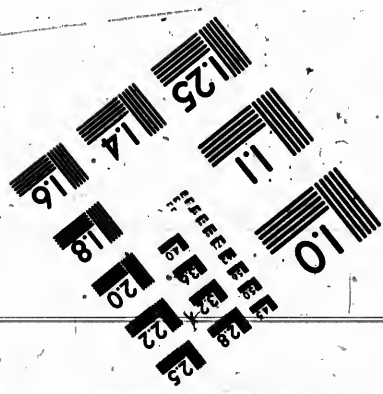
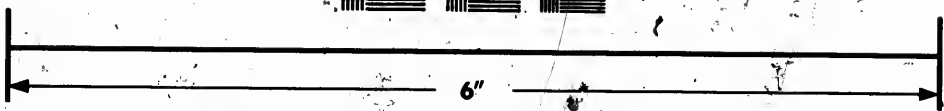
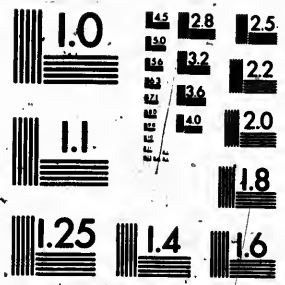


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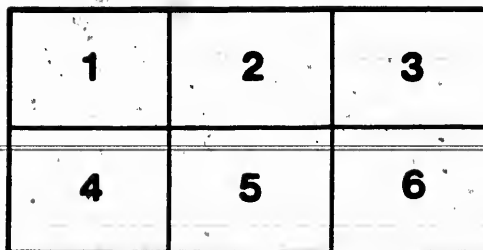
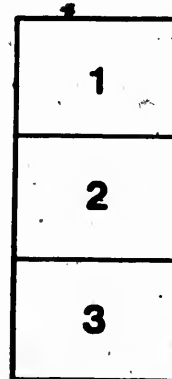
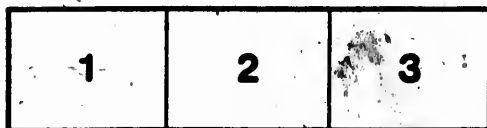
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**A FEW HINTS**  
ON  
**MORALITY,**

**FOR THE BENEFIT OF MY PUPILS.**

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**BY JOHN D. HESS.**



PRINTED BY MIDDLETON AND DAVEN, MOUNTAIN VIEW, LOWER MOUNTAIN, VERMONT.  
1888

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Quebec :

PRINTED BY MIDDLETON AND DAWSON, SHAW'S BUILDINGS,  
MOUNTAIN STREET, LOWER TOWN.

1866.

## PREFACE.

The author's desires in writing this Address were expressly for the promotion of virtue, and for laying a basis on which the future happiness of those who have been placed under his tuition, might be founded; and should this attempt to promote virtue meet the approbation of parents, it will be an ample compensation for the trouble taken.

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## A FEW HINTS ON MORALITY.

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*My Dear Scholars,—*

For the advancement of your education you have been placed under my care, and it has been requested of me, by your parents, to inform them, from time to time, whatever I may discover laudable or blameable in your conduct; and I hope, from my reports, they shall have much to applaud and little to condemn. You have now arrived at an age capable of distinguishing the loveliness of virtue and the depravity of vice. I have hitherto, with the most anxious solicitude and attention, endeavoured so to form your young ideas as to make them become insensibly attached to the former. I often feel highly delighted with you when you assure me of your gratitude for my advice, and your determination to profit by it. "But you must bear in mind that a promise must always be held sacred;" I therefore strongly recommend the greatest caution in this particular. Always be well convinced that you are capable of performing whatever you engage to do; and, having once given your word, let no temptation have power to make you retract. It is no excuse for a breach of promise that the fulfilling of it will be attended with injury to yourself; this should have been your consideration before you gave it. The man who pays no attention to this important duty is justly esteemed contemptible. Be cautious in choosing your companions. The happiness or misery of a great part of the world depends upon the connections that are formed in the early part of life; you will therefore readily foresee of what importance it is to be cautious in the choice of your companions. Be well assured that the person you may be inclined to select as your friend has qualities to merit that appellation; when the general tenor of his conduct has given you this proof, you can then admit him to your confidence. But never suffer any change of circumstances

