

## **The formation of character / by Gustavus Cohen.**

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FORMATION  
OF  
CHARACTER.

BY



GUSTAVUS COHEN

ILLUSTRATED.

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No 6. Ferndale Road.

Buxton,  
S. W.

18/10/89



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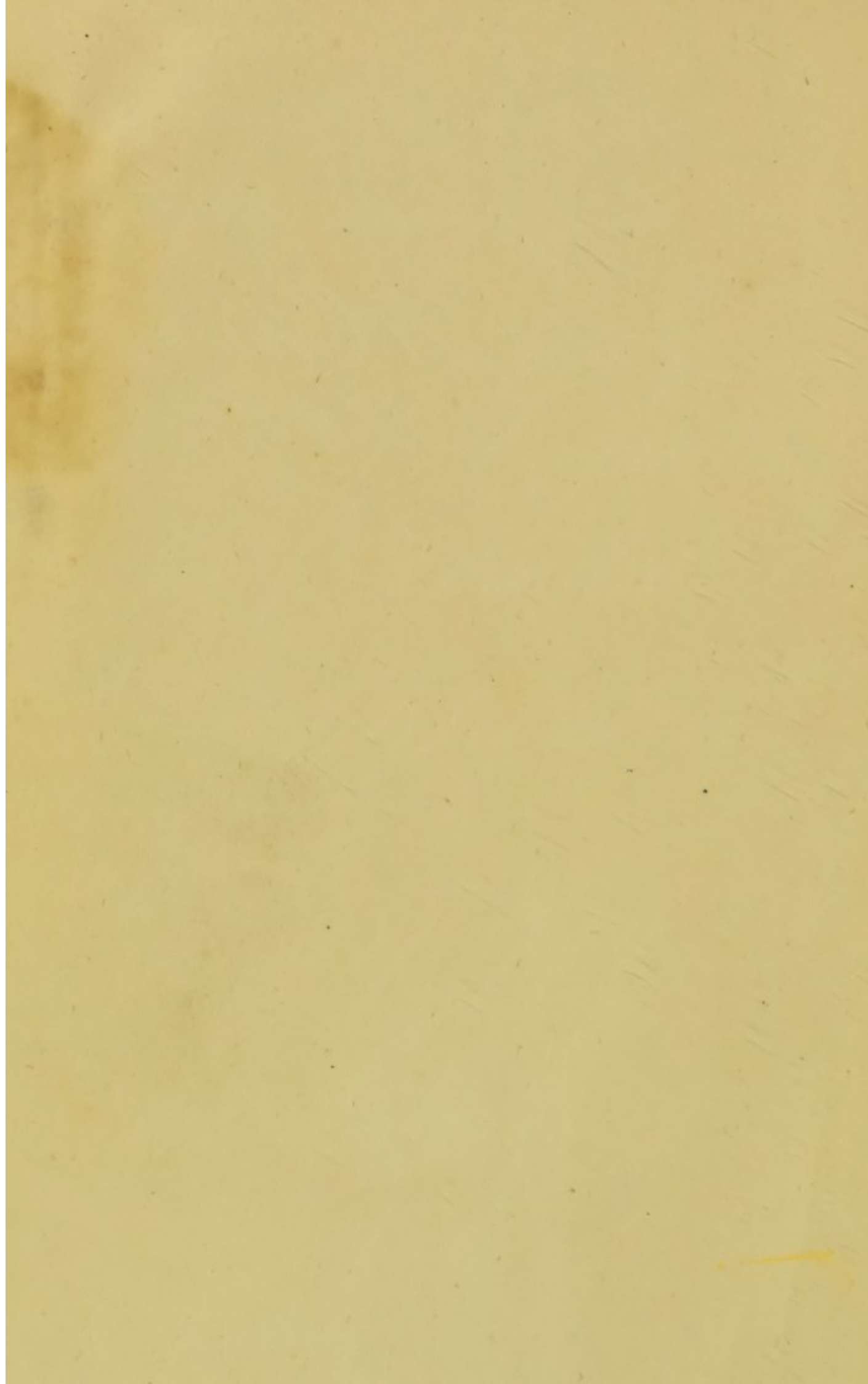
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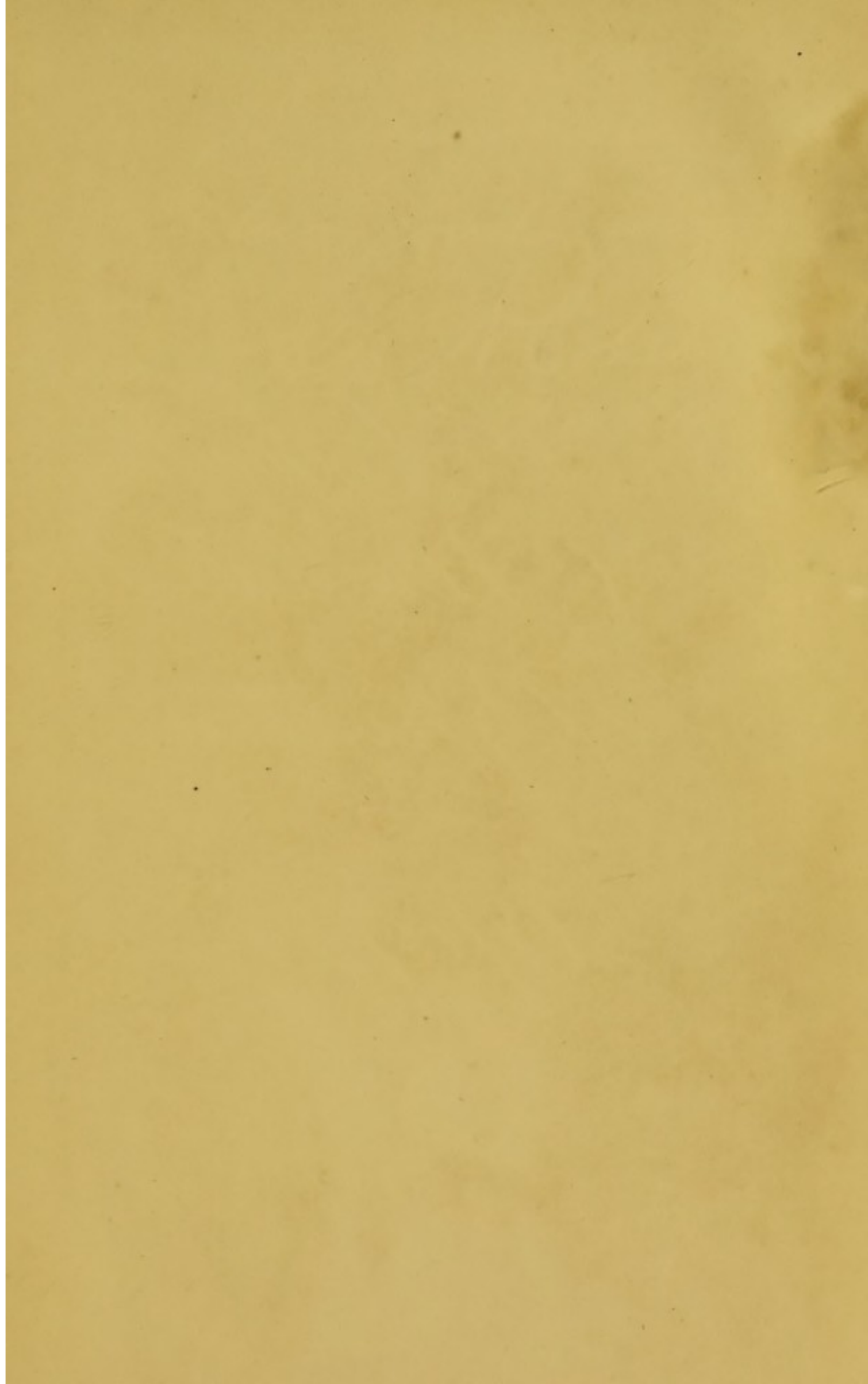
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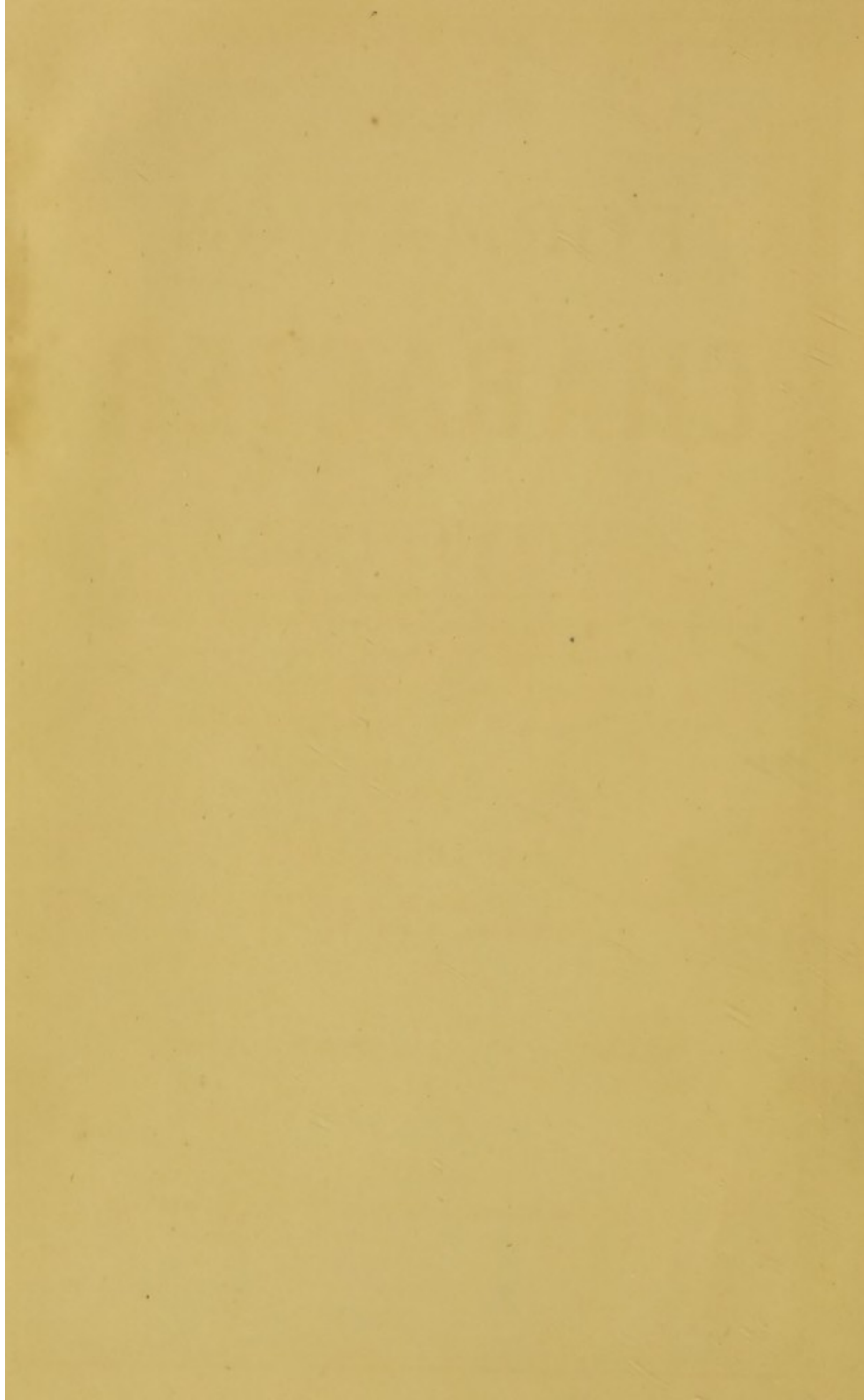
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THE  
FORMATION  
OF  
CHARACTER

BY  
GUSTAVUS COHEN,

AUTHOR OF "THE MODERN SELF-INSTRUCTOR IN PHRENOLOGY,"  
"LESSONS OF LIFE," "MEMORY," "SELF-CULTURE,"  
"YOUNG MEN'S BOOK," "MODERN JUDAISM," ETC.  
AND PROPRIETOR OF THE "PRACTICAL CHRISTIAN."

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ILLUSTRATED

WITH A SERIES OF ORIGINAL DRAWINGS SPECIALLY EXECUTED FOR  
THIS WORK BY FRITZ BRAUN.

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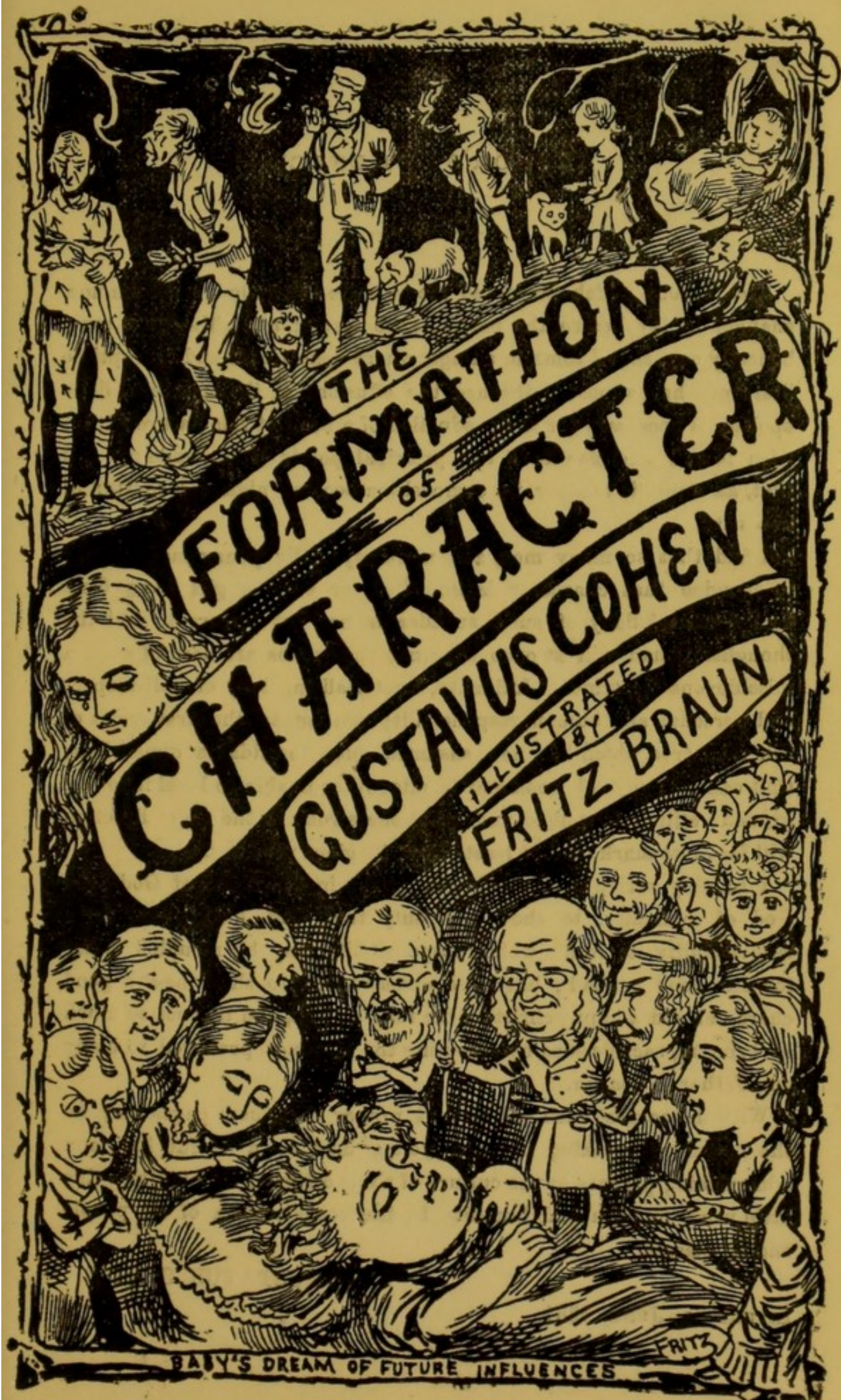
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BABY'S DREAM OF FUTURE INFLUENCES



## AUTHOR'S PREFACE.

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The reasons which prompted me to write the little work I am now enabled to lay before the people, were many; and although I must honestly say, that I think in an age where sensational and corruptible literature has almost dethroned the effusions of the moralist, little apology is necessary for the production of a book of this nature; yet I wish to call attention to a few principal points which made me feel that, as a public teacher, its composition became almost a matter of necessity.

I find that so many men, and more especially young men, appear to imagine that character is inherited or even a gift from God. The fearful fallacy of such an idea is not yet apparent, and the thoughtful man will at once see what tendencies are born of such a mischievous doctrine. Infidelity, materialism, loss of self-respect and personal and human responsibility are among the first-fruits of this fatal tree which has now assumed such formidable dimensions, that one poor mortal woodman is altogether unable to level it to the ground; still it is well to know that one stroke in the right direction will leave its mark, and at least check its giant progress.

I humbly strive in the following pages in the name of God—the God of humanity, to show not only that God has given us a responsibility to fulfil, which responsibility may be moulded either for our good or bad; but have endeavoured to show how a good character and a happy christian life may be won, and this not so much by bringing sacrifices as by accepting the blessings proffered to us by our Father in heaven.

With the earnest wish and fervent prayer that these pages may be the means of awaking many a young man to a useful life, and admonishing parents to the culture of their offspring. I inscribe this little work in faith and humility to the consideration of all people and all classes.

GUSTAVUS COHEN.

LIVERPOOL, JUNE, 1884.

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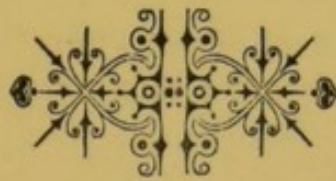
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# FORMATION OF CHARACTER,

BY

GUSTAVUS COHEN.

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## PART I.

CHARACTER.

How often in our walk through life do we not hear the expression that such and such a person has "no character" made use of; and yet how few of us stop to ponder over the importance of that word *Character*, not only to ourselves, but to our children, yet young, tender, and early-impressed either for the good or the evil. It is therefore for the benefit of parents of the young and children now at school, that I have compiled these pages on so all-important and weighty a subject.

### BABY-HOOD THE BEGINNING OF CHARACTER.

Parents! remember that from the babe now so unconsciously reclining in its cot, springs the future man, or the future woman. Remember that character is of slow growth; that it is moulded imperceptibly and surely from the cradle to the grave. Then how careful should we not be to keep the baby-character good and pure.

On our frontispiece our artist has depicted a fanciful sketch, which we have not inaptly called "Baby's dream of future influences." There we have the baby-boy, the pet and joy of the household, fast asleep in the happy present.



But here we have also a glimpse into the future. Fantastically grouped about the sleeping infant are the future friends and associations which may either make or mar him. On the right-hand side we have the gentle face of his sister; she will smoothen his rough and wild school-days; she will sympathize with him in his troubles; will reward his little victories with presents; and, if rightly directed, will extend a refining and graceful influence over him, which will dwell within his heart long after that dear sister may have passed away. Close beside her we have the maiden-aunt, whose natural or acquired hardness and acidity of nature may cause him many an hour of boyish trouble.

But the boy grows up. Here we see the stern grim visage of his future employer; and, crowding all around, good friends, bad friends, and false friends. The gay dandy on the left who will entice and may destroy. The "Steerforth" of his young manhood who will cause him many an hour of sorrow and bitter remorse. The faces crowding around the cot are varied and many; but there is one sweet face ever near him, and even now stooping close beside his own. It is his mother's face. Her hands are stroking the tangled curls of her sleeping boy; her heart is filled with anxiety for his future. That influence as it is the earliest, is the strongest; and few indeed are the men who have attained honour and reputation who cannot look back, through the long vista of years departed, once again into the fond face of a watchful mother, and recognize that the influence which has fostered to them as boys has made them men; has revealed itself in all their labours, joys, and sorrows, and has led them to ultimate honour and happiness.



On the upper part of the picture we see a pictorial representation of the sad and repeated story of neglected childhood, and its ultimate consequences. Parents have a grave responsibility. The Bible tells us that their sins will descend upon their children, and no words could be more awful and true. We see them illustrated in daily life. The drunkard's children are cast upon the streets—the hot-beds of vice ; step by step they traverse the wrong path, to ultimate ruin. As our illustration shows us ; the helpless infant, the gutter-child, the young thief, the older thief, the drunkard, and the convicted felon.

#### OBJECT AND INFLUENCES OF CHARACTER.

It should be the ambition of all, it should be our dearest aim in life, to form a pure, noble and reliable character. A person with such a character will not only have the sunshine of happiness generating in his own heart, but the welcome beams will be shed about him wherever he goes ; and he will, by God's blessing, even after death, leave an influence behind him which still bears golden fruit. Oh, let us consider that, by endowing us with life, God has been good to us.

Let us not abuse either the bright intellect which he has given us, or the noble temple wherein it dwells ; for noble indeed would it be if we could keep it free from the blighting influences of sin and evil.

Oh, how poor, how feeble and helpless is the man without a character ! How the temptations and allurements of the devil attack him in his most vulnerable spot, and bear him to the ground—away ! to ruin—to destruction ! Whereas, a man with a character, and the love of God in his heart,



is strong within himself. Pain comes, he bears it bravely and conquers ; suffering and poverty may come, and yet he conquers. Vice, temptation, and all the evil fiends in the train of gorgon-faced sin approach him, and he still lives to conquer them. His life becomes more pure day by day, for every victory leaves him stronger than before, until at last, as an honoured old age has cast its snow upon his brow, he can look back unabashed upon the long road—rough and thorny as it may be in parts—which he has left behind him, without a heart-pang or regret. His end is indeed peace !

And how can we contrast with so beautiful a picture the many dark sketches which we might draw from the lives of the debauched, the weak, and the fallen creatures who have no character ! Oh ! the heart-rending agony and the pangs of despair which must shake the soul of these unhappy beings when they look back upon the black chaos of years which have left them for ever with nothing—not even a character—only a body disorganized and ruined, and a soul blackened and lost ! No eloquence will be too great, and no language which can be used should be spared in trying to strengthen the weak and perishing, and turn them back from impending destruction to the path of Light, which can only be found in obedience to our Creator.

#### SELF-EFFORT IN LIFE.

Let our aim in life then be to form a godly character, that our lives may not have been spent in vain, and our talents wasted. And how is this to be accomplished ? The answer is readily given. The formation of our own



character depends mainly upon our own self-effort to work, and willingness to receive Divine wisdom and guidance in our daily actions ; evil words and bad influences will then not blight our future path. The devil must be sternly resisted to be conquered. But it may be said that the young are weak and yielding ; and are they therefore destined to fall ? No. We have examples of men, who were the offspring of vicious parents, whose earlier life was spent amongst the worst of influences, and who yet with the help of God—for nothing can be done without that strength which faith in Him alone can give—have turned out as shining lights of goodness and purity, combined with strength and character, in the world's history. And, while dealing with this question, it might not be out of place to remark that although reading the lives of great men is useful in the formation of character, it will not alone be sufficient to form character. No ; action, experience, most painful but most lasting if self-purchased, and individual effort are necessary if we wish to succeed in our object.

We may derive inspiration from reading the lives of great and good men, but all should know that mere reading will not build up a single stone in the fabric of character. Let us by all means endeavour to find out what motive actuated them, and what principles governed their lives ; but let us forbear to slavishly affect to imitate them, as this is a mere useless vanity ; and rather endeavour to be natural, to be ourselves just and great, and thus form a noble individuality of our own. Let us not appear in borrowed plumes, they very seldom become us.



We have, as Englishmen, an inheritance of pluck, independence, and perseverance from our forefathers, which we must earnestly endeavour to maintain, and not bring disgrace upon our family and those belonging to us any more than we should cast a stain upon the national character. But, no matter what nationality or family we belong to, let us make up our minds not to disgrace it.

#### CARELESS LIVES.

But we have serious questions to deal with. What do we see at the present time? Do the young people realize the importance of life? Do they pay sufficient attention or bestow sufficient thought upon the formation of a good character? No! It is sad, but true. We see precocious lads and girls—precocious in that which is bad—wandering and loitering about, regardless of that which lies in the future, and indifferent to the present in everything which does not appertain to selfish desires of bodily gratification. They are only deceiving themselves! They imagine that they are pursuing pleasure; whereas they are sowing the seed which will help them to nothing but anguish and ruin.

Fly, then, from the broad path, ye thoughtless ones! There is yet time! Remember the parable of the ten virgins, and remember that there is a time when the door will be locked, and darkness and destruction will be the portion of the heedless and sinful ones without.

#### GRADUAL GROWTH GIVES STRENGTH AND STABILITY.

A reliable and strong character is one of natural and gradual growth. As a plant gains strength and hardihood day by day, by being watered; so, likewise, character, watered by righteousness in thought and action, gains



strength day by day until it can withstand the rude blast of sin and temptation. But it is when the plant is young and tender that it is more easily destroyed by the storm, and hence parents have a great responsibility in the training of their children. Let them not after years of pain and suffering feel their way through a maze of darkness to the sunshine ! It is criminal neglect. Let them walk in the true path when young, and many a bitter battle ; and many a pang of despair in after years ; will the tenderness and filial truth of a good mother have by her devotion warded from off her child.

Thus, then, character is of slow growth ; the result of the many and seemingly insignificant acts, thoughts, and emotions of life,—moulded from earliest childhood almost imperceptibly. We have spoken of a great evil, and we have to suggest a remedy. Let us in the first instance ask ourselves : How is it that these young people—these boys and girls—so persistently walk in the dangerous path, and pass their young lives in sin and frivolity, the more surely to court the ruin and shame which inevitably follow, although at a later period ?

#### THOUGHTLESSNESS LEADS TO DESTRUCTION.

The moth, in its giddy and thoughtless pleasure, may flit near the enticing lamp-light a dozen times or more ; but see how surely that delusive light embraces it with its hot breath at last ! How the bright and gaily outstretched wings droop and quiver as the hot flame touches them ! And how the foolish insect, destroyed by its own folly, drops writhing to the ground, a painful mockery of what it was but a short time since. So it is with thoughtless and ignorant youth. Oh !



surely, it is the duty of us, who are older and wiser, to unite in a grand effort to save these human moths who are being deceived by the glittering light of seeming pleasure which must ultimately consume them in mind, body, and soul.

#### WHEN TO CULTIVATE CHARACTER.

We cannot commence the formation of a good character too soon. 'The earlier we begin, the more of the painful experiences which precede our efforts to conquer evil when it has grown stronger at a later period, we will be spared from. As the guardians of others then, let us attempt to sow the good seed in the youthful mind. Let us take our children in hand and educate them practically. Let us strive to impress them with the great truth that it is in their power, by Divine assistance, to transplant themselves from the world of indifference ; which is a world of sin and suffering ; into the world of action and reality ; which is a world of light and happiness.

Should there be evil tendencies in the nature of the young under our observation, let us help them in overcoming those faults, failings, and weaknesses, by teaching them purity and love, as most nobly illustrated in the life of our Saviour.

