

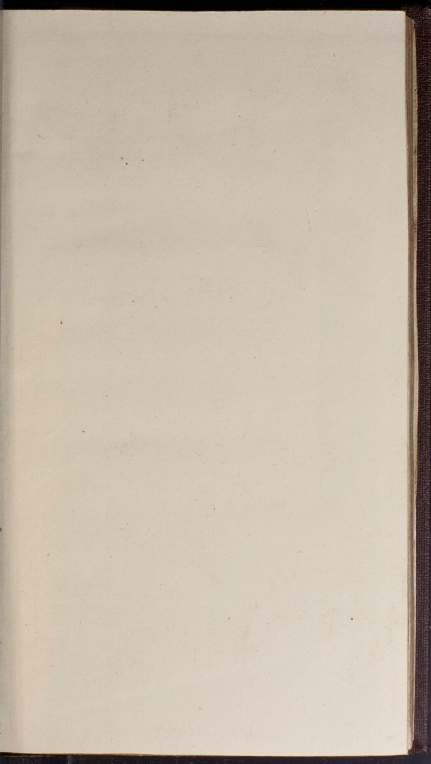


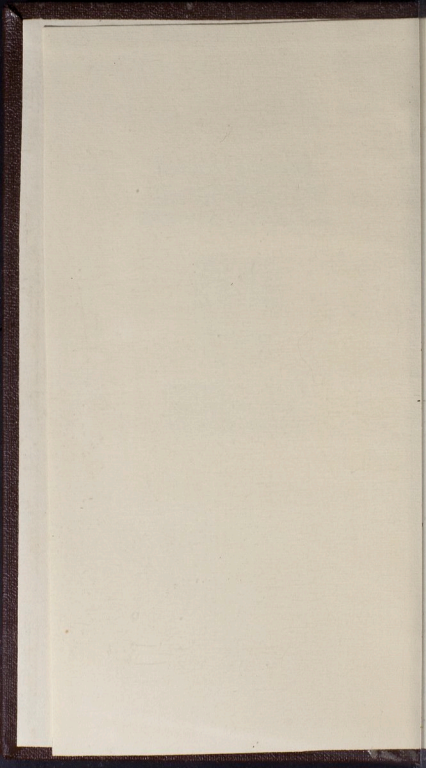
BRITISH LIBRARY  
OF POLITICAL AND  
ECONOMIC SCIENCE

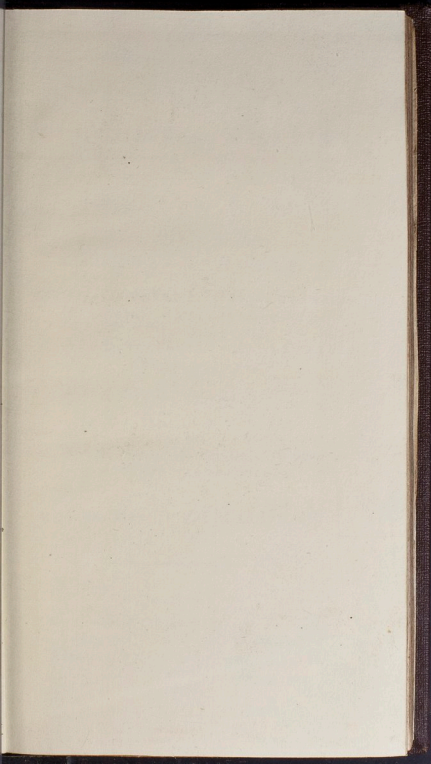


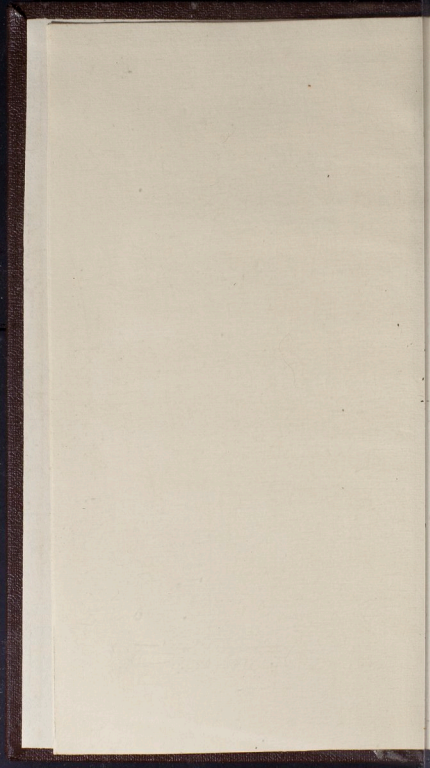
LONDON SCHOOL OF  
ECONOMICS AND  
POLITICAL SCIENCE











*EW*

*1810*

THE  
ÆCONOMY OF CHARITY;  
OR, AN  
ADDRESS TO LADIES  
CONCERNING  
SUNDAY-SCHOOLS;  
THE ESTABLISHMENT OF SCHOOLS OF INDUS-  
TRY UNDER FEMALE INSPECTION;  
AND THE DISTRIBUTION OF VOLUNTARY  
BENEFACTIONS.  
TO WHICH IS ADDED  
AN APPENDIX,  
CONTAINING AN ACCOUNT OF THE SUNDAY-  
SCHOOLS IN OLD BRENTFORD.  
By Mrs. TRIMMER.

---

L O N D O N:

PRINTED BY T. BENSLEY;  
FOR T. LONGMAN; G. G. J. AND J. ROBINSON, PATERN-  
OSTER-ROW; AND J. JOHNSON, N<sup>o</sup>. 72, ST.  
PAUL'S CHURCH-YARD.

1787.

R

U12,517

DU 1787/22



171217

16.5.1939

TO THE

Q U E E N.

MADAM,

I ENTERTAIN the most grateful sense of the honour of YOUR ROYAL PATRONAGE as a personal obligation; but, having been once indulged with it, I should not have presumed to request it a second time with a view to my own gratification only.

On the present occasion it is my ambition to be considered by the public as an advocate for the poor; entreating the attention of the ladies, under the sanction of your ROYAL COUNTENANCE AND PROTECTION: for I am persuaded that no circumstance whatever can more forcibly recommend to notice any scheme of charity than the knowledge that YOUR MAJESTY thinks it worthy of regard.

There is no need, MADAM, to solicit YOUR MAJESTY in favour of my plans, your own spontaneous goodness has anticipated them; and it must rejoice every one, who is truly interested in the improvement and employment of the poor, to know that our gracious QUEEN has deigned to set an example which, it is to be hoped, every lady will be emulous to follow. Permit me therefore, MADAM, to mention, that your ROYAL BENEFICENCE has been the principal mean of the commencement of Sunday-schools at Windsor, and that a school of girls is supported there by your ROYAL BOUNTY, which may properly be denominated a School of Industry, though upon a more liberal plan than admits of general imitation. Your allowing this humble work to be inscribed to you, will, I make no doubt, be regarded as another proof of good-will towards these institutions.

The exemplary piety of your life, MADAM, evinces that you have the interest



terest of RELIGION at heart; and therefore it must give you great satisfaction to find that the knowledge of Christianity (through the providential thought and liberal experiment of a private individual) is spreading in an astonishing manner among that rank of people which forms the bulk of the nation, and on whose integrity and industry its welfare principally depends: surely we may regard it as an instance of GOD'S favour to a CHRISTIAN KING AND QUEEN, that so extraordinary a reformation as the extensive charity of Sunday-schools seems calculated to effect, should be begun at this period; for the SACRED VOLUME informs us that it is the usual course of GOD'S PROVIDENCE to mark with distinguishing blessings the reigns of PIOUS PRINCES. Our beloved SOVEREIGN may now reasonably hope for an increase of glory—his subjects may expect an increase of happiness; for, in forming an idea of the prosperity of a nation, we must not estimate

mate by the extent of territory, the number of people, or the quantity of gold and silver, but by the proportion of its members who live agreeably to that **RIGHTEOUSNESS** which can alone exalt a kingdom, and on whom the **ALMIGHTY** will bestow the **TREASURE OF INESTIMABLE VALUE.**

To apply another beautiful similitude of our **SAVIOUR**, we have now the happiness to see the gospel, that "Grain of mustard seed," the growth of which has been so long obstructed by the pernicious weeds of impiety and profligacy, shooting forth its branches to different parts of the kingdom, and thousands, nay hundreds of thousands, taking shelter under them against the evils of ignorance and vice. That it may continue to flourish so as to be productive of every public and private benefit which naturally arise from the prevalence of **RELIGION** and **MORALITY**—that our **KING** may reign over a pious and united people—that **YOUR MAJESTY** may enjoy every

every comfort which the excellency of  
your disposition entitles you, through  
Divine Mercy, to expect—and that your  
amiable and illustrious family may, in  
every relation of life, imitate the virtues  
of their ROYAL PARENTS—is the fer-  
vent prayer of,

MADAM,

YOUR MAJESTY'S

most grateful,

most devoted, and

most obedient servant,

SARAH TRIMMER.

Brentford,

March 10, 1787.

every corner which the excellency of  
 your disposition enables you, through  
 Divine blessing, to explore—and that your  
 charitable and illustrious family may, in  
 every relation of life, imitate the virtues  
 of their ROYAL FATHERS—in the fol-  
 lowing paper of

## E R R A T A.

- Page 17, line 17, for *get* read *keep*.  
 22, 9, for *mst* read *must*.  
 64, 2, for *hard* read *hardly*.  
 111, 9, for *popularity* read *population*.  
 165, Delete the two commas in the sixth line, and  
 place one after the word *here*.

most devoted, and

most obedient servant,

CAROLINE TRIMMER.

Printed,

March 20, 1787.

THE

## ŒCONOMY of CHARITY.

AFTER the many excellent sermons and tracts which have been published concerning Sunday-schools, by persons of the first abilities and most respectable characters, I am fearful of appearing presumptuous, in offering to the world any thing on the subject : I therefore beg leave to premise that it is not my design to produce any arguments in favour of the institution in general, or to attempt answering the objections that have been made against it; but merely to address to my own sex a few thoughts respecting the great advantages that would probably arise to society from their taking a more active part than it is at present usual for them to take, in the manage-

B

ment

ment of Sunday-schools, and the personal distribution of voluntary benefactions.

It may be thought impertinent in so inconsiderable an author as myself to dictate to ladies of rank and fortune; but as I am sensible that numbers of them set the most laudable examples, by diffusing their benevolence in every way that occurs to their own minds, or is suggested to them by others, I rely on their indulgence, when I presume to entreat them to honour with their particular consideration the plans which I am about to propose, and to dispense their bounty with a liberal hand towards the poor of their respective neighbourhoods at this important crisis; for God only knows what the lower orders of people will become if Sunday-schools are suffered to drop, and something farther is not done for their reformation. To persons in the middling stations of life I more particularly address

dress the following sheets; not doubting but that many will be found ready to sacrifice a portion of their time to the purposes of instructing and employing their ignorant and indigent fellow-creatures. Such ladies as are already engaged in pursuits similar to those which are here recommended, will, I am persuaded, favour me with their good wishes.

It is obvious to common sense that a want of concord among the various orders of people must be prejudicial to a nation at large; for, in appointing different ranks among mankind, our all-wise and beneficent CREATOR undoubtedly intended the good of the whole. "He regardeth not the rich any more than the poor; they are all the work of his hand:" and, that a proper agreement might be kept up among them, he has made their welfare and happiness to depend in a great measure on their mutual interchange of good offices, and has ordained to each pecu-



#### 4 OECONOMY OF CHARITY,

liar duties: to all in superior stations, justice, humanity, condescension and charity: to the poor, honesty, diligence, humility and gratitude. The general practice of these duties is essentially requisite to produce that unanimity which ought to subsist among a race of rational beings, and particularly among the professors of a holy religion which so strongly inculcates universal benevolence. It is evident that unanimity does not at present subsist in this country, and the consequences are dreadful to society; it is therefore incumbent on all its members to use every means in their power towards a restoration of that harmony, without which there cannot be either safety or tranquillity: and surely it is perfectly consistent with the female character for ladies to exert their endeavours towards reconciling these unhappy differences, and effecting that mutual good understanding which the practice of reciprocal benevolence and gratitude



gratitude would naturally produce, which Christianity requires, and which has subsisted in the nation in former ages of the world.