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to diminish a regard founded on integrity and virtue. I further advise you, in your selection of companions, to have them well chosen and few in number. Be courteous and affable to all, but not intimate. The inconveniences of a numerous acquaintance are obvious in all situations of life : to the man of rank and fortune, they too frequently cause that time to be passed in dissipation which might profitably be employed in study, or usefully in the service of his country ; to the man of business, they frequently operate to his entire ruin, by drawing him from the necessary attention his affairs require ; in the lower classes of life, we are daily shocked with instances of depravity, which have their origin from the same source. Many persons have been ruined by bad company ; therefore fools and knaves are not fit companions for honest men.

As I intend to touch upon every subject by which you may be advantaged, I shall consequently have to mention several particulars for your rule of conduct where I have not observed you faulty ; but you will derive a benefit from my remarks, as they will serve as incentives for your perseverance in the practice of whatever is commendable.

In the catalogue of virtues, cleanliness bears a conspicuous figure. The person who neglects the discharge of this very necessary duty must, in some measure, offend every company he goes into. You cannot be too exact on this head ; never permit the slightest appearance of neglect either in your person or apparel. Some persons never look clean, because some part of their dress or person is not as it ought to be. Dirty shoes, hands, or face ill become fine garments.\*

It is very common for those who are deficient in this particular, to pretend they have not leisure for this nicety, and there is too much fatigue attending it. To such I shall content myself with applying an expression made use of by a clown. He says, " I cannot imagine how those people contrive who comb their heads every day ; for my part, I find it difficult enough to comb mine once a week."

\* See Proverbs, xi., 22.

Now, in the observance of your studies, I find some of you are too apt to defer the performance of them to the last minute. You will find; upon a little reflection, that this is a much greater fault than you are aware of. I dare say you would feel yourselves a little offended if I was to accuse you of indolence, yet the accusation would be just; I need only refer to several previous occasions to prove your guilt. However, I am persuaded you will lose no time in rectifying this error. The mischievous consequences of indolence are too glaring to require enumeration. I will only add that Satan finds some mischief still for idle hands to do.

I shall here recommend the most scrupulous regard to *truth* and *sincerity*. You will hear wicked men talk about white lies, meaning that such do no harm; but our Saviour says *all liars*.\* In every transaction of life you will find what superior advantages are obtained by the constant use of these excellent qualities; also, that the reality of a virtue exceeds the appearance of it. The sincere, upright man, will possess that happiness which is the sure reward of conscious rectitude. He will not only find his account in the esteem of all good men, but will obtain the approbation of that all-wise, benevolent Being who formed us, and to whom the inmost recesses of the human heart are known. Speaking of truth and sincerity brings to my memory the story of the Spanish Cavalier, which I will here relate: A Spanish Cavalier, having assassinated a Moorish gentleman, instantly fled from justice. He was vigorously pursued, but availing himself of a sudden turn of the road, he leaped, unperceived, over a garden wall. The proprietor, who was also a Moor, happened to be, at that time, walking in the garden, and the Spaniard fell upon his knees before him, acquainted him with his case, and in the most pathetic manner implored concealment. The Moor listened to him with compassion, and generously promised his assistance. He then locked him in a summer house, and left with an assurance, when night approached, he would provide for his escape. A few

\* See Revelations, xxi., 8.

hours afterwards the dead body of his son was brought to him, and the description of the murderer exactly agreed with the appearance of the Spaniard whom he had then in custody. He concealed the horror and suspicion which he felt, and, retiring to his chamber, remained until midnight. Then going privately into the garden, he opened the door of the summer house, and thus accosted the Cavalier: "Christian," said he, "the youth whom you have murdered was my only son. Your crime merits the severest punishment; but I have solemnly pledged my word for your security, and I disdain to violate even a rash engagement with a cruel enemy." He conducted the Spaniard to the stables, and furnished him with one of his swiftest mules. "Fly," said he, "whilst the darkness of night conceals you. Your hands are polluted with blood, but God is just, and I humbly thank him that my faith is unspotted, and that I have resigned judgment unto him."

