

sent, his country, and its people, and the good cause in which he was engaged." The agent bade his friend adieu for the night, after having expressed his admiration at the propriety of conduct and deep devotional feeling of all present.

Next morning they visited two large factories. In one of them, much to his astonishment, the agent found some of the "ladies" of the preceding evening in plain working clothes, busy at their looms. In the other, a large engineering establishment, he found several of the "gentlemen" in leather aprons, wielding heavy hammers over red-hot bars of iron. One of these men, who kindly and intelligently explained all the operations going on, stated that he was an Egyptian, and had been sent over at the cost of the Pacha, to learn engineering practically for the benefit of his country. "Ah, my friend," said the French gentleman to his English companion, as they were departing, "these working men have learned to respect themselves, and now they will be respected by every one else."

Care for Weak Eyes.

An elderly gentleman, accustomed to "indulge," entered the room of a certain inn, where sat a grave friend by the fire. Lifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes, and calling for hot brandy-and-water, he complained to the friend that "his eyes were getting weaker and weaker, and that even spectacles didn't seem to do them any good." "I'll tell thee, friend," replied the Quaker, "what I think. If there was to wear thy spectacles over thy mouth for a few months, thy eyes would get round again."

Literary.

Mental Science. No I.

By MENTAL SCIENCE we understand that science which relates particularly to the human mind; or to the investigation of its existence, nature, properties, passions, affections, emotions, capabilities, inclinations, operations, states, &c.—It includes an explanation of the whole phenomena (so far as practicable,) of the intellectual or spiritual, immortal, immortal, and active substance or principle, in man; whereby he perceives, remembers, reasons, and wills. It may, however, embrace within its vast domain, other spiritual substances or beings.

This important Science is sometimes designated Pneumatology, Ontology, Metaphysics, Mental Science, Mental Philosophy, the Philosophy of the Understanding, the Physics of the Mind, or the Doctrine of the Mind.

Regarding the mind as the seat of certain affections and processes, we would assign to Mental Science, as its legitimate and sole office, in the first place, the investigation of these viewed simply as phenomena. The register of these would form the Natural History of the mind;—their classification, its Natural Philosophy. The Mental Science, comprehending both,—taking cognizance of all the various states of the mind, with the changes or sequences which take place on these in given circumstances, as so many facts which it must describe aright and record aright,—presents us with the Physics of the Mind.

Mental Science teaches us to know ourselves: to improve, direct, and exert, our mental powers for the benefit of ourselves and others; to correct error, prejudice, and false self-love; to resist vice and restrain the unruly passions; to cultivate those virtues which constitute the true happiness of man; is especially essential to the proper conduct of education; and is of the utmost importance in the whole of social political life.

If such be its import and design, it should not be lightly regarded, or rejected as a Science of no great consequence. It should assume its proper province, and attain that consideration to which it is entitled. Nor should those who study it, as a Science, be viewed as mere dabblers in Metaphysics; but as those who are investigating the noblest part of man. One of our own poets assures us,

"The proper study of mankind is man."

But can mankind attain a correct knowledge of man by merely studying his physical nature, or the visible and material form? With equally as much truth it might be asserted that the child who has acquired a knowledge of the most simple elements of our language, understands the whole circle of arts and sciences. The parallel is by no means very dissimilar. The one has commenced with the first principles of literature; the other is only attaining a knowledge of the inferior part of human nature—the mere casket which contains the precious jewel. This is no more the proper study of man, than the mere

sight of a crucible containing a portion of metalled substance, constitutes the beholder a chemist.—The proper study of mankind then is to acquire a knowledge of man's mental being and spiritual nature. Mental Science, therefore, embraces the investigation of the human mind. For the soul of man is properly man himself. The body is but the house or tabernacle; the soul is the tenant that inhabits it; the body is the instrument; the soul the moving power that puts it into action and directs it.

How important, then, is this subject to be studied! "Know thyself," is one of the most useful and comprehensive precepts; and, with particular energy, it should be applied to Mental Science. Thales, the Milesian, who is said to be the author of this maxim, says, "for a man to know himself is the hardest thing in the world." The above assertion is not only true with regard to man's physical and moral nature, or spiritual state; but also with respect to the nature, properties, and various affections of the human mind. And well would it be for mankind, if they duly estimated and acquired mental knowledge.—They would have such conceptions of its necessity, its magnitude, and its utility, as to induce them to respect it with a veneration equal to that which the ancients had for the above quoted precept, when they had it written in golden capitals, over the door of the temple at Delphos. If it be true that "all our knowledge is ourselves to know,"—an acquaintance with Mental Science is of vast importance. Who can understand that living, active, spiritual, principle in man without it? Who can comprehend intellectual nature, so far as it is comprehensible, without a knowledge of this sublime science?