I would not be understood to insinuate that the want of charity is among our national sins: for it is evident, from the great contributions that are speedily raised when any case of extraordinary calamity, either public or private, solicits relief, and from the annual subscriptions to hospitals of various kinds, that pity is still a predominant principle in British hearts; it may indeed be considered as a kind of national bank, replete with benefits, on which the superlatively wretched in the higher and middling stations of life may freely draw.

But public charities cannot be expected to operate universally, though numbers are seasonably relieved by them; there are still multitudes of necessitous people excluded from the advantages

they afford, and who, under the denomination of parish-poor, suffer a variety of distresses, which, when brought forth to view, lay equal claims to commiseration.

It is true that in every parish great sums are collected for the poor, and I question not but that they are in general conscientiously distributed; but it is not possible, in a large parish, for the officers to inform themselves minutely of the real wants of each individual: some persons make false representations of their circumstances; others, through a mistaken pride, suffer the extremities of wretchedness without applying for relief; and some distresses are of such a nature as money alone cannot remove.

The custom of making parish collections was certainly very wisely contrived to compel every housekeeper to contribute towards the support of his indigent brethren; because, in every community, some hard-hearted people will be

be found over whom pity has no influence: but it is a general complaint that poor-rates are in most parts of the kingdom enormously high; and it is usual to cast reflections on those who have the disposal of them, from an idea that they lavish in festive entertainments what should be applied to the purposes of feeding the hungry and clothing the naked: but I am inclined to believe that, on impartial inquiry, it will seldom be found that parish officers deserve those invectives that are uttered against them; for they are chosen by a vestry, and confirmed by magistrates, all of whom we cannot suppose so corrupt as to commit such an important trust to the hands of notoriously wicked men; and those who have a character to lose would scarcely be guilty of such flagrant acts of injustice: besides, their accounts are open for the inspection of other inhabitants, should be passed by a vestry, and then ratified by a magistrate; consequently

8 OECONOMY OF CHARITY,

quently any abuse of the parish money might soon be detected. However, it is it seems a certain fact that rates are in many parishes much higher in proportion than they formerly were: this alteration is conjectured to be principally owing to a want of industry among the poor; but may it not be partly attributed to the diminution of voluntary benefactions?

There was a time when English hospitality was extensively displayed by the affluent without compulsion—when the opulent more generally regarded the superfluities of their tables as the portion of the widow, the orphan, and the industrious labourer—when it would have been thought a crime to consume, in preparing a single dish, a quantity of provisions sufficient to subsist a whole family for a week—when every industrious man and woman could readily find a patron, and looked up to their superiors with gratitude and affection: nor is this  
hospitality

hospitality entirely banished from the land; the principle from which it originates still exists in the minds of many; as is evident from the private benefactions bestowed by such of our nobility and gentry as live in other respects like their ancestors: but the misfortune is that most of those, who have it in their power effectually to relieve the indigent, do not reside at their estates, so as to become acquainted with their distresses; others, who have been accustomed from their infancy to run the incessant round of fashionable dissipation, are totally thoughtless of the miseries which are attendant on a state of poverty; not perhaps through an actual want of humanity, but because their sensibility has never been awakened in behalf of the wretched; and therefore they have no conception of the bitterness of pain and sorrow which thousands of their fellow-creatures endure, and are ignorant of the transcendent delights which the prac-

tice of benevolence affords. Some are restrained from bestowing their charity through fear of imposition, and an idea that their donations will be misapplied; and many who are benevolently inclined have not ability to give more money than the parish legally demands.

We have before observed that our age is remarkably distinguished by a variety of noble public benefactions. In fact, it appears as if this species of charity totally engrossed the attention of the opulent in general, while the more immediate objects of their kindness, the poor of their respective neighbourhoods, are consigned to the care of parish officers. This raises a great degree of resentment in the poor; which shews itself in insolent behaviour to their superiors, and checks the industry of many, who, thinking they have a just right to a share of the parish money as well as their neighbours, resolve to have it, and with this view give way to idleness, and wilfully

wilfully become chargeable; consequently larger collections are required; and those who do not apply to the parish are greatly distressed; others, who are but one remove above paupers, are put to straits and difficulties to contribute their share; while numbers of the higher ranks, supposing they do their duty by giving largely to public charities, and paying the rates, do not concern themselves with the distresses of individuals.

The great cultivation of literature in this kingdom may be considered as another cause of the decrease of private benefactions; for, among numberless good effects, it has produced one unhappy consequence—it has made too great a distinction between the poor and their superiors. The higher and midling ranks are so refined, and the lower so vulgar, that their language is in many respects as unintelligible to each other as if they came from different regions of the world. Totally uninstructed in their early years, and excluded from good ex-



ample, poor people are unable to express themselves with propriety, fall into habits of vice and profaneness, and acquire a roughness of manners, which make them appear, to those who have had what is called a polite education, little better than a set of savages and barbarians, with whom any familiar intercourse would be degrading and unbecoming, if not dangerous. Unhappily for the poor, numbers of them fall into the dreadful practice of dram drinking, and bring an odium on their whole class; for, as drunkenness certainly leads to beggary and wretchedness, many persons, who will not give themselves the trouble of examining into things, hastily conclude that rags and wretchedness are infallible indications of drunkenness; and through this illiberal prejudice many a deserving object is suffered to languish in misery, who might be rendered happy with a very little assistance\*.

Kept.

\* There is a little tract by the late excellent Dr. Hales,



Kept at this mortifying distance by those who partake the same common nature, the poor in their turn entertain unfavourable prejudices against those whom Providence has placed above them, and fancy that they disdain to consider them as fellow-creatures. When sickness afflicts, or misfortunes oppress them, they feel severe mortification in having no resource for relief but an application to the parish; and when in health they receive the price of their labour without gratitude, because they suppose it to be paid without kindness; and often think it justifiable to impose on their employers in order to recompense to themselves the inequalities of fortune, and take revenge on those who they imagine overlook them through negligence, or regard them with scorn and contempt.

This is the manner in which Christians

Hales, entitled, *An Admonition to the Drinkers of Spirituous Liquors*, which if read by Sunday-scholars, and through them conveyed into their parents' houses, might do a great deal of good,

tians have long lived together in this divided country, instead of maintaining, as the divine Author of their religion enjoins, a mutual intercourse of goodwill—instead of striving with one heart and one soul to advance the glory of God, promote the interest of the whole body, and spread the belief and practice of Christianity throughout the world!

But, thanks to divine Providence! a happy revolution is begun among us; and we may now hope to see public charity going hand in hand with private beneficence. Mr. Raikes of Gloucester, (whose name every Christian must venerate) has, by his excellent scheme of Sunday-schools, drawn the attention of the benevolent towards the rising generation of parish poor, who are already become objects of general regard; and in many places the most assiduous endeavours are used to rescue them from ignorance, vice and profaneness, and plant in their minds those virtues, which it is to be hoped

hoped will render them more deserving of notice than their parents for the most part are supposed to be.

Wherever Sunday-schools are established, instead of seeing the streets filled on the Sabbath-day with ragged children engaged at idle sports, and uttering oaths and blasphemies, we behold them assembling in schools, neat in their persons and apparel, and receiving with the greatest attention instructions suited to their capacities and conditions. In the intervals of school-hours they walk quietly and regularly to church, where they join with the congregation in offering prayers and praises to the great Creator of high and low; and are put into a course of piety and morality, which is likely to render them useful members of society. But it is, I believe, a general observation, founded on experience, that Sunday-schools, unless visited by persons of superior rank in life to the masters and mistresses, seldom

answer

answer the proposed ends. Something out of the common way is necessary to induce many parents to send their children; and many children would be averse to going if they were not assured of an exemption from that kind of discipline practised in weekly schools, and taught to expect pleasures superior to those they enjoy in the pursuit of idle amusements, to which, if at liberty, they usually devote the Sabbath-day. Nothing is a greater excitement to them all than the hope of being noticed by their superiors. To use the words of an excellent advocate for this institution\*; “Visitors are the very life and soul of the system, the veins through which the blood is daily circulating to the heart, and by that heart sent back to the remotest members.”

If we consider the nature of the instruction required, and compare it with  
the

\* See preface to a sermon on the advantages of Sunday-schools, by the Rev. John Bennet of Manchester.

the usual mode of education in weekly schools, we shall be convinced that it can scarcely be expected to find masters and mistresses fully qualified for the task. But even supposing them capable of inculcating divine truths, and of expanding those minds in which reason lies enveloped in many a fold of ignorance and error, the short space of time allotted for their teaching a large number will not admit of their giving much religious instruction; as the mere learning to read and spell, and repeat catechisms by rote, will sufficiently employ the children; and, without the assistance of a superior, a master or mistress would find it very difficult to get thirty or forty children in order, who had never been accustomed to any kind of regularity: besides, if the teachers have passed the preceding week in the laborious and fatiguing occupation of keeping schools, they stand in need of recreation; and it is reasonable that the

Sunday

Sunday business should be made as light to them as possible; and the aid of visitors is a great encouragement to teachers as well as scholars.

Actuated by that compassion and humility which, among Christians, are the usual inmates of liberal and cultivated minds, many gentlemen of rank and fortune have, as I understand, condescended to the office of visitors at Sunday-schools; even learned prelates, and other dignified clergymen, regarding poor children as an important part of the flocks committed to their charge, have been assiduous to collect them into folds; and the parochial clergy, in many places, watch over them with pious care, and feed them individually with spiritual food; and this laudable zeal has been productive of the happiest effects.

What eloquent persuasions in behalf of Sunday-schools have issued from the pulpit! What powerful arguments have been published to the world! sufficient,

one would think, to engage every heart in their interest.

Can ladies view these noble exertions of the other sex, and not be inspired with emulation to join with equal ardour in an undertaking which has for its object the reformation of so considerable a part of the kingdom; and which, in the end, may lead to a general reformation?

What can be a greater act of charity than to contribute to the success of an institution like this? What more suited to the tenderness which is allowed to be natural to our sex? Can a woman, accustomed to the exercise of maternal affection towards her own beloved offspring, be indifferent to the happiness of poor children, who have no means of learning their duty but what these schools afford? Can she think of multitudes being devoted to ignorance, vice, and perhaps eternal misery, and not reach forth a ready hand to snatch them from so dreadful a fate? Will she not afford every



every assistance in her power towards the success of an establishment which is calculated to obviate these evils; to inculcate useful knowledge; adorn the mind with Christian graces; and procure for those, who are doomed to suffer the miseries of this life, eternal happiness in a future state?

But I am persuaded it is needless to say more to engage the humanity of my sex in favour of Sunday-schools. I doubt not but it will be fully exerted in any plan which shall appear expedient and proper. Numbers of ladies have already, by generous donations, testified their desire to promote the success of Sunday-schools; and all ranks of women, above the very poorest, seem inclined to contribute, in a pecuniary way, as liberally as their circumstances will allow. Nothing is wanting to complete their charity but for ladies of rank to appear interested in the establishment of them, and for others in middling stations to give a personal attendance at the girls' schools; which



which I am confident would conduce, beyond any circumstances whatever, to their benefit and perpetuity.

The task of early education in all families naturally devolves upon mothers; and those who discharge this duty are consequently particularly qualified to open the understandings of poor children, which frequently are, even in those of twelve and fourteen, as destitute of cultivation as the minds of new-born infants.

Accustomed to instruct their own families, women acquire a pleasing and easy method of communicating knowledge, which is more engaging to the young and ignorant than the graver methods generally employed by learned and scientific men. Women are besides acquainted with a variety of particulars that fall peculiarly within their own province, which enable them to advise the bigger girls in respect to decorum of behaviour and propriety of dress—points of very essential consequence to  
young

young females of every denomination. It is not sufficient to teach poor girls the obligation of moral duties; those who have never had the advantage of good example require to be instructed minutely and incidentally how to practise them: and surely women are best qualified to give these instructions, as they must be the most intimately acquainted with the recesses of the female heart, and with the arguments that will the most effectually excite a virtuous emulation to excel in those virtues which are particularly feminine.