Have you, dear reader, ever noticed, more particularly the children of the gutter. Those half starved puggy-faced little boys and girls who walk about the streets of our great cities, covered with filthy rags, and without shoes or stockings on their feet. How every trace of baby-hood and innocence is already obliterated from their faces. How sin and vice have thus early stamped their indelible seal on the childish brow and revealed again the awful truth of



“how the sins of the father descend upon his children.” And yet, although already so precocious ; so evil in disposition, such thieves, such liars, and such vagabonds, it is not too late to save them. I have seen some fearful specimens of the street arab, such as are lifted from beneath the dark railway arches of the Metropolis, by men like Dr. Barnardo. Mayhap ; found fast asleep in happy oblivion, in the recess of cold stone ; huddled together, with their poor bare knees and feet trembling with the cold night air.

#### VICIOUS SURROUNDINGS.

Such boys and girls, upon whose faces, distrust, sinfulness, and vice, in its most hideous form, have been painted ; have in the lapse of time, when removed from their evil associations, and placed in some kindly and cheerful institution under the care of a loving woman, become changed ; not only in disposition ; but in face and feature also. Changed beyond recognition. How those lines and seams of care, so unsightly on the youthful brow, have faded away before the rosy dawn of light and love. How those cunning, and wicked, little eyes ; half concealed by the over hanging lid, have opened and expanded, as a blue-bell unfolds again after the storm ! They have at last, beneath godly influences commenced to form a noble character, a character which will guide them through this hard life,—a life so fraught with danger, and so beset with perils.

#### A HOLY DUTY.

Let us then, if we have children of our own, keep a watchful eye upon them. Let us discountenance idleness and evil-doing ; the latter is only the result of the former. Let us try to impress them with noble ideas, to turn their



minds from the lewd in thought, language, and action, to the beautiful and all that which is noble and useful. Try to impress upon them the importance of having an aim and an honourable ambition in life, that they may not like wanton "will o' the wisp's" wander about the stagnant slough of listless indifference, which leads to ruin ; but on the high road which leads to honour, success and happiness.

#### THE GROWING MAN.

We will now pass from the child to the youth ; the youth of the period. How great, how innumerable, at the present day, is the class of foolish young fellows who laugh and chaff at the grave counsels of the old and experienced ; who imagine themselves very wise ; who treat the teachings of Christianity with ridicule. They will be found to have a superficial smattering of everything, which swells them with ill-becoming pride, while really it leaves them very indifferently informed of that which is of the greatest importance to them—viz., the main issues and objects of life. From mere thoughtlessness they wander into sin and all that which is evil, and after a few years of riotous and miserable existence their prematurely old bodies are enclosed in the grave. What have they left behind them ? Perhaps a heart-broken woman whom their selfish thoughtlessness has doomed to a life of want and suffering ;—perhaps, also, a few wretched and starving children who are cast upon the mercies of a cold and cruel world !

#### TEMPTATIONS AND THE "MASHER CHARACTER."

Unhappily the facilities for debauchery are so numerous that we cannot put forward sufficient strength and Christian



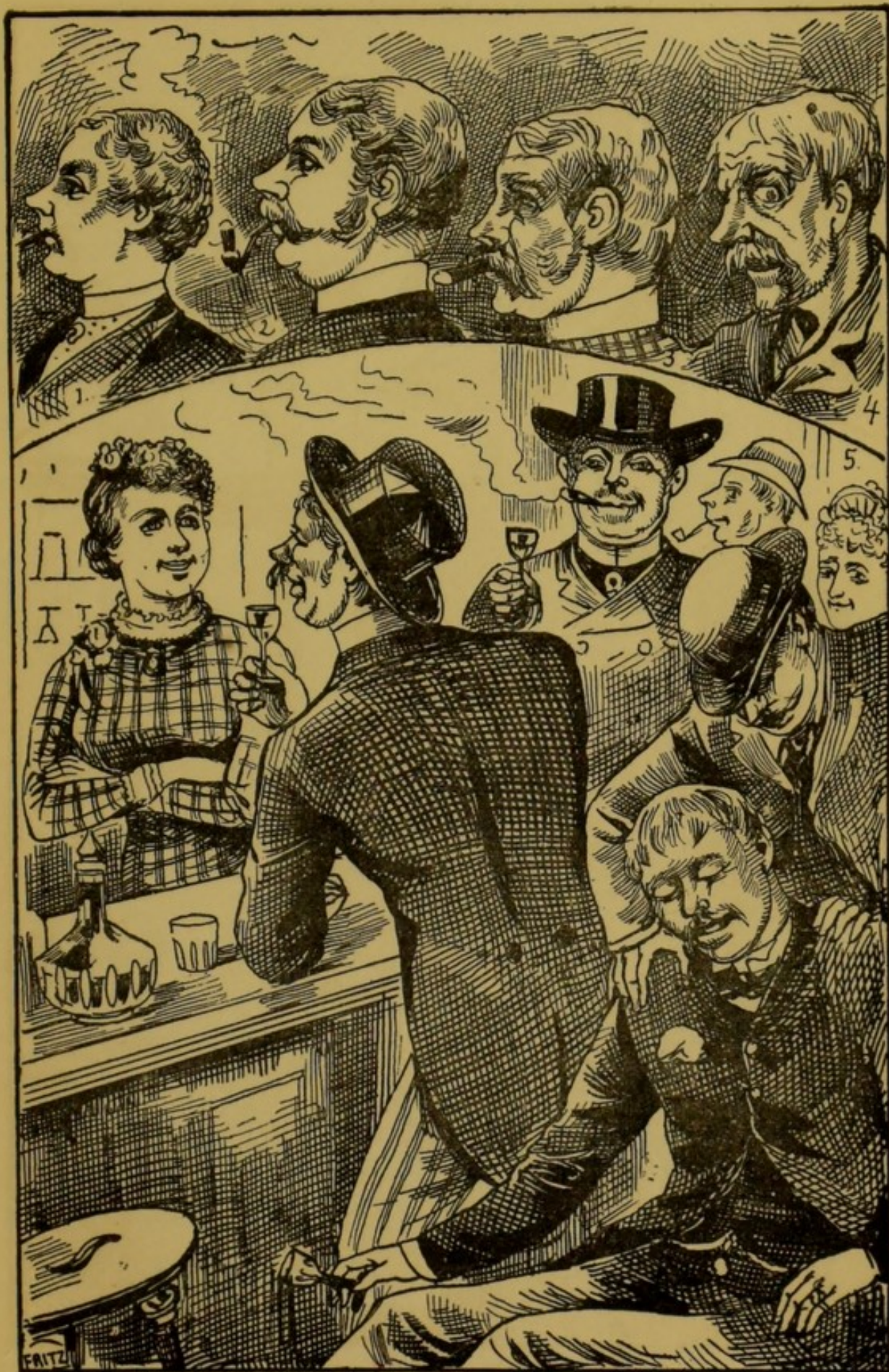




THE ROAD TO IMPROVEMENT AND PROGRESS.

1. Happy boyhood.    2. Striving youth.    3. Hardy manhood.    4. Honourable age.  
5. Attending a lecture to young men ; an evening well spent.

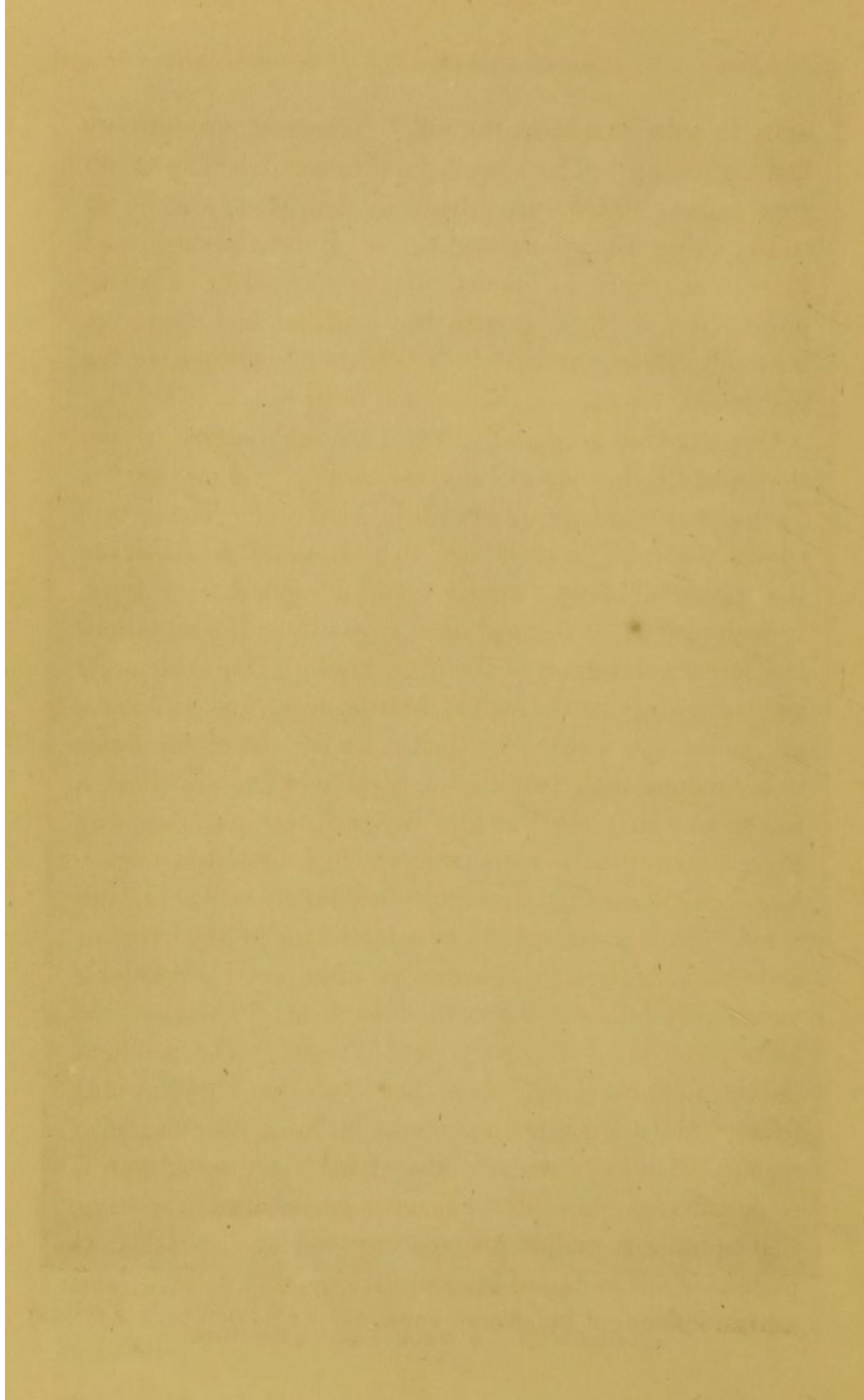




THE "MASHER CHARACTER."

- 1, The careless youth. 2. Early manhood wasted. 3. A turf swindler. 4. A wretched and delirious age. 5. Mashers disporting themselves.





unity in order to combat the evil. Wherever we turn we find a gin-shop. The so-called refreshment buffets at our great railway stations are principally devoted to the liquor traffic. City men, young and old, of all descriptions, stand there and drink for hours, diversifying their bibulous propensities by larking with the artificial and simpering barmaids, whose ears have long become accustomed to the insinuating lewdity which is offered to them.

Our artist has graphically caught a scene observed by him in one of the London railway restaurants. These are the "young city gentlemen," so-called "mashers." The picture speaks for itself, and scenes such as these must sicken the heart of every rightly-thinking onlooker. It is in such places that the weak-minded youth finds temptations and forms associations of the worst kind. There he meets gamblers, drunkards, rogues, betting men, and criminals, all under the cloak of "gentlemen." There he forms acquaintance with ladies of a certain order, and it is a fearful fact that the bars and bar-parlours—not excepting the presumptuously more respectable refreshment bars—have become meeting places for dissolute characters of both sexes. Such a state of things is loathsome in the extreme, and should in itself be sufficient to make every respectable young man determine never to enter them. They are the hotbeds of vice, of penury, and disease. The gas-light glitter, and the loud "haw, haw" of the "jolly young fellah," who a few years hence may be but a poor degraded scamp, the inferior in every way of an honest bricklayer, is so palpably unreal,—his language is so coarse and revolting, that in order to endure his company you are compelled to partake of something of his own nature—that is, to become a little influenced by alcohol yourself.



## TALENTS WASTED.

The four heads above this scene from wasted and delusive lives are amply illustrative of the affinity existing between the beginning and the end. Here we have the boy—the son of affluent parents, everything cheerful and promising, a bright future—who is early led astray by his own conceit. He becomes light-headed. Serious thoughts as to the future become like angels' visits—few and far between. He grows debauched, although as yet a boy. This early manhood is only characterized by a lavish and loud display of dress and jewellery. He may inherit a fortune, but the larger the fortune the more it requires good management, and he will lose his all.

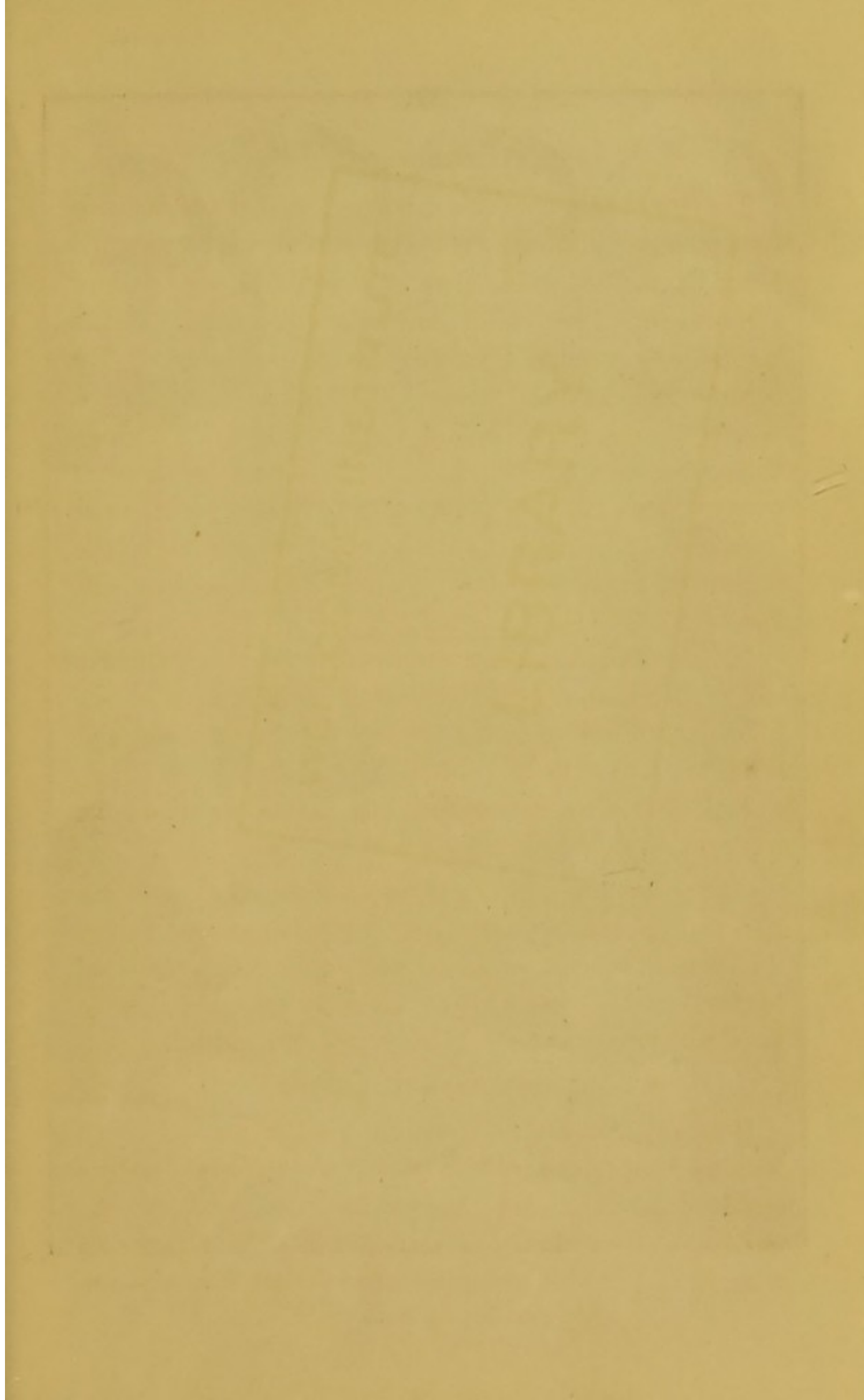
His companions and his associates have been turf-swindlers and betting-men, and he becomes one of them, until we see him at last degraded to the lowest type of a vagabond and a thief.

Time and talents wasted in youth can seldom, if ever, be retrieved or atoned for in after life.

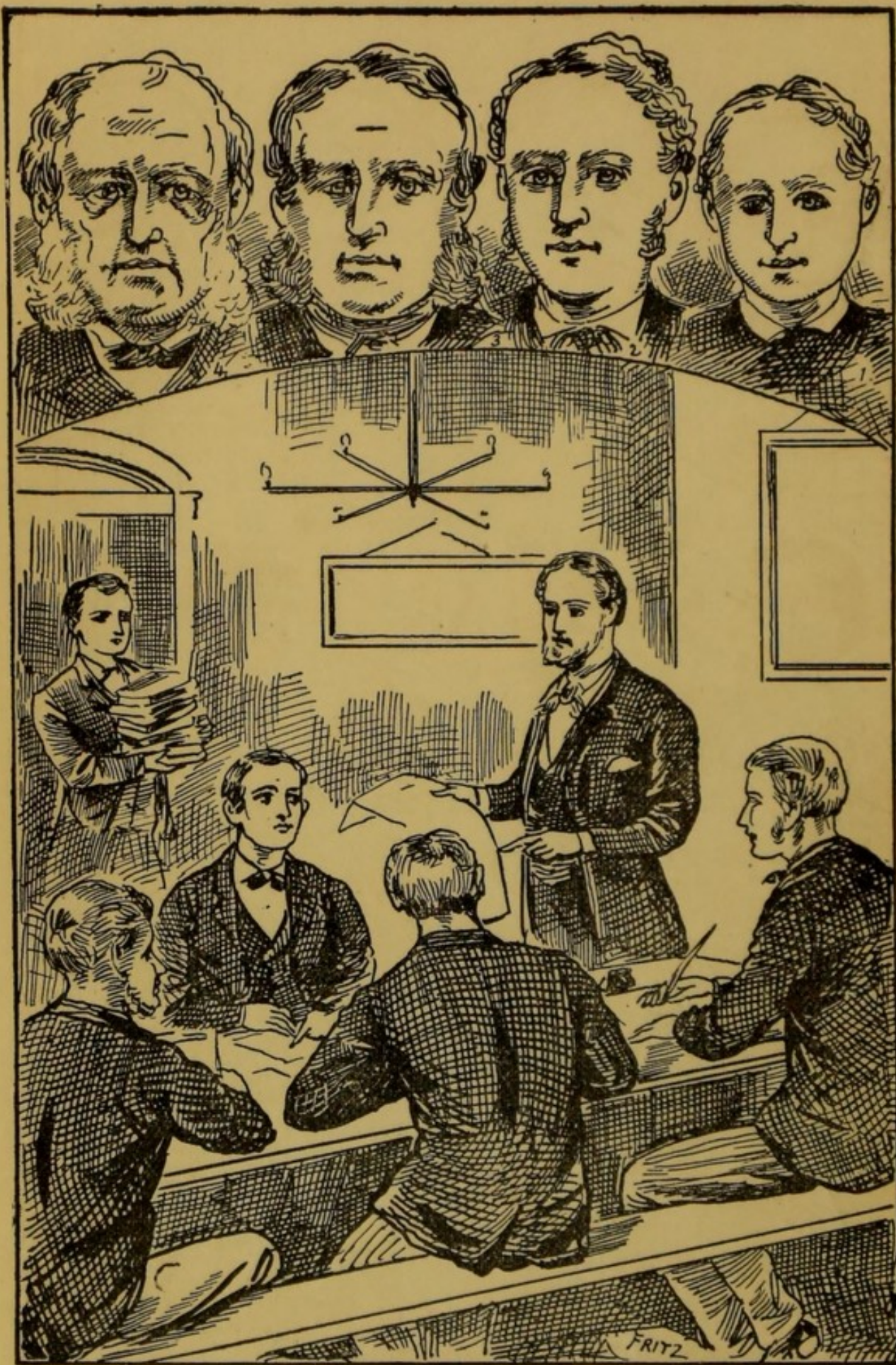
On the opposite page our artist has depicted a scene at a lecture delivered for young men. Attending a useful lecture on practical religion or moral philosophy has an upward tendency and is recreative at the same time, but only to those who have realized that life is real and earnest.

## THE WORKING-MAN “BOOZER.”

How is it that, although earning good wages,—although leading a hearty and healthy existence in the open air,—our out-door labourers are decrepit, diseased, and poverty stricken? The answer is very simple—“The beer-shop does it all.” The beer-shop converts our labourers into



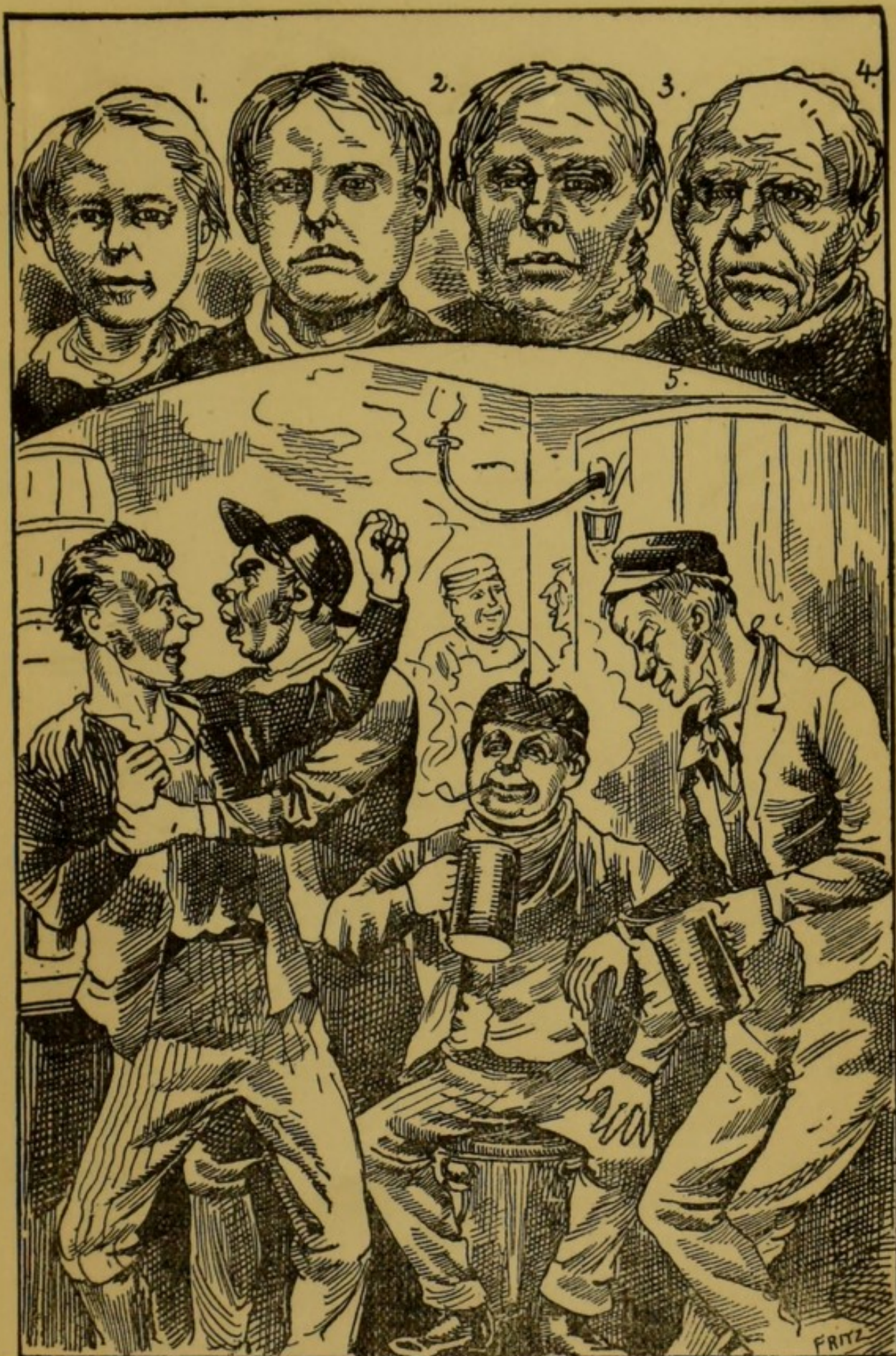




THE WORKING MAN AS HE SHOULD BE

1. Happy boyhood.    2. Striving youth.    3. Hardy manhood.    4. Honourable age.  
5. At a young men's debating club.

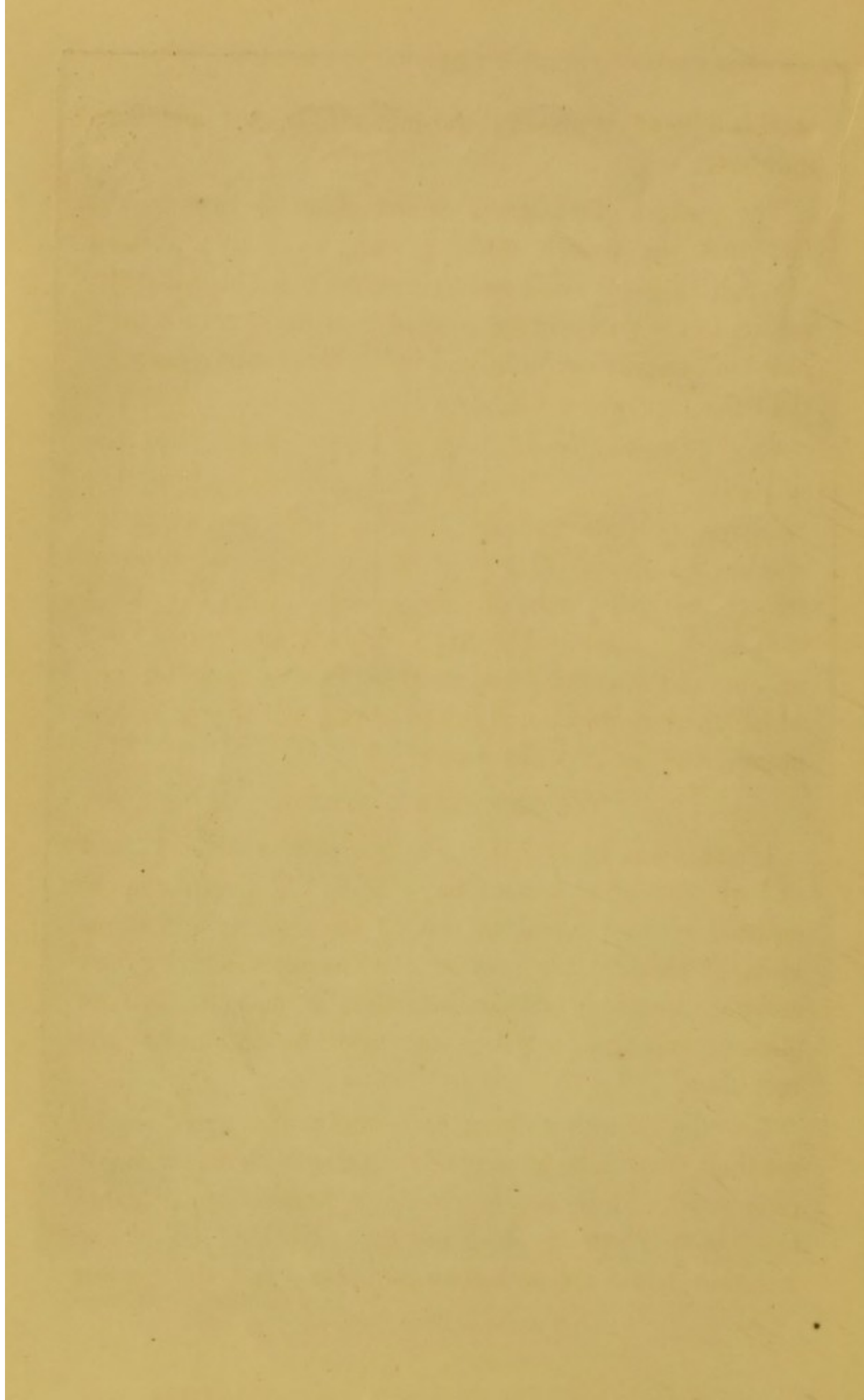




THE WORKING-MAN "BOOZER."