I will next draw your attention to perseverance. It is in vain to expect to make a conspicuous figure, or even a respectable one, without it. With it there is nothing, however seemingly impossible, but may be obtained.

Demosthenes is the most memorable instance I can give you of one actuated by this noble virtue. With every defect for an orator, Demosthenes was determined to be one. He stammered excessively; had a weak voice, a thick way of speaking, and breathed very quickly. To surmount these obstacles, he put small pebbles into his mouth, and in this manner would repeat verses without interruption, walking at the same time up or down steep or difficult places. He had contracted an awkward manner of shrugging up his shoulders; to remedy this, he practised in a narrow kind of pulpit, over which hung a sharp instrument, in such a manner that, if in the heat of action this motion escaped him, the point reminded him of his error. Thus, by perseverance, Demosthenes, who in his first essay was hissed by his auditors, became so celebrated that all Greece came to Athens in crowds to hear him.

I must here add, it is too common for those who are blessed

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with abilities and fortunes to assume a haughty, supercilious deportment—to consider such as are placed by Providence in a more-humble sphere as beings of a different nature from themselves, as sent into the world merely to add to their gratifications, and to assist, by their industrious labour, to the appetites of these fancied lords of the creation; not considering the source from whence their blessings are derived, they arrogate to themselves a merit which has no existence but in their own imagination. The wealthy man has indeed abundant reason to show his gratitude; to him the means are given to diffuse happiness to all around; he has the power to dispel the sorrow of the indigent, to cheer the heart of the disconsolate widow, to become a father to the fatherless; but when, instead of employing his riches and power for these benevolent purposes, he squanders the former, and makes use of the latter, to injure, harass and oppress his poor neighbour, instead of a blessing he may be properly considered a pest of society.

No doubt you all have read of a rich man who pulled down his barns, in order to build greater, to employ his property, and he thought he should live many years in ease and affluence; but when thus pleasing his fancy, God called him a fool, &c.\*

*Remember! to be grateful is to be good.* It is the remark of an excellent writer, that ingratitude is a crime so shameful that the man was never yet found who would acknowledge himself guilty of it. Ingratitude is a crime, though not punishable by law, yet it proves that the man who is guilty of it is a wicked being, because gratitude is always found in pious persons.

Ingratitude to our Creator, is, alas! but too prevalent; and here, I am apprehensive, very few indeed can totally acquit themselves. From His beneficent hands we receive accumulated benefits; yet does anything happen contrary to our contracted ideas, our blessings are forgotten; we are

\* St. Luke, xii., 18, 19, 20.

restless and impatient to obtain that, the possession of which would, in all probability, destroy the happiness we at present enjoy. Humanity shudders at the ingratitude too frequently shown by children to their parents. And here, did not the melancholy proofs continually present themselves, we should scarcely think it possible that, forgetting the ties of nature, the thousand obligations due to the authors of their being, children could, for the numerous benefits they have received, make them feel, in return, that to have a thankless child is sharper than a serpent's tooth. Your conduct, my dear pupils, makes me hope that this bitter anguish is not reserved for your affectionate parents. Ingratitude to your benefactors is equally prevalent with the instances mentioned above. I will here relate an instance of one Camillo, who was, at a very early age, deprived of his parents, whose circumstances were so deplorable that their effects were not sufficient to discharge their debts. The child, in this destitute condition, was taken by Honestus, the friend of the deceased parents. With a father's tenderness he reared the youth, gave him an excellent education, and, at a proper period, placed him with an opulent merchant. His abilities soon made him of consequence. His master offered him a share of his business, and his generous patron advanced the money requisite for the undertaking. By a train of unfortunate events, Honestus, in the decline of life, is reduced to poverty; and cruel, ungrateful Camillo, rolling in affluence, permits the benevolent friend of his youth to wear out the remainder of his days in indigency and obscurity. The infamy of Camillo, at the time it raises your indignation, will, I flatter myself, give you a just abhorrence of this detestable vice. Here I shall add a maxim: "Keep your money, and you shall keep your friends too."