I do not mean to derogate from the merit of those gentlemen who have hitherto performed alone that task in which they had a natural and reasonable claim to female assistance\*; nor would I ap-

\* In the appendix to a sermon lately published by the Rev. Dr. Glasse, mention is made of a Sunday-school in Monmouthshire, at which ladies occasionally attend to distribute rewards; and it is possible that there may be others under the direction of ladies which I have not heard of, but there are certainly many under the sole management of Gentlemen.

pear ungrateful for their good offices, which entitle them to respectful thanks; but women are undoubtedly best able to judge of the faults and mismanagements of their own sex, and of their peculiar wants; which in many instances are unavoidably overlooked by those who are unacquainted with the minutiae of domestic business: and therefore it is to be hoped that the worthy conductors of Sunday-schools will allow us to be helps meet for them, in a subordinate capacity, qualified at least to assist in executing what, to their immortal honour, they have so wisely and humanely planned.

I must not forbear to mention that by kindly interesting themselves in the instruction of poor girls, mothers may bring down the blessing of Heaven on their own families. The Almighty Father often repays his children for the duties they perform in kind, and with the most bountiful interest. She, therefore,

fore, who extends the practice of maternal tenderness towards poor destitute children, may humbly hope an hundred fold return of happiness in the improvement of her own immediate offspring, at least in their eternal welfare; especially if her first cares are directed to training her daughters in that way in which Christians should go.

But not to matrons only would I confine the interesting, the satisfactory office of visiting Sunday-schools. Could unmarried ladies be prevailed on to give their kind assistance, they would find occasions for exercising those amiable qualities, which are partly lost to the world for want of their forming matrimonial connections. Providence has exempted them from family cares; some of them live in affluence; numbers in easy circumstances; their hours often hang heavy on their hands—how then can they apply their superfluities both of time and money to more advantage than in  
affording

affording instruction and employment to poor children? Few people are so inconsiderable as not to be able to contribute to the welfare of a neighbourhood in some way or other; though it frequently happens that assistance is withheld by women in particular, for want of each individual considering what services are required of them, or what it is possible for them to perform: others are restrained by modesty and diffidence from taking an active part. But I am persuaded that, would single ladies condescend to become nursing mothers to the poor of the rising generation, their happiness would be greatly increased\*.

Young ladies may also, with peculiar propriety, assist in Sunday-schools; and

C it

\* I would here beg leave to recommend to the perusal of ladies in general, a little work which has been long neglected, but which every woman of education ought to peruse. It is entitled *THE LADIES CALLING*; a new edition of it has been lately advertised.

it is particularly incumbent on them to do so, since it is for them chiefly that we are endeavouring to train up to religion and virtue, servants, labourers, and mechanics: the rising generation of poor are instructed by us, that our children may be better served than their parents have been, and that, when they have households of their own, "they may lie down in peace and take their rest," without the dread of being disturbed by the nightly robber; and travel the road free from the painful apprehension of being molested by the daring highwayman.

It is a general complaint that domestic servants are not attached to their masters and mistresses, but act towards them from selfish and mercenary motives; and that no confidence is to be placed in the lower kinds of labourers and workmen. This may justly be imputed to their being sent into the world without a  
proper

proper sense of the duties of their station.

It is certainly of consequence to have good principled servants. Has not our age produced instances of some who have been in league with robbers?—of others who have set fire to their masters' houses—eloped with considerable sums of money, and betrayed many important trusts? And does not almost every mistress of a family complain that the expenses of housekeeping are greatly increased by the wastefulness of servants? And is it not generally lamented that the immoralities, practised by the lower orders of people, keep their employers in a constant state of suspicion and uneasiness; and that it is scarcely possible to engage their gratitude by any act of kindness?

An opportunity now presents itself for preventing the increase of these evils, if, as is supposed, they originate from the want of early instruction.



The education of poor children is no longer entirely left to their ignorant and corrupted parents; it is in many places become a public business: and if they are not in general better taught for the future, the fault will lie with ourselves.

Do we wish our daughters to have modest, discreet, trusty maid-servants?—let us unanimously resolve to give a helping hand towards infusing good principles into the minds of poor girls. Do we desire they should be served with affectionate esteem?—let us take them to Sunday-schools, where, by a thousand little attentions which they will be happy to shew, they may engage the gratitude of those whom they will probably hereafter have occasion to employ, and make them ambitious of being received into the service of persons whose friendship and humanity they have already experienced; instead of forsaking their native places and exposing themselves to a variety of temptations,

tions, by wandering about the world, as many now do, without a guide, in search of the most lucrative places. Prepossessions perfectly agreeable to the Christian œconomy will occupy the minds of young people in the different classes of life: the lower ones will be disposed from principle to obey their future mistresses with cheerfulness; the higher ones to command their future servants with kindness; and, habitually accustomed, the former to receive, the latter to communicate, religious instructions, the difficulties which at present fall in the way of those who are desirous of keeping up regular family devotions will cease, and Christian households will join together in acknowledging the mercies of every day as it passes, and in imploring a blessing on their united endeavours to render acceptable service to their Creator and Redeemer.

Or supposing that it should so happen that girls are not hired by those very

young ladies they are particularly attached to, they will at least have no prejudices against mistresses in general, as is too often the case with servants of the present day; but having met with kindness from some ladies will expect to find it from others; sentiments answerable to these will be entertained by young ladies; and mutual good opinion is allowed to be an excellent foundation for domestic harmony.

Another good purpose, which will be answered by the attendance of young ladies at Sunday-schools, is, the accustoming them to a religious observance of the Sabbath-day. I need not here remark how much the duty so strongly enjoined by the fourth commandment in the decalogue, and other parts of scripture, has for many years been neglected by all ranks of people, for this is a notorious fact; neither will it be necessary for me to expatiate on the indispensable obligation which Christians lie

lie under to spend the Sabbath in such a manner as may best answer the intention of our great Creator in blessing and sanctifying it; for these points have already been fully discussed by abler pens than mine: I will only beg leave to hint that the higher classes of youth stand as much in need of reformation in this particular as the lower ones; therefore it would be doing them injustice not to provide for their gradual improvement also—it is disgracing them in the eyes of pious Christians—it is exposing them to the displeasure of God—it is robbing them of the best portion a parent can bestow—to leave them at liberty to absent themselves from public worship, to make frivolous visits, to join parties of amusement—while we are endeavouring to educate the poor for heaven.

A learned and pious author, in a late publication, which merits universal

attention\*, observes that "an early habit of reverencing the Sabbath-day must be laid in the rising generation as one of the foundation stones of that reformation so devoutly to be wished for by all serious persons." Is it not then a dreadful consideration that so little regard is generally paid to it?

Never was there an age that furnished greater advantages than the present does for the improvement of the head. Would to God that the hearts of young persons were as well attended to!—that religion was regarded as a necessary branch of education! Then would "our sons be as plants grown up in their youth; and our daughters as corner stones polished after the similitude of a palace!"

To neglect the religious education of young persons is subverting Christianity; and whoever reflects that a solemn covenant

\* The due method of keeping the Sabbath, and its reward; a sermon, by the Rev. W. Ellis, of Stroud, in Gloucestershire.

covenant has been made in the names of their children at their baptism, will surely think it a branch of justice to make them acquainted with the conditions of it; that when the church calls upon them to renew the vow, they may be qualified to make a deliberate choice whether "the Lord shall be their God," or whether they will devote themselves to the idol that under the name of pleasure leads thousands to destruction; whether they will strive to secure the eternal inheritance which is graciously offered to them or not.

I do not mean to cast an indiscriminate censure on all schools; for it is my happiness to know several in which religion is properly attended to, and I doubt not but there are many others; but it is certain that, in the generality of them, no branch of education is so superficially taught to as that which is of the most real consequence; so that when young persons return home complete in orna-



mental accomplishments they are mere babes in divine knowledge<sup>\*</sup>; it is therefore particularly incumbent on mothers to put them into the right path, from which they have been suffered to deviate, or to confirm them in habits of piety, if the good-seed has been happily sown; and where can these be so effectually done as in a Sunday-school? Here young ladies will find a number of poor children collected together for the express purpose of honouring their Creator and learning his holy will. Surely no one can behold such an assembly without feeling an instinctive desire to promote their happiness; and this attraction towards them will be particularly strong in persons of their own age and sex: compassion therefore will naturally incline young ladies to take an active part if they are introduced as visitors. While they are opening and cultivating the under-

\* I have been well informed that in some schools the scriptures are never read.



understandings of others, their own will expand; while they are inculcating religious principles, sentiments of piety will spring up in their hearts, and virtue and goodness will strike deep root; a frequent perusal of the sacred volume will fix their principles upon the only solid basis: they will not lament the want of amusement: they will discover that religion is not a gloomy thing, fit only for the employment of old age, but productive of the most lively and substantial delights; they will learn it as a practical, not as a mere speculative science: they will also learn to resist the allurements of the world, and to aspire after the joys of an eternal state. Pleased at finding themselves of real consequence to society, young ladies will be emulous to set good examples; at the same time a discovery of their own deficiencies, which, under the eye of a careful parent, they can scarcely avoid making, will restrain them from vanity,

and kindle in their bosoms a commendable ambition to excel in every moral virtue, and approve themselves faithful servants of their blessed Redeemer. And I may add that they will naturally be inspired with a desire to join in that solemn act which some, through carelessness, others through ignorance, and many from ill-grounded fears, defer to a later period of life—in short, they will become Christians indeed, and be able to “give a reason for the faith that is in them.” It is a circumstance greatly to be lamented that young people so seldom think of receiving the sacrament of the Lord’s-supper, and that their parents and guardians do not endeavour to prepare them for it. Who can be more worthy partakers of the holy communion than the young and virtuous? What sacrifice more acceptable to the Deity than that of a heart uncorrupted by the world?

But

But to return to the subject of young ladies acting as visitors in Sunday-schools. It may be asked—Are girls, whose own education is not yet completed, qualified for such an employment? In order to answer this question, I entreat that the objects and nature of the instructions in Sunday-schools may be considered. It is not intended that the children of the poor should be instructed in languages, geography, history, and other articles that constitute a polite education; but merely in such a knowledge of the English language as shall enable them to read the scriptures; in the plain duties of Christianity; and in those modes of conduct which their station requires.

Few girls, in the middling classes of life, are so neglected in the first of these articles as not to be able to examine into the improvements of the Sunday-schoolers; the generality of them have surely been taught to repeat prayers and catechisms; at least they can read them:  
and

and it will be found of infinite service to them to assist in catechising others, especially if they make use of a little tract called the Church Catechism broke into short questions and answers; Bishop Mann's Familiar Exposition; Fox's Duty of Public Worship; and other books used in Sunday-schools.

It may also be required of young ladies to exercise their own minds in considering the various articles of Christian faith and practice: they may likewise instruct Sunday-scholars in the duties of obedience to parents, submission to teachers, reverence of the clergy, modesty of behaviour, propriety of dress, &c.—These instructions will at the same time serve to recal to their minds what their own station requires; and, I should think, will operate as the most effectual antidote against the immoralities and follies of the age: for it must be ascribed to a want of proper reflection that our young people are frequently so disrespectful—

disrespectful to those whom they are bound to honour, and that they run into such ridiculous modes of dress, and levity of conduct, as cannot render them pleasing in any station.

It is a common observation, that women are apt to indulge an inclination for adorning their persons. This propensity is allowable, nay laudable, within proper bounds; for a total neglect of appearances may be justly reckoned an indecorum. But the present age runs into a contrary extreme. It is now the mode to affect distortion. Ladies of fortune, except on extraordinary occasions, instead of being distinguished by the richness of their dress, frequently wear their clothes of such materials that people much beneath them can follow their fashions. Those who set these modes will scarcely look into my unfashionable book; but should they honour it with a perusal, I hope they will pardon me for saying it seems as if they had entered into a conspiracy

conspiracy against persons in the middling and lower classes of life, to make experiment how far a desire of aping their betters will lead them in the paths of vanity and extravagance: how much more honourable would it be to set them an example of propriety!—then would the outward appearance of every woman secure the respect due to her particular station; regard would be paid to circumstances and character; and we should no longer see the modest virgin, with disheveled hair, inviting the insults of libertines, and lessening herself in the esteem of the worthy and good. I shall not take upon me to satirize more particularly the extravagancies of the present age in respect to dress, they have been sufficiently ridiculed and exposed, and those who are regardless of propriety are proof against derision. I will only observe that it is certainly requisite for every visitor of a Sunday-school to dress in such a manner as may give weight to her



her lessons on this head; and evince that they really pay more attention to the inward adornings of the mind than to a fashionable appearance; for there will be great inconsistency in recommending moderation to the poor, while they themselves practice excess.