1. Neglected childhood,    2. Surly boyhood,    3. Depraved manhood,    4. Vicious age.  
5. A Saturday afternoon scene,





sottish idlers ; it makes them into wife-beaters and even murderers.

The poorest of observers cannot close his eyes to the fact that the British working man, as a rule, instead of repairing to his home on receiving his wages on Saturday, repairs to the public-house instead, and frequently returns home in a beastly condition and well-nigh penniless early on the Sabbath morning following.

The picture appended does ample justice to the subject. Nothing is more calculated to injure the country—its industry, its honour, and its prosperity—than the fearful custom of intemperance so prevalent among working men of every class. It has filled our gaols, our workhouses, our asylums, and our prisons, and strong indeed must be the hearts and hands which are put forward to conquer this devastator of the hearths and homes of the people.

#### THE CAUSE AND A REMEDY.

Idleness has been said to be the root of all evil, and undoubtedly after a hard day's work the young man is entitled to the recreative rest of the evening. But his ideas of pleasure are mistaken. The most alluring and enticing resort is almost invariably a delusion. True pleasure and true recreation can never be obtained at the beer-shop.

Let the young working men unite and spend social evenings together in some occupation which, while it relieves the monotony of the day's labour, is calculated to benefit them in the future. Nothing could be fostering more to an honest ambition—and the poorest



and humblest among us should be ambitious to shine in his particular sphere—than the formation of mutual improvement societies and well-conducted debating classes of every description.

The publicans have long since discovered this fact, and made a rich harvest out of their “discussion forum.” The discussion forum of a public-house is a place where the idiocy, the simpering weakness, and the raging bombast, with which alcohol fills its victims may be observed by anyone interested. The subjects chosen for discussion are mostly political, which, while they can lead to no good, must lead to diversity and strife. Quarrelling men are loth to part, and the publican is the only benefactor.

I would advise all young working men to shun the drunken man,—to avoid all places where he is to be found, for such places cannot be respectable, and are therefore unfit resorts for those who wish to act and think rightly before God and man.

#### PHRENOLOGY, KNOWLEDGE, WISDOM, AND REMEDY.

How great then, how urgent is the necessity which should impel us to form a good character, which alone can carry us safely through the turmoils of this material life.

“Man, Know Thyself,” is a very old, and also a very wise maxim ; and yet how much ignorance exists, even among those who are anxious to secure to the rising generation the benefits of a good and reliable character, as to the means whereby this is to be done. You may talk to them of Phrenology and its utility in this matter, and you are instantly met with the cry of “Infidelity ! Materialism ! Fatalism !” but I would be allowed to ask these good



people, for whose motives I have the profoundest respect, how can Phrenology teach Fatalism while it points out distinctly the tendencies in the character of persons, and suggests means whereby to avoid calamitous results, when these tendencies are evil?

Man was never intended to be such a rascal as he is; and the dissemination of true Phrenological knowledge will, more than anything else, tend to improve the moral as well as the intellectual status of mankind. Phrenology points out that every gift and talent bestowed upon man is for his good, and not intended to make him miserable. Our Creator intended us to be beautiful both in body and mind. It is sin that makes us ugly.

Undoubtedly there are persons who inherit sinful and diseased organizations from parentage, consequently their natural tendencies are towards everything that is low and degrading. But no man is so bad that he cannot be made better, and Phrenology, combined with Physiology, teaches us how to commence the reformation.

Upon examination we may find that such individuals are mainly susceptible to animal enjoyments and sensuous pleasures. We should be casting pearls before swine were we to talk to them of the spiritual and intellectual. The only impressible or vulnerable part of such organizations lies in the region of their animal propensities. We must reform the physical part of such an individual, by inducing him to cut off all evil habits; all those habits which strongly affect his animal nature, viz.:—over-eating, or, plainly speaking, gluttony; the drinking of alcoholic liquors; and any indulgence in improper food.

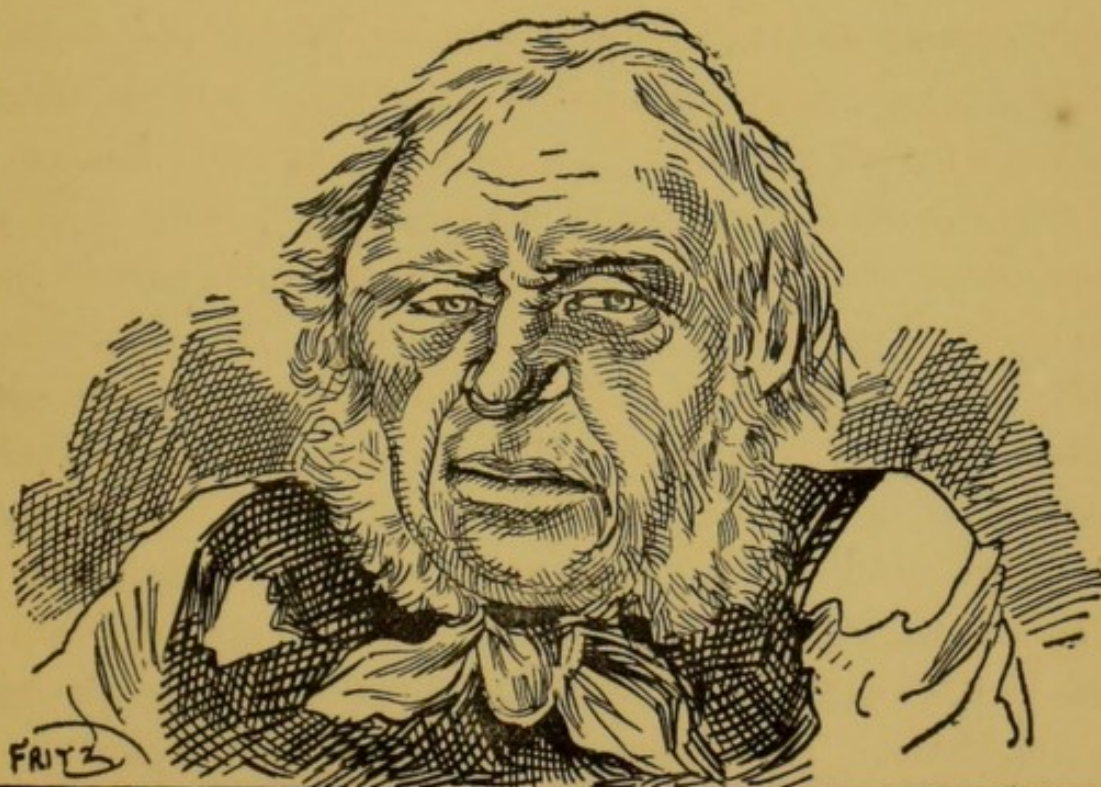
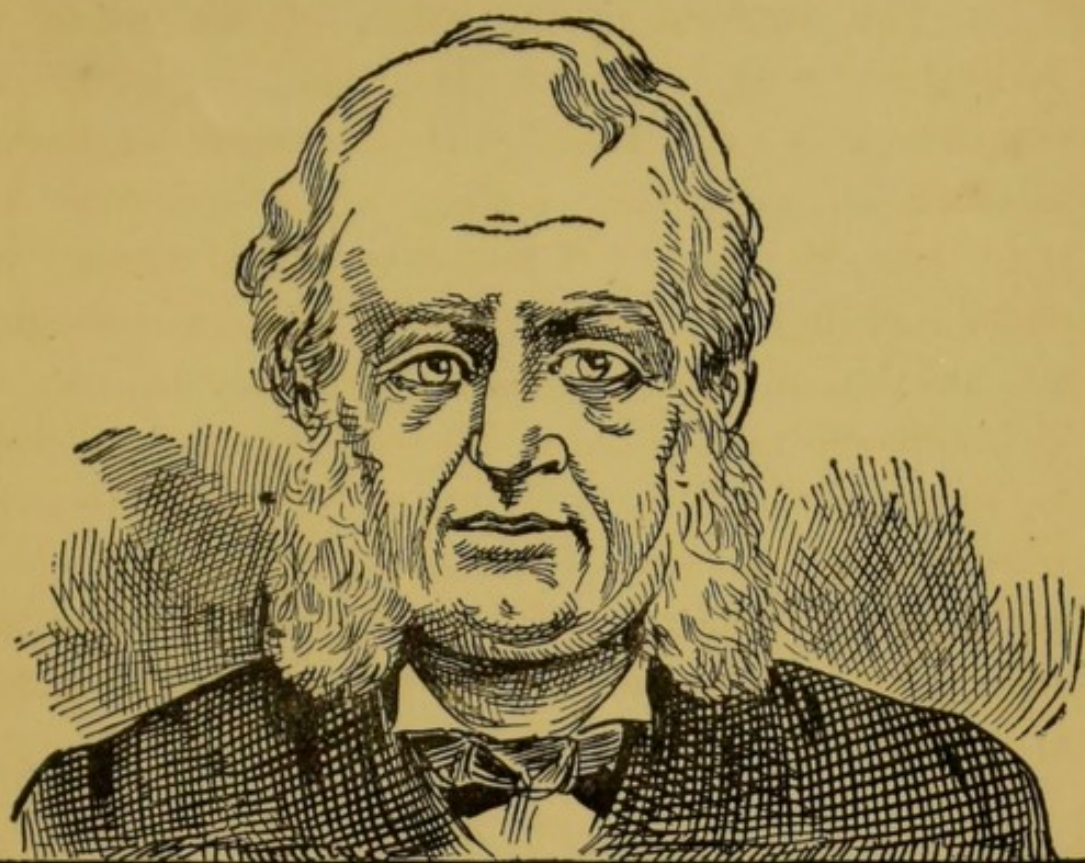


Let him conform to the habits of life which will purify the body, such as cleanliness, regularity and temperance in all things. If one source of harmful pleasure is prohibited, another of a beneficial kind must take its place. The lowest animal nature will, under such influences, become more pure and less gross, for as the animal propensities are subdued, so the higher powers which have only lain dormant will begin to assert themselves in a desire for purer thoughts, and the entertainment of higher aspirations, and not be neglected and permitted to fall back again. Every advance made in an upward direction must be encouraged, and fed upon everything that is noble and good.

#### INFIDELITY AND ITS TENDENCIES.

Above all let us remember that a higher power than mortal must be sought to reform the character, and change the inherent motive powers of the heart. Infidelity is degrading, it is lowering, just as true Christianity is elevating and ennobling in its influences. I have seen a great many infidels. A feeling of pity has occasionally led me into their assembly room, in an earnest desire to save the young and the ignorant, who may have been misled into these abominable places by evil companions. I have seen a great many such assemblies in different parts of the Kingdom, and I was forcibly struck by the appearance of these people. Truly more low-looking audiences than these no man could mingle amongst. The animal was written on every countenance. There were drunkards; there were gluttons, who not content with demoralising their own hearths and



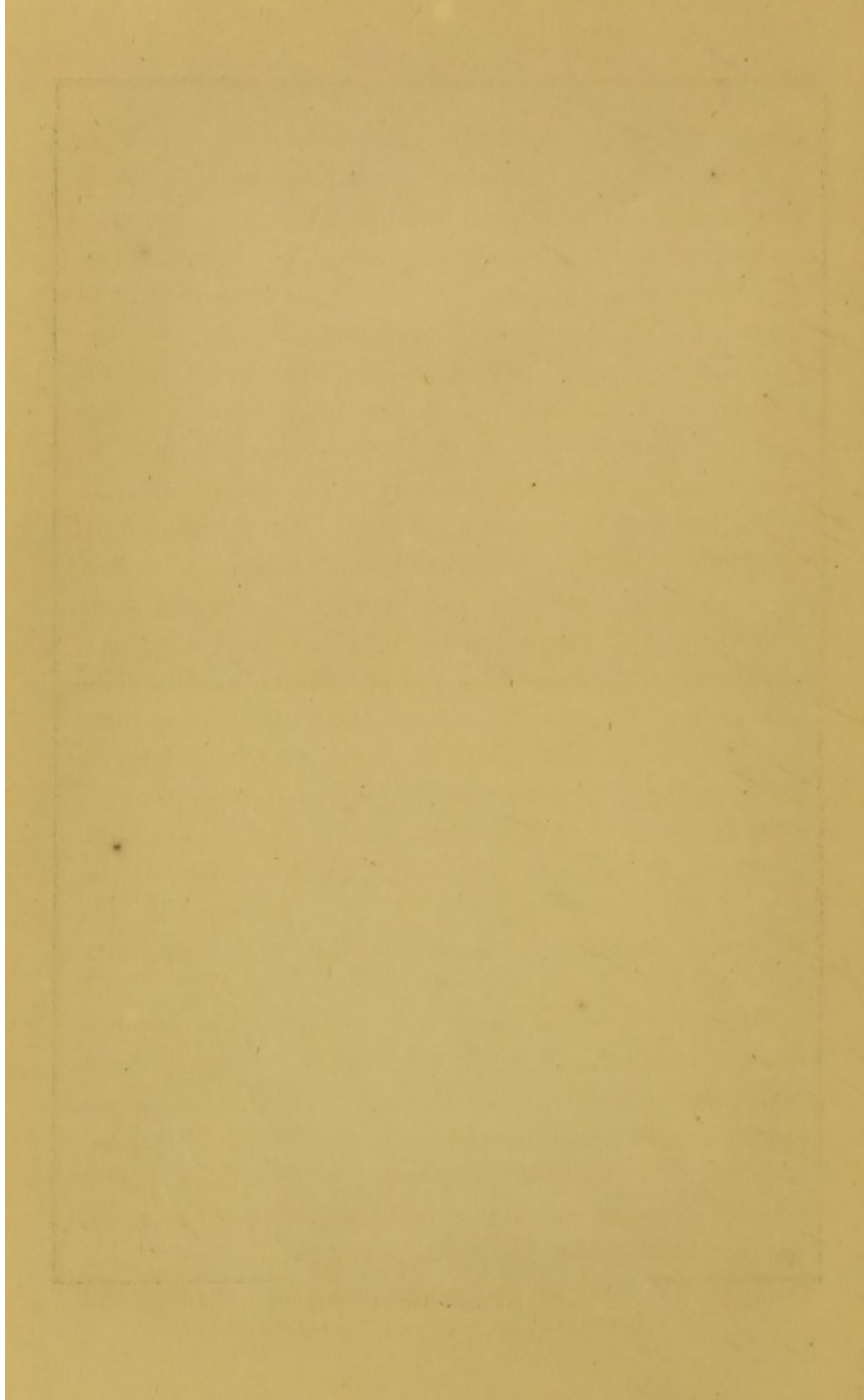


INFIDELITY AND ITS TENDENCIES.

The Christian's age.

The Infidel's age.





homes by their bestiality, had attempted to drive the sunshine of faith from the minds of the weak, by their excessively stupid and denunciatory reasonings.

Can we then follow leaders such as these, whose very countenances bear the stamp of wickedness and shame? O, the contrast between the face of the Christian and the face of the infidel is wonderful indeed! On the one we find an expression of peace and happiness. We may find loving eyes and an honest smile always ready to beam forth a hearty welcome to the humblest of his fellow creatures. On the other face, the face of the cynic, the disbeliever, we find a hollow look of despair, a scowling and indifferent expression of malevolence. Whereas the face of the Christian has the impress of truth stamped upon every feature, so the face of the infidel is a living lie. He feels, he must feel that there is a God, an Almighty Creator, whose love is smiling in every sunbeam, whose presence seems to tremble through every leaflet rustling in the wild wood. But the devil has hardened his heart, and like Judas Iscariot, he may on the day of his awakening, in agony and remorse, fling his blackened and sinful soul into the vast deep of eternity with his own hand.

He may, like Voltaire, the scoffer, when stricken down on the silent death-bed, writhe in agony, and wish that he could undo the wrongs which like grim spectres stand out from the dark past beside his pillow, and cry out that the day of reckoning is at hand! Christianity then, a humble faith and belief in Christ the Saviour, is the first step to reformation. Troubles and sickness which make the cynic quake and tremble, fall



lightly upon the Christian ; for Christianity is strength, and infidelity is vacillation and weakness.

#### PHRENOLOGY AND FATALISM.

We find then that Phrenology\* instead of weakening Christianity strengthens it, for it makes us see our weaknesses and acknowledge our frailties. It shows us how we may improve ourselves ; it shows us that with the help of God, we may lead good and noble lives. Under its teachings the whole tone of the organization becomes changed, and the child for whom the fatalists would have predicted a death on the gallows, becomes ultimately an honoured, respected, and useful member of society. And yet Phrenology is charged with being fatalistic ! I am personally acquainted with persons who have lacked conscientiousness, spirituality, veneration and the higher qualities generally, who have gradually grown in grace, and become more beautiful day by day, until they have realised the blessings which God in His mercy has bestowed upon them.

#### EMOTIONALISM NOT CHRISTIANITY.

"Cleanliness is next to Godliness," is an old proverb and a true one, for the one may lead to the other. And yet we have some professing Christians who imagine that Christianity consists in the riotous and indiscriminate use of the name of the Redeemer ; who imagine that Christianity exists in mere emotionalism and a disregard for the duties of this life. I have attended meetings of the Salvation Army and I am sorry to say that I have found large bodies of its

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\*See "Cohen's Modern Instructor in Phrenology, Physiology, &c., &c."



members in a state of dirt and neglect, women and children alike. To such I would recommend the proverb here quoted. It would redound to the honour of the mighty "general" were he to institute a "Salvation Wash Tub" *in lieu* of the "Salvation Big Drum."

#### LIVING AND DYING.

In the matter of formation of character, I may say that I have fault to find with some of the public teachers and preachers of the day. I mean those who are, instead of asking the young people whether they are *prepared to live*, continually harrassing them with the gloomy associations of death; for death to the young and strong must always be regarded with a certain amount of dread. Before they have learnt to live they are asked in a guttural and awful voice: "Are you, my dear friend, prepared to die?" Many people, in consequence of this method of spiritual administration, are rendered unfit for life; the true issues thereof not being laid before them. And so, after sixty years or thereabouts have passed over them, their experience has taught them but little about the realities of this life; and thus it is that when they are about to leave this world, we see the melancholy spectacle of people just beginning to know how to live here. Oh, the golden hours of youth! Let us treasure them; let us value them; for when once lost they can never be replaced!

#### MOTHER AND CHILD.

An average child—the first tender bud of humanity—is possessed of a certain amount of intelligence, and the elements of goodness from which the future character should be formed. But how will that child turn out?



Often and often have I seen a fond mother gazing pensively upon the beautiful face of her sleeping child. "How will he turn out?" she may whisper softly as she strokes the baby-curls. "How will he turn out?" "Ah, dear mother, that depends a great deal upon yourself," I could answer.

The mother is the first to press her child to the bosom, and from that bosom the child draws the first nourishment which will sustain its body; but from the soul of that mother the child also draws those inspirations for good or evil which will work so powerfully upon its future life, long after that fond mother may be dead. Mothers! I would earnestly say:—let every thought and word of that child be as the echo of your own goodness and purity of heart. How many great men I might not mention, the success of whose long and noble life has been the fruit of the tender care of a loving mother. How many others I might not mention, who have, horrible to say, been a curse to their children; and have been in after years cursed by them in return. How the criminal son with his foot on the scaffold stair, may, in an agony of mind, think back upon his neglected childhood, and his drunken mother, and curse her in the anguish of his soul!

#### TRAINING AND GROWTH.

None can tell how much the training and the early influences by which a child is surrounded have to do with the formation of that child's future character. A child—young and tender—is early impressed both by what it sees and hears; and more especially by what the parents say and do. It imitates their every word and gesture. How



careful then should parents be never to use anything but pure language before their children ; never to express anything but pure sentiments, and by their own example of order and industry, build up like instincts in the heart of their child. For when such instincts have been once freely implanted in the breast from childhood, no storm of adversity and time can tear those mother-instincts away.

Above all let that child select as his companions only the good and innocent, for evil companions are like a pestilence ; not only devoured and festering with evil themselves, but casting contagion all around ; and their victims are the young, the weak and innocent. A good parent should bless and pray for the child, and so you will find it ; but vicious parents, fearful to relate, not only spurn, but curse their own offspring. The tigress clings to her young, and will sacrifice life for them ; but the dissolute mother casts her offspring from her,—to wander unknown and unloved through the desert paths of the world, to die on the gallows, or, happier fate, to perish from exposure while still young and innocent.

#### THE INFLUENCE OF PARENTS.

Although it is true, as has been previously remarked, that children inherit a disposition from parentage, it does not follow that a child with a natural predisposition to certain propensities must have those propensities abnormally developed when grown. On the contrary, Phrenology teaches us that when we are once cognizant of a certain failing, it lies within our power to remedy that evil. So it lies in the mother's power to direct and educate her children,—to restrain this trait in their characters and to develop that.



But all children are not alike, and it is here where the utility of Phrenology practically asserts itself. By the aid of Phrenology a mother is enabled to read the disposition of her child, and is thus capable of judging her children and treating them accordingly. It does not follow that because a young woman has a child she must be endowed with the wisdom enabling her to give that child a good training ; on the contrary, it is unhappily frequently the case that mothers treat one child in the same manner as another, or if not, have indiscriminate favourites. This is wrong, and it is by the ignorance of young mothers that many children are spoilt and irrevocably ruined. The treatment of a child depends upon that child's temperament—with some forbearance must be practised, and others must be kept in check with great firmness. But as one of my previous lectures, "Teachers on Trial," deals more fully with the early development of character, it is not necessary to enter here into the full detail of this subject ; it remains for us to treat upon those duties which devolve upon ourselves in the formation of our character.

#### RICH AND POOR.

The importance of a careful and judicious training, as we have before remarked, cannot be over-estimated ; and great is the advantage possessed by the youth who has had a good education, and has been trained under godly influences, over the ragged urchin whose home education has been neglected. The one has his disposition reflected through his countenance, and his face is beautiful ; the other has become vicious, and his looks are the index to his heart ; we see here nothing but ugliness.



Intelligence is the outcome of a careful and judicious management in childhood and youth; and the loose debauchee who disgraces our thoroughfares is the outcome of a neglected childhood and youth. But someone will say, "Ah, I see how it is; the rich can afford to rear good children, but the poor have to bring up their offspring in ignorance, and they grow accordingly." It is false. We have as many unprincipled vagabonds who have come from rich parents, as we have those who have come from poor. There is this difference, however: the former has been ruined *by over-indulgence*, the latter *by neglect*.

#### A CONTRAST.

Let me now contrast the life of the youth who is building up a good character, with the dissolute young fellow who is indifferent to name or honour. They grow into manhood. The former has worked himself into a good position in life. He is in good health and has a happy future before him. The latter has now become low in purse and constitution. He is a confirmed drunkard and has hard work to keep himself from the depths of poverty. The former enters into business for himself and marries happily. His labours have been rewarded and he can look the future boldly in the face. The latter perhaps marries too, but it is a miserable union. Troubles begin in earnest, a poor girl is ruined and left at the mercy of an unprincipled drunkard. And the last picture "Old Age." The former sees happy faces about him. He still enjoys robust health, and hears the merry prattle of his grandchildren. Now that he is old, he has a good competency and can pass the remainder of his days in comfort. His end is peace and he departs confidently into

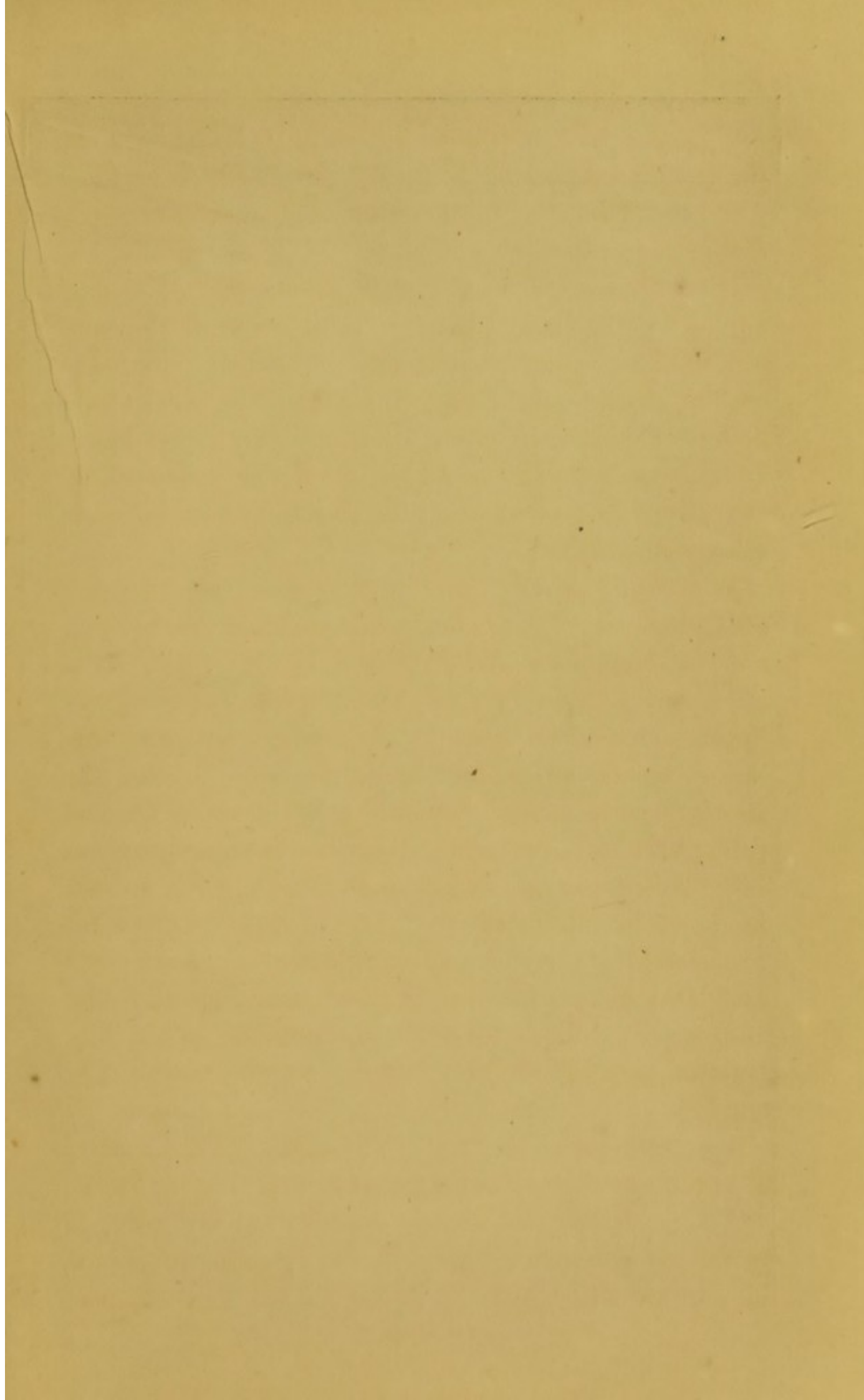


the great unseen ; long mourned for by all who knew him ! And what of the other ? Old age has made that countenance still more repulsive.

