendency to exclude better air, kills almost as suddenly as lightning. It is, in fact, the very gas which the human lungs are constantly forming, and which would so soon destroy the individual confined in a hogshead.

stagnate in the veins. Is this living, acting, speaking principle, which has so suddenly, so mysteriously, and so wonderfully disappeared, anything less than a soul or spirit? What less can it be? It is something. It is that which, while the young man lived, could fly away to the loftiest heights, and look down on all below, even on the tenement it had just occupied. It could seem to do so, I mean; for thought is, by its rapidity, almost, though not quite, omnipresent. It is something, I say; but what? Matter you will not pretend it is, of course; spirit, then, you must admit it to be.

If you cannot admit that which you cannot in some way test by your senses, then how will you account for the changes of which we have been speaking? Let us see if your account will be any more satisfactory than the one I have given.

But you find it difficult to believe a thing exists, you say, which you cannot test by your senses. You believe the wind blows, do you not? But have you seen the wind? You have seen its effects — you have seen the tall tree-tops move; you have heard the waves roar; but neither the tree-tops nor the waves are wind. You believe there is a power which attracts the needle to the loadstone; but have you seen it? You believe in electricity; that it pervades numerous bodies around you, even yourself; but have you seen or examined it? Why, then, do you believe it exists?

But if you have evidence, satisfactory to yourself, that there are such things as wind, magnetism,

and electricity, you ought, by the same rule, to believe there is such a thing as spirit, independent of the body with which it is connected; and yet, for a time, very closely yoked or connected with it. You have quite as good evidence of the latter as you have of the former.

§ 2. WHAT THE SOUL IS.

What the body is, we know something. We have seen that it is made up of flesh, blood, bones, &c., and governed by certain laws; that, as long as the soul stays with it, it has motion and action; and that when the soul departs, it is motionless.

But it is not so with the soul. We know no more of the nature or structure of the soul than we do of the nature or structure of light, or heat, or electricity. Can light be felt, or tasted, or smelled, or weighed? Can heat? Can the electric or magnetic fluid? No more, nor indeed so much, can the soul be tested by the senses. It is a mysterious something, a something of vast importance; yet we know not what.

We know that it is by means of the soul that we think, and remember, and love, and hate, and know, and believe; and that, were it not for the soul, we could no more do any of these things, than a tree, or a house, or a windmill, can do them. We know that we possess a soul as well as a body; that it will live as long as the body,

at the least,—perhaps longer; that it is somewhat related to other and more glorious spirits; but what its material is, we neither know nor expect to know, in this world.



§ 3. WHAT THE SOUL IS TO BE.

The preceding section, though short, just hints at the uses of the soul; but its statements, on this point, are not very distinct. It is necessary, then, to devote a separate section to the consideration of so important a subject.

The soul, at the present time, like the body, is somewhat confined. It is true, it is not wholly so; neither is the body. Wonderful is the power of the body to change its place. To-day, for example, it may be here in New England. Ten days hence, it may be on the Rocky Mountains, far to the west. Or, if it take another direction in its movements, it may, ten or twelve days hence, be approaching the shores of Ireland or England. And thirty days or so may carry us from home quite across Europe and the north-eastern part of Africa, or to the heart of Asia, or over a portion of the four quarters of the world.

Yet what is this power which the body has of locomotion, compared with the motions of the mind? It can seem to travel, at a single glance, to any part of the world, and to survey all things and all spaces. The motion of lightning seems exceedingly rapid to us; and that of light still

more so. Yet swift as the rays of light are, it is eight minutes in coming from the sun to the earth; whereas, in thought, we go to the sun in an instant; yes, and to planets or suns more distant still, if we have ever heard of them.

Still, there are parts of the creation of Jehovah which are beyond our ken and beyond our thought. Even the soul itself has never seemed to traverse them. Every day, as it were, reveals to the astronomer new worlds, to the naturalist new facts, to the metaphysician new truths. The souls of the wisest persons in the world are continually making discoveries, and those of the best becoming still better; so that, boundless as the powers of the soul seem to be, they are somewhat limited by the present state or dress in which it appears; and it is forced, like the body, to content itself with comparatively slow progress.

But there is a day coming when this self-same soul, now appended to a sluggish and often debased and sickly body, will be more favorably situated for motion and action. "This corruptible," says Paul, "shall put on incorruption, and this mortal shall put on immortality." Need I tell you, who have always had Bibles in your hands, when this period is?

The soul is to have a body, to be sure; but it is not to be a clumsy, perishable body, like the present, but one which can neither ache, nor wear out, nor decay. It will not be as imperishable as the hills, merely, but as much so as the throne of God, and Him that sitteth on it. In a

word, it is to last — so we are taught — as long as God himself lasts; that is, forever and forever.