Perhaps it may be thought improper to take young ladies, from whom genteel behaviour and elegance of expression is expected, among a set of vulgar low-bred children. I do not apprehend any disagreeable consequences will arise from this circumstance; for the contrast will be so striking, that I should think it would excite young ladies to pay a nicer attention to those graces which distinguish well-bred people: it may indeed tend to improve the manners of the lower sort of children, so as to prevent their being disgusting, but will not refine them to such a degree as to place them on a level with young ladies who have a regard to real refinement; who dress themselves



themselves like reasonable beings, and who are careful to avoid fantastic words and phrases, and ridiculous gestures.

It may be said that the condescension I recommend will encourage the lower kind of girls to take improper freedoms with their superiors. I am firmly of opinion (nay, I can from observation assert) that it will produce a contrary effect. The poor children of this town, before the establishment of Sunday-schools, were so exceedingly rude, that a young lady could scarcely pass the streets without insult: they now behave with all possible respect and gratitude to their visitors. But, supposing the kindness of visitors should not produce the desired effect, they are at liberty to withdraw themselves at any time: but there is no cause to apprehend that poor children will become more insolent from our endeavours to civilize them; they cannot surely, at so early an age, be arrived at such a height of impertinence as  
this :

this : and young ladies may be instructed to conduct themselves in the schools so as to preserve the respect due to their station, by keeping the children at such a proper distance as to maintain their own consequence, at the same time that they treat them with encouraging kindness. Humility is a virtue essentially necessary to complete the female character ; indeed a woman is not truly feminine without it : and ladies have the most illustrious examples in our Royal Family, that the highest ranks may support dignity without haughtiness.

It may farther be objected that it will endanger health to sit down in a room surrounded by a parcel of dirty children. I will allow that, at the first opening of a Sunday-school, this is a very disagreeable circumstance. But surely there is no such contagion in dirt as many people are apt to imagine ! for if there were, there would be a much greater mortality among the poor than  
the

the rich; which I believe is not the case, unless when epidemical distempers prevail: and if we call to mind that neither diseases or death can strike any individual of our species, without the permission of an over-ruling Providence, no apprehension of danger should restrain Christians from engaging in a work to which Providence so evidently calls them.

Do we not see that there is such a disposition in poor children to receive instruction as gives a lively idea of those blessed times when numbers were daily added to the church? Is not the institution of Sunday-schools successful to an almost miraculous degree, wherever the desire of the poor to learn is seconded by a willingness in their superiors to teach them? What selfish considerations then shall restrain our zeal? What weak fears check us in our Christian career? We are encouraged, by the fortitude of the other sex, to defy these imaginary dangers.

dangers. That omnipotent Being, who can avert the secret shaft of the noisome pestilence, and preserve his servants alive while thousands fall beside them on their right-hand and on their left, will be our safeguard—that merciful Saviour, whose footsteps we pursue, will be our guide. Let me name a living instance of the truth of this assertion—the benevolent Howard! has he not for years defied every danger of infection, by visiting prisons crowded with poor wretches, who breathe confined air, which is frequently contaminated with the effluvia of putrid disease?—and is he not at this very time in that country, which, of all others that we know of, is the most subject to the depredations of the plague, endeavouring to teach the natives how to mitigate this dreadful evil? No dangers equal to these present themselves to view in a Sunday-school: let us not then despise poor children for a circumstance which is perfectly excusable in them,

them, and perhaps more a misfortune than a fault in their parents: let us furnish them with the means of cleanliness, and point out to them the comforts of it, and they will soon improve in their appearance to an astonishing degree; and their improvement in manners will keep pace with it: for it is observable that poor children have a greater regard to their behaviour when they are lifted from the dunghill, decently clothed, and noticed by their superiors, than when they are driven away to associate with their own abject class, and to eat husks with swine. It is impossible to conceive a more deplorable set of children than those of this place were before the establishment of Sunday-schools. They now come to church clean and tight, and have a pride in being so. But the girls have had great advantages: for not only the inhabitants of the town, but many other ladies in the neighbourhood, have given benefactions for the express

express purpose of procuring them necessities.

I think it is scarcely possible for any lady to go among a set of ragged children without feeling an urgent desire to clothe them better, and make them look like human creatures; and this may be done at a very little expense, as I shall endeavour to shew in its proper place. The duty of clothing the naked, ladies will be reminded of while they are hearing the New Testament read in Sunday-schools: and surely the precepts that recommend this branch of charity will strike the mind with double force when the immediate objects of it stand before them in tattered garments, that make silent but powerful claims on their humanity. In such an assembly, what lady can read the account of Dorcas without forming a resolution to imitate her example\*? It certainly must be as pleasing

\* Acts ix. 36.



pleasing in the sight of God to make coats and garments for children, whose parents are not capable of doing it, as for widows.

Working for the poor is a species of charity which forms a part of the prerogative of our sex, and gives to those who have leisure for it an opportunity of doing much good with very little trouble and expense. Were it more generally practised by young people it would moderate that inordinate love of dress, which renders many, who cannot afford to employ milliners and mantua-makers, literally slaves to fashion: they would be ashamed to covet such a variety of ornaments when they beheld what trifles gratify others of the same species with themselves. Besides, the having caps and other things, gratis, would be an inducement to the poor to dress suitably to their condition: and then people in the middling stations of life might support a sufficient degree of gentility

to



to secure respect, without being driven to extravagance.

I have not been recommending a visionary impracticable scheme: it is my pleasure to know a set of young persons, of both sexes, who by their own free choice are regular and constant visitors at Sunday-schools, who have for some months assisted at them with great satisfaction, and who still continue their assiduities with increasing alacrity from the happy success of their labours.

I also know other young ladies, who, living at a distance which will not admit of their joining in the pleasing task, testify their good-will by working for the poor girls. Two boarding-schools \* have supplied them with nearly one hundred caps, and a number of handkerchiefs, which, though not made of new cloth, are worn with decent pride

D by

\* In hopes that their example may influence others, I take the liberty of naming them; Mrs. Cox's at Kingstand-green, Middlesex; and Miss Hunter's of Kew-green, Surry.

by the poor girls : many a one has been furnished with warm petticoats and stockings : some with stuff gowns, coloured aprons and bonnets : and, what is infinitely more valuable to them, many have received such instructions from ladies, that they begin to comprehend divine truths and moral duties : so that there is a good foundation to hope that they will prove blessings to the world, and partakers with their benefactresses in the kingdom of heaven.

It is observable that the bigger girls, contrary to expectation, attend Sunday-schools with great readiness, and leave them with reluctance. The truth is, that too many of those who stay at home, find Sunday, so far from being a day of rest, the most uncomfortable day in the week : added to the fatigue of nursing a fretful humourfome child, a girl has perhaps the ill-nature of a morose father to endure ; who, finding the expense of maintaining his family a restraint on his extravagance,

extravagance, instead of rejoicing in his children, murmurs and repines at the burden of them, deals out blows instead of blessings, and quarrels with his wife; so that all is discord and confusion: or a scolding drunken mother whose tongue is a perpetual scourge.

In other families, where disease or misfortune have made their cruel devastations, a girl sees nothing but distress from day to day. She views perhaps her poor father sinking into an untimely grave; her mother pining with continual sorrow: the bare necessities of life are not attainable: the miserable apartment they inhabit will not shelter them from the inclemencies of the weather: and every thing conspires to render it a scene of horror, from which she is glad to escape, even for a single day in the week. She goes to a Sunday-school, and is told of a world “where all tears shall be wiped from all eyes;” where “there are pleasures for evermore:” a

world to which the poorest wretch on earth may find access: her heart rejoices at the glad tidings; and she longs for the return of Sunday, that she may hear more of this happy place.

But supposing that all is harmony at home, which is too seldom the case; allowing that a girl enjoys there every comfort that a state of poverty affords; she will yet prefer a Sunday-school where young ladies attend, from the pleasure she finds in the notice of her superiors; and in the opportunity and assistance she has in making herself fit to be seen. The younger children also find a Sunday-school in many respects more comfortable to them than their parents' houses. These to be sure are inferior motives: but the children, if once collected, may be induced to attend afterwards from a better principle. I only mention this particular to shew that Sunday-schoolars, in the girls' school at least, are not subject

ject to disagreeable restraints subversive of the design of the Sabbath.

I cannot help producing an instance or two, which fell under my own observation. When Sunday-schools were opened in Brentford, there was among the candidates for admission a girl about eight years old, who lived a few yards out of the districts of the town, and who, on account of non-residence, was rejected: this child received a denial with evident distress, and when Sunday arrived came to the place where the school was kept, and seated herself quietly on the stairs, listening with the utmost attention to the instructions of the school, which as the door was open she could hear. When the scholars went to church she followed at a little distance, and stood as near as possible without intruding into the party; and this practice she continued for five or six Sundays, till the visitors could no longer deny her admittance,

and she has been extremely orderly ever since.

Two other girls, whose brutish father rudely took them away in a fit of resentment to the parish, whom he wanted to make him an unreasonable allowance, left the school with tears; and it is evident from their looks, when they come to church or meet the visitors, that they feel the deepest regret at being parted from their former associates, and that they continue to respect the visitors.

Is it not a comfortable reflection, that a mean is discovered of imparting happiness for one day in seven to a number of young creatures who endure a variety of wretchedness; while others of their age, blessed with every accommodation, pass their early years in cheerfulness ease and plenty? Surely this consideration alone would incline every benevolent heart to contribute towards so desirable an end; I will venture to say that the consciousness of having done so will afford  
young



young ladies more real delight than can be found in the most fashionable diversions; and they will at the same time acquire such useful experience as will greatly facilitate the task of educating their own children and governing their servants: nor will it engross their time so as to prevent their improvement in any elegant accomplishment, or exclude them from partaking of such amusements as are suitable to their age and condition. Let not young ladies then suspect me of any design to abridge their real pleasures; I am, on the contrary, intent on increasing their happiness: neither let diffidence restrain them from attempting to teach poor children, for humbler instruments than themselves were employed in the first propagation of the gospel; and if they have a sincere desire of honouring their Creator, he will graciously accept this tribute of their early piety, and assist them in the execution of it. The proud



and licentious may direct their ridicule towards them, but conscious rectitude shall fortify their minds against it; and the hopes of a crown of glory will animate them to persevere in a religious course to the end of life, in defiance of all the difficulties which the world may throw in their way.

If such satisfaction as I have described arises from communicating happiness to poor children for a small portion of the week, who, that have any regard to their own feelings and interest, can dismiss them from a Sunday-school, without wishing to alleviate the miseries of the intervening days?

It certainly ought to be our first endeavour to provide for their spiritual wants; and, blessed be God! this is in many places effected: but charity directs us to attend also to their temporal necessities. It may be said that this is a parish business, and cannot be done by private individuals; for the  
distresses

distresses of poor children are so connected with those of their parents, that there is no such thing as relieving them without incurring endless expense ; and that the poor in general are so encroaching, that they would entirely neglect their families, if their superiors should appear to interest themselves in their favour.

It cannot be denied, that they are in general depraved in their manners to a shocking degree ; and it is to be feared that many are irrecoverably so ; but this ought not to be a reason for casting them off, without trying to reform them. If they are left to associate only among themselves, they will grow worse and worse ; but friendly admonition given to them individually, and accompanied by such kind offices as their particular circumstances require, may, through the blessing of God, bring about an unexpected reformation — at least the trial is worth making, by those who

have any regard to the safety and happiness of their own families, which cannot subsist unless better principles are infused into the minds of the lower orders of people, and their affections engaged in the interests of their superiors: and it is but justice to ourselves, to endeavour to reclaim those with whom we are immediately concerned, as well as to preserve from bad habits the rising generation, with whom our posterity will be chiefly connected.

The establishment of Sunday-schools is an excellent prelude to an attempt of this nature; it is a kind of harbinger of good-will towards the poor in general; for the benefits conferred on the children will reflect on the parents in a variety of ways, and dispose those who have any principle of gratitude in their minds to pay a ready attention to advice that may be given them at other times: it will besides lead many to the consideration of things which would not  
other-

otherwise have recurred to their remembrance. They will strive to improve their children, and in so doing will improve themselves.