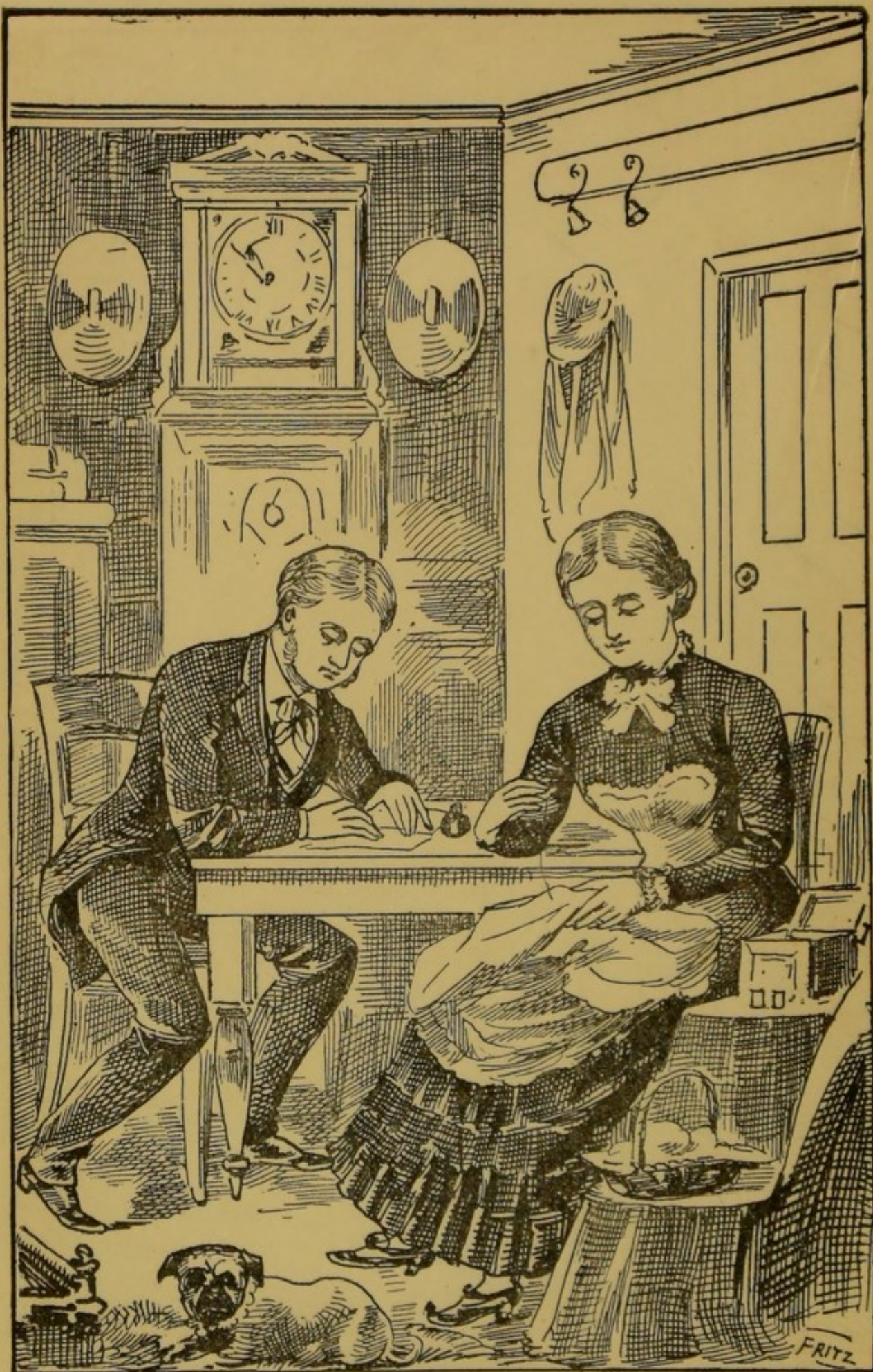
His wife, poor girl ! has been dead for years. Unhappy mother ! She lies with her babes beneath the soft soil of some quiet churchyard. There at morn the birdling would sing a sad ditty, and the choice wild flowers would weep their dewdrops over that lonely bed ; but never a tear would fall down that sallow cheek, and never a pang of remorse move that stony heart—*and he has murdered them !*

Who can say ? From the still wastes of some canal they may draw forth his wretched carcase, or, mayhap, they may find him dead in the gutter. Oh, we have so many fearful examples of the sad and hopeless ending of a dissolute, a wicked and mis-spent life, that it should be needless to say so much to warn the young to form a good character. We have a choice of paths, when the more stringent supervision of parentage has been withdrawn, but let the young man who has just left his home to enter upon the hurly-burly of business life remember that freedom, unless regulated by reason and controlled by moral power, is most dangerous, and has already proved the fall of countless thousands. Even then, however, parents still have a duty to perform towards their children.

To assist, encourage, and advise them, for the wisdom of the old and experienced should never be set aside, and no man can find friends so genuine, so kindly, so utterly unselfish and devoted in their attachments, as are his own parents. Still as the years roll on, the young man



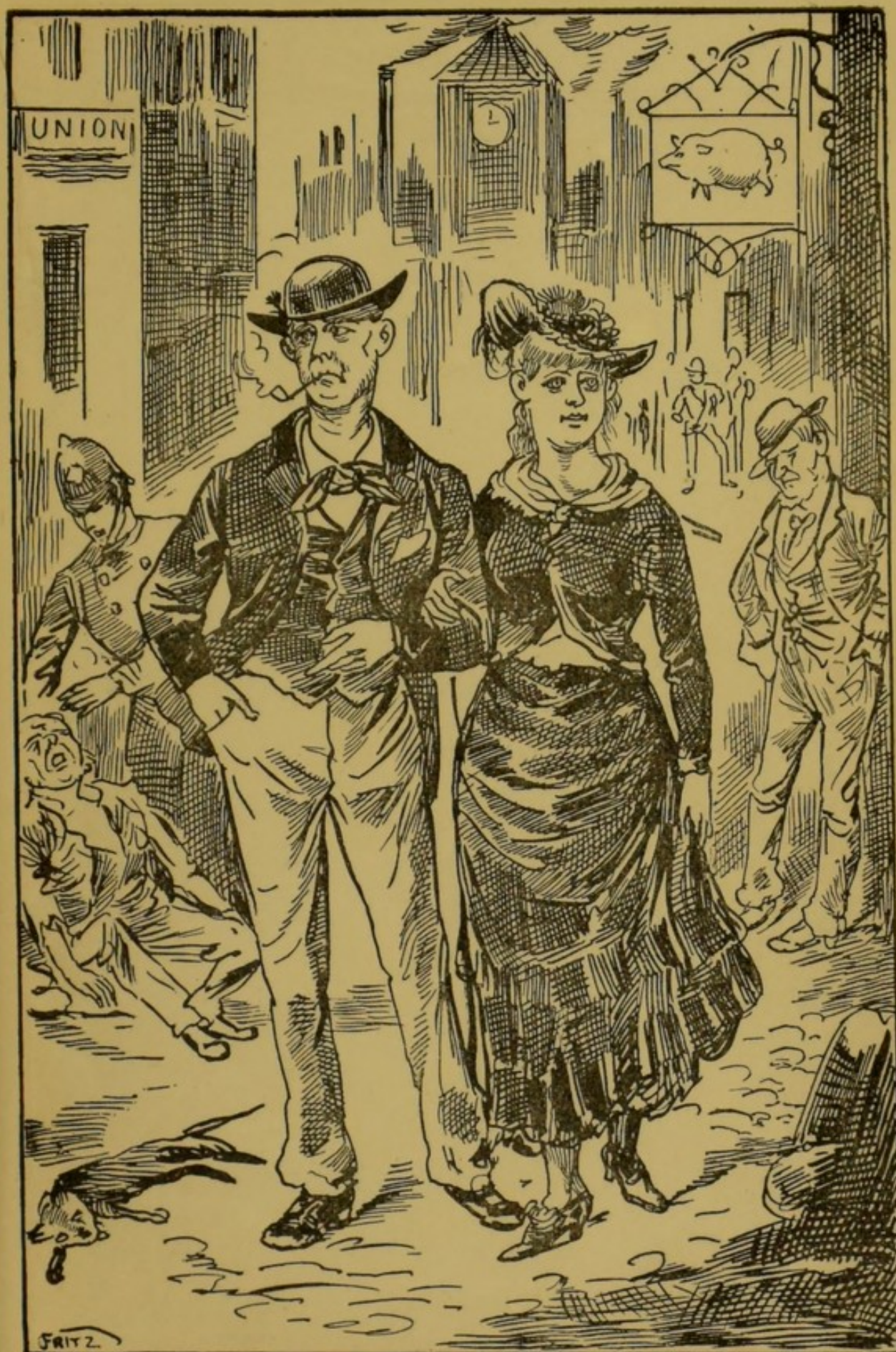




THE YOUNG MAN'S MARRIAGE.

A Cottage Home.

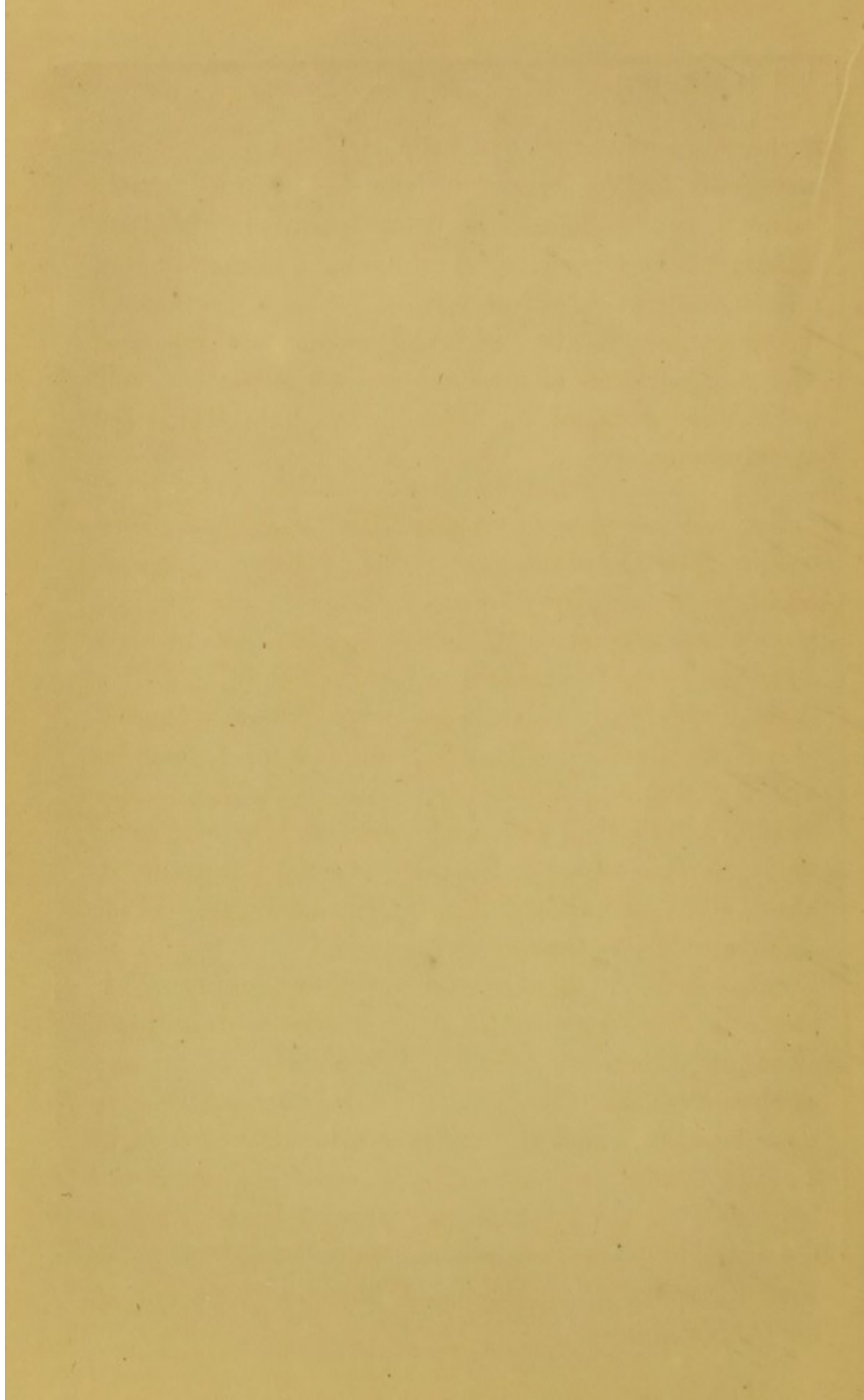




THE YOUNG MAN'S MARRIAGE.

Corner loafing amid scenes of the most debasing nature,







or the young woman feels a certain amount of independence and individuality, which in the case of an evenly balanced mind will add strength, but where the early training has been neglected, or the mental organization is inferior, leads to conceit and arrogance, and, worse than all, disrespect towards the counsel of parents and superiors. The responsibilities of manhood and womanhood can only be rightly sustained by those who have cultivated a "character."

#### WRETCHED MARRIAGES.

Let us for a moment consider, how many young girls become wives and mothers, who have no character, and are consequently altogether untrustworthy. A girl who has no character is no more fitted to become a housewife than a careless young debauchee is to become a husband. It is through this that we have so many miserable homes. Maybe the husband is hard-working and steady, and his wife is a slattern. His money, which in the hands of a careful and provident girl, would suffice amply to procure the comforts necessary to home life, is sinfully squandered. The house is dirty, with broken furniture and plate, and his children walk about ragged and neglected.

Surely such a husband is to be pitied, as is on the other hand the good and careful girl who has to work hard, although, perhaps, in failing health, to keep herself and children clean and respectable. What sight more harrassing than the sight of this poor girl sitting up night after night awaiting the drunken scoundrel, upon whom she has thrown her young affections. Such marriages, of course, whether the fault is on one side or on both, cannot last; the wretched homes are broken up and thus we find wrecks in life at all stages.



## SONS AND DAUGHTERS.

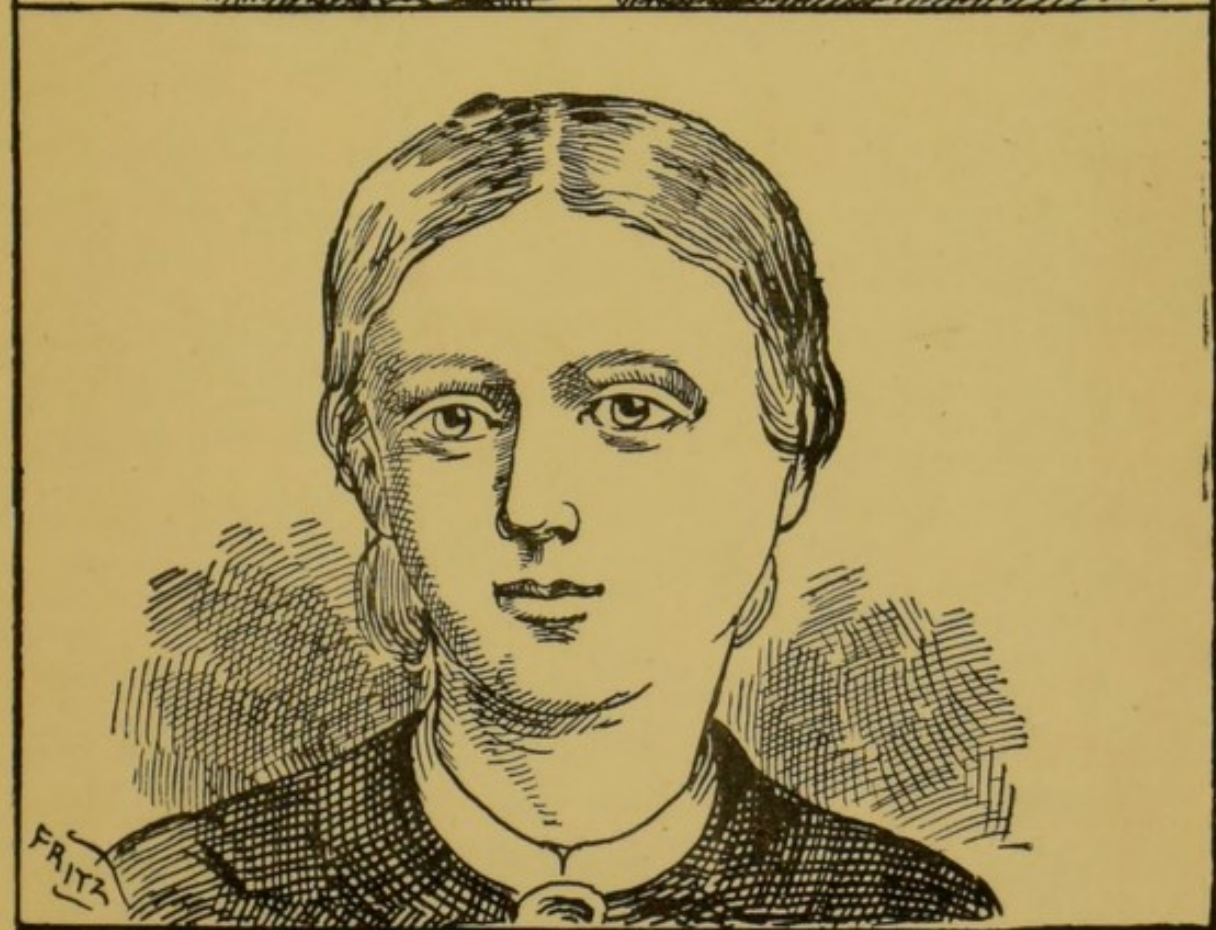
And it might befit me, to here say a word to mothers concerning the training, more especially of their daughters, who are to become the future housewives and mothers of England. Do not for a moment countenance that pernicious system of novel reading by young ladies. Teach your daughters to work, to have an honourable ambition to become a good housewife, rather than a grand and useless ornament for the drawing room. Teach your children punctuality, order and industry. Teach them noble lessons, give them noble books, and the fruits of later years will show that that early seed has not been sown in vain, but has yielded a rich and golden harvest, a harvest of love and goodness. From good springs good, and from evil nothing but evil can generate.

How can a boy who is never taught conscientiousness and order at home, expect to get on when he starts in life? He may be a clever boy, but he does not succeed, and how is it? It is because there is no dependency in him. There is not the foundation of a reliable character. Then parents train your boys to habits of order and honesty at home, and although their intellect may not be mighty, they will make their way in life, where others who may be more gifted, fail miserably.

## HOME TRAINING.

We must lay particular stress upon the fact that the formation of character should extend into all spheres and stations in life. We have masters and mistresses of peculiar orders and different types and servants, of the same stamp. How is it that we find so many masters and assistants who disagree,—so many servants and mistresses who quarrel?



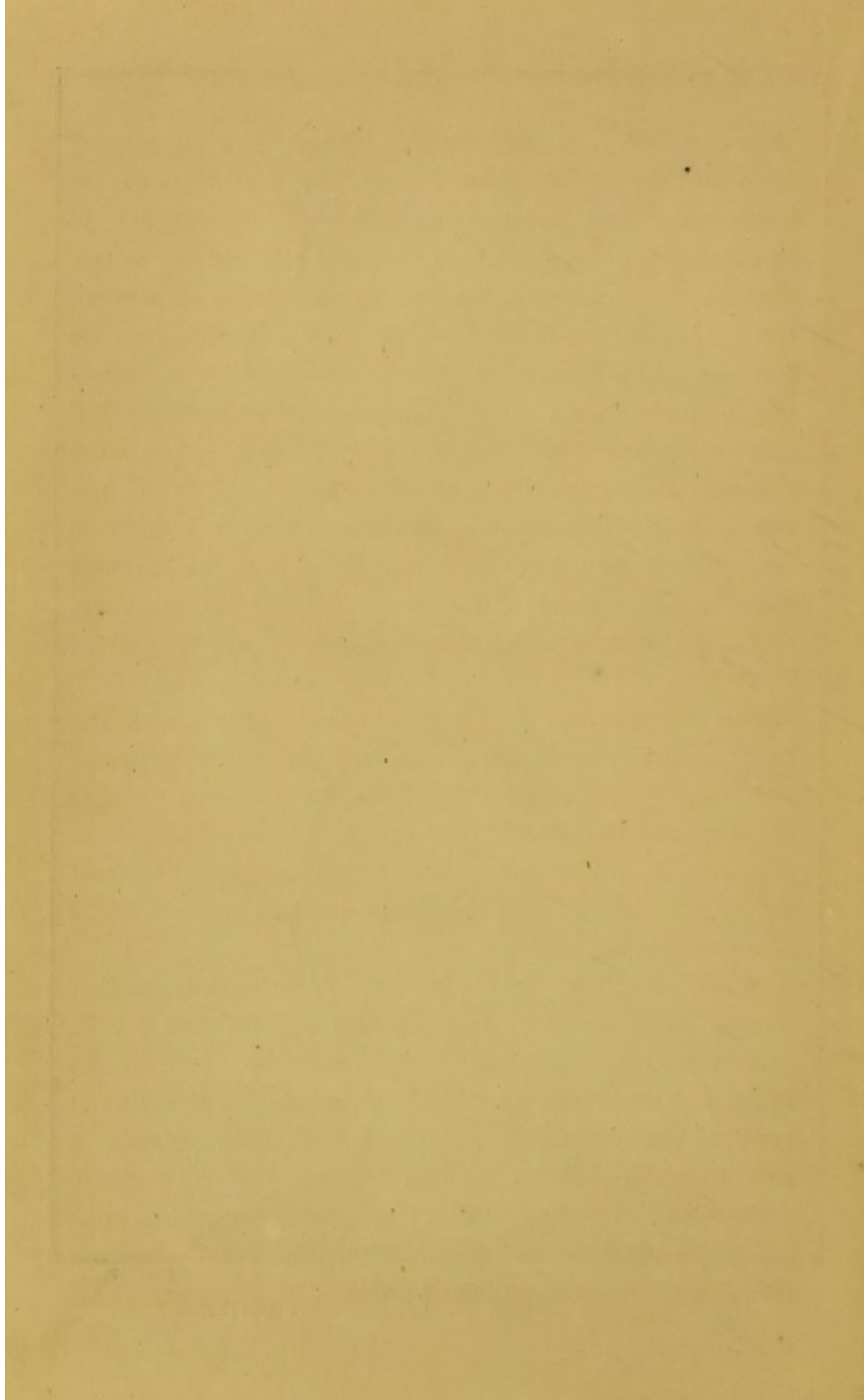


WRETCHED MARRIAGES.

1. A girl without character.

2. A girl with a good character.







Why do so many people complain about their situations? Here we have a youth going to his place of business with a heavy heart, and almost as soon as he has commenced work he is longing to leave off. He hates it and his master too. And why! In order to find out the cause we must discover the nature of his home training—the influence that has watched over him from babyhood. His mother is, in all probability a woman of a very kind and motherly disposition, one who is fond of children and loves her boy, but is most unbusiness-like, careless, and knows little about the responsibilities of parents. Her sole care is to be kind to her children, to please them and do all she can to make them happy. To be kind to them she must indulge them, and allow them to sleep longer in the morning if they prefer it, even should school be thereby neglected.

She will even send a note to the schoolmaster asking him to excuse her boy as he has a slight cold or is rather *indisposed* that morning, although you may see that very boy romping about all day in the most careless manner. This method of screening the idle son from the schoolmaster is most deleterious, not to the schoolmaster, but to the character of that son in after life.

When the boy is ready to go to school, mother has to find his slate, and his books, and his pencil, and his hat, and his boots, and his jacket, his knife, and his playthings; and you can see this anxious and good mother rushing about in a frantic state engaged in collecting the different articles her boy has so carelessly scattered all over the house. Of course she is all the time busily engaged in scolding him in the usual way and threatening him with the most dreadful punishments. All



this time the boy may be quietly watching his mother, and as she scolds he will whistle, and she cannot understand why her boy is so unfeeling. She may, as the excitement reaches its climax, even threaten to pull every hair off his head ; but even this does not seem to frighten him. I have heard mothers make use of even more extravagant and awful language without producing the desired effect, such as, “ If you don’t do this—or that—I’ll *skin you alive* !” But even the most choice language seems to be thrown away.