Next, it is the wish of all mankind to be happy, and yet how very few attain the blessing. This should appear strange, since the road to happiness is direct and plain. It consists of this single word, *contentment*. To the man possessing this frame of mind, all nature wears a smiling

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aspect. He is happy in himself, and communicates a kind of happiness to all around. Did we estimate, as we ought, the blessings we enjoy, abundant reason would be found for content. Our circumstances are never reduced to so low an ebb but there will be some mixture of mercy and favour discovered; we shall still see many in a more destitute situation than ourselves, and it is ingratitude to God to be continually fretting at our disappointments, and overlooking our advantages.

Men argue very absurdly when they say, could we attain such a comfort we should be happy; our wishes extend no further; yet the object obtained, they find themselves equally remote from happiness as before; new wants will continually press forward, and the mind will remain as dissatisfied as at her first setting out. The only chance for happiness is to be perfectly contented in the situation in which Providence has placed us. The propensities with which we are born, whether of a virtuous or vicious kind, will, in proportion to the encouragement they receive, grow up with our youth, and, as we increase in years, obtain a firmer possession of the mind. It behoves us then, with the most scrupulous attention, to examine ourselves; to persevere with unremitting exertion in promoting the laudable, and extirpating the base qualities we possess.

There cannot, I should think, be a more wretched situation than to be in debt, without a prospect of being able to discharge the demands we are liable to. One would suppose it impossible the man given to contract debts should know, that the moment he transgresses payment, his creditors have the power of taking from him the dearest blessing—"his liberty;" that, without defamation, he can confer on him the most opprobrious title—that of being unjust. Added to this: can there be anything more humiliating than to be afraid to see any man breathing? Yet this is the precise situation of the debtor. I should advise you to take every precaution to shun this disgrace: repress every inclination of possessing what you have not the means of obtaining; never permit your

expenses to equal your income, nor suffer any inducement to make you incur a demand you have not ample means to answer.

I shall now turn your attention to slander. In the words of Shakespeare:—

" 'Tis slander,  
Whose edge is sharper than a sword, whose tongue  
Out-venoms all the worms of Nile! whose breath  
Rides on the posting winds, and doth belie  
All corners of the world, Kings, Queens, and States,  
Maids, matrons, nay, the secrets of the grave,  
This viperous slander enters."

Thus justly does Shakespeare, the *great master of the human mind*, speak of this hateful, cowardly vice. I give it a place in this address, because I would have you particularly on your guard against suffering it, in the slightest degree, to find a harbour in your bosom. The public robber, as viewed with the calumniator, appears an innocent character: the former seizes your property, and there the injury ends; but the detractor, like the basest of assassins, stabs in the dark, and gives a mortal wound to your reputation, whilst himself is not in the least benefited by the irreparable injury he has done, except in the gratification of his malevolent disposition.

It is not sufficient that in yourself you are no slanderer. You must go farther—you must shut your ears against scandal, and resolve never to listen to the envenomed tale; for, if a man will slander his neighbour, he will slander you also, the moment he leaves you. The receiver of stolen goods becomes a party in the theft; in the same manner, he who listens to the recital of his neighbour's errors (which, if not invented, are, no doubt, highly aggravated), becomes accessory in the calumny, and in guilt falls but little short of the reporter.