The present mode of relieving the poor by means of rates, though very burthensome, is found inadequate; I would therefore propose to try the experiment, whether it would not be better for some people in every parish, who contribute to the rates, to examine personally into the circumstances of their poor neighbours; and see whether it is not possible to render them less chargeable, and at the same time more comfortable.

How delightful would it be to behold the opulent dividing among themselves the task of diffusing comforts and blessings to the indigent, with their own hands; "distributing unto every one according as they have need, and seeing that none of them lack;" and the poor

thankfully and gratefully receiving their donations!

The present custom of the world represents it as an act of too great condescension, for ladies in elevated stations to visit the lowly cottager; and the dirtiness of the poor in general is to be sure a powerful objection. Far be it from me to propose any thing that may have a tendency to destroy the subordination of ranks, which is requisite in all civilized societies, or to lessen the respect of the poor for their superiors; and therefore I will suppose that this practice may for a while be dispensed with, or at least exercised only towards those who distinguish themselves by their cleanliness: in the mean time, ladies may perhaps depute those by whom they send their benefactions to give the women hopes of future kindnesses, on no other condition than that of their cleaning themselves, their children, and apartments: I will venture to say this will  
have

have a powerful effect: many a poor wretch will rouse from a state of supine dejection, and exert her best endeavours to conciliate their favour: and I am inclined to think, that a desire of recommending themselves to the notice of their betters, will operate with equal influence on men who are not totally abandoned to vice and brutality.

It is observable, that in manufacturing towns the poor are much less burthen some to the parishes than in other places where their chief dependance is on agriculture; because the latter are often unavoidably out of employment. It is also remarked that, in manufacturing towns, a large family is advantageous instead of impoverishing to the parents, if the manufactory employs children.

I have no doubt but that, on careful inspection, it will appear that there are in most parishes a number of women and children who would readily work, if they were put in the way of doing so;  
and



and their labour would certainly be beneficial, not only to the parish but to the nation.

Extensive manufactories, I acknowledge, cannot be carried on in every place, nor is it desirable that they should, because they would often interfere with the interests of agriculture; but I humbly conceive that it would be very practicable to employ every woman who is industriously inclined, and to train up children from their early years, so that they should become habitually industrious.

It is a most lamentable sight to enter a cottage, and behold a poor woman sitting in rags, surrounded by a set of dirty children: we are shocked, and turn away with disgust, condemning her in our hearts for sloth and untidiness; but let us stop an instant, and hear her apology.

“I am ashamed to appear before you ladies in this condition, but indeed



I have not the means of cleanliness—I have not so much as a mop or pail to clean my apartments—we have no change of apparel—look at the bed in which my dear babes must lie naked while I wash their linen—not so much as a single sheet—nor can I purchase even a bit of sope—nay, I have not a towel to wipe our faces and hands with : my husband labours hard in summer, but what he earns then is exhausted before winter is half over—he has been out of work for many weeks ; and we have had so much sickness in the family that we have been obliged to sell our clothes, and the little furniture we were possessed of—I also go to haymaking, weeding, &c. when I possibly can, but have never been taught to do any in-doors work—nay, I cannot even mend the rags I have, for I have had no learning bestowed upon me—consider also, how my constitution is worn by frequent child-bearing and nursing my infants at the breast, without

a pro-

a proper supply of nourishment myself—consider how hard I live—how uncomfortably I lie—how I am harassed with incessant fatigue and corroding care—how I am overlooked by my superiors.—The parish it is true allows me as much as can be afforded to our share, but that is barely sufficient to keep us from starving:—we may be admitted into the workhouse, but that is already crowded with poor.—O that death would come and take from the world a set of abject wretches whom nobody regards !” This apology and others of equal weight might, I am persuaded, be made by many a poor despised fellow-creature.

But we will suppose a case not quite so bad.

A poor woman, who has been taught both knitting and needle-work in her childhood, and knows also how to spin wool and flax, marries and removes with a family to a distant place where her husband can get higher wages, but where  
there

there is no employment for poor women, except in the labours of agriculture. The man is seldom out of work, and at first brings home his wages instead of spending them at an alehouse; but the expenses of rent and provisions demand the principal part of his earnings: his wife's talents are in a great measure useless; should she spin, she knows not where to get her yarn manufactured; she has nobody to recommend her to knitting or needle-work, and therefore is not able to earn any thing at home; all kinds of clothing are so very dear that she can seldom afford to purchase new; but has to be sure a great advantage over such a woman as I have before described, in being able to patch and mend, by which means she will keep her family tight, if she can only manage to \* buy rags

\* I have seen a little girl at a Sunday-school very neatly dressed, whose gown, apron, shift, and cap, were entirely made of pieces of white and coloured linen, purchased in this manner. This instance shews the great charity of schools for needle-work.

rags by the pound. Her habitual industry makes her long to earn money; she cannot bear that the whole burden should be on her husband; she therefore goes into the fields and gardens to work, leaving her children for the day to the care of a woman who makes it her business to look after a number of little ones in the absence of their mothers. Instead of sitting down in peace and quietness in her own little neat apartment, surrounded by playful innocents, she finds in the fields or gardens a set of reprobates, who shock her ears with oaths, blasphemies, and indecency. Her mind is filled with anxiety for her children's safety; she is not at liberty to return home to prepare a comfortable dinner, nay not even a supper for her husband. He may be enticed for the sake of a good fire, and other refreshments, which if she had spinning or knitting she could provide, to go to an alehouse; she may herself be prevailed on, when overcome with

fatigue

fatigue or faintness, to drink destructive spirits, and by degrees become a dram-drinker. She must become a Sabbath breaker, by either continuing her occupation, or washing, ironing, or cleaning house. In short, innumerable evils may be the consequence of her removal to a place where she is excluded from the employments of her early days.

I have great reason to believe, from observation, that many men, who when they first marry are soberly inclined, gradually become fots, from their wives working out of doors.

It may perhaps be necessary, and even proper, for women and girls to assist at haymaking, and harvest work; because at such times a great number of hands are required; and these employments make a very agreeable variety to those who live a great deal within doors; and if performed by a set of neighbours who know one another, may be carried on without any ill consequences.

The

.. The little children may be looked after at that time of the year, in the fields, by the bigger ones, and it is usual to allow such refreshments to haymakers, &c. as supersede any excuse for going to an alehouse; but I am confident that the promiscuous intercourse of good and bad men and women, boys and girls, which prevails in the environs of London particularly, is the cause of many irregularities and vices; and I cannot help thinking that there are enow of the other sex to perform the usual business of agriculture, and that it is invading their province for women to forsake their spinning, needle-work, and knitting, to work the whole summer long, and in winter also, in the fields and gardens; yet what can they do if there is no suitable employment to be had?

I observed before, that wherever manufactories are established, and fully employed, parishes have an internal resource against the miseries of extreme indigence:



indigence : in order to drive poverty away then, labour must be universally introduced.

I have been informed that Houses of Industry have been established in some counties with very great success; but it is not practicable, nor indeed expedient, to collect all the poor of a parish into these seminaries : they are proper receptacles for vagabonds who must be compelled to work, but will not answer for whole families ; besides, they are at first very expensive to erect, and in this land of liberty lay too great a restraint, in many instances, on the freedom of the poor ; numbers of whom would work with greater alacrity if delivered from the idea of restraint, and under no compulsion but what arises from pecuniary wants. I could therefore wish to see established in every parish, Schools of Industry for poor girls.

If, for instance, there was a school for spinning flax, girls of five years of age  
might



might be employed at it; and the yarn might easily be manufactured into white or striped linen and checks; and by the time each little spinstrefs had worn out the clothes with which the parish or private benefactors should at first furnish her, she might earn sufficient to entitle her to linen and other necessaries.

Another school, for carding and spinning wool, would furnish materials for linsseywoolsey, serge, stuffs, baize, yarn, and worsted for knitting.

At a third school girls might be taught needle-work of the useful kind: and

At a fourth school they might learn to knit stockings.

These schools, if properly conducted, would reflect benefits on each other; they might easily be set on foot by voluntary benefactions; and in a short time would support themselves, and yield a surplus; and would require no further aid than inspection, to see that the produce was properly applied; which would

be a very agreeable employment for ladies, and very easy too, if the task was divided among a number of visitors, to attend these little manufactories in rotation. Young ladies might assist in this office with the greatest propriety; by which means they would obtain an early insight into domestic œconomy, and acquire a habit of calculating expenses; a strong impression would be made on their minds in favour of industry, they would be ashamed to be idle, and would consider it as a duty to reward diligence in others.

I am happy in being able to inform my readers of a little manufactory, which has benefited a neighbourhood for upwards of fourteen years, that exactly agrees with my idea of Schools of Industry, excepting in the circumstance of having but one patroness, who I hope will pardon me the liberty of using her name, as it is on so important an occasion.

“ About

“About twenty years ago, the late Mr. Bernard Barton of Carlisle, a very ingenious linen manufacturer of that city, invented a kind of horizontal spinning-wheel, at which twelve little girls can spin at once.

“This machine is so easily managed, that the least child can, with the smallest touch, disengage, or set a going, any one of its wheels without any way interfering with another. The contrivance is so simple and ingenious, that little art is required to keep it in order, provided it be properly understood at first.

“Considerably less strength is required at this machine, than at the common spinning-wheel; the original expense of it is about five pounds, and it seldom wants repair.

“One of these wheels has been employed at Sandoe, near Hexham, in Northumberland, through the benevolence of Lady Broughton, for upwards of fourteen

teen years, much to her own honour, and the benefit of the poor children in her neighbourhood." This machine is at present under the direction of Mr. Donkin of Sandoe, Lady Broughton's steward, to whom I was most obligingly referred by her ladyship. And I hope in a very short time, through the kind communications of Mr. Donkin, and the assistance of Mr. Barton, son of the inventor, to see some of the poor children in this neighbourhood employed at a similar one; to be purchased, and at first conducted, at the sole expense of a benevolent lady, who not only attends to the wants of her poor neighbours, but extends her charity to distant counties\*.

The success of Lady Broughton's wheel plainly shews that my scheme of Schools of Industry is practicable; and the ex-

E pense

\* It may not be improper to add here that the late Duchess of Northumberland, Lady Darlington and the Earl of Surrey (now Duke of Norfolk) had each of them one of these spinning-wheels, for the benefit of the poor in their respective neighbourhoods.

pense of establishing them so light, that any lady of fortune may raise one; and I am convinced that the trouble of conducting them is so little, that any woman in a middling station, whose time is not totally engrossed by the immediate concerns of her own family, may inspect them; and a number of such persons may surely be found in every populous place.

Were such schools established, I am persuaded we should, in a very short time, see poor people in general decently clothed: many women, who have set by their spinning wheels as useless lumber, would bring them to light again; others would be induced to learn to spin; and families would not suffer such distresses as they frequently do for want of linen; for women and girls would be ambitious of having plenty; and the latter might, as in former days, provide a stock to serve as a little marriage portion: neither should we see the men and  
 boys,

boys, as they often are, without stockings: clothes and linen would not go to destruction, as is now the case, through the incapacity of mothers and daughters to mend them. Middling people, who have large families, would find their account in encouraging these schools, as they would get strong household linen cheap, and be assisted in plain work and knitting at an easy rate.

A question will arise—How are the profits of these schools to be ascertained and divided?

In respect to the spinning, I cannot take upon me fully to explain this matter at present, for want of experience; but am assured that the wheel before mentioned has been attended with every desirable degree of success; and I should hope would answer in any place which has a communication with a town that furnishes a loom.

It is further intended to encourage women to spin for their families, by paying them for their work, or giving



them an equivalent, for the price of their labour, in linen. A similar plan is projected for wool-spinning, &c. A knitting-school is already established here by the bounty of the same good lady; at which the girls improve so fast, that there is great reason to think their work will shortly pay for their schooling, and turn to account for themselves. No other charge has attended this school, but six shillings for the purchase of forms, a small sum for worsted and knitting needles, and three shillings per week to the mistress; which will be required no longer than till each girl can earn three-pence per week. An exact account will be kept of their respective earnings, and the accumulated profits, when they amount to more than the price of their schooling, will be laid out in some kind of clothing for them\*.