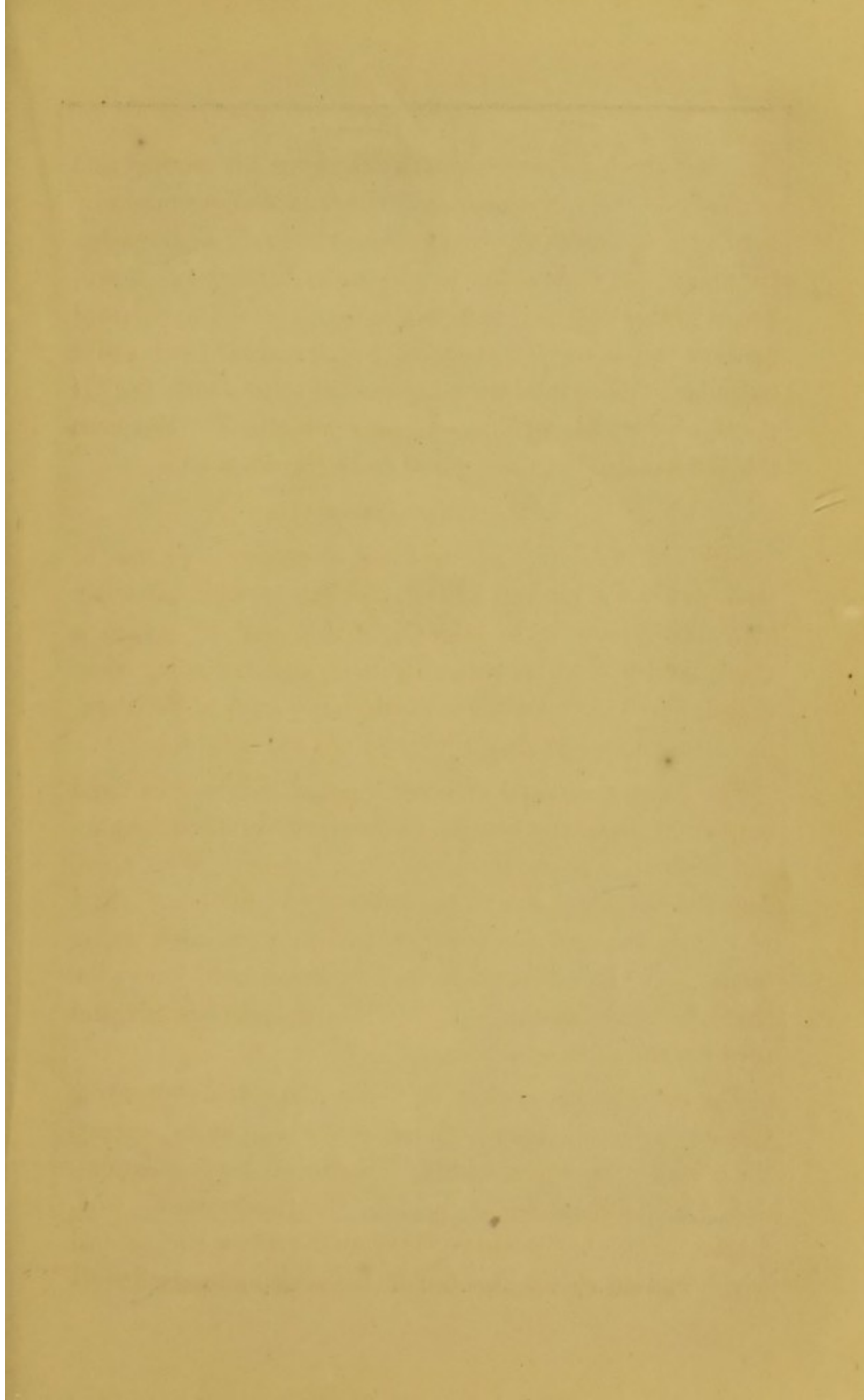
#### SPOILT GIRLS AND BOYS.

Girls are told by their mothers to remain at home, to take part in the kitchen a little, and not to walk carelessly about the streets night after night, and, sad to say, in a great number of cases with silly boys who are aping men, unfortunately not men whose example is worthy of imitation, but men who smoke and drink and use bad language.

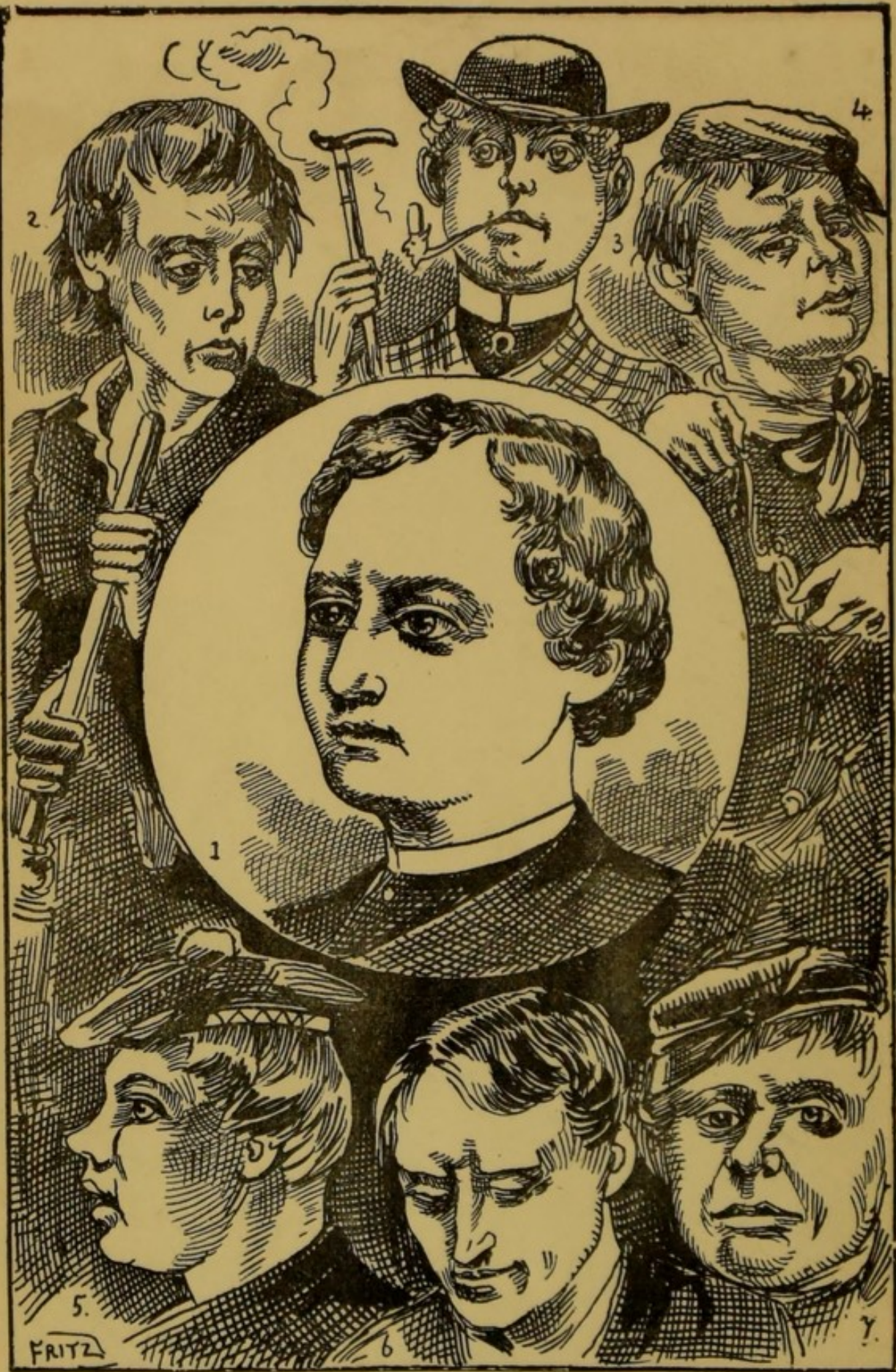
The girl, when taxed with her conduct, will be sullen and indifferent, no matter how the mother may storm and threaten and gesticulate as she has often done before. Why, then, does the boy not listen to the voice of his mother ? And why does the girl disobey her parent, even after being talked to in the manner described ? Because she knows the character of her mother,—knows how to influence her and turn her from her resolutions.

The boy also knows that his mother has held out those threats a great many times, but has never carried them out : he consequently disbelieves her intentions, and the mother is at a loss to understand why, despite of all her menaces, he should remain such a bad boy. But she only makes use of those extraordinary threats









TYPES AND CHARACTERS OF DIFFERENT BOYS.

1. A well-balanced boy. 2. A neglected boy. 3. The boy "dandy." 4. The boy pickpocket.  
5. The silly boy. 6. The secretive boy. 7. The pugnacious boy.

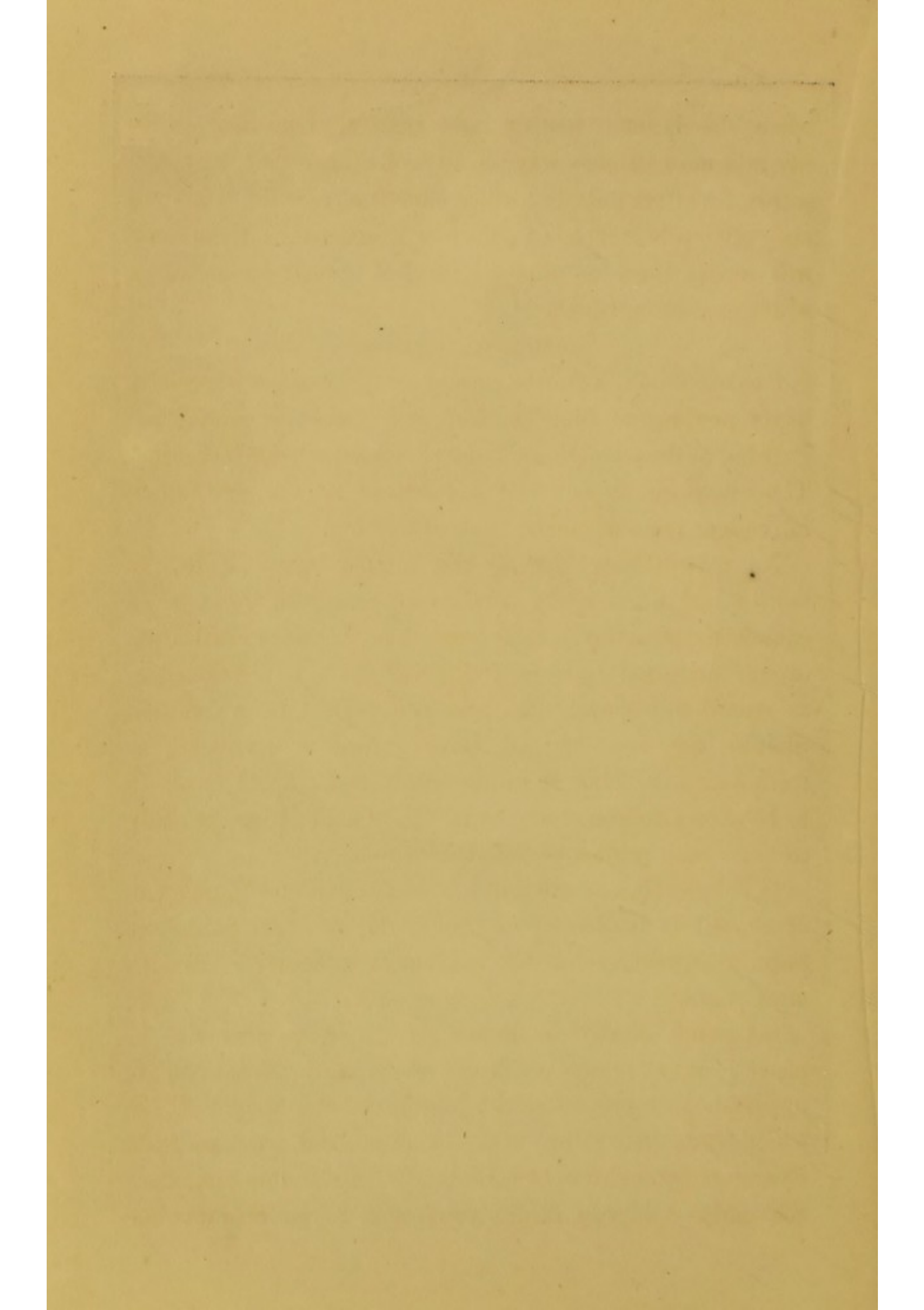




TYPES AND CHARACTERS OF DIFFERENT GIRLS.

1. The neglected girl. 2. The conceited girl. 3. The girl pickpocket. 4. The well-balanced girl. 5. The silly girl. 6. The sly girl. 7. The pugnacious girl.







when she is in a temper, and then mothers are apt to say in a most careless way all sorts of things that they feel sorrow for afterwards, but which cannot be recalled. Children are very easily impressed: they will remember them, and will repeat them to others, and thus spread an influence which cannot be beneficial.

#### ADVICE TO PARENTS.

Parents should never be carried away by anger, especially in the presence of their children, but should be careful and guarded in their language, and well consider before speaking. This, however, is not the full extent of the evil which imprudent parents impart to their children.

No matter how abusive the mother may be to the boy or girl when angry, she is apt to praise them in an equally extravagant way before others in self-gratification of her maternal feelings. She will not only picture them as remarkably clever, but wise and perfect in every way. Should the boy or girl have gained a certificate or testimonial at school, it will be nicely framed and hung up to be shown to everybody, until the juvenile heart is ready to burst with pride and self-satisfaction.

It is by such indiscriminate conduct that the foundation of conceit is implanted in the young mind, a fault, the harmful influence of which it is most difficult to erase in after years.

O parents, of all denominations! Of every class, rich or poor! I cannot express my ideas sufficiently in words upon the importance of preparing the young for the sphere of life which holds their future in the balance. And, parents, if you desire your daughters to be domestic you cannot commence too early. If you desire your sons to be business-like



teach them business habits—punctuality and order in all their undertakings, promptitude and precision in all their arrangements; teach them to be particular in small things as well as great,—to be systematical in all their undertakings, that they may learn to finish all their projects and labours as well and heartily as they commenced them. Let them understand that your *yes* means *yes*, and *no*—*no*. Teach them to be firm, but not stubborn,—bold, but not impudent or reckless,—conscientious and upright in all their dealings, not permitting any compromise to take the place of truth to suit their convenience. On the contrary, let them rather suffer for the truth, instead of gaining their point by falsehood. Let them see godliness, purity, and honest dealings around them. Let them see the light of heaven through all your actions and through every word that falls from your lips. Let them know that godliness, purity of heart in deed and thought, honest action in daily life, and strict obedience to the commands of our Creator, are the only safeguards and guides to success, health, and happiness which this world has to offer us.

#### MISTAKEN KINDNESS.

The mothers of England are apt to be too kind, and to hide and very often shield their children when they have done wrong, to save them from the punishment which might be beneficial to them. Such fond mothers are also apt to indulge them in their appetites or passions, thereby allowing these to grow upon them. The only just and proper step is to root out the evil as soon as you have discovered it. This may seem painful to you, and you may think that you are acting cruelly towards your child; but it is better to be cruel and be a friend to that child now,



than to be kind and foolish, only to repent in the future and shed bitter tears of sorrow and remorse ; for the disgrace which sons or daughters may bring upon themselves reflects strongly upon the parents, and is equally felt by them.

If you wish your boy to be a sober man, let him grow into it step by step ; he will then become strong enough to resist all temptation. Only mushrooms grow in a single night, and are as easily gone by the morrow. Everything that is lasting has been produced by slow growth. The only safe and reliable way to prevent your son from becoming a drunkard is not to allow him to touch alcoholic drinks as a child ; and to keep it away from the child is to keep it away from yourself and the whole household. Many a child has been taught to become a drunkard at home ; to be idle, careless, and neglectful of the future ; and parents cannot do better than study the old Proverbs :

“ Chasten thy son while there is hope, and let not thy soul spare for his crying.”—*xix*, 18.

“ Correct thy son, and he shall give thee rest ; yea, he will give delight unto thy soul.”—*xxix*, 17.

“ Train up a child in the way it should go.” &c., &c.

#### AUTHORITY OF PARENTS.

Parents have a grave responsibility resting upon them. The child, a mere atom of humanity, tender, impressible, derives its every word, almost its every action, from what it sees its parents do. Too great care cannot be taken by the parents in regulating their own conduct by what they should wish their child to become. *Authority* and *Obedience* claim our first attention. In cases where



children are very young it would be cruel and wrong to impede the fresh young liberty which is the natural privilege of childhood, and childhood only. The hand should only be raised to crush that which is evil, to strive to keep the young heart pure ; for a pure heart leads to a sense of duty. It is the foundation upon which the after character may be built.

An over-exercise of authority where young children are concerned, becomes tyrannical and bears evil fruit. But although we must put so much stress upon the policy of not subduing and crushing the natural buoyancy of the child, it is only the *abuse* of authority that we are aiming against. Should it be found necessary that certain restrictions should be put upon the unfettered actions of the child, the parent must be decided. Weak and vacillating conduct on the part of the parents shakes the respect which is owed them by their child, and true filial love is a love which honours while it caresses.

#### “TEMPER” IN CHILDREN.

A few words concerning *Temper* will claim our next consideration. Happiness and health are more closely associated than is generally supposed. A happy person exercises a wonderful influence ; he brings sunshine with him wherever he goes. His face is a cheerful face ; it is a healthy face. People were intended to laugh and be happy ; bad temper is, times out of number, only a state of disease. Many parents are troubled with children who are described as having bad tempers. The poor mother is beside herself, “Charlie is so naughty,” Charlie must have that and this, in fact, he must have everything he asks for. By thus gratifying the morbid tastes of a child which is really



sick, the foolish mother feeds the very ailment; the very "temper" that she complains so much about.

As soon as these symptoms of a petulant and unnaturally irritable temper present themselves, it should be the mother's first care to inquire into the diet of the child, and to regulate it according to physiological principles; for, in children especially, bad temper is almost invariably a sign of a disordered organization.

If a child has done wrong it should first be punished in a suitable manner; but as soon as the first signs of repentance show themselves it should be greeted again by love and sympathy. To harp upon the faults of children, to appear unforgiving, is to increase the evil by changing passion into sulkiness.

Children are never spoilt by being made too happy; for happiness is the atmosphere in which all good affections grow—the wholesome warmth necessary to make the heart-blood circulate healthily and freely; unhappiness, the chilling pressure which produces here an inflammation, there an excrescence, and worst of all "the mind's green and yellow sickness"—ill-temper. It is only in after years, when the nature has acquired a certain amount of elasticity and toughness, that the friction of trial and disappointment may be beneficial.

Those men who have passed a healthy and unruffled childhood, who have been carefully watched over and fostered by loving parents in their younger days, are far more able to fight the hard battles of this life, and to contend with adversity, than others whose childhood has been one of trial and trouble, for such invariably undermine the vitality of



the person, and therefore weaken his moral courage. It should be the parents' dearest object to gain and to hold the love of their children ; by so doing they increase their strength of influence a thousand-fold, which will render their task of training incomparably easier. Once obtain command over the heart, and the hand may be soon directed by the same influence.

Love and kindness are wonderful powers ; they will leave an influence never to be forgotten, and the good effects of which cannot be over-rated. How the man of the world, in the midst of strife and turmoil, will gaze fondly through the dim mist of years into the old home of the past. How affectionately he will recall the words of his loving mother and be directed by them still !

Then how important it is that parents should gain the affections of their children, by cultivating a kind and just spirit themselves, and never giving way to angry and evil passions. "Be yourself what you would wish your child to be," cannot be repeated too often, for children imitate and derive that upon which they must build up their future character, from the intercourse with their parents.

What folly it is for the father, who is the older and wiser, the experienced man of the world, to loose temper with his son, and become in part a savage in his treatment of him. Words and blows dealt in the heat of passion are sinful and harmful. They harden the young spirit that could have been softened by a just and kind treatment.



Children are naturally trying and troublesome; all honour then to the mother who can bear the noisy overflow of her children's high spirits, when her own are low, and can return gentle answers to their importunate questions, when she is herself suffering from bodily depression and infirmity.

Honour also to the hard worked teacher who makes the daily tasks pleasant and profitable, by his cheerful voice and manner, and thus overcomes the listlessness of his pupils by a happy mixture of briskness and gentleness; when perhaps his own poor heart is far away and burdened with many a sad thought.

#### PUNISHMENT OF CHILDREN.

We will now in turn consider the influences that *punishments* of various kind exercise over children in regard to their future character. In so doing we must carefully consider the efficacy and the grounds upon which we are privileged to resort to this treatment.

A healthy child brought up by a loving mother has naturally an inclination to right and a repugnance to wrong; thus even when this child deviates from the right path and feels a natural remorse at having acted wrongly, it would be as well to abstain from inflicting bodily pain. A few well seasoned and kindly strung words will be all sufficing.

Let all parents remember that punishments should never be *retributive* or directed to the past, as that cannot be avoided, but always to the future, as that only is in our power. All punishment therefore should be *reformative* in its character, its object being to



correct offences and to prevent their repetition. All other punishment is revenge ; it is cruel and wrong.

I have known parents who have persistently beaten their children from a mistaken sense of rectitude. Punishment is only legitimate when it may reasonably be expected to exercise a salutary influence over a child's future ; but as a mere satisfaction, a penalty, it is valueless and wrong. Such parents sow the seed, if not of actual hatred, at least of indifference which, when in later life, the love of their children might soothe and sweeten their declining days, will amply manifest itself.

Many children *fear* and *respect* their parents instead of *loving* and *honouring* them. Indiscriminate severity has broken the natural confidence existing between parent and child. However, upon the other hand a child should be plainly given to understand that pain and suffering are the sure and natural consequences of wrong-doing. But as soon as ever the naughtiness subsides and the desire for goodness returns, there should be no fear of punishment to check it ; let the affectionate smile be waiting to greet its first appearance, and no grave lecture recall the sullenness that is past.

I am acquainted with a family where the parents, in punishment for some misdemeanour, have, after severely chastising their boy, banished him from the dinner table, and compelled him to take his meals alone for months, during the whole of which time he has retired to rest without the usual kiss and goodnight. Who can say what bitter feelings have rankled and flourished in the breast of that boy, during all those long hours of isolation. Mayhap, the foundation for a future criminal has been there and



then laid in his heart by the foolish and despicable conduct of his parents. Let the punishment, if it must be, be sharp and short, and let love and forgiveness immediately follow. But let no parent sow the seed of evil thoughts in the heart of his child, for "as ye have sown so shall ye reap."

"MANNERS" IN CHILDREN.

Another subject that should claim the careful attention of parents is the cultivation of *good manners* in their children. Good manners have an elevating influence. They should spring from the purest of feelings ; Christian sympathy ; refinement of the heart and benevolence.

Good manners are the outward expression of our best feelings, and we should be polite because the outward expression of good feeling begets the same feelings in others, because grace and refinement add beauty to life, and politeness furnishes the oil, which enables society to work without friction. Where we find a want of good manners, we also find a lack of beauty, and the human plant if carefully cultivated should be beautiful and attractive.

Johnson has defined politeness as "the never giving preference to oneself." But we all know that as in everything else, we have good manners and kinds of politeness, which spring only from vanity and affectation. Such shams may be very easily detected, more especially by the person to whom these spurious and meaningless attentions are offered.

True politeness is not a code of strict etiquette, it is the natural offspring of a refined and sensitive heart, and as such is beautiful in its modest grace.

Children with good manners are welcomed and beloved wherever they go. The manners and habits of the child,



almost without exception are an index to its own home, and an introduction to its own parents. Neglected children are devoid of good manners, and therefore devoid of the finer feelings which stir in the human heart.

A boy who has been well brought up and has good manners will soon make headway in the world of business. He will make himself invaluable to his employers, and he will be liked by all who come into contact with him. And how fares it with the ignorant and boorish boy? No matter in what line of life he may be, whether a draper's assistant, a grocer's, or cheesemonger's assistant, he will invariably fail to hold his own.

#### POLITENESS.

Customers, and especially lady customers, are very fond of politeness and attention when making purchases, and nothing disgusts them more than the clumsy sayings and doings of an ignorant boy. Parents should remember this. The cultivation of good manners and true politeness is a heavy item in the formation of their child's character, and one that should claim their serious attention.

Good manners lift the poorest and humblest from the common pale of ignorance and vulgarity, and with honesty and industry are a sure and certain safeguard to progress and success. The children should never, therefore, be permitted to spend their time in the company of depraved companions; for, as good will beget good and love love, so intercourse with evil will corrupt the best of hearts beyond redemption. Let what your child hears be good and pure,—what your child reads be wholesome, and the natural grace and good manners springing from the heart alone will not be long in giving evidence of their presence.



## THE EXAMPLE OF PARENTS.

Do you wish to educate your child truly and rightly in what is good? Do it by *example*. There is no teacher whose powers can compare with the force of your own good example.

The child from its earliest infancy imitates, and it is only natural that it should do so; not yet having a judgment of its own it is compelled to derive its impulse from what it sees and hears. Example carries a strong influence everywhere, but the example of the parents is the most powerful. A child looks towards its parents for help and advice in its little sorrows as well as joys. It follows, then, that children are best taught by example—by our endeavouring as much as possible to be what we wish them to be.

Our *actions* have always much greater force than our *words*. It is wrong to endeavour to teach by a bad example. Teaching children by principle what they ought to do and by example what they ought not, is the wrong method. The mind should be kept pure and, as far as possible in ignorance of the wickedness of this world, until the character and principles are formed. Then only it may be safe to disclose the pitfalls and hold up the temptations of this life with all their fearful consequences.

Some children, no matter how affluent the circumstances of their parents may be, do not experience the benefit of parental attention and example.

## PARENTAL ATTENTION.

The indolent mother gladly hands over her charge to some stupid nurse-girl, whose company and attentions may seriously mar the future character of the child.



It is the duty of a mother, no matter whether she be rich or poor, to devote herself fondly and heartily to her children. It is what the natural language of a mother's heart should dictate her. It is imperative for the good of those children.

What nurses or companions are thrown into the way of young children should be carefully selected, as the very young are easily impressed and powerfully wrought upon by those who succeed in amusing them and making them happy, thus winning their trust and confidence. It happens, also, that in the rush and pressure of business life the father fails to devote any part of his leisure to intercourse with his children. This is a grievous fault. A child has a right to claim the personal protection and ministering of its father. The sons of such men of the world are frequently sent off to a boarding school at an early age; they are supplied with money indiscriminately while there; they form companionships with older and worthless associates, and before they are out of their teens they are well-nigh ruined. And the parents cannot understand it. They have spent so much money upon them; they have sent them to the best schools, and have even had them spiritually advised upon occasion; and now they have turned out so utterly bad and good-for-nothing. Yes, these parents have lavished everything upon their children, excepting that which is most essential—paternal care and watchfulness.

There is no friend who can be such a true friend to the young and inexperienced as the father. He may have won, by the bitter experience of years, that



which he can bestow upon his son without fear or pain ; he can read him sound lessons from the pages of his own book of life ; he can guard and watch over him ; he can shield him when he is in want of protection ; he can show him the right path when he is straying ; and prepare him to travel safely and honourably alone along the great road of life. He is the guide who has shown him the road, and motioned him from the pitfalls in the distance.

#### THE FORMATION OF CHARACTER.

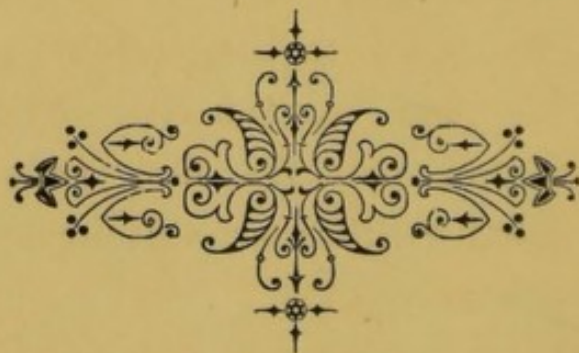
It is true that a man's character is made by himself it is his own workmanship ; it is the statue of the man of his own conception, which he carves in the studio within ; it is the man he paints on the soul's canvas. God makes the soul, man makes the character !" The child-soul is without character. It is a rudimental mental existence, pure as the driven snow, beautiful as the cherub angel, spotless, guileless and innocent. It is the chart of a man, yet to be filled up with the elements of a character. Those elements are first marked on it by its parents or guardians, they limn out the first rude sketch of a character ; with what delicacy should they use the pencil of parental influence in sketching the outline of their child's character ! The young soul is soft, and the lines they make are deep, and not easily erased. It is a man they form.