To study the nature, affections, and processes of the human soul, we must, whether conscious of it or not, either directly or indirectly, attend to the science of mind. Such is its constitution, that a desire for knowledge is natural to the mind of man, and can only be attained by certain processes of which it is capable, and by the accomplishment of which it acquires sensations and ideas. The eye is the instrument by which sight is imparted to the soul; the ear conveys sounds to the soul; the taste communicates to the soul bitter and sweet and other similar sensations; the smell is that nice susceptibility which excites in the soul odiferous or the contrary impressions; and feeling is the mind's consciousness of certain sensations produced by the touch. By these the soul, while confined within its material vehicle, sees, hears, tastes, feels, and smells. These constitute the organs of sense,—the grand sources and inlets of knowledge. Consequently, whether we believe it or not, are conscious or unconscious of the facts, we have to do with Mental Science; and it should form no inconsiderable part of our study. By the organs of sense the soul attains conceptions of several qualities in the objects themselves: for by sight it has a conception or image composed of colors and figures, which is all the notice and knowledge of its nature the object imparts to the mind by the eye. By hearing it has a conception called sound, which is all the knowledge it has of the quality of the object from the ear. And so the rest of the senses are also conceptions of the several qualities of their objects.

GEORGE JOHNSON.

Point de Bute, July 2, 1851.

Correspondence.

JUDGE MARSHALL'S LETTERS.

As regards my own personal observation and knowledge, on this subject, in reference to the United Kingdom, I feel bound in candour and a just regard to truth, and the interests of religion, to say, that in all the extensive intercourse and communications which I had with religious professors, in various, or nearly all denominations, during my sojourn, and many journeyings throughout most, or nearly all parts of the Kingdom, I could not avoid observing the presence and influence of this earthly passion for the acquisition and enjoyments of gain. It was manifest in the spirit and tone of conversation; in the sumptuous, luxurious, and expensive furniture, decorations, and adornments of the habitations; in some instances, in the equipages; in all, in the apparel; in an almost universal neglect and disregard of the wants, the sufferings and claims of the poor and destitute; in a prevalent lack of suitable liberality and generous contribution, for religious, moral, and benevolent institutions and purposes; as well as in many other particulars which it is not requisite here to specify. Some seeming extenuation of this worldly spirit of gain, may, probably, by some, be conceived or urged, from the admitted fact, that the taxation of the Kingdom is so extremely heavy and oppressive at the present time; especially upon the middle classes of society, who form the great body of christian professors; and that, from this consideration, and also

the extensive competitions in all employments and branches of business, they are, from regard to the comfortable or sufficient support, and the other claims of their families, almost compelled, thus ardently to strive after worldly possessions. But to this seemingly plausible but delusive suggestion, it may be conclusively answered, that, although all the just and consistent claims and regards as to family are fully admitted, yet, certainly among the first and most imperative of the duties, are those of zealous and active piety and benevolence; and the securing of a heavenly, in the place of the naturally earthly mind. The truly pious and exalted principle will ever manifest its sincerity, by being carried out in the life, in all suitable and consistent self-denial; by avoidance of indulgence in the lust of the flesh, the lust of the eye, and the pride of life; and by doing all manner of good to others, according as circumstances may afford the ability. In order, therefore, that these cardinal duties may be duly observed and performed; while at the same time, the just and reasonable family claims are faithfully fulfilled, there should, on the part of all religious professors at least, be an avoidance, or abandonment of those sensual, vain, and expensive possessions and indulgences, as to habitations, apparel, equipages, and in other respects, which have already been specified as being so prevalent among them. Neither the claims of family, the burthens of taxation, the competitions in business, nor any other consideration or circumstances, can, with regard to any persons, more especially religious professors, afford any just or available excuse for the presence or indulgence of that spirit of Mammon, that ardent pursuit of its gratification; or those sensual or selfish fruits of its exercise, which have already been described.