Those

\* This school has already been beneficial to the parish, by keeping a family of six people out of the workhouse, as the husband of the mistress was out of employ, and the woman had no means of earning any thing before



Those who shall become good knitters will be allowed to take worsted or yarn home to knit in evenings, &c. and will be paid a shop price for their work; but must attend one of the schools, at the usual hours, that they may be kept in good order till they are wholly dismissed, as qualified for housewives or servants. If housekeepers can be induced to have stockings knit at the school, the number of scholars may be increased.

As novitiates must be paid for, it is proposed that the future scholars shall be recommended by ladies; who will be expected either to deposit five shillings for the expense of teaching the girl they recommend, or to pay three-pence per week till the girl can earn it.

Besides the knitting school, we have twelve girls at plain work, whose school-

E 3

ing

before she was appointed to this office, which made their distresses known, and procured other benefactions.

ing is at present paid out of the same charitable fund; these are divided between three mistresses who before kept schools, as the setting up a new one would have been prejudicial to them. The improvement of these girls is very great: and we may reckon upon their being able to earn, after three months, four shillings per week among them, which will pay for their schooling; and after six months eight shillings per week, which will produce a surplus of four shillings: and, supposing that their schooling is given them the first quarter, the first year's profits will amount to five pounds at least; the succeeding years will be much more productive, as the novitiates will come in, not all together, but successively; and the aggregate of the earnings will be proportionably greater, when there is a larger number of expert workwomen; so that each scholar will not only have the advantage

vantage of learning to work neatly, without any expense to her parents, but will have a reward for her diligence, to be laid out in some kind of clothing for her; to which may be added, as occasional rewards at Sunday-schools, plain linen caps, with binders herring-boned with coloured cruel, white handkerchiefs, a work-bag, hufwife and pincushion, made by young ladies; also a thimble and scissars, which will be great encouragements to them.

In order to get employment for these girls, we must depend on the good-will of the neighbourhood: the work will be done at the same prices as at the Asylum, viz. one shilling and six-pence for a good plain shirt, and in proportion for other articles.

It is proposed that all the girls shall be successively taught at the four different schools, as it is not intended to make them professed manufacturers; but to

enable them to assist their parents, and earn something towards their own clothing, and to become good working servants, wives and mothers.

When circumstances will admit of such an arrangement, the girls will be taught to knit and spin previous to their learning needle-work, as they may then turn their spare hours to some account; for it will not be proper to let the plain-work go out of the school to be done, for obvious reasons.

As each of the schools give two half-holidays in the week, the parents will be admonished to accustom the girls, at these times, to wash, iron, and mend their things; and those girls who do so will be reported to the visitors of the Sunday-schools, and encouraged by rewards: I say at the Sunday-schools; because, where the greatest numbers are assembled, emulation will be the most generally excited.

I would not be thought desirous of confining the benefits of Schools of Industry to girls only, for they certainly may be established with equal advantages for boys; but, as this work is addressed to ladies, I have avoided every thing that might appear an intrusion on the province of gentlemen. I cannot however dismiss the subject, without offering a hint, suggested to me by a friend, who daily studies the good of the poor.

It is a melancholy observation, that British sailors, though remarkably brave, are in general very profligate, profane, and immoral; would it not therefore be adviseable to establish in seaport towns (in addition to Sunday-schools) Schools of Industry, in which boys might be taught to spin coarse thread for sail-making?

And, in order to train some for the sea-service, suppose an Evening Navigation-school was founded, in which a

limited number of boys might be instructed for a time, twice a week, in such particulars as all common sailors ought to know, previous to their going out to sea: a master qualified to teach them might easily be met with, in some experienced mariner out of employment; and they could occasionally go on board to acquire practical knowledge.

These boys ought to learn to read and write, for which purpose another evening-school might be appointed at a small expense; and the books put into their hands on week-days should be such as have a manifest tendency to convey sentiments suitable to a seafaring life, such as voyages and travels; and their instruction at the Sunday-schools should be calculated to give them a sense of the duties of the profession they are designed for, and the necessity of securing the blessing of God to defend them against the dangers, and support them  
under



under the sufferings, which they must unavoidably be exposed to.

If it were possible to train lads in this manner for the sea-service, it would be very beneficial to the nation; for it is dreadful to think that a great part of those, who are employed to defend this kingdom in times of extreme danger, or to convey its valuable commodities to distant countries, are a set of poor ignorant wretches who enter as sailors, or enlist as soldiers, with no better motives than idleness or discontent.

In these schools lads might be trained to serve their king and country from principle, and to wish to distinguish themselves by bravery, fortitude, and generosity; to defy danger, and aspire to honour, preferment, and renown. Young gentlemen, intended for the sea-service, might, under the conduct of experienced persons, improve their own talents, by occasionally exercising and examining these boys.



Though it must be acknowledged that the fate of battles depends on the will of Heaven, there is certainly more reason to expect that success will attend those who are faithful servants of the God of Hosts, than a set of reprobates, who, by their impiety and vicious conduct, kindle his anger against themselves individually, and, as part of an impious community, provoke him to inflict the miseries of war on their devoted country.

The late Mr. Jonas Hanway, of pious memory, had a plan in some respects similar to this which I now offer; but I submit it to the decision of gentlemen, whether it is expedient to blend agriculture and the arts of war and navigation together, as he proposes. Those lads who reside on the sea-shore seem to have a kind of hereditary right to be taught navigation, in preference to others; and their minds will be naturally led to the sea-service, while the sons of husbandmen will as naturally incline to agriculture:

ture: and I should think it a dangerous experiment to divert too many boys from the latter: one ill consequence would at least ensue—they would be out of the way of assisting their parents in old age; which is a duty that should be strongly inculcated, as Mr. Hanway justly observes. But I must leave the farther consideration of these things to abler heads than mine. It is time to return to the distaff and needle: I shall therefore resume my Address to Ladies, by entreating them to consider how delightful it would be to behold a set of villagers neatly clothed and furnished with household linen by their own industry, and to compare them in imagination with a set of ragged deplorable wretches, shivering with cold, poisoned with dirt, and destitute of every conveniency of life; surely no argument will be necessary to induce ladies to make experiment of Schools of Industry: and, when once established, the advantages

advantages will be so apparent, that it is to be hoped they will not be suffered to drop for want of a little vigilance. Every new establishment occasions trouble at first; but difficulties yield to assiduity: schools of the kind I recommend are much easier to set on foot, and conduct, than more extensive establishments; because they do not require any expensive buildings to be erected; and one inspector at a time is sufficient for each. I have before mentioned that Lady Broughton's wheel is under the entire direction of Mr. Donkin; but I find that several machines of the same kind have been laid aside, on account of little difficulties which naturally occurred in the beginning, and could not be conquered till experience had given a little expertness; and were therefore too hastily concluded to be insurmountable: but I trust that whoever considers the importance of the poor will not abandon  
any

any plan that promises benefit to them without a fair trial.

I shall now beg leave to recommend another branch of charity, which is too much neglected amongst us; I mean that of visiting poor persons in sickness and affliction at their own houses.

The pleasure which accompanies benevolent actions, almost every woman, when in health, can in some measure purchase for herself; and the calls on our humanity are more frequent than on that of the other sex, as there are a variety of distresses which we only can personally relieve.

Let us begin with childing-women. We will suppose that the poor, inured to hardships from their infancy, have in general more strength than persons in superior stations to support the evils which are, in some degree, the allotted portion of all mothers: but they certainly are not exempted from the curse denounced on their sex—they feel it in

its

its full force, "In sorrow (accumulated sorrow) they bring forth children." It is therefore an act of compassion, becoming all women who have ability to do it, to mitigate the dreadful sufferings which fall to the lot of many of their fellow-creatures. It must be acknowledged that ladies in general are ready to afford pecuniary assistance whenever a poor woman can find a friend to represent her horrid situation; but instead of sending money, which may be misapplied by a drunken or fordid nurse, or even by a sottish husband, it would answer a better purpose if some, who can judge by sympathy of the feelings of these poor wretches, would enter their miserable dwellings, and view them in their uncomfortable beds.

Is it possible to behold a poor creature, stretched perhaps on a little straw or hard flocks, and covered with sackcloth, or a few dirty rags, in a room with broken casements, and a roof that admits

mits even the rain and the snow, with only a little bread and water to sustain her, a helpless infant lying at her side, unconscious itself of the misery to which it is born, but which the mother anticipates with anguish that adds redoubled force to her other sufferings; the partner of her grief sitting by her, surrounded with other little wretches clamorous for food, to whom he divides the scanty morsel afforded by the parish; and then, with a bursting heart, leaves his melancholy home to solicit charity, in order to satisfy the cravings of his own hunger—is it possible, I say, to view such a scene as this, and not be impatient to give assistance? This is not an exaggerated description, as I doubt not many of my readers can testify.

But supposing that the distresses of the generality of poor women, when they lie-in, are but half as great as are here represented, they are deserving of our utmost commiseration; for parish officers cannot



cannot sufficiently relieve them; the money they allow is subject to the abuses I hinted at above; and the necessities of lying-in women are among the number of those which I have already said money alone cannot relieve. Hospitals for their reception form a most excellent branch of public charity, but these can only admit a few in comparison of numbers that must unavoidably be excluded. Workhouses, crowded as they at present are, must be very uncomfortable at a time when repose is so essentially necessary: and there would be no occasion for the expedient of sending poor creatures to such places, from country towns and villages at least, if all women who can afford it would contribute their mite only to the laudable purpose of assisting them at those seasons with such necessaries as every housekeeper can furnish in one way or other: beer-caudle, which is made at a trifling expense, serves both for food and medicine; and, if made with



no other spice but a little ginger, is so great a restorative, that women who are supplied with it will struggle through a variety of inconveniencies, and soon recover their strength.

A childbed basket, containing a pair of blankets, two pair of sheets, a bedgown, &c. may be furnished for less than four pounds; which, if lent for three-weeks only, would accommodate ten or twelve women in a year. The only objections that can, I think, be made to it, are that women would feel the want of these necessaries afterwards, and that it will be difficult to get them back again. To obviate the first, care should be taken in the purchase of the various articles, that they are of the same materials as poor people buy for themselves; and to guard against the latter, that they are lent to women who may be depended upon; and such persons there doubtless are in every town and village, who would rejoice at the benefit, and make a proper

proper use of it. I am of opinion that Schools of Industry would soon supersede the necessity of childbed-baskets; but, till they do, the latter will be very useful; and I have heard of their having been provided with success. If ladies use the precaution above mentioned, and also visit the poor women while they lie in, and see that they do not suffer for want of nourishment, there will be less temptation for their making away with the contents of the basket. If a set of apparel, for the baby to be christened in, were given as a reward for those who return the other things with punctuality, it would be a great encouragement; and the making of these would be a very agreeable employment to the younger ladies, who, I will engage to say, would have inexpressible delight in seeing a little creature incorporated into that church, of which it is their own highest privilege to be members, neatly clothed by their charity and industry.

As

As they advance in years young ladies may, with great propriety, accompany their mothers in their visits to poor lying-in women; by which means they will have opportunities of making observations which may help to direct them afterwards in the management of their own children, whom (when convinced of the absurdity of feeding them too often, &c.) they will not abandon to the care of an ignorant nurse, to be crammed every half-hour with improper food; which is the fate of many a little innocent whose mother has neglected to inform herself, before it's birth, of the principles of rational nursing.

I may also add that, by observing the almost universal success of poor women in suckling their own children, and the satisfaction usually attending it, young ladies would be prepossessed in favour of this duty; and would not, when mothers themselves, so readily yield, as numbers do, to imaginary impossibilities of succeeding

ceeding in the exercise of that delightful office, which seems to have been designed by Providence as the bond of reciprocal affection, the cement of family concord.