If the conduct of other men become the topic of your conversation, expatiate on their virtues, but have nothing to do with their defects. (Saint Paul says:—"Speak ill of no man.") The best of us are but too faulty; and it would become us much better (in the words of Scripture) "To draw the mote from our own eye, before we attempt to meddle with the beam that is in our brother's eye."



There is nothing we ought to encourage more, in ourselves and others, than good nature. In the words of Mr. Addison : " Good nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty."

Wit is a quality very injurious to the possessor, when used without discretion ; and, even when coupled with good nature, it will be found at best but a dangerous companion.

Sterne thus beautifully describes the danger of wit :— " Trust me, this unaware pleasantry of thine will, sooner or later, bring thee into scrapes and difficulties, which no after-wit can extricate thee out of." I mention this in order to put such of you who may be blest with an over-abundance on your guard.

Among all the qualities of the mind, though there are many more shining ones, I know none so truly valuable as discretion : possessing this, though we should have but moderate abilities, we should very rarely fail of success in whatever we undertook ; without it, our acquirements (no matter how great they are) will prove but of little importance. Discretion stamps a value upon all our other qualities ; it instructs us to make use of them at proper times, and to turn them honourably to our advantage ; it shows itself alike in all our words and actions, and serves as an unerring guide in every occurrence of life.

The discreet man does not only find benefit from his own talents ; the qualifications of others will be observed by him, and he will be careful to obtain their perfections, and consequently to be advantaged by them.

I could point out many other good consequences resulting from discretion, but hope I have said sufficient to prove its value, and to make you anxious to attain this essential virtue.

Charity is amongst the virtues I hope to see cherished by you. To the bountiful hand of our great Creator we are indebted for the various blessings we enjoy ; nor can we make Him a return more acceptable than " To deal our bread to the hungry, and to feeding the poor that are cast out to our

house; when we see the naked that we cover him; and that we hide not ourselves from our own flesh." This is the doctrine of our Saviour; yet we see but little of it, except in profession. It is now considered, by our gentlemen and ladies, very improper even to condescend to converse with a poor person.\*

Besides the satisfaction the mind must receive in the contemplation of a benevolent action, what animated hopes must accompany the thoughts of the charitable man; when he reflects on these words of our Saviour:—"Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world!"

At the time we are relieving the wants of the poor, we must endeavour to discriminate the deserving from the unworthy; to be careful that what we have in our power to give, be not lavished on the idle, importunate beggar, but bestowed on the real unfortunate,—on those who, by unavoidable misfortunes, are fallen from affluence to penury; on industrious families labouring under necessities and want; on such as are worn out with labour, or disabled by sickness from earning their subsistence: these are the objects we are bound to relieve; and be assured, my good boys, with such sacrifices God will be well pleased.

I shall here introduce a few words on modesty. Nothing will more strongly command attention and respect in society than modesty. This quality becomes us at any age, and in all situations; but is more peculiarly incumbent on a young man just emerging from his studies, and entering into the business of life.

Remember, therefore, never to obtrude your opinion upon any subject: listen, with attention, to the observations of others, and endeavour to retain such remarks as may add to your general stock of knowledge. If you be asked for your sentiments on the matter in dispute, give them with a respectful diffidence; and should it happen that your arguments have sufficient weight to give you a decided superiority

\* See Proverbs, xvi. 18, 19.

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over your opponents, use your victory with moderation; and on all occasions appear more solicitous to gain instruction from those with whom you converse, than to offer it. By pursuing this conduct you will obtain many and great advantages: those who set but a moderate price on their own merit, will not fail to be valued and esteemed; whilst the man who, from his air, his haughty treatment of others, and his fancied superiority over them, gives himself credit for a greater portion of knowledge than he has in his power to produce if called upon.\*

Read St. Matthew, 5th chapter, and 7th verse. It says:—  
 “Blessed are the merciful: for they shall obtain mercy.”  
 God is merciful; therefore I will strongly recommend mercy.