Nor is it to last thus merely, but it is to be, all this while, intensely and amazingly active. We read of angels and seraphs; and we do not fail to try to get an idea of the swiftness of their motion. We hear of their flying through the midst of heaven, &c. Now, we, in a future state, are most undoubtedly to have a degree, at least, of the same power, especially if we are good and holy. How it is with the wicked, in a state which the Bible denominates everlasting destruction from the presence of God, I do not pretend to say; though one cannot help thinking, from the whole account of them, that they are in a state of comparative confinement. But there is no confinement to the souls of the righteous. Though imbodied, their bodies do not encumber their speed; perhaps they even increase it.

Probably, too, these spiritual bodies increase the enjoyment of the soul itself, as well as make it a source of increased enjoyment to others. For I must not omit to go a little farther than I have already gone, and say that we are not only to possess, in a future state, the amazing activity of which I have been speaking, but it is to be, if we have been wise here, an activity for the eternal doing of good. "They that be wise shall shine as the sun in the firmament; and they that turn many to righteousness as the stars forever and ever."

What particular forms of doing good, or what

particular errands of mercy, are to be assigned us in the future world, we can at present, as I suppose, have very little conception. But we need not be over-anxious about it. It is enough if we are permitted eternally to do good, and to have the power of flying through the universe to do it, as the angels now can; and of flying — as it seems likely we shall be able to fly — with a speed as great, to say the least, as that of our most brilliant thoughts at the present time.

I wish the reader would reflect, for a few moments, a little more closely on this important point — the future condition and employment of the soul. Let us consider, in the first place, what it is to be like God; for this, as the conclusion of the whole matter, is what the righteous are to be.

Now, God is the wisest, best, and most active being in the universe. He sees all the worlds which his hands have wrought, and all the good in them which there is to be done; and can be, in the twinkling of an eye, wherever his presence is needed. Perhaps it is even wrong to say of him that he can be there; — it may be more correct to say he *is* there. More than even this, his heart burns with unbounded and immeasurable love to all the beings which his hands have made; and he is continually exerting himself to do them good, — to make them holy and happy.

If, therefore, you would get the most complete idea of what the soul is designed to be, you must get as perfect an idea as you can of what God

now is; for the soul is to become, through all eternity, more and more like God. If he sees all worlds and all beings; if he loves, intensely, all worlds and beings; and if he is ever present to all worlds and beings, to try to elevate or save them, — then the most happy soul, in the next world, will be that which *sees* most, *loves* most, and *does* most.

§ 4. HOW TO HAVE THE SOUL WHAT IT SHOULD BE.

The great business, then, of this world, and perhaps of all worlds, is to fit us to *see* what good there is to be done; to *love* to do good to the utmost extent of our powers; and to be as *active* as possible in the performance of what we see clearly ought to be done, and love to do.

For, strange as it may seem to some to hear the assertion, there are multitudes among us who, though they see a great deal of good to be done, and love to do it, actually do but very little; and are fitting themselves, in the same proportion, to do but little hereafter. For the most active spirits before the throne of Jehovah — the most active, I mean, which go there from this world — will be those who have been most active here.

Let me pursue the train of thought I have just now suggested. In order to have the soul of man what it should be — in order to have it resemble God, as closely as possible — it must first see what good there is for it to do.

How shall this be done? Much, certainly, depends upon our training. The poor Indian, who only "sees God in clouds, or hears him in the wind," has very little idea of good to be done. He does not know but his enjoyments are, on the whole, equal to those of mankind in general, especially his mental enjoyments. For it is the misfortune of ignorance that it has no conception of the value of intelligence; and of vice, that it has no idea of the value of virtue. The savage, therefore, knows not but the world he lives in is about as good as it ought to be, or can be.

As soon, however, as light breaks in upon the mind, and man becomes less a savage, he begins to discover that the world needs polishing and improving. He finds that some of the forests should be levelled, fields should be cultivated, houses built, factories set a-going, schools and churches established, and a thousand things done which belong to the mere external. He has not all that is necessary; his fellow-men of his native tribe or kindred, some of them at least, have still less than he has; and to bring up himself and those around him to the point desired, is a great work.

Proceeding in the upward scale of intelligence, it is soon discovered that the mind, too, has wants. On learning to read, he discovers that there are many things beyond him; and the more he reads and knows, the more he perceives there is to be read and known. He learns to write; but the more he communicates in this way with

other minds, the more he perceives there is which might be communicated. He goes on with the study of the sciences; but the more he knows, the more he sees beyond him to be known. Such is the onward nature of all mind, especially of all human mind; and such, of course, is man, and the soul of man.

But it is impossible to become acquainted with the sciences, and perceive how much there is which, to ourselves, remains unknown, without perceiving, at least in some degree, how much remains unknown to those around us. Nor is it a very wonderful advance for the mind that has advanced thus far, to perceive that this knowledge would be—might be made, rather—to himself and the world a real good.

So much, then, for the good which may be done. The world is in darkness; the most enlightened men see and feel that they are far from being as intelligent as they desire to be; while the most ignorant are shrouded in thicker darkness still—a darkness almost like that of Egypt, in the days of Moses and Pharaoh, which could be felt.