It is an old adage, but a very just one when properly applied, that “Charity begins at home;” I hope therefore it will not be thought foreign to the design of my work to recommend to ladies, as a branch of the Oeconomy of Charity, the practice of nursing their own children. Little do many young mothers think to what miseries they expose their helpless offspring, by sending them from under the paternal roof to cottages where they frequently endure all the hardships of a state of poverty; little do they think that they are suppressing some of the most pleasing emotions that the female heart is susceptible of enjoying—emotions which would amply repay their utmost fatigues! that they are breaking one of the strongest bands of domestic

ness, by removing from view that dear pledge which was granted to increase conjugal love between them and their husbands, and attach them to their own homes. If pleasure is the object, where can a woman find one, in the whole circle of public amusements, to compensate for the loss of that a fond mother feels while she nourishes her infant with the food which is its natural right, and sees a succession of human beings thriving in their native soil under her own immediate culture? The maternal affections expand daily; filial love arises in the infant mind as an innate principle; the father is animated to sustain his toils by the sight of those dear objects which render them necessary; his cares are lightened by the hopes which their progressive improvement excites in his heart; and their innocent sports and prattle enliven his hours of leisure, and supply the most salutary recreation to his mind. Instead of those jealousies, which frequently

frequently take place among children who are sent from home to be nursed, every additional infant is welcomed by the elder ones as an acquisition to the family party. In short, if proper attention is likewise paid to the education of children, the mother's nursing them may prove the foundation of unanimity, peace, and prosperity; while her neglecting to do so may lead to discord and excesses which she had no idea of when she resigned one of her most important duties to a hireling.

I am very sensible that many ladies, whose hearts yearn towards their children, who would with the utmost resolution encounter any fatigue, and who would with joyfulness relinquish all the amusements of the gay world in order to perform the first maternal office, meet with insuperable obstacles. A disappointment of this kind must be submitted to, like all other natural evils, with patient resignation: but such a mother



ther will be very careful in the choice of a substitute; and will not, without an absolute necessity, part with her babe from under her own eye.

I also know that some gentlemen will not consent to their wives becoming nurses. I would by no means recommend disobedience to husbands; for unreasonable commands must be submitted to, rather than to make what are designed as the blessings of life occasions of domestic wranglings: but I think this is a cause which requires from a woman the full exertion of soft persuasion: and I cannot believe that a truly affectionate husband and father would tear his new-born babe from its fond mother's bosom, and banish it from the house, merely to save himself a little disturbance. I am rather of opinion that the denial proceeds in general from tenderness. It is a very mistaken notion that nursing is destructive of health; on the contrary, it is the great promoter of it, except in very

F weakly



weakly constitutions indeed. Regard should doubtless be had to regularity: and here I cannot forbear recommending, as an excellent guide to young mothers, Dr. Cadogan's Essay on Nursing, in a Letter to a Governor of the Foundling Hospital, published many years ago.

It is a false shame which restrains young ladies from informing their minds in respect to the nursing of children. They apprehend that their attention to these matters will be construed into a hasty desire of quitting the single state. None but illiberal people will entertain such an opinion, especially if they shew, by applying their knowledge to the benefit of the poor, that they have a more immediate purpose in view.

By visiting poor lying-in women, ladies would have an opportunity of recommending to them a more rational method of nursing their children; which if they could be persuaded to adopt, many lives would in all probability be saved—at least,

least, poor infants would escape a variety of sufferings to which they are exposed through erroneous management. But I need not say more to enforce my solicitations in behalf of poor mothers and their tender babes—it is sufficient to mention their distresses: ladies who claim and who justly enjoy the indulgences allowed to their sex, when they add a member to the state, will easily draw a comparison between their own comforts and the other's miseries, and the hand of charity will at least be extended by all. Those, whose high rank excludes them from entering the humble cottage, will cheerfully employ others to officiate for them; and such as are at liberty to pursue their own inclinations will hasten to purchase for themselves the heartfelt satisfaction which arises from the exercise of Christian charity.

Another occasion, when poor people stand in particular need of the attention and assistance of their superiors, is when

they have the smallpox in their families. Clean linen is then of the most salutary service, and the older it is the more comfortable; this in a very short time may be converted into necessities; for if it lasts till the disease is over that is enough, as it would be adviseable to have it destroyed afterwards. Numbers of poor creatures die of the effluvia of their own bodies, or at least suffer greatly for want of the refreshment which clean linen affords: and some endure extreme agony in having their things torn off, after having lain in them a considerable time; and the contagion is certainly spread by want of cleanliness. It is inconceivable to those who have not been eye-witnesses of them, what absurdities the generality of poor people commit in the management of the smallpox; it would therefore be a great act of charity, to endeavour to introduce a more rational method among them. I am persuaded that the fatality of this disease  
(under

(under Providence) would be greatly lessened among the poor, could they be restrained from injurious practices, and excited to cleanliness.

The welfare of a neighbourhood frequently depends on attention to little circumstances; for not only the smallpox, but other distempers, sometimes become putrid by improper treatment.

It often happens that, after severe illnesses, poor people languish for want of kitchen physic, as it is called. Many things may be made for them in families with very little expense, which would be more beneficial than the intrinsic worth of them in money: for it is to be considered that poor people make these things at a greater charge than others, because they buy every article at the worst hand, and are perhaps obliged to have a fire on purpose to dress them: they must purchase meat when their stomach will bear only broth, which might be supplied by a

neighbour, who has a joint of veal or mutton boiled, without any addition to the household expenses: other things that come under the denomination of kitchen physic, such as white-wine whey, &c. it is likely they could not procure at all; and if they could, the fatigue of making them, should they know how, would be very likely to destroy the relish of them when done; for every one who has been an invalid knows that appetite is often excited by the production of an unexpected dainty; and frequently changed into aversion, when those longings which sick persons in general are subject to are not immediately gratified.

When our blessed Saviour multiplied the loaves and fishes he commanded his disciples “to gather up the fragments, that nothing might be lost.” Whoever is by the bounty of Providence enabled to spread a plentiful table, must unavoidably have fragments — these should in like manner

manner be carefully collected—the hardest crust may satisfy the cravings of a starving wretch—the superfluities that are frequently wasted in families would rescue many from the extremities of wretchedness: and there are other fragments which would be very acceptable to poor people: a present of odd bits to mend their clothes would be a treasure to many; and the fragments of our time (as the good Dr. Watts styled his leisure hours) cannot be better disposed of than in the service of the indigent.

But there is still a higher advantage than any I have mentioned, which may reasonably be expected from visiting poor people in sickness and sorrow; I mean that of reclaiming them from the error of their ways.

It is the natural effect of affliction to soften the heart, and to turn the thoughts towards a future state: but alas! many poor creatures have lived so long without God in the world, and are so ignorant of the



principles of religion, that they know not how to improve his chastisements: others, terrified by mistaken enthusiasts, entertain the most gloomy ideas of divine vengeance, and fall into despair: this then is the time to awaken the consciences of the obdurate, and pour the balm of consolation into the dejected and desponding mind; and who so proper to perform this act of kindness to women, as a female friend and benefactress? for it is a very great chance that they or their relations think of sending for a clergyman till the last extremity; and if they do, the additional services of one of their own sex must be very acceptable and consolatory. I may also add, that a benefit will redound to all those who undertake this office, as they will be led to reflect on the vicissitudes of human life; they will learn moderation in the best circumstances, and be armed with courage and constancy  
 against



against any adversity that may befall themselves.

It would be unreasonable to confine young persons to such gloomy scenes; but they certainly ought to have, from time to time, a transient view of the miseries which persons in the lower stations of life endure: it would teach them to be contented with moderate enjoyments; to act a rational and a Christian part; and would probably be a mean of preserving them from afflictions, by putting them in a course of piety which would turn aside from them the chastisements that are designed by Heaven to correct thoughtless levity, and an abuse of the blessings of a prosperous state. Let me add that visiting the sick is among the duties which our divine Lord has particularly enjoined; and he has graciously promised that if performed “to the least of his brethren, he will consider it as done to himself.”

An hospitable custom prevails in this country of dispensing gifts, and making contributions for the parish poor in severe weather; and they are of the utmost benefit to many deserving objects; but are often obtained by persons who do not need them, and who make them subservient to their vices. These donations would be more efficacious, and answer the intention of the benevolent donors much better, if distributed from house to house by some person who could inspect into the real distress which exists in each family; for distresses are various, and require variety of relief; besides, the poor often stand in need of advice how to lay out their money.

There is a species of charity which affords the most permanent benefit to parish poor of any I know of, which has of late years been greatly neglected; I mean that of building almshouses, with little endowments, for the support  
of

of aged people: it is to be lamented that so valuable an institution should not be more extensive. A number of little tenements might be erected, and many poor maintained, for the expense of one workhouse. If a poor man or woman is religiously inclined, it would be a great comfort to them to be put in possession of a little retirement, where they might sit in quietness and meditate on their latter end, instead of being sent to a place where they must associate with many disagreeable companions, and be continually disturbed with the noise of children.

Almshouses would be very valuable to many other poor people who are often put to great difficulties to pay their rent. I have heard of whole villages, consisting of tenements built by private benefactions, some of which are still kept up in the utmost regularity and cleanliness. In the parish of Ealing a commendable practice has of late years

been adopted. Whenever a piece of waste land is granted to any person who can afford to pay for it, the purchase money is appropriated to the purpose of building almshouses.

If this custom was general, many people, who are now driven to a work-house through inability to pay rent for a tenement, might be accommodated with decent habitations: in the mean while, I trust that in all parishes some persons, in affluent circumstances, will apply a part of their bounty to the laudable purpose of furnishing the aged at least with convenient dwellings.

Among other evils which afflict the poor in these days, I must not omit to mention the monopoly of farms. How comfortably did their ancestors live when they could rent a little snug house, and occupy a few acres of ground! And how respectable was the owner of a landed estate when surrounded by a number of tenants who looked up to him as  
a friend

a friend and benefactor! Let us hope that these happy times will return, and that many opulent persons of the rising generation will, from principle and choice, retire from scenes of extravagance and dissipation, to the shades of life, and shed blessings on all around them.

There is one great disadvantage which attends farmers themselves from the monopoly of farms; which is, the want of native hands to get in the produce of their fields. At hay and corn harvest, in particular, they are obliged to employ a set of emigrants; who come from they know not where; they may be honest or they may not: these people often travel with families, who by sickness become chargeable to the parishes they occasionally inhabit. If they are inclined to commit depredations in a neighbourhood they can decamp in a night, and be soon out of the reach of discovery; but a cottager, who is a constant inhabitant,

cannot

cannot so escape detection; and supposing that he has constant work, and his wife and children assist at these seasons, and spin, &c. at other times, he has no temptation to dishonesty. It is therefore the interest of farmers to have resident poor, and to contribute to their relief in other ways besides parish rates.

I would not be thought to entertain a general bad opinion of travelling husbandmen, for many of them are honest and inoffensive; and I know, from observation, that they are frequently very deserving of charitable relief; and, according to the present state of the country, their aid is absolutely necessary. But it certainly ought to be the endeavour of those to whom they properly belong to find employment for them, as they are often exposed to great distresses among strangers.

A variety of advantages would arise from attaching the poor to their native places, which they would naturally prefer



fer if they could get a livelihood there. We cannot suppose that any man, who had been soberly educated, would chuse a vagrant life if he could settle comfortably in the place where he was born and bred.

I do not pretend to be a competent judge of this matter; but it strikes my mind that an increase of popularity in villages must prove a national benefit, provided that industry, and a proper degree of civilization, accompany it; which Schools of Industry, and Sunday-schools combined, seem calculated to produce.

I cannot help mentioning another circumstance, which (with submission) I must beg leave to say appears to me too arbitrary for a land of liberty, and which ought to be for ever blotted from our humane statutes\*; I mean the grounding an order for the removal of a poor family that originally came

\* 13 & 14 C. 2. c. 12.

from



from a distant parish, on a supposition that they are likely to become chargeable.

How often does it happen that people, by the mercy of God, are delivered from extreme distress, and enabled to overcome adversity? Is it therefore consistent with that reliance on divine Providence, which Christian communities as well as individuals should have, to drive a poor industrious man, with a family, back to a parish (which perhaps he was under the necessity of leaving, on account of the price of labour, or for want of work) for no other reason but because he may at a future time be obliged to solicit for temporary relief?

Wherever a man labours he seems to me to have a natural right to support. Better would it be to supersede the necessity of removal by encouraging the poor to continue in their native parishes through choice and inclination.

Having dared to censure one law, may I venture to propose another? It was hinted

hinted to me by a friend of the other sex, and appears to me too good an idea to be lost.