I will here relate the story of Uncle Toby (which, I think, will be sufficient to show you the good qualities of this virtue), who had scarcely heart to retaliate upon a fly:—One day, as Uncle Toby was sitting at the dinner-table, a very large overgrown fly kept buzzing about his nose, and tormenting him most cruelly, and which, after infinite attempts, he had caught at last, as it flew by him. “I will not hurt thee!” says Uncle Toby—rising from his chair, and going across the room, with the fly in his hand—“I’ll not hurt a hair of thy head!—go!” says he—lifting up the sash, and opening his hand as he spoke, to let it escape—“go, poor fly! get thee gone! why should I hurt thee?—This world, surely, is wide enough, to hold both thee and me!” I fear there are but few Uncle Tobies amongst you, at least. If I was a poor fly, I think I should hesitate before trusting my life in your hands.

(Next.)—In recommending perseverance and industry, I would not be understood to be an enemy of amusement: relaxation is equally necessary to the health of the body, as study to the improvement of the mind; but care must be taken to make choice of such pleasures as will not have a tendency to injure the object they are meant to serve. I am an advocate for puerile liberty, during the allotted hours of

\* See Galatians, vi. 3.

relaxation. I know you have much restraint and confinement during the time of study; therefore, during the intervals of application, I will allow you every indulgence consistent with moral and personal safety. You can contrive your own amusements, and vary and discontinue them at your pleasure. And to those who should wish to discontinue the puerile amusements, I shall recommend walking and riding, or exercises of any kind that call forth agility and exertion; which will, at the time they add strength to the body, give additional vigour to the understanding. Or you can devote a portion of your time in the society of a few select friends, where, in cheerful, innocent conversation, the active powers of the mind may be displayed, and the soul insensibly led to the love and practice of virtue.

I have recommended exercise to you, as being absolutely necessary to the health of the body; another excellent preservative is temperance. Where our avocations are of such a kind as to prevent our having sufficient opportunities for exercise, this will be found a good substitute. It also possesses those peculiar advantages beyond all other means: that it is in every man's power to practice it, at all seasons and in all places, without expense, loss of time, or interruption of business.

Speaking of amusements, let me here caution you of one which is too frequently resorted to, by young persons. It is "gaming." The folly and pernicious consequences of the destructive habit of gaming are thus described by Gay:—

"Look round—the wrecks of play behold,  
 Estates dismembered, mortgaged, sold!  
 Their owners, not to jails confined,  
 Show equal poverty of mind;  
 Some who the spoils of knaves were made,  
 Too late attempt to learn their trade;  
 Some, for the folly of one hour,  
 Become the dirty tools of power;  
 And, with the mercenary list,  
 Upon court charity subsist.  
 You'll find at last this maxim true,  
 Fools are the game which knaves pursue."

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We should scarcely think it credible this passion could be so generally prevalent, did not sad experience confirm it in a thousand melancholy instances. Truly dreadful are the consequences generally attendant upon the practice of this vice. Let me conjure you strictly to guard against the encroachment of this dangerous passion; shun its wretched votaries, and never permit gaming to form a part of your amusement. Every pursuit, immoderately given way to, defeats its own design. Thus amusement, when it is suffered to become our chief concern, loses its value, palls upon the senses, and that which, by its moderate use, was a source of pleasure, becomes, by the abuse, a real pain. Therefore, you should always be upon your guard, to watch yourself narrowly; and should you perceive the love of amusement gaining an ascendancy in your mind, shun it as you would a contagion; fly to your studies, to the attainment of knowledge and virtue—these will prove a shield against the allurements of vice, and, once obtained, will pave the way to a lasting solid happiness. An inordinate love of pleasure is destructive to all classes of mankind; to the gentleman it tends to certain dishonour; to the man of business it causes that irresolution and procrastination which leads to bankruptcy; and on all its deluded votaries it entails certain misery. I am persuaded these considerations will have due weight with you, that you will not permit amusement to obtain the first place in your mind, but will pursue it only as a necessary relief from the duties of life. There is nothing which I more wish that you should know, and which fewer people do know, than the true use and importance of time. It is in everybody's mouth, but in few people's practice. Every fool who slatters away his whole time in nothings, utters, however, some trite common-place sentence, of which there are millions to prove at once the value and the fleetness of time. The sun-dials, likewise, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away his time without hearing and seeing daily how necessary it is to employ it well, and how irrecoverable it is