Responsible work ! It is an immortal soul they work upon, destined to survive the wreck of matter and the crash of worlds, and bear on its face, for ever, at least some distant traces of their work. Solemn thoughts ! Parents what are you doing ? Making folly-marks on your child's soul ? Scribbling for sport ? Blackening it with



passion ? Staining it with error ? Indifferently casting it out among the circumstances of a crazy world, to be marred and defaced by such marks as they may make upon it ? Pause in your work for sober reflection ; open your soul in prayer for divine help, for it is on the canvas of God that you are making your marks.

Form for your child the outlines of a character of which, if exposed in the sunlight of the celestial world, where it will surely appear, you will never be ashamed.





## PART II.

### THE START IN LIFE.

#### THE YOUTH MOULDING HIS OWN CHARACTER.

IN Part I. we have endeavoured to explain how it is that so many people of both sexes are ruined through the neglect of parents and guardians ; through a careless and idle youth, and other detrimental circumstances which impede the formation of a good character. In this part we will endeavour to show, that, where there is youth and health; there is a power which if directed in the right channels, by the help of God, must lead to the issue of a useful and well spent life.

It is the duty of all parents to prepare their children for the battle of life; to send them forth strong in faith, strong in a sense that work and righteousness only, can lead to peace and happiness; and strong in the love of the good, and dislike of the evil; but when the parents have thus far done their duty towards their sons and daughters, the rest will depend upon the sons and daughters themselves.

When a child becomes a youth he assumes the formation of his own character. He now works for himself, he has become his own master. His character is in his own hands. He moulds it as he will. If he does it well, the joy and the glory are his; if he does it ill, the sorrow and the shame are his. He cannot shuffle the responsibility. Neither earth nor heaven holds a being upon whom he can load it. God made his soul, his parents formed for him the outline of a character, and now it is for



him to fill it up and finish it, as best he may ; to make it a dark picture of vice and woe, breathing the malaria of guilt and shame, or to brighten it with a living beauty and glory for heaven. He must make his own character, build himself, rear the fabric of that building in which he shall dwell, and which shall be known as his spiritual home.

#### THE SLAVE OF CIRCUMSTANCES.

Some say that circumstances make character. I grant that they do in many instances. But who that is wise will trust to them ? Circumstances are blind, brainless, and irresponsible. They are more likely to make a bad than a good character, for they confer no self-respect, nor self-control, without which any character is miserably deficient. Characters formed by circumstances are much like machine poetry. They will do for the sport of mirth, or the torment of the sense of the beautiful. They are the pictures of old chaos, a mass of confusion. A thousand winds have blown together the materials of which they are made. They usually lack order, harmony, consistency, and beauty, the very elements and essentials of a good character.

#### LIVING FOR A PURPOSE.

Those who live for nothing are aimless nuisances, who moulder and become putrid in the sewers of the world. If ought on earth is despicable, it is these porous masses of conglomerated filth and scum that float on the surface of society, driven or attracted by every speck of circumstance about them. They are purposeless, powerless, enervated automatons, playing second fiddle to chance. One brave will to resist and hold fast to good is worth a million of them. One stout soul with a resolute determination



to make its own character, after the pattern of its own high wrought ideal, that hero takes the responsibility of being what suits its well formed judgment, is of more real significance than an army of them. It will stand against them and defy their power.

#### A GOOD CHARACTER.

Let the youth then, quitting the threshold of his home to go forth and fight his own battles, and carve out his own destiny, realize that there is no happiness except that which results from goodness—intellectual, moral, and affectionate goodness, or in other words from the true, the good, the beautiful, and the affectionate in character. All the treasures of ten thousand worlds like this, will not compare in value with one good character, with one pure heart for the production of all that is satisfying and blest. They will not purchase peace, nor joy, nor sacred rest, nor the sweet tranquility of an unsullied conscience, nor one single moment's real bliss.

They can never be exchanged for those golden-gloried virtues that blossom all over a good character, like the blossoms on a thick bed of roses, and which are as rich in the sweet incense that the heart loves most, as the flowers are in refreshing fragrance. No, naught can stand up to be compared with a good character, either for intrinsic beauty, imperishable value, or the production of the fruits of solid and enduring serenity, and joy of soul. The youth who places a proper estimate upon a good character has learned a lesson that is more valuable to him than anything else can possibly be. He has learned the source of his purest joys !



## CHARACTER AND ITS INFLUENCES.

The happiness and blessedness of a good character are not confined to the sunny chambers of its possessor. Character is catching. If one has a good character, he gives something of its goodness to all with whom he associates.

If his heart is radiant with the light of virtue, that light gets out and shines in upon the hearts of others. He can scarcely look at another without impressing some mark of his own character on the heart of the one upon whom he gazes. A man's face is almost always radiant with the light of his true character. Character, like murder, will out. It cannot be long concealed. God never designed that a man's character should be locked out from the sight of his fellows. God never designed that it should be. Character was made to be seen. It is the government of the soul, put on, not only for the comfort and convenience of the wearer, but for the pleasure of other people's eyes. It is not worn for self alone, for that would be mean, but for all by whom it is surrounded.

## SELF-RESPECT.

The sweetest thing on earth is self-respect. To know that one is good, is pure, is honest, is clean in the sight of God and all good men and angels, is a solid comfort that lays on the soul's bottom, secure and glorious as the pillars of heaven. And though all men forsake, and slander, and abuse, it is a strength, a fortress, a rock of joy, immovably sure and peaceful.



## CHOICE OF A PROFESSION.—PERSEVERANCE.

## EARLY BEGINNINGS.

The youth should remember that his future success, his happiness, even the balance of his whole life depends upon his choice of profession. And this should be chosen early in youth. The young energies should be directed to it, enlisted in it, and harmonized with it. The pliant powers of both the head and the hand should be summoned to the work early; they will thus by early practice acquire readiness, activity, and force, which will soon become a kind of second nature. Witness the young pianist, trained in childhood to touch the sounding keys. With what ease, gracefulness, and power she presides at her obedient instrument. See the young farmer taught in boyhood to hold the plough and swing the scythe. His form and all his implements obey his will, and bring forth what he asks in rich abundance.

Wisdom's maxim is that every youth should early determine upon some life-calling, and prepare for it, and pursue it with vigour. Male and female, rich and poor, high and low, one and all, should have some honourable and useful employment, which they shall pursue as a regular business. It is the privilege and duty of man to labour, but misdirected labour with no definite purpose is scarcely better than none. That labour may yield its full blessing it must be directed to a definite and worthy object. *Success in life depends much upon a fixed determination to a single point.* Whoever wishes to succeed in the business affairs of life, must give the full strength of his attention and energy to his business. That



this attention and energy shall produce the best results, his business should be early chosen and his education shaped to it.

#### PERSEVERANCE AND INDUSTRY.

When the two objects, business and character, as the great end of life, are fairly before a youth, what then ? He has yet to *attain* these objects ; no wishes or prayers will bring them into his hand ; he must work as well as wish, labour as well as pray ; his hand must be as stout as his heart, his arm as strong as his head. Purpose must be followed by action, words by blows. As “ continual dropping wears a stone,” so persevering labour gains our objects. Success in any profession, success in any undertaking, is only to be purchased by hard work and perseverance.

The Proverbs of Solomon contain the following, which I would strongly advise every youth to remember, and store up in his heart :

*Go to the ant, thou sluggard ; consider her ways and be wise. Which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard ? When wilt thou arise out of thy sleep ? Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man.*

And again :

*The sluggard will not plough by reason of the cold, therefore shall he beg in the harvest and have nothing. Love not sleep, lest thou come to poverty, open thine eyes and thou shalt be satisfied with bread.*

He who prays always and labours none, prays to little purpose. A spiritual purpose properly pursued aids a temporal one ; and a temporal purpose wisely laboured for



assists a spiritual one. Our temporal and spiritual objects are not at war, but in perfect and glorious harmony.

For the formation of a strong and noble character, the experience of the stirring world is absolutely necessary ; and for the happiest and highest success in business such a character is necessary. We have bodies, and we must support them ; it is wicked to neglect or to abuse them. We are in the world, and must live. It is practical irreverence to despise the good things of this world. To live we must labour, must have something to do,—some definite and fixed object in view which shall be our means of support ; our moral nature requires this. An idle man cannot be a moral man ; a lazy, indolent do-little cannot be a moral man. There is labour—strong, vigorous, nervous labour—in being moral, in resisting temptation, and in doing good ; it requires the highest order of action. Idleness is indeed the devil's workshop.

#### WORKING IN ONE DIRECTION.

The youth, however, should not forget that labour, in order to be efficient, should be *well-directed*—a steady, although, perhaps, it may be a slow progress in the right direction. It should be remembered that our powers are limited, and those powers, unless properly directed, may be diverted into too many channels and weakened. We have had examples of men whose grand intellects have shone resplendently in different spheres—in science, in art, and in literature. But these men have been exceptions, and it would be vain for one less gifted to attempt to emulate them in their work and final triumph. Life is short, and we should try to determine our path and follow it unflinchingly without turning to right or left. It is like rowing against the tide



when the arms are dropped in idleness and the oars lie listlessly upon the water ; each wave will throw us farther back and make the journey longer and more wearisome.

Many of our most interesting youth waste a great portion of their life in fruitless endeavours after nothing. They have no trade, no profession, no object before them, nothing to do, and yet have a great desire to do something and something worthy of themselves. They try this and that, offer themselves to do anything and everything, and yet know how to do nothing. Educate themselves they cannot, for they know not what they should do it for. They waste their time, energies, and little earnings in endless changes and wanderings. They have not the stimulus of a fixed object to fasten their attention and awaken their energies,—not a known prize to win. They wish for good things, but have no way to attain them,—desire to be useful, but little means for being so. They lay plans, invent schemes, form theories, build castles, but never stop to execute and realize them. Poor creatures ! And all that ails them is the want of an object—a *single object*. They look at a hundred and see nothing. If they would look steadily at one they would see it distinctly. They grasp at random at a hundred things and catch nothing. Success, respectability, and happiness are found in a permanent business. An early choice of some business, devotion to it, and preparation for it should be made by every youth.

#### GENIUS SUBSERVIENT TO LABOUR.

All our greatest men—our greatest teachers, our greatest men of science—have not been mere men of genius. Their success has been achieved by perseverance, by unremitting



industry and toil. They were once as weak and helpless as any of us,—once as destitute of wisdom, virtue, and power as any infant. Once the very alphabet of that language which they have wielded with such magical effect was unknown to them. They toiled long to learn it, to get its sounds, understand its dependencies, and longer still to obtain the secret of its highest charm and mightiest power, and yet even longer for those living, glorious thoughts which they bade it bear to an astonished and admiring world. Their characters, which are now given to the world, and will be to millions yet unborn, as patterns of greatness and goodness, were made by that untiring perseverance which marked their whole lives.

From childhood to age they knew no such word as fail. Defeat only gave them power ; difficulty only taught them the necessity of redoubled exertions ; dangers gave them courage ; the sight of great labours inspired in them corresponding exertions. So it has been with all men and all women who have been eminently successful in any profession or calling in life ; their success has been wrought out by persevering industry.

Successful men owe more to their perseverance than to their natural powers, their friends, or the favourable circumstances around them. Genius will falter by the side of labour ; great powers will yield to great industry ; talent is desirable, but perseverance is more so. It will make mental powers, or at least, it will strengthen those already made. The most available and successful mental power is that made by the hand of cultivation.



## INDUSTRY WINS TRUE FAVOUR.

Perseverance makes friends. Who will not befriend the persevering, energetic youth, the fearless man of industry? Who is not a friend to him who is a friend to himself? He who perseveres in business amid hardships and discouragements, will always find ready and generous friends in every time of need. He who perseveres in a course of wisdom, rectitude, and benevolence, is sure to gather around him friends who will be true and faithful. Honest industry will procure friends in any community, and in any part of the civilized world.

Go to the men of business, of worth, of influence, and ask them who shall have their confidence and support; they will tell you, the men who falter not by the wayside, who toil on in their callings against every barrier, whose motto is "onward." These are the men to whom they give their confidence. But they shun the lazy, the indolent, the fearful and faltering; they would as soon trust the wind as such men. If you would win friends, be steady and true to yourself; be the unfailing friend of your own purposes; stand by your own character, and others will come to your aid. Though the earth quake, and the heavens gather blackness, be true to your course and yourself.

Be sure that your trade or profession in life is a good one—one that God and goodness sanctions; then be true as steel to it. Think for it, plan for it, work for it, live for it, throw in your mind, might, strength, heart and soul into your actions for it, and success will crown you, her favoured child. No matter whether your object be great or small, whether it be the planting of a nation or a batch of potatoes,



the same perseverance is necessary. Everybody admires an iron determination and comes to the aid of him who directs it for good.

#### FIGHTING AGAINST CIRCUMSTANCES.

Perseverance will not only make friends, but it will make favourable circumstances. It will change the face of all things around us. It is silly and cowardly to complain of the circumstances that are against us. Opposing circumstances often create strength, both mental and physical. Labour makes us strong. Opposition gives us greater power of resistance. To overcome one barrier gives us greater ability to overcome the next. It is cowardice to grumble about circumstances.

Some men always talk as though fate had woven a web of circumstances against them, and it is useful for them to try and break through it. Out upon such dastardly whining! It is their business to dash on in pursuit of their object against everything. Then circumstances will gradually turn in their favour, and they will deem themselves the favoured children of destiny.

#### PLEASURE, THE QUICKSANDS OF LIFE. HEALTH. TEMPERANCE.

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#### GREAT SOULS QUENCHED IN DISSIPATION.

Not only the brightest and most promising youths of our land, but also men who have given ample proof of genius and whose work was only begun, have fallen a prey to ruin at the very dawning of their success, victims of so-called pleasure, men who have been sucked down in the whirlpools of temptation and intemperance. What memoir more sad



than that of Robert Burns?—A man whose genius flashed across the horizon of fame at once, and yet whose life affords a sorrowful example of the loftiest talent and even natural piety, a mind and soul sensitive to everything that was good and beautiful, wrecked upon the quicksands of false pleasure, —a pure poetic flame extinguished amid scenes of the most loathsome debauchery.

ROBERT BURNS.

The history of literature does not afford an instance of such extraordinary popularity as was immediately obtained by Burns. He passed at one step from the cottage to the palace, and became the lion of the fashionable world. He was received in the most enthusiastic manner by persons of literary and social eminence : Blair, Robertson, Mackenzie, Ferguson, Dugald Stewart, Monboddo, and Alison, all welcomed the Ayrshire ploughman.

Everything was prosperous ; a brilliant future stood out before the highly-gifted poet ; but instead of profiting by his improved condition he associated himself with evil companions, and his life took another downward turn. He spent his days and nights in a round of social gatherings, undermining his health and character by excess, and squandering his talents in an idle, listless way. Farming he tried again ; but Farmer Attention was needed, and that worthy character was never found under Burns's roof.

He obtained an appointment in the Excise, not a very appropriate employment for a poet, nor one well calculated to make a whiskey-drinker temperate ; so in galloping over the country to gauge barrels and kegs, in writing verses (most of them singularly



beautiful), in moving now amongst the great and good, and now with idle, dissolute companions, Burns passed the rest of his life. His health was enfeebled, and his mode of living hastened his end.

When recovering from a severe attack of illness his first visit was to a tavern, returning from which, late at night, he fell in the snow and slept until morning! A fearful rheumatism followed, and the doctors were unable to baffle the steady approach of death. He was removed from place to place in search of health, but he carried his disease with him: delirium and fever came upon him, and he breathed his last on the 21st of July, 1796.

Thus the life of Burns, while it presents us with a noble instance of untutored intellect rising superior to its humble lot and attracting by its brilliant light the world's attention, and winning the world's applause, shows us also a man who all through life was his own worst enemy. There is a warning in the man's career that we should not neglect. To use his own words:—

Is there a man whose judgment clear  
Can others teach the course to steer,  
Yet run himself life's mad career,  
                    Wild as the wave?  
Here pause, and through the starting tear,  
                    Survey this grave.

Reader, attend—whether thy soul  
Soars fancy's flight beyond the pole,  
Or darkening grubs this earthly hole  
                    In low pursuit,  
Know prudent, cautious *self-control*,  
                    Is wisdom's root.

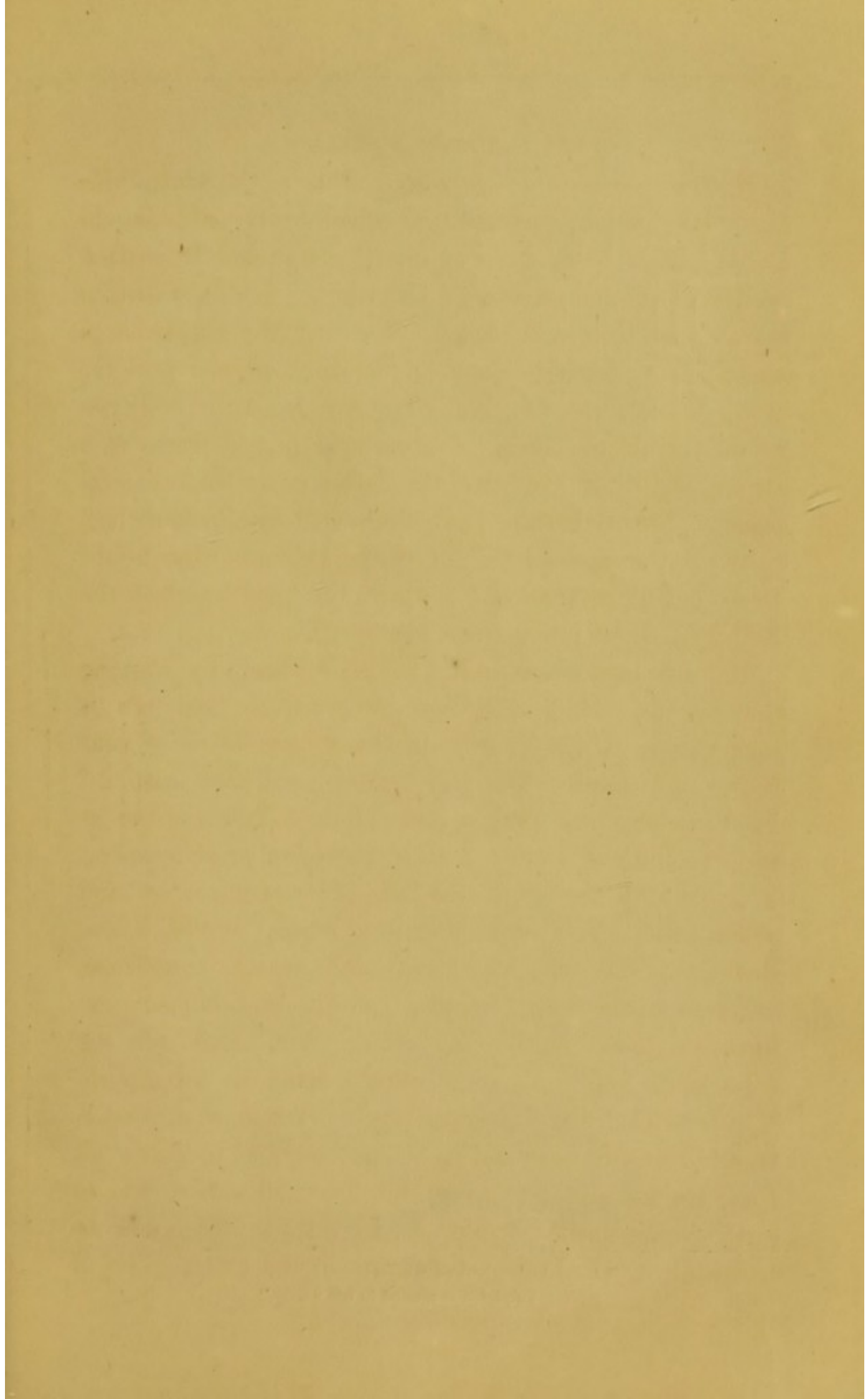


## THE DOCTRINE OF HEALTH.

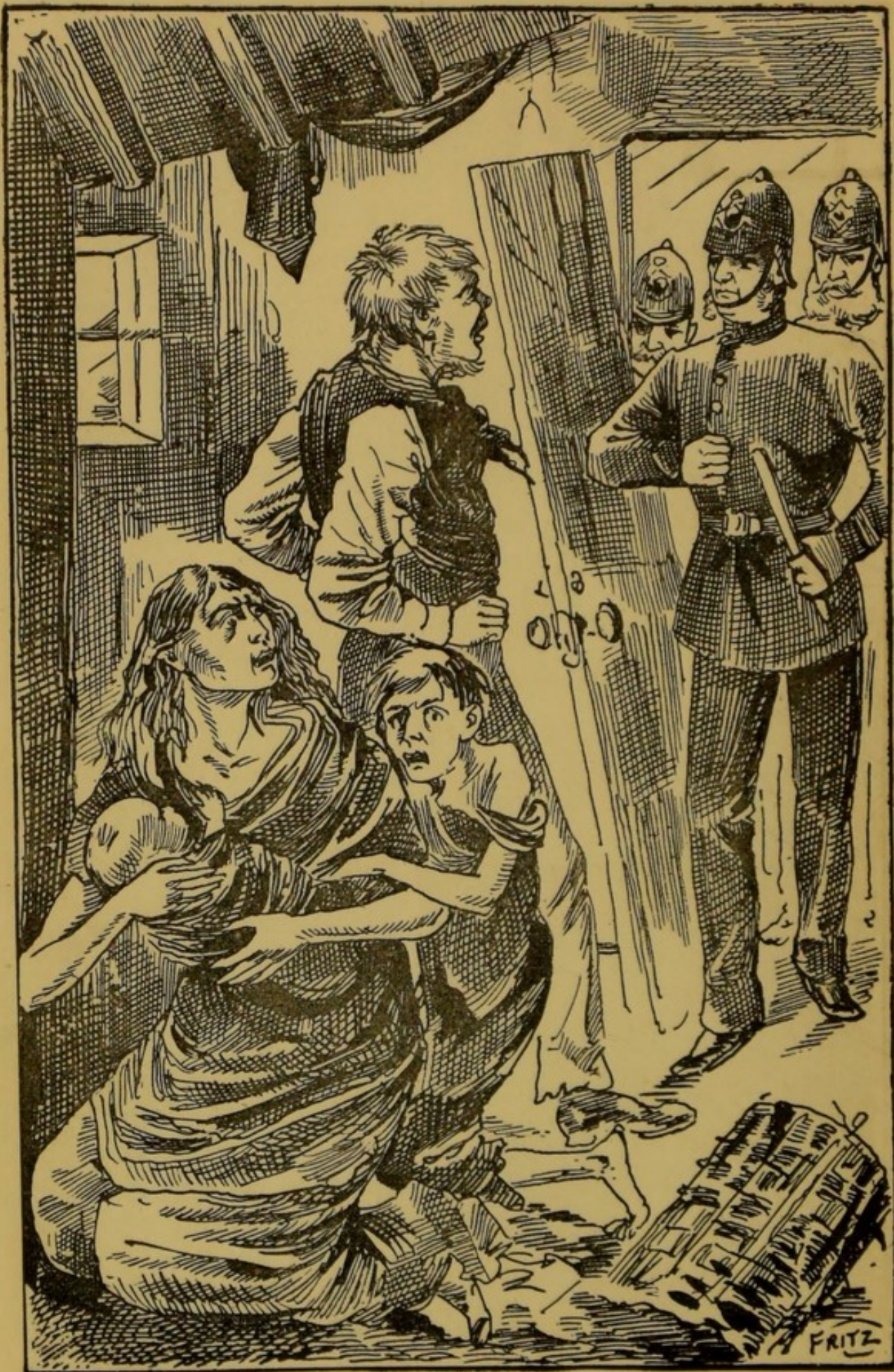
*Health consists in Temperance.* This is the truth, this is the law, primary and essential, which every youth should know. Know ! yes, know by heart. It should be written on every leaf, and on every living thing ; yea, it is written on all that lives and moves. See that thy cheek has a rose upon it : health's blushing picture ; will you preserve it to adorn the face of age ? Thy step is elastic ; will you retain its elastic thread, to bear the rugged frame of a strong maturity, and give thy latter years this cheerful legacy ? Beauty is thine ; wilt thou let it dwell about thee, even till the snowfall of thy winter whitens thy head ? Dost thou prize these gifts, which the good hand of the Father hath bestowed upon thy youth ?

Tell the world how well you prize them, by obeying the law by which they are preserved. That law is temperance. It is written in the statute books of your bodies and minds ; will you read it, will you learn it ? Its principles are simple and plain. You can be as wise upon them as any scholar, physician or philosopher. You have all the great teachers of temperance in and about you. You have stomachs, brains, nerves, bones, sinews, and muscles ; you have mind, reason, conscience, affection ; you have friends, country and home ; you have interests, hopes, and life. You have all the great ends and aims of a human being to accomplish. You have God, the Son and Gospel. You have all that is true in thought, beautiful in life, and glorious in hope ; all these are teachers of temperance. They all exhort you to a temperate mode of life. Everything bids you be temperate in all things ; temperate in the gratification of









THE FRUITS OF INTEMPERANCE.

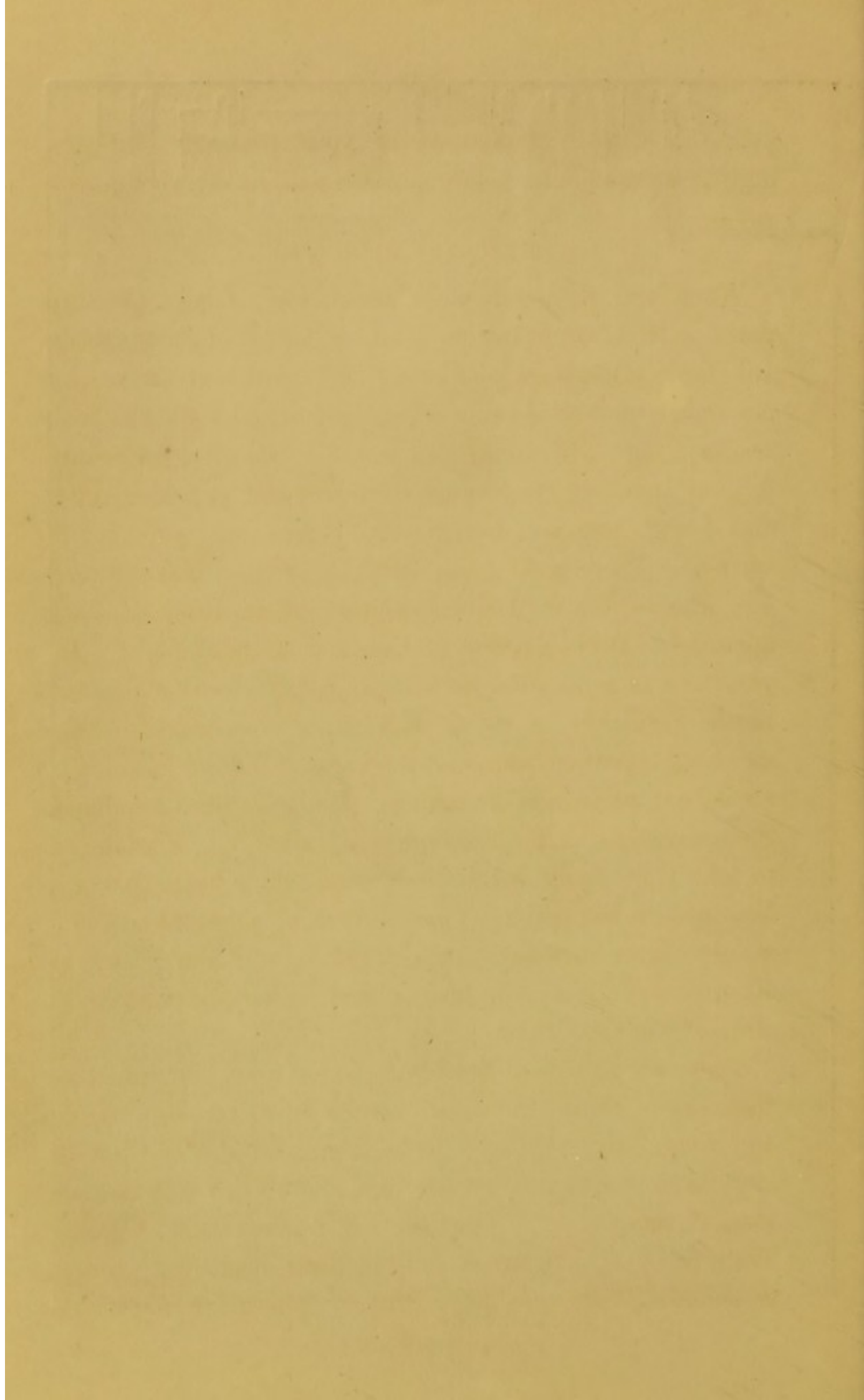
The felon surprised in his "nest."