If proofs are called for, to confirm the truths of the remarks and assertions here made, as to the prevalence of this desire and pursuit of worldly gain among religious professors, alas! they are most abounding and explicit. To give them all, even from comparatively recent authorities, would be, to transcribe a volume on the subject. It is, however, both becoming and requisite, after all which has just been remarked, that some of such authorities should be here introduced. The first, then, to which a reference may be had, is the powerfully written, and celebrated Essay, by that learned and eminent character Dr. Harris entitled,—"Mammon, or Covetousness, the Sin of the Christian Church" for which he obtained the prize of 100 guineas, as being the best among the productions of no less than 143 competitors on the subject proposed. And, here, at the very first mention of this authority, it may be remarked, that Dr. Harris, from his being an eminent and leading minister in a large and influential denomination of christians, in England, would not, we may be fully assured, carelessly, or recklessly, or without the most truthful and most perfect convictions as well as urgent sense of duty, make any assertions or remarks on this point, or any other indeed, which would seem to tend to the disparagement or depreciation of the character of religious professors; more especially in the eyes of the worldly or profane; or which would tend in any degree to impair their influence for good. It may also be remarked, that his eminent and long continued position in the church, and his intercourse with professors in the various denominations, afforded him the best possible opportunities of becoming thoroughly acquainted with all facts and particulars relating to the main subject of his Essay. Moreover, it may be conclusively observed, that his sentiments and opinions therein, so decidedly expressed as they are on that subject, are authenticated and confirmed, by the two adjudicators, the equally eminent ministers Dr. Pye Smith, and the Hon. and Rev. B. W. Noel. The title of the work is, indeed, sufficient to convey the decided conviction of all those high authorities, that there is this spirit of Mammon, or ardent desire of gain, most extensively prevalent among religious professors. This title, it will be remarked, most pointedly and emphatically declares, that—"Covetousness" is, at the present time, in an especial manner and degree, the sin of the Christian Church. But the Rev. Author greatly enlarges on the deplorable position, throughout his eloquent and awakening

but doubtless, to him, trying and painful work. To transcribe the whole of the passages regarding and confirming that position, would be, to give a large part of the volume. The following are a few of the most pointed and comprehensive. "What has prevented the gospel from fulfilling its first promise, and completely taking effect? what has hindered it from filling every heart, every province, the whole world, the entire mass of humanity with the one spirit of divine benevolence? why, on the contrary, has the gospel, the great instrument of divine love, been threatened age after age, with failure? Owing, solely, to the treachery of those who have had the administration of it; owing, entirely, to the selfishness of the church." Now, when it ought to be holding the world in fee, it is barely occupying a few scattered provinces, as if by sufferance; and has to begin its conflicts again. And we repeat, the only adequate explanation of this fact, is, that selfishness, the sin of the world, has become the prevailing sin of the Church." Concerning Covetousness, as the primary or principal form of selfishness, he writes—"To the charge of covetousness, under one or other of these various forms, how large a proportion of mankind and even of professing christians must plead guilty, and again;—"For though no part of the world is exempt from the influence of covetousness, a commercial nation like Britain, is more liable to its debasement than any. Were it not indigenous to the human heart, here, it would surely have been born; for here are assembled all the fermenting elements favourable to its spontaneous generation; or were it to be driven from every other land, here it would find a sanctuary, in a thousand places, open to receive it. Not only does it exist among us, it is honoured, worshipped deified." "Every nation has its idol: in some countries that idol is pleasure; in others glory; in others liberty; but the name of our idol is Mammon." "And not does this fact distinguish us from most nations, it distinguishes our present, from our former selves—it is the brand mark of the present age." "Mammon is marching through the land, in triumph." And, again, he writes. "Are our religious assemblies exempt from the debasing influence? My brethren, saith the Apostle James, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in godly apparel, and there come in also, a poor man in vile raiment; and ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor,—Stand thou there, or sit here, under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts? "But did not the Apostle draw this picture prophetically of the present day? 'Could he now witness,' says Scott in his comment on this Scripture, 'what takes place in this matter; and give his opinion of it, would he not repeat the censure, that we are influenced by corrupt reasonings and erroneous calculations; and utter it in words even more severe.' And would he not find, it may be added, that the influence of wealth has penetrated deeper still? that it not only sits in the presence of God, while poverty stands, but that it often rules there, while poverty serves; that in that sacred enclosure, where men should take rank only by superiority of spiritual excellence, wealth, in many instances, lords it over character; and reigns with a sway as undisputed as it exercises in the world." With reference to public meetings for raising money for religious and benevolent purposes, the Author, after honorable mention of some, as donors, whom, as he says "it is a privilege to know," and "whose ordinary charity is single handed," he remarks,—"But does not the very fact, that novel and questionable means are sometimes resorted to, for the purpose of replenishing the funds of benevolence, imply, that ordinary and improved methods had failed to answer that end? in other words, that the charge of covetousness lies against the professors of the gospel, generally? But, besides this presumptive evidence of the charge, it is easy to substantiate it, by two direct proofs,—the first, derived from their conduct in the world; and the second, from their conduct in the church. Who has not heard of the morality of trade, as differing materially from the standard morality of the