if lost. But all these admonitions are useless, where there is not a fund of good sense and reason to suggest them, rather than receive them.

By the manner in which I daily see you employing your time, I flatter myself that you have that fund; that is the fund which will make you rich indeed.

I do not, therefore, mean to give you a critical essay upon the use and abuse of time; I will only give you some hints with regard to the use of one particular period of that long time which I hope you have before you. I mean the few remaining years you have to attend school.

Remember, then, that whatever knowledge you do not solidly lay the foundation of before you arrive at the age of manhood, you will never be master of while you live. Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and if we do not plant it while young it will give us no shade when we grow old.

I neither require nor expect from you great application to books, after you are once thrown out into the great world—I know it is impossible; and it may even, in some cases, be improper—this, therefore, is your time, and your only time, for earnest and uninterrupted application. If you should sometimes think it a little laborious, consider that labour is the unavoidable fatigue of a necessary journey. The more hours a day you travel the sooner you will be at your journey's end; and the sooner you are qualified for your liberty, the sooner you will get it. Your manumission depends entirely upon the manner in which you employ your intermediate time.

Want of thought and indolence should not escape our attention. There are two sorts of understanding, one of which hinders a man from ever being considerable, and the other commonly makes him ridiculous; I mean the lazy mind and the trifling, frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of anything; but, discouraged by the first difficulties, (and every thing worth having or knowing is attended with some,) stops short, contents itself with ease, and consequently

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superficial knowledge, and prefers a great deal of ignorance to a small degree of trouble. These people think, or represent most things as impossible, whereas few things are so to industry and activity. Difficulties seem to them impossibilities, or at least they pretend to think them so, by way of excuse for their laziness. An hour's attention to the same object is too laborious for them; they take everything in the light in which it first presents itself, never considering it in all its different views, and, in short, never think thoroughly.

The consequence of this is, that when they come to speak on these subjects before people who have considered them with attention, they only discover their own ignorance and laziness, and lay themselves open to answers that put them in confusion. The trifling and frivolous mind is always busied, but to little purpose; it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deserve. I hope this may be sufficient to stir those up, in the future, who have been in the habit of indulging in this vice. The time is now fast approaching when you will be called upon to quit those studies you have so happily prosecuted under my preceptorship, and to perform your part in the more active scenes of life. I look forward to your future with confidence, under a firm persuasion that, whatever your destination may be, you will act with that honour, diligence, and discretion, as will not only reflect credit upon yourself, but, at the same time, ensure your happiness. Whilst you are performing your duty by a vigilant, conscientious discharge of the employment you are engaged in; while, by a persevering industry, frugality and economy, you are laudably endeavouring to improve your situation in life, you must be careful that your solicitude does not betray you into that anxiety which may be attended with uneasiness and despondency, and which, in a great measure, shows a distrust in Providence.

Let not a too eager pursuit after wealth, or providing supplies for the necessities of this life, make you forget that you are designed for another; and should you experience

disappointments in the expected success of your plans, let them not cause you to repine, but always to remember that you are at the disposal of a just, all-wise Creator, who will never desert those who put an implicit trust in Him.

In your commerce with the world, you must expect frequently to meet with disappointments and vexations; to be enabled to bear these unavoidable evils with a cheerful serenity, cherish and encourage a peaceable, forgiving disposition, averse to giving offence, and anxious to cultivate an amicable intercourse with society.