THE FRUITS OF TEMPERANCE  
Home a heaven on earth.







your appetites ; temperate in your pleasures, labours, desires, amusements, hopes, actions, and in everything you say or do.

#### PREACHERS WITHIN US.

When you have returned late at night from a pleasure party or frolic, and after an hour or two of feverish sleep, you have risen worn and weary and out of sorts, have you not understood the lecture which your jaded body was then reading you ? It would run thus :—" Be more temperate in your amusements, give me sleep and rest at proper times and I will give you health, and peace, and buoyancy of spirits." There is no doubt but that your stomachs read you lessons almost daily upon the gratification of your appetites. Do you listen to them and be instructed ? Do you have pains in your stomach, burning sensations, water-brash, flatulency or rising of wind, an unsatisfied feeling, a craving appetite, sourness, weakness, a bilious tendency, occasional pains and crampings, dyspepsia or a tendency thereto, heaviness and drowsiness after eating ; a tendency to take cold easily without knowing why ; headache or a heaviness in the brain, a tainted breath, a troubled sleep, wandering or rheumatic pains ? Have you one, or any, or all of these ? If so, you have a lecture on temperance as often as each one comes.

They all tell you that you have been intemperate, that you have indulged some appetite too freely and frequently, that you have transgressed some law or laws, and ought to return immediately to the simple ways of temperance. They are the forewarnings of death. They tell you, you are a self-murderer, that your course is suicidal, that you have already planted a dagger in



your own bosom. When you sit down to your breakfast, and find that the cook has forgotten to prepare the *coffee*, do you feel cross, or sad, or disappointed about it, as though you would have a poor meal, a dry meal, a scant meal, no meal at all, without it? Or when you come to the supper table, and find a glass of clear unadulterated cold water by your plate, and the cook informs you that she is out of *tea*; does the table look bare and dry without it, your appetite fail, your spirits droop, and a chiding, fault-finding spirit rise up within you to complain of something? Or when you put your hand into your pockets and find that your *tobacco* is gone, or your pipe broken, or your *cigars* smoked up, or your *snuff-box* empty, do you feel a sort of uneasy, down-in-the-mouth, fish-out-of-water feeling, as though something was wrong, as though your intemperate indulgence had created an appetite, which could not now be gratified, as though a morbid disease, unnatural condition of some of the organs of your system had been engendered? This unnatural intemperate desire should be conquered. Temperance as a virtue dwells in the heart. It consists in a rigid subjection of every inward feeling and power to the rule of right reason.

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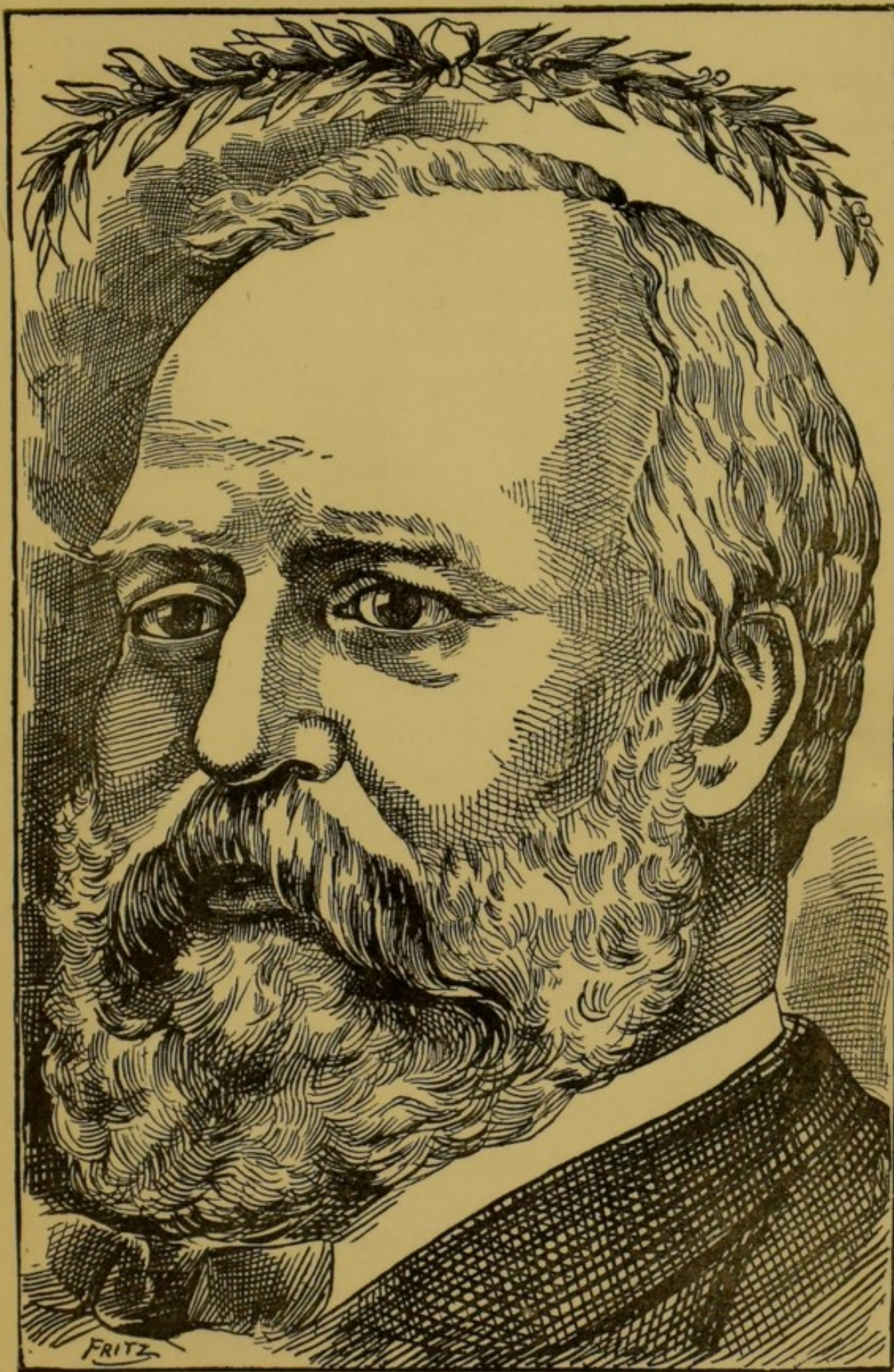
## THE LIFE OF PRESIDENT GARFIELD AN EXAMPLE OF THE FORMATION OF CHARACTER.

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### THE FORCE OF CHARACTER.

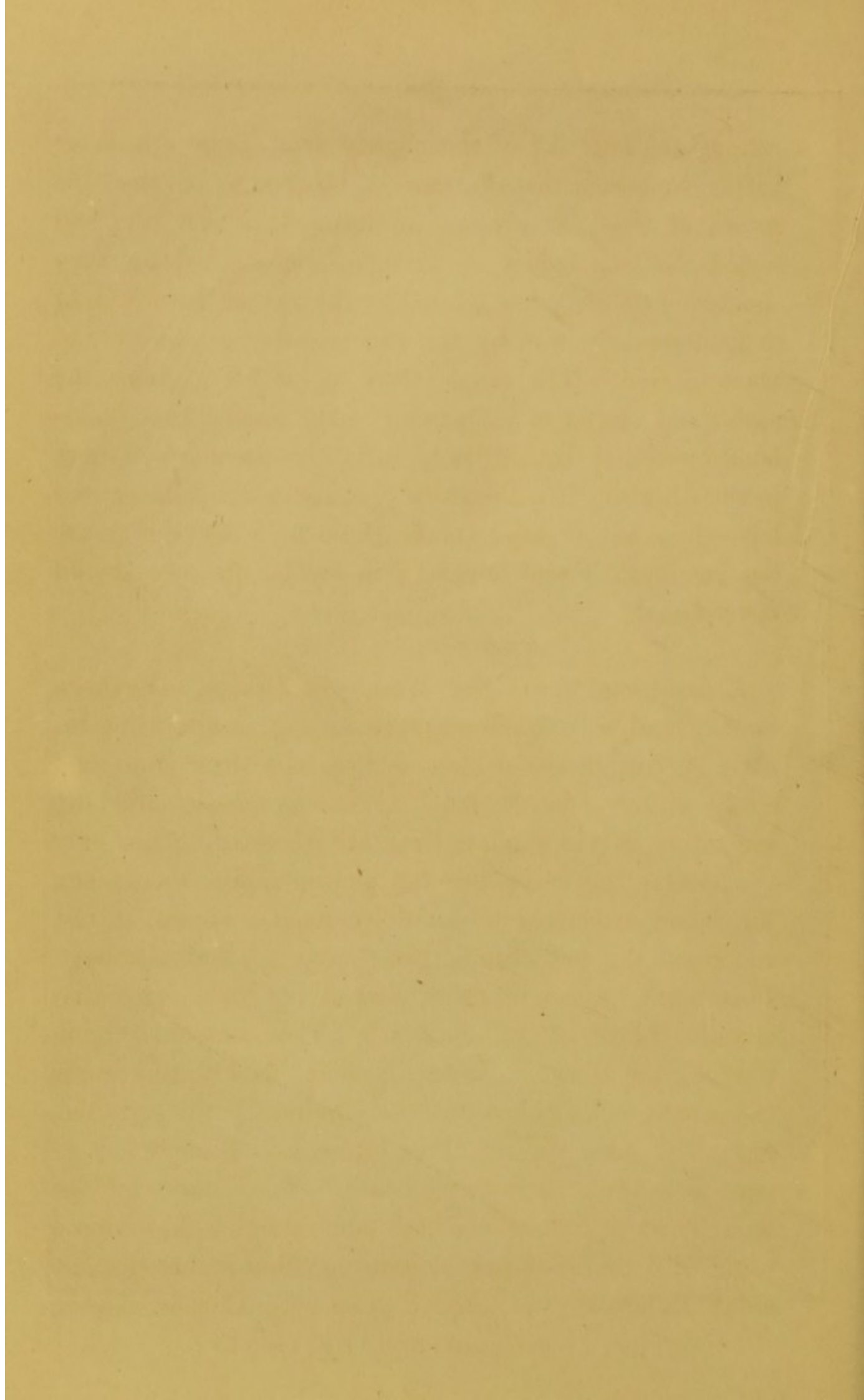
Nothing should be more emulating to the young, than the example of a noble life—a life of worth, of usefulness, and godliness, without which earthy-splendour is a blank.





JAMES A. GARFIELD,  
The late and much-lamented President of the United States,







Among the long list of the mighty dead, there stands no better name than that of JAMES A. GARFIELD ; nor does the record of the past give us an example of one who had scaled the long ladder of triumph, and reached the very summit of its glory less tainted by the vice of this world, or more deservedly won by his own industry, self-effort, and trust in God. The simple story of his life contains the alpha and omega of a character nobly formed from childhood upwards. Let all try to carry this great lesson away in their hearts ; it is the story of a career which those who have their way in life to make, those to whom the future lies yet brightly and hopefully in the far distance, should never forget.

#### A FATHERLESS WAIF.

A pioneer of the "Far West," in Orange, Cuyahoga County, had been busily engaged all day in protecting his little log-hut in the wilderness from the treacherous and far-spreading "forest fire," common among dried-up vegetation in the summer time, and threatening not only to consume the crops, but the pioneer-cabins themselves. Tired and exhausted he sat down upon a stump, to rest and enjoy the cool breeze that sprang up from the west. That night he caught fever, and a few days later that powerful frame lay still in death. That man was Abram Garfield, the father of James Garfield. His parting words to his wife, as he looked upon his children for the last time, were : "I have planted three saplings in these woods, I must now leave them to your care." Could any child be brought up to rise and win the admiration of the civilised world from poorer or more despairing circumstances ? His sister, Mehetabel, was thirteen years old ; Thomas, eleven ;

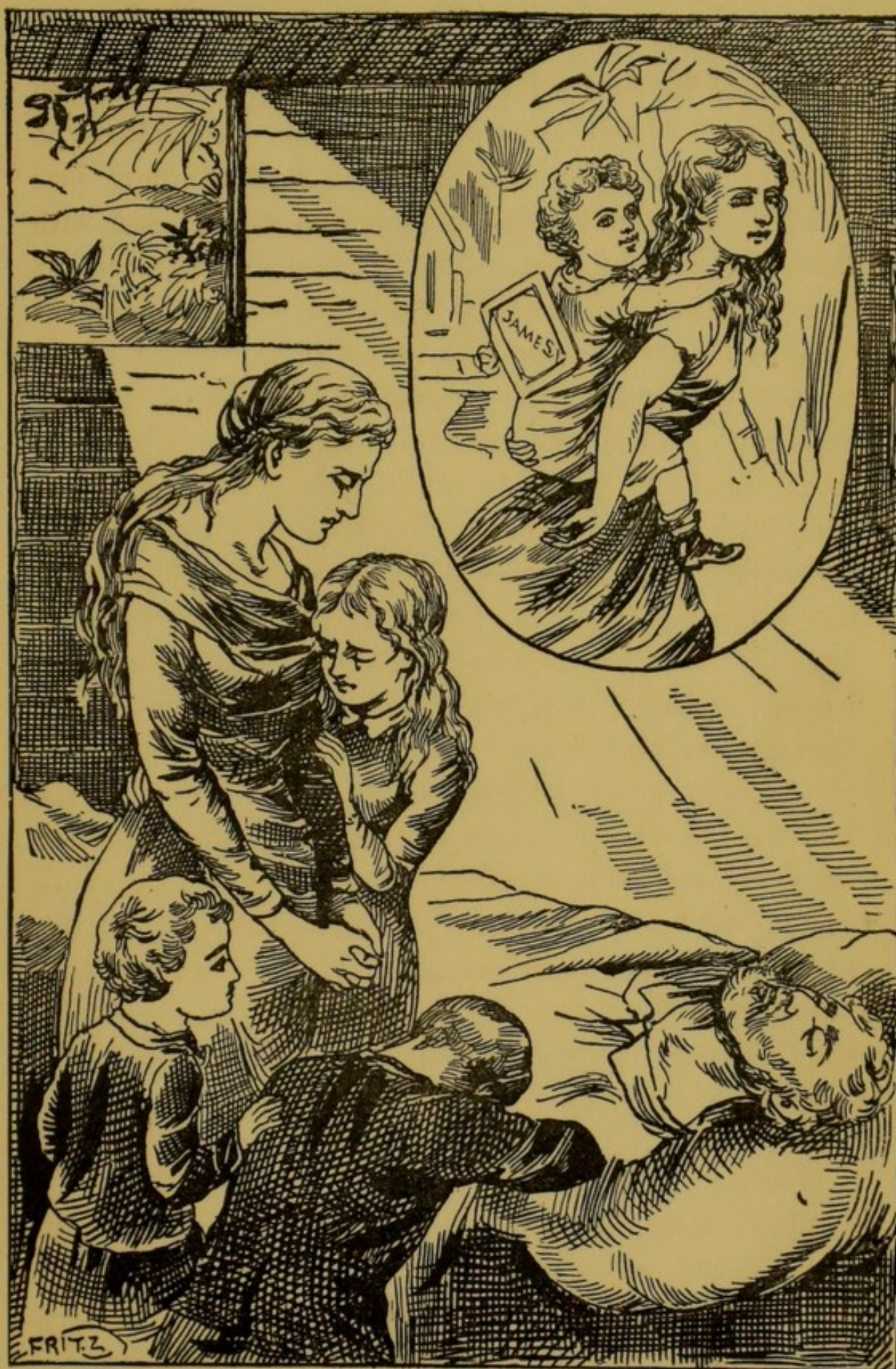


and James, the future President, only eighteen months old when this fearful calamity befell the poor occupants of the log-hut. What few neighbours there were (only four within a radius of ten miles) came and sympathized with the widow and fatherless ones. With their assistance the lifeless remains were enclosed in a rough box, and borne out through the low doorway, and buried in the corner of the wheatfield near by. No sermon, no remarks, no prayers except the silent prayers that went up for grace from aching hearts ! Reader, you will never know, you never *can* know, nobody can ever know but by the dreadful experience, what the death and burial of a loved one is in the wilderness, amid the gloom and silence of primeval forests. That bereaved widow still lives, and after the lapse of nearly fifty years bears the marks of that great sorrow, and a greater still. As she prayed by the side of her dying husband, with her infant at her breast, in the wilderness, so in later years she prayed by the bedside of her dying son, when the world was wringing with that son's name ; and fierce indignation at his cowardly murder was felt by all nations as one. A kind Providence that "tempers the wind to the shorn lamb" has wonderfully sustained her ; and she has found her Saviour to be as the "shadow of a great rock in a weary land."

#### A NOBLE MOTHER.

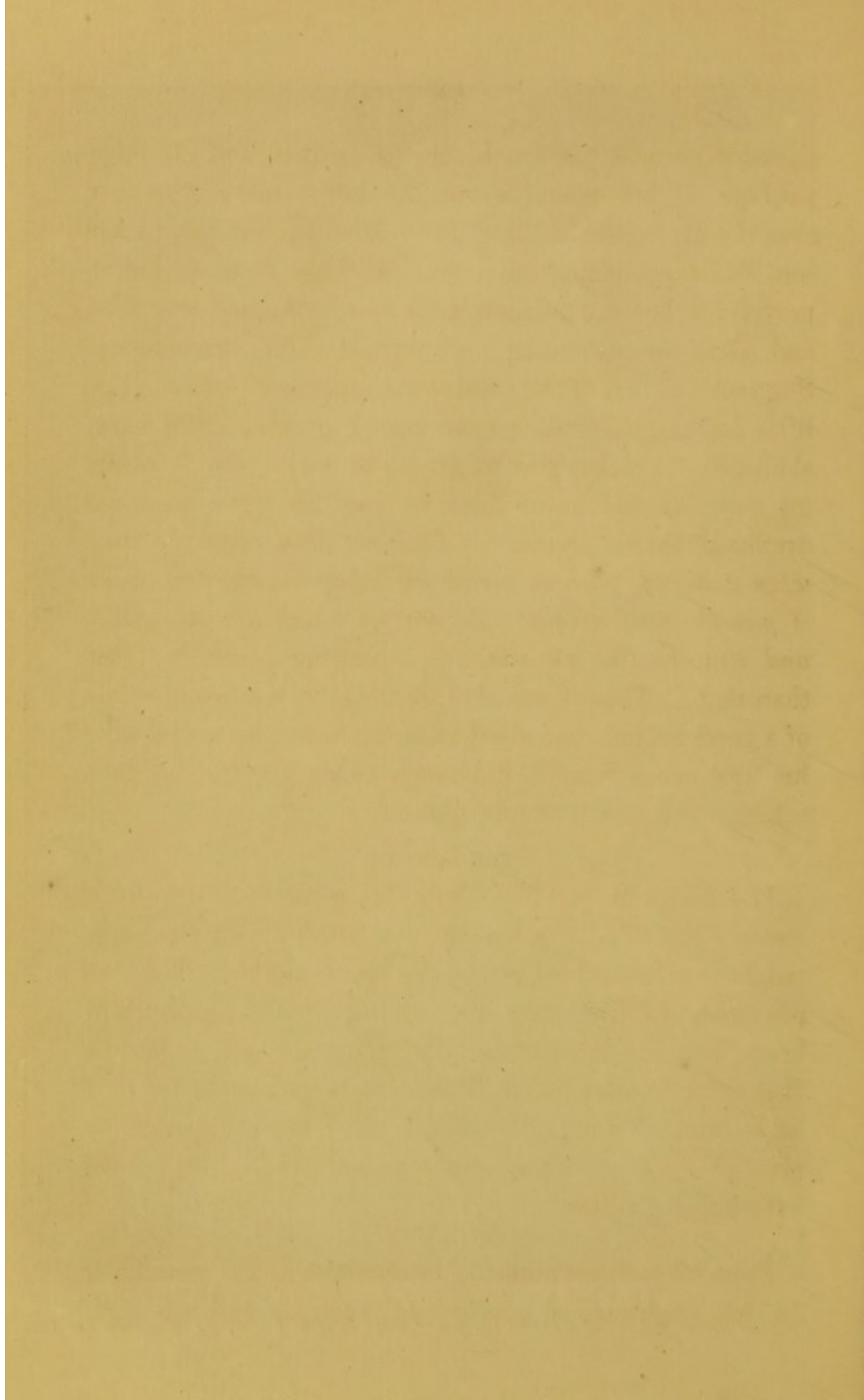
Nothing could be more touching or beautiful than the manner in which this noble woman strove against adversity and sorrows of the most severe kind. How in the company of her eldest boy, Thomas, she delved the ground and even reduced herself to the miserable pittance of one meal a day in order that her children might have sufficient. No





THE SILENT PRAYERS THAT WENT UP FOR GRACE FROM ACHING HEARTS.  
*Corner Picture*—Mehetabel used to carry her little brother Jimmy to school on her back.







hardship seemed too much for the devoted and Christian mother. O, how potent is not the influence of a mother over the future life of her child? Mrs. Garfield taught her son, while yet almost an infant, to work, to trust, and to pray. She laid the foundation for everything that was good and pure in his heart and warned him against sin. She spoke to him of the evils of intemperance. Once when little James questioned her concerning alcoholic indulgence, she said: "I rather you would never know how it tastes my son. If you never taste it, you can never become a drunkard, that is certain. '*Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder.*'" Nothing could be truer than that. Thus it was that Garfield, by the loving words of a good mother, was saved from the allurements of drink; his abstinence from it did much to ensure the brilliant future which he cut out for himself.

#### THE BIBLE.

The books in the little log-cabin were limited to little else but the Bible, the teachings of which James was early taught to value and respect, by this best of mothers. Thus the principles of Christianity were impregnated in his youthful heart, and his inheritance from parentage was so perfect that never in after life, in times of toil or triumph, did they leave him. Industry is only of value when supported by principle, and principle, steadfast and true, is the direct outcome of godliness.

#### EDUCATION.

From his earliest childhood James Garfield was remarkable for his brightness of nature, and when he was but three



years of age his mother resolved that he should go to school, it being her dearest wish that he should become a scholar. But the school-house was only a large log cabin, which lay some miles distant, and to this unpretentious place brave Mehetabel, his fifteen-year-old sister, used to carry her little brother Jimmy on her back morning after morning. From the time that James first entered this humble school his advancement was remarkable. Every teacher regarded him as a boy of uncommon talents, and every scholar was attracted to him as by a magnetic influence. He read every book that he could beg or borrow, yet he was efficient to assist Thomas on the farm at six years of age. He went to school whenever there was a school, but that was only a few weeks in a year.

He improved his evenings and leisure time at home, however, and all the books at hand were read over and over, until he was perfectly familiar with their contents. His mental appetite was always craving, nor was it ever gorged by excess of food. It appeared to be capable of appropriating and digesting all that the times and locality could furnish.

Thus the years flew by, until Thomas was twenty-one and James twelve. It was at this period that the elder son left home and went to Michigan, leaving his younger brother to manage the Garfield farm

#### EARLY TOIL.

At this early age his strength and energy enabled him to carry out the work of a grown man on the farm, and yet find time to read and study. Thus James was led on, and his mother, too, not knowing whither Providence was guiding them. James was going up higher all the while, although it scarcely seemed so to his doting



mother. The Lord was laying a deeper foundation than could have been laid if she had had her own way. "Man deviseth his own way, but the Lord directeth his steps." Seven months elapsed, and Thomas returned to visit his old home. He had saved 75 dollars, and this money the noble young man devoted to buying wood and material for a frame house and hiring a carpenter to put up the same, in order that his mother might have a more comfortable home. Both Tom and James assisted energetically in raising the new structure, and it was on this work that James first became expert with carpenters' tools. Tom shortly afterwards returned to his old employment, and James made use of his newly-acquired art by planing wood for a carpenter named Treat, by which he managed to earn considerable money for one so young. The carpenter found in James a boy of wonderful energy and industry, and gave him continued employment. He became initiated in the mysteries of barn-building, and, in fact, with that rapid progress which he made in everything he attempted, soon became an efficient carpenter himself. Truly the passage which seemed to have guided him through life was, "*Whatsoever thy hand findeth to do do it with thy might.*" In an address which James Garfield gave to young men in his later days he said:

"Occasion cannot make spurs, young men. If you expect to wear spurs you must win them. If you wish to use them you must buckle them to your own heels before you go into the fight. Any success you may achieve is not worth having unless you fight for it. Whatever you win in life you must conquer by your own efforts, and then it is yours—a part of yourself. Let not poverty stand as an obstacle in your way. Poverty is uncomfortable as I can



easily testify, but nine times out of ten, the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. *In all my acquaintance I have never known one to be drowned who was worth saving."*

FROM A CARPENTERS' SHOP TO A POT-ASHERY.

But other changes soon followed. James assisted the carpenter Treat to build a shed in addition to several barns. The shed was the last building on which he worked for Mr. Treat, and it was about ten miles from home, near Cleveland. It was an addition to quite a large pot-ashery, the largest in all that region. A pot-ashery was an establishment containing vats, for leaching ashes, and large kettles for boiling the lye, reducing it to pot-ash, which in its crude state was called "black-salts." The manufacturer of the article was called a "black-salter." The black-salter for whom Mr. Treat built the shed, and whose name was Barton, took a great fancy to James and the result was that James was engaged by the black-salter at fourteen dollars a month. It was a good offer for a boy 15 years old, and James regarded it in that light. James' occupation here did not consist so much in working in the shed, as in keeping the books and looking after the salesmen. Here he was thrown amongst the very lowest and coarsest of men; and here too the innate goodness, which he brought with him from his mother's home, cast a beneficial and bright influence even about that dismal workshop. He succeeded by his own earnestness and purity in considerably modifying the coarse and blasphemous language used by the men in the factory.