It is one thing, however, to know what good there is to be done, and quite another thing to love to do it. I have very little doubt that the *adversary* of all human good—he who goes about like a roaring lion, seeking whom he may devour—knows well enough what good there is to do; but he has no heart or disposition to do it. So, I have no doubt, it is with some of the more intelligent of our own race. They see

good enough to be done ; but they have no heart to spend themselves in doing it. They have no love for it. They will do some good to themselves ; but here their benevolence ends. If they can avoid it without loss of reputation, they will do very little for others.

This sort of men will even go much farther than all this. They will not only perceive that more knowledge, both to themselves and others, might add to their happiness, but also that more virtue would do it, with absolute certainty. They may at times, even, get a glimpse of their own depravity, and of the depravity of the world around them, and have a faint conception of the glorious things which are yet in reserve for an ignorant and corrupt world. But they have hardly a desire—the most faint imaginable—to have this glorious state of things realized, even in their own bosoms.

It is indeed strange that it should be so. It is strange that they who see the beauty of holiness, especially as it shines forth in the face of Jesus Christ, should not be *selfish* enough, while they approve of it, to desire it both for themselves and others. But so, by some unaccountable fatality, it seems to be : the current of the world—the current of the human heart, I mean—is certainly wrong, by some means or other.

I spoke of a fatality ; but there is no fatality about it. Doing wrong makes people *love* wrong ; and in proportion as we love wrong, we do not love the right, how clearly soever we may perceive and even approve it. This is what is

called, by some people, human depravity; and it has been in the world ever since the days of Adam and Eve.

But there are others, still, in the world, who see what there is to be done, for themselves and others; who love to do the good which should be done, but who are slow in doing it. Solomon has said, "Whatsoever thy hand findeth to do, do it with thy might;" and a wiser and greater than Solomon has suggested the same thing in the requirement, "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength." And yet most of those who perceive what the hand ought to do, and that whatever is done should be done in love to the Lord, and as a service to him, and be done with all their might, are, after all, exceedingly slow in their work.

They understand, perhaps, that the body, as a companion of the soul, and, above all, as a temple of God's Spirit, ought to be made as perfect and pure as it can possibly be. They perceive a great many laws which pertain to this body; and that they ought to be faithfully obeyed, in order to render it pure and perfect—in order to have it preserved blameless, as the Scripture says, or sanctified wholly. They perceive that much might be done for themselves in this respect; but still more for the rising generation. And when they think how much they might do which they are continually leaving undone, and how much others might also do if they would, especially in the way of the physical reformation and improvement of the rising generation, they

are often astonished ; it may be, humbled. Yet, after all, they are so much addicted to wrongdoing, that they do not take hold of the right with activity ; and by consequence, they do not improve, or assist in the improvement of others, as much as they ought.

They are equally well informed that the mind ought to be enlightened, that it may see clearly what is fit and proper ; that how much soever they now know, they, as well as the world around them, might know, and ought to know, a great deal more ; and yet so long have they been in the habit of remaining somewhat quiet in their ignorance, that they bestir themselves very little. Busy, here and there, they remain in their ignorance, and soon die in it.

They know, moreover, that the soul needs attention as well as the body ; and that they ought to *love* God and their neighbors a great deal, as well as *know* a great deal. They are aware that the soul ought to grow no less than the body ; and that, to this end, it must have food good in quality and abundant in quantity, and must be kept pure. They feel the full force of those Scriptures which tell us of the clean and pure heart. They understand all this, I say ; but what then ? Life passes on ; they do but little ; life is soon at an end ; and what remains undone at its close, must be left undone forever.

Now, I wish I could have every reader understand that, in order to have the soul what it should be, we must not only do what is right, but do it actively, — with all our might. I wish

he could not only perceive that it is so, but feel it; and not only feel it, but let the conviction have its full force upon him, and rouse him to the greatest possible degree of activity.

In short, let the full force of these three great truths forever impel him forward—1, that he should be a temple of the Holy Spirit; 2, that the soul, aided by the body, is formed for a union with God himself; and, 3, that both, in a raised and exalted, or an exceedingly debased state, are to live somewhere as long as God lives. How long God will live, every reader knows already, as well as I.

Let life be a continued struggle to have the soul like God—pure, perfect, holy as God is. Let us love God's laws wherever we find them,—and let us study hard to find them,—whether above or below us, within us or without us, laws of the body or of the soul. Let us not only *love*, but strive with all our powers, and seek for divine aid in our efforts, to *obey* as well as love. Let us, moreover, labor to be active in our obedience; to love and to manifest our love with all our might; remembering that, at the longest, the night of death will soon come, in which no work can be done which ought to have been done in this life—when he who is holy, or in the way to holiness, will be holy still; while he who is filthy will remain so forever.

THE END.

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