Be not tenacious about trifles; on the contrary, always show an unwillingness to contend for them, and in contests that cannot be avoided, keep a watchful guard over yourself, to prevent your being betrayed into an improper warmth of temper; treat the subject in dispute with a cool, moderate spirit, and you will scarcely fail to manage it with judgment. At the time I am recommending a peaceable, forgiving temper, I must add that it should be supported by a candid one, by a generosity of disposition, ever ready to view the conduct of others with fairness and a liberal impartiality, by a noble disdain of those jealous, suspicious qualities, which are ever prone to blacken and injure every character, and to ascribe the most laudable action to its worst motive. You should always be kind, generous, and sympathizing; ever ready with an active zeal to enter into the concerns of your friends; feeling alive to the distresses of others; prompt, as far as your ability extends, to soften and relieve them; affable, obliging and humane to all with whom you have any intercourse.

Thus ardently engaged in the discharge of your social duties, what real delight, what heartfelt joys will be yours! How different your sensations from those of the malicious, envious man, whose ideas are wrapt up merely in what concerns his own narrow interests; who, with a jaundiced eye, views the success of his neighbour, and, with a base, unnatural satisfaction, gluts himself with his disappointments and calamities.

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Another duty, equally incumbent upon you with those before mentioned, is the government of your thoughts and temper. With respect to the first, it may be urged that our thoughts are not absolutely in our power; that improper and irregular ideas, which we cannot prevent, will frequently arise in our minds. This, undoubtedly, is the case; the mind is passive in receiving the first notices of things, active in retaining or discarding them; consequently no crime can be imputed to us for those spontaneous thoughts which take place in our imaginations;—thus far we are innocent, but no farther—our merit or demerit will appear according to the encouragement they receive from us.

If, instead of dwelling upon impure thoughts with complacency, instead of cherishing the remembrance of past guilty pleasures, and laying plans for the accomplishment of future ones, we endeavour earnestly to stifle every imagination that may in any degree tend to subvert our virtue; if a firm determination to resist all allurements to vice has taken a rooted possession of our hearts, our victory will be complete; but we shall be the more able to attain this happy disposition by turning our thoughts to that which ought to be the main business of our lives, and by a resolution to give up every gratification of our passions or apparent interest, when it stands in competition with our duty.

In order for you to succeed in the government of your temper, it will be necessary for you to be constantly on your guard; to put a check upon every emotion of anger you may find arising in your mind; to walk narrowly, and to stifle in its birth every impulse of passion, by a constant and habitual exertion for these purposes, you will obtain that command over your disposition, as will effectually prevent your being ruffled and made unhappy by the many untoward circumstances you, in common with the rest of mankind, must expect to experience.

Therefore, at the time I request your attention to this part of your duty, as well as all others that I have treated upon, I have an eye, not only to your eternal happiness, but to your present welfare.

It is not necessary for me to comment upon the pernicious effects of anger and passion; the dreadful excesses they cause those to be guilty of who give themselves up to their uncontrolled dominion, are, alas, too frequently seen. Be it your care, then, whatever insults you may receive, whatever provocations may be offered, to stifle your resentment of them as much as lies in your power. Be not eager to take offence without just reason; but on every occasion put the most favourable construction you possibly can upon the words and actions of others. Cherish in your bosom that most amiable of virtues, meekness;\* so shall you always be ready to be reconciled when an offence is acknowledged; able to moderate your passions, to avoid being overbearing; this virtue will enable you to submit contentedly to the duties of an inferior station, should such be your lot, and to be of a lowly, condescending temper, should Providence place you in a superior.

In conclusion, you must be convinced the rules I herein prescribe for your conduct are calculated to promote both your present and future happiness. I feel a reliance that you receive my remarks in this essay with gratitude, and that you will return me the only recompense I desire, your best endeavours to profit by them.

JOHN D. HESS.

24, RICHELIEU STREET,

25th December, 1865.

\* See St. Matthew v. 5.

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