## NOVEL READING AND ITS EFFECTS.

His love of reading was strong, and it was in Barton's house that he came across the first books likely to exercise an evil influence over his future. The daughter had been in the habit of reading novels, and with these James Garfield busied himself in the evenings. Among them were "Marryat's Novels," "Sinbad the Sailor," "The Pirate's Own Book," "Jack Halyard," "Lives of Eminent Criminals," and "The Buccaneers." The adventure and marvellous exploits contained in these volumes were suited to fire his imagination, and inflame his heart, and he formed a strong desire to go to sea. From this time he resolved to leave the blacksalter's; and on one occasion, when Miss Barton offended his independent and well-meaning spirit deeply, by calling him '*a hired servant*' and ordering him out of the room, he acted upon his resolution, and, much to the regret of Mr. Barton, who tried every inducement to make him stay, left his employ on the following morning.

He returned home at once, and much to the grief and surprise of his mother informed her that it was his intention to go to sea. It was with much reluctance that his mother at last consented that if he could get employment on one of the river-steamers he might try; rightly thinking that a little experience would prove a wholesome remedy. She had always a very high opinion of James' talents, and it had ever been her wish that he might develop into a teacher.

James prepared for his departure as soon as possible; and taking what money was necessary, with his inevitable bundle, he returned his mother's kiss, but not her tears, and started for Cleveland, where he



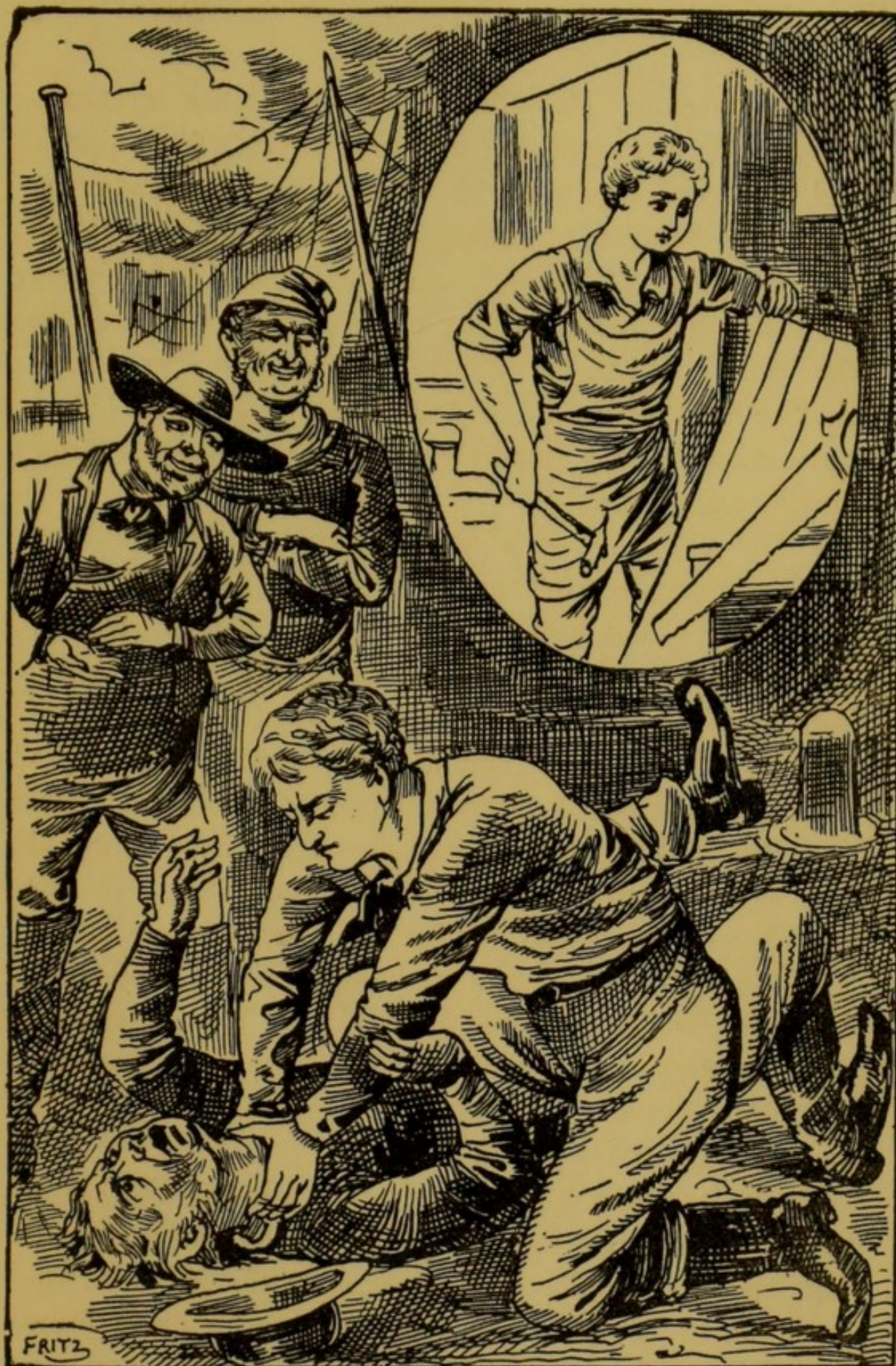
expected to ship. He walked the whole distance, seventeen miles. He was in sight of tempting sails at twelve o'clock and proceeded direct to the wharf, where he made the attempt to be taken on board ship as a sailor. He interviewed several "Captains" and found them very different from the stout, noble looking old gentlemen described in the books. When he quietly asked them if they needed another hand on board, they swore at him, called him a "greenhorn" and a "landlubber" and threatened to throw him into the dock.

#### ON A CANAL BOAT.

He felt undeceived and thoroughly disgusted with what he saw and heard, yet determined not to give up. He was wandering along the canal a day or two later, still unable to find employment, when the owner of a barge called to him, and he discovered that it was a cousin of his named Amos Letcher. James told him how he was situated and Amos accordingly engaged him as driver to the canal-boat *Evening Star*. In this capacity he astonished all his rough companions by his knowledge, shrewdness, and kindness of heart, as well as by his unflinching industry and sense of duty. What astonished them most, however, was that he neither drank, smoked, nor swore, and was yet, although a mere boy, braver and stronger than the best man on board.

On one occasion, having accidentally knocked the hat of one of the men into the water, the offended party, a great, hulking, and brutal ruffian seized upon the lad, with the intention of knocking him about, but to his discomfiture found himself easily overpowered and thrown down, completely at the mercy of James, who, however,





TO HIS DISCOMFITURE HE FOUND HIMSELF EASILY OVERPOWERED AND THROWN DOWN.

*Corner Picture*—James became expert with carpenters' tools.







nobly abstained from striking a single blow, which greatly astonished the bargemen who witnessed the scene. However, in the midst of his usefulness and his triumphs on the tow-path, the ague came upon him and he was obliged to return home. He lay ill and helpless, tended by his good mother, for some time, and when he grew better the turning point of his career was at hand. He had now firmly determined, no matter what hardships he might have to suffer, to acquire an education.

#### GEAUGA SEMINARY.

He had already taught himself a great deal in his leisure moments, and after some little trouble succeeded in finding a position as teacher in a village school. In the company of his cousins William and Henry Boynton, James travelled to Chester, where he began his real education at Geauga Seminary. Here James worked in a carpenter's shop before school in the morning, then hurried to it again at the close of school at four o'clock, and made a long day's labour on Saturdays. Thus this brave boy worked his way and studied hard at the same time. He denied himself everything but the most necessary, and thus he struggled hard and manfully at Geauga Seminary for three long years.

His progress, hampered as it was by his carpenter's work, had been truly wonderful, and the ambitious boy determined upon a college education, and immediately added Latin and Greek to his other studies. It was about this time that he joined a debating club, and caused much comment from masters and pupils by his fluent and powerful speeches. The result was that he was urgently invited to speak at religious meetings, which



opportunities he anxiously embraced, and it was generally believed that he would become a preacher. About this time the anti-slavery contest ran high through the country, and this brought out James in some of his best efforts, as he was strongly opposed to slavery and oppression. At last he left Geauga Seminary amid the regret of all, and returned home to hard manual labour in order to raise a little money to enable him to go to College, but first of all it would be necessary that he should enter the Eclectic Institute, at Hiram, to prepare himself.

#### THE ECLECTIC INSTITUTE, HIRAM.

He entered the Institute in August, 1851, and presented himself to the directors. Here he offered to work his way, and was duly installed as bell-ringer and sweeper-general. He secured quarters in a room with four other students, rather thick for the highest comfort, but necessity multiplies bedfellows." Here he set about his literary work with a zeal and devotion that attracted attention. The office of bell-ringer obliged him to rise very early, for the first bell was rung at five o'clock; the office of sweeper compelled him to be on the alert at an early hour also. Promptness was the leading requirement of the youth who rang the bell; it must be rung on the mark; a single minute too early or too late spoiled the promptness. *On the mark*, precisely, was the rule. Nor was it any cross to James; promptness, as we have seen, was one of his born qualities. It was all the same to him whether he arose at four or five o'clock in the morning, or whether he must ring the bell three or a dozen times a day; he adapted himself to circumstances with perfect ease.



A lady now living in the State of Illinois, was a member of the school when James was inaugurated bell-ringer, and she writes: "When he first entered the Institute, he paid for his schooling by doing janitor's work—sweeping the floor and ringing the bell. I can see him even now, standing in the morning, with his hand on the bell-rope, ready to give the signal calling teachers and scholars to engage in the duties of the day. As we passed by, entering the schoolroom, he had a cheerful word for everyone. He was the most popular person in the institute. He was always good-natured, fond of conversation, and very entertaining."

The young reader should ponder the words: "most popular person in the Institute," and yet bell-ringer and sweeper! Doing the most menial work there was to do with the same cheerfulness and thoroughness that he would solve a problem in algebra! The youth who becomes the most "popular" student in the Institute, notwithstanding that he rings bells and sweeps floors, must possess unusual qualities. He dignified the humble office that he filled; he did it by putting *character* into his work. He was a *thorough* student; *thorough* in everything he did. When he read a book he read it systematically, and made notes as he read. James ceased to be janitor at the close of his first year at Hiram, and was promoted to assistant teacher of the English department, and ancient languages. When James became assistant teacher he had for a pupil in his class, Miss Lucretia Rudolph, an estimable and accomplished young lady. She became one of his permanent scholars; a mutual attachment grew up between them, and she engaged to become his wife, when he had completed his



course of study and was settled. He was twenty-two years of age, and Miss Rudolph was one year his junior.

#### WILLIAMS' COLLEGE.

Shortly after this he entered Williams' College, where he accomplished in three years what others did in six. He graduated in 1856, bearing off the honours of his class. Dr. Hopkins, the principal, wrote of him eight years later: "The course of General Garfield has been one which the young men of the country may well emulate. A rise so rapid in both civil and military life is perhaps without example in the country. Obtaining his education almost wholly by his own exertions, and having reached the age when he could fully appreciate the highest studies, General Garfield gave himself to study with a zest and delight wholly unknown to others who make it their routine. A religious man, and a man of principle, he pursued, of his own accord, the ends proposed by the institution. He was prompt, frank, manly, social in his tendencies; combining active exercise with habits of study, and thus did for himself what it is the object of the college to enable every young man to do—to make himself a *Man*. There never was a time when we more needed those who would follow his example."

Mr. Chadbourne, who is now President of Williams' College, and who was Professor when James was a student, writes: "He graduated in 1856, soon after I began my work here as Professor. The students who came under my instruction then made a much stronger impression upon me than those of a later day, since my attention has been called to other interests than those of the lecture room. But Garfield as a student, was one who would at any time



impress himself upon the memory of his instructors, by his manliness and excellence of character. He was one whom his teachers would never suspect as guilty of a dishonest or mean act, and one whom a dishonest or mean man would not approach.

College life is in some respects a severe test of character. False notions of honour often prevail among students, so that under sanction of "college custom," things are sometimes done by young men which they would scorn to do in other places.

There was a manliness and honesty about Garfield that gave him power to see and do what was for his own good, and the honour of the college. His life as a student was pure and noble. His moral and religious character, and marked intellectual ability gave great promise of success in the world. His course since he entered active life has seemed to move on in the same line in which he moved here. He has been distinguished for hard work, clear in-sight into great questions of public interest, strong convictions and manly courage. I know of no better example among our public men of success fairly won."

#### A RAPID PROGRESS.

The trustees of Hiram Institute elected Garfield "teacher of Ancient Languages and Literature" before his return to the school. His welcome back was a hearty one. His acceptance of the position was equally hearty. At the end of the first year he was placed at the head of the institution with the title, "Chairman of the Board of Instructors," and one year later was made *Principal*. Thus, in eleven years from the time he left the tow-path of the canal he was



installed Principal of the Eclectic Institute of the Western Reserve, where three hundred young ladies and gentlemen were pursuing a course of education. But his influence was not only extended to all those under, but found a wider field in the outer world. As a Christian man his influence was grand and ennobling, and his labours as a preacher are to be added to the mass of his other labours. He often preached in the Disciples' Church at Hiram, and at one time he preached regularly at Solon and Newburg, whither he went on Saturdays, returning on Monday mornings. He required his pupils to observe the highest standard of moral conduct, and his counsel here was frequent and direct. He married Miss Rudolph, the lady to whom he was engaged before entering college on Nov. 11, 1858. Her efficient co-operation enabled him to perform so large an amount of labour. From this period the life of Garfield was a series of well-deserved and brilliant victories. Alphonso Hart, a Democrat, of Ravenna, delivered a speech in Hiram full of Slavery and Democratic sophistries and errors. Garfield opposed him, and in a public debate with Hart completely discomfited the latter and won extensive admiration by his powerful and eloquent speeches. This led to other efforts on the part of Garfield as a Republican orator, and in 1860 he was elected to a seat in the State Senate, by a very large majority. From the very commencement of his political career he took the part of a prominent leader in the Senate, and when in 1861 the incipient rebellion broke out heavy responsibilities were at once put upon General Garfield. He himself raised the forty-second Ohio regiment, large numbers of whom were Hiram students. He studied the art of war as thoroughly as he had studied other things in earlier years, and was soon enabled to take command as colonel.



## GARFIELD AS A GENERAL.

Garfield proved himself as victorious in war, as he had been successful in peace. In less than one month after he went into action with his regiment under the orders of General Buell, he fought the Battle of Middle Creek (Jan. 10, 1862) driving the rebel General Marshall, whose forces largely out-numbered his, out of his entrenchments, and compelling him to retreat into Virginia; other victories followed, the "Sandy Valley," and the Battle of Chickamanga. The antecedents of that famous battle under General Rosecrans, show that victory was due more to the sagacity, plans, and courage of General Garfield, than to any other officer.

Within a year and a half he rose from a lieutenant-colonelcy to be major-general. His personal bravery during the campaign was very striking. He offered himself on one occasion for the dangerous duty of bringing despatches from General Rosecrans to General Thomas. He set out on this mission accompanied by two horsemen, both of whom were killed by his side on the way. Garfield's horse was riddled with bullets, and fell dead as soon as the brave General had reached his destination. In the campaign of 1864, he went into Maryland to speak, on the invitation of Postmaster-general Creswell. He spoke at Chester-Town; rebel sympathisers in the crowd threw rotten eggs at him. At once he interjected this fearless castigation into his speech: "I have just come from fighting brave rebels at Chickamanga; I shall not flinch before cowardly rebels like you."

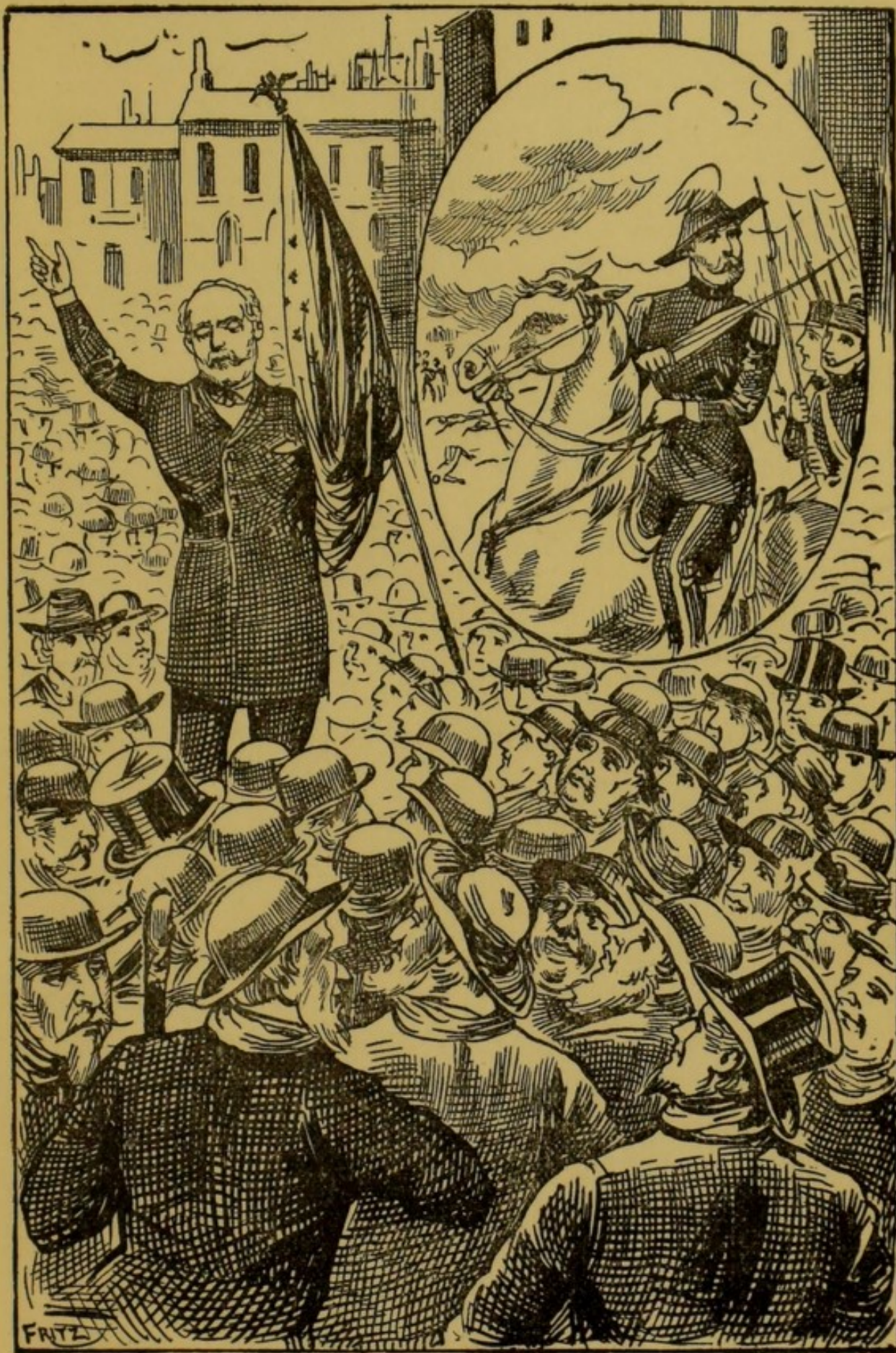


## A THRILLING EPISODE.

On the 14th day of April, 1865, President Lincoln was assassinated. The following morning New York City presented a scene of the most perilous excitement. Placards were posted up in New York, Brooklyn, and Jersey City, calling upon loyal citizens to meet around Wall Street Exchange, at eleven o'clock. Thousands came, armed with revolvers and knives, ready to avenge the death of the martyred President. Fifty-thousand men gathered there, their blood boiling with the fires of patriotism. There were few in the multitude who would not strike down the rebel-sympathiser who should dare to speak a word against Lincoln. One such remarked to another, "Lincoln ought to have been shot long ago"; he was not suffered to repeat it. A portable gallows was carried through the crowd, lifted above their heads, the bearers muttering "*vengeance*" as they went. The prospect was that the office of the *World*, a disloyal journal, and some prominent sympathisers with the rebellious South, would be swallowed in the raging sea of passion. The wave of popular indignation was swollen by the harangues of public speakers. In the midst of the terrible excitement a telegram from Washington was read: "*Seward is dying.*" For an instant vengeance and death upon every paper and every man opposed to Lincoln seemed to move the mighty crowd. Possibly the scene of the French revolution would have been reproduced in the streets of New York, had not a man of commanding figure, bearing a small flag in his hand, stepped forward and beckoned to the excited throng.

"Another telegram from Washington!" cried hundreds of voices. It was the silence of death that followed. It

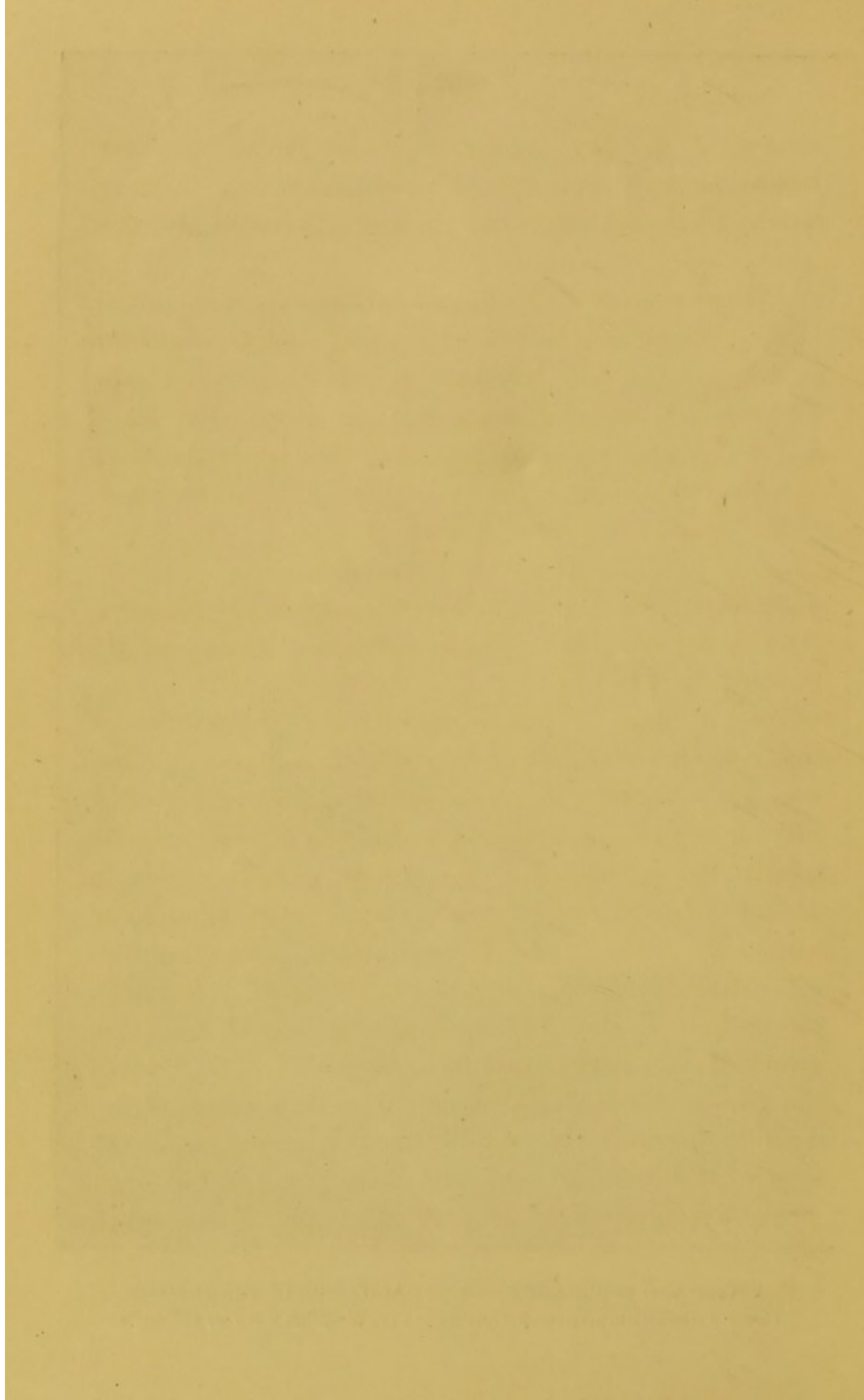




"JUSTICE AND JUDGMENT ARE THE HABITATION OF HIS THRONE."

*Corner Picture*—His personal bravery during the campaign was very striking,







seemed as if every listener held his breath to hear. Lifting his right arm toward heaven, in a clear, distinct, steady, ponderous voice that the multitude could hear, the speaker said :

“Fellow citizens : Clouds and darkness are round about Him ! His pavilion is dark waters, and thick clouds of the skies ! Justice and judgment are the habitation of His throne ! Mercy and truth shall go before His face ! Fellow citizens : God reigns, and the Government of Washington still lives ! ”

The speaker was General Garfield.

#### THE CROWNING TRIUMPH.

As the boiling wave subsides and settles to the sea when some strong wind beats it down, so the tumult of the people sank and became still.

This incident illustrates several of the qualities of Garfield's character that we have seen in his early life—his sagacity, tact, and quickwitted turn for an emergency. It will not be a matter of surprise that a man like this speedily gained the confidence of the people. He was almost unanimously and amid a scene of the greatest enthusiasm elected President of the United States on the 2nd day of November, eighteen hundred and eighty. It is not necessary here, while holding forth the life of this truly great man as a lasting example to the young, to dwell upon the painful event which closed his brilliant career. His death by the hand of a cowardly assassin has only made his memory still dearer to the hearts of the people and brought into greater prominence the story of his earnest and useful life. Even the four brief months of his presidential rule will give him a prominent place amongst the twenty men



who have preceded him in that high office. Without designing it he impressed his own pure mind and character very largely on all who came under his influence and example.

Let the young try in their daily lives, no matter how humble their position or how narrow the circle of their influence may be, to imitate the industry, tact, perseverance, integrity, courage, economy, thoroughness, punctuality, decision, and benevolence, shown by James Garfield, and they must succeed.

#### GROWTH OF CHARACTER.

Remember that character grows and may not inaptly be compared to a tree,\* a thing tender and young at first, but in years assuming a more permanent and decided form.

It is God's law that our bodies should decay and return to their native earth, but how happy is the man who, even upon his death-bed, can look back upon a life which, although not without error, has brought forth good and lasting fruit. Let us therefore learn to understand that our every action, nay, the whole course and work of our life, depends upon the character we have formed and sustained. Let us also learn that we cannot combat our vices and oppose our temptations in our own strength alone, but pray that He who is above all others may strengthen and support us in our moments of weakness, and teach us how, by a persistent conquest on evil we may become daily stronger and purer in character.

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\* See "The Tree of Life, its Growth and Decay; or, Light and Darkness;" by Gustavus Cohen. With Illustrated Plate, showing the career of an Infidel and a Christian from the cradle to the grave, drawn by Fritz Braun.





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