It is observable that the privilege of the people to turn in on the Lammas lands is insensibly sliding away. Many poor persons have no sheep or cattle to feed, and the land is usually occupied by farmers or gardeners, who commonly (near London at least) sow a second crop, which is generally turnips: the poor considering this as an invasion of their right, retaliate by stealing the turnips, even for sale. Now would it not be a means of effectually silencing their murmurs, and restraining depredations, were a trifling rent-charge, bearing a proportional value from time to time, laid on all Lammas lands, in lieu of the undoubted privilege of the people, in order to establish a fund for the permanent support of Sunday-schools and of Schools of Industry? By so fair an act of commutation, founded on reciprocal advantage and  
substantial

substantial justice, both landlord and tenant might in many places be benefitted, and the poor better satisfied.

The plans I have proposed respecting Schools of Industry, &c. are chiefly calculated for country towns and villages: how far they are practicable in the metropolis I do not know; but institutions of a similar nature are very successful in the city of Bath, as appears from the account of them in the Bath Chronicle for December 28, 1786. The following extract from which will shew that the ladies have a principal share in the direction of the School of Industry in that city.

“ At the meeting of the committee for Sunday-schools, &c. it was resolved that the following address should be printed in both the Bath papers.

“ The gentlemen of the committee, for conducting the Sunday-schools established in this city, beg leave to return thanks to the nobility, gentry, and all others who  
have

have so liberally contributed to this charity, and acquaint them, that they have been enabled, by the last subscription, to receive and instruct all the poor children who have offered from the parishes of Bath, Widcomb, and Walcot; that their number has been increased this present year from five hundred and sixty to seven hundred and fifty; that with the surplus applied to the Schools of Industry, where the children are taught to sew, spin worsted and flax, knit, and make nets, they have increased the number from one hundred and ten to one hundred and eighty; that for these one hundred and eighty, shoes and stockings are making, and complete clothing for sixty of them: there is reason to believe that the whole will soon be able to clothe themselves by their own labour, having the raw materials found them; and that in short, from the progress this infant charity has already made, the committee cannot entertain the least doubt of its ever failing to meet

meet with the same generous protection and support which it has hitherto so happily experienced, and so justly deserves."

Then follows:

"That the thanks of this committee be given to Mrs. Watson, Mrs. Cra-craft, Mrs. Spotswood, Mrs. Power, Mrs. Haviland, Mrs. E. Busby, and Major Brooke, for their very able assistance and unremitted attention in directing and improving the Schools of Industry, to whose care and patronage may justly be attributed its present flourishing state, which reflects the highest honour on themselves, and merits the applause of the public.

"That the thanks of this committee be given to Henry Southby, Esq. for his great care and attention to this charity as treasurer, and to those gentlemen who have so punctually visited the Sunday-schools, and Schools of Industry;  
and

and likewise to Mr. Tylee for having played the organ gratis."

The city of Bath has peculiar advantages over most other places in the kingdom, on account of the great resort of nobility and gentry to it; but the metropolis has proportionably greater. The same respectable personages, who are contributors to the Sunday-schools in Bath, annually pass some months in a year in London; and we cannot be so unjust to them as to suppose that they exhaust their charity in Bath; I think it can scarcely be doubted but that they would, on proper application, be found equally ready to contribute to establishments of a similar nature, for the benefit of the poor in the parishes in which they reside, when in town: and there are in London numbers of people, of rank and fortune, besides those who go to Bath. The mercantile part of the metropolis, whose affluence enables many of them to emulate the example of their noble contemporaries  
in



in splendour and magnificence, are found in all cases of public charity as liberally disposed to join with them; a patriotic and Christian spirit is abroad in the world, which it is to be hoped will soon incline persons, of ability and leisure, to form associations, and collect subscriptions, for founding and conducting, in every parish in London, Schools of Industry for boys and girls, as well as Sunday-schools.

Nothing, in my humble opinion, would be so likely to check the progress of vice in the metropolis as these associations, if properly regulated and attended to. Something certainly should be done without delay: humanity is shocked at the idea of the numbers of lads who come to an ignominious end, and of poor young females, who, lost to all sense of decency, disgrace their sex by their profligacy; many are driven to bad courses through want of employments by which they might gain an honest



neft livelihood: it would therefore be the greateft of charities, to take compaffion on thofe who may yet be faved from a fhamelefs life, and an untimely death, to appoint Schools of Induftry, in which they might be taught to be ufeful members of fociety; and Sunday-fchools, in which they might be inftructed to fhun the paths of vice, and guard their minds againft the cruel feducers of unwary innocence.

The Marine Society is a noble charity; but others ftill more beneficial to boys might, I fhould think, be contrived, in which they might learn fome of the lower mechanic arts that do not require their ferving apprenticeships to them.

The Afylum in St. George's-fields may be confidered as a Sunday-fchool and School of Induftry united; and I may refer to it as an example of the utility of fuch institutions. This charity is confined to children who are deserted  
by

by their parents, and who have no parish to receive them; but among those who do not come under this description are thousands of other poor girls, who stand in equal need of instruction and employment.

Seminaries, on so extensive a plan as the Asylum, cannot be established and supported without great subscriptions; but such Schools of Industry as I have been recommending would require very little expense, as there would be no building to erect for them; for it would be better that they should exceed in number rather than in size, as the children are to return to their respective homes in the evening; for it is not advisable to collect many of them together, whether boys or girls, in such a place as London, unless they constantly resided at the schools.

I am of opinion that, in country towns and villages, casual spontaneous charity, were the parish-poor in general to become  
objects

object of benevolence, would be equal to every purpose of lessening the rates, and relieving the indigent; but if it shall be thought too precarious a dependance, friendly associations may be formed, and committees appointed, &c. to place the business upon a more certain foundation. It is evident, from other associations for charitable purposes, that much good may be effected by the exertions of a few: the astonishing success of Sunday-schools, in different parts of the kingdom, is a sufficient encouragement to attempt them in every place. The blessing of God evidently follows the institution, where a well-regulated zeal cooperates with it: and we may reasonably hope for the same success to Schools of Industry, since the improvement of morals is the ultimate object of them.

But there is another class of people who have a particular claim to our regard and attention; I mean domestic servants. While we provide for the instruction of poor children, we must not

forget those persons who are committed to our more immediate care. "He who neglects to provide for his own household has denied the faith, and is worse than an infidel," says the apostle.

If our servants are profane and immoral for want of our admonition, we shall be called to a strict account for it: it is unreasonable to complain of their dishonesty and corruption, if we take no pains to instruct them, and allow them no time for divine worship: a kind of Sunday-evening-school in every family would be a likely mean of reforming many, and is a very necessary succedaneum to Sunday-schools for children; the benefit of which may be rendered ineffectual to the most important purposes of life, if religious instruction ceases as soon as young people are dismissed from the schools. Many servants may be averse to receiving these instructions; but, if they persist in refusing them, they certainly should be dismissed, as improper members of a Christian family: many others

others will accept them with thankfulness, and repay their kind benefactors with gratitude and affection.

I am very sensible that, in the foregoing pages, no branch of charity is proposed that has not been repeatedly practised; and I do not doubt but that, while Christianity remains in the nation, these different modes of benevolence will continue to be exercised by many individuals: but the present condition of the poor, in respect to ignorance and misery, plainly shews that their superiors in general do not pay a sufficient regard to their necessities; I therefore hope this little memento will not be deemed either unseasonable or obtrusive.

Before I conclude, I must again beg leave to entreat ladies to favour my plans with their attentive consideration, and employ their own abilities to the improvement and extension of them; without their exertions, the reformation of the poor cannot be thoroughly completed:

it is really a scandal to the nation to see such numbers of the lower kinds of people in extreme indigence, while the plenty and riches of the land enable the higher ranks to indulge in all the conveniencies and luxuries of life.

Who among us would not feel a painful sense of impropriety, should her own children be seen wandering about the house in a starving condition, or turned out to solicit the aid of strangers? Every parish is a large family; and it behoves the heads of it to see that each individual has food and raiment, or the means of procuring them at least.

I hope I have shewn that women and girls may be relieved at very little expense, and improved with very little trouble, if all, or even a part of those who have ability, will but unite to rescue them from ignorance and wretchedness.

Let me call to mind, that history affords instances of ladies who have made great sacrifices for the good of their country:



country: shall Christian women be excelled by heathens? God forbid! There is no need for British ladies to hazard their lives, to deprive themselves of the elegancies which belong to high stations; they may be patriots upon easier terms: a small part of that abundance which God has given them would place thousands, nay millions of women and children, in happy circumstances, and bring accumulated riches into the nation: the occasional sacrifice of a superfluous ornament would enable many in middling ranks to be charitable, who cannot afford to be so while they covet all the varieties and extravagancies of fashion: nay, the very poorest of women might contribute to the ease and comfort of their neighbours, by benevolent and friendly offices.

May every one therefore resolve to do her part—may all who have leisure attend personally to the circumstances of the poor, in order to cherish and employ them—may every benefaction be



adapted to the immediate necessities of each, so as to relieve as many as possible; and may all those who have gifts to bestow consider themselves as stewards of the Almighty, and endeavour so to improve their respective talents, that they may, together with those whom their kindness shall rescue from vice and profaneness, invite their God and Saviour to fix his tabernacle among them, and incline him to continue to the nation the blessings of peace and prosperity; and may they all at length obtain, through the merits of their Redeemer, “an inheritance that fadeth not away, eternal in the heavens!” for this will be found to be THE TRUE OECONOMY OF CHARITY.

## APPENDIX.

## A P P E N D I X.

*An account of Sunday-schools established in  
Old Brentford, in the parish of Ealing,  
Middlesex, June 1786.*

As the establishing of Sunday-schools has been unsuccessfully attempted in some parishes, and in others they have been suffered to fall to the ground, through a want of activity in the conductors of them, a relation of the methods employed to establish and keep them up, in one of the most unpromising places in England, may be acceptable to such of my readers as are situated where similar disadvantages prevail; at least it will be satisfactory to the friends of this most excellent and extensive charity, and to the worthy projector of it in particular, to know that upwards of eighty boys and one hundred and forty girls

and little boys, most of whom were regarded as unworthy of notice, and incapable of receiving instruction, now enjoy the benefit of it.

But I have another reason for laying this account of our schools before ladies, as those in which the girls are instructed are entirely under female direction.

When I say that Brentford is a very unpromising place for a plan of this kind, I do not mean to cast illiberal reflections on my neighbours; on the contrary, I am happy to do them the justice of declaring that those, whose circumstances can afford it, are in general on all occasions ready to promote any public work that has utility in view; and their cheerful contribution towards the almost hopeless experiment of Sunday-schools may be produced as a proof of my assertion.

In this town the proportion of poor inhabitants is very great, owing to the many labourers required in the market-gardens,

gardens, brick-fields, and farms, which surround it: as they are employed only at certain seasons, and there are no kind of manufactures carried on, a great part of them are out of work for several months in the year, which causes a variety of distresses as well as irregularities among them: and so little sense had the lower kind of people of religious duties, that the generality of poor children, instead of going to church on Sundays, were suffered to run about the streets ragged and dirty, from morning till night, to the great disturbance of the regular part of the inhabitants: add to this, that the town chiefly consists of one long street, in a road which is the greatest, thoroughfare in England, so that there is a continual influx of all kinds of travellers; and the vagrants among them often take up their residence here for a time, in order to follow the trade of begging in the neighbourhood, and by

mixing with the resident poor contribute to increase their profligacy.

But, through the blessing of God, a happy change has been effected, and no schools can succeed better than ours have done, considering their many disadvantages, and the short time they have been established.

The Rev. Charles Sturges, vicar of Ealing, was the first proposer of Sunday-schools in that parish, of which Old Brentford is a part; and he set a laudable example to his parishioners, by beginning the subscription with a donation from himself, and urging the matter with zealous persuasions to all within his influence: he likewise explained the nature and benefits of the institution from the pulpit, as did the Rev. Charles Coates, minister of the chapel, in a very forcible manner. A subscription book was then opened, and it was also thought advisable to recommend to the perusal of the principal inhabitants, in order to  
excite

excite zeal in the cause, the various sermons and tracts which had been published in favour of Sunday-schools; particularly the Bishop of Chester's letter, the Dean of Canterbury's sermon, and those of the Rev. Mr. Moore, Mr. Bennet, and Mr. Adkin\*.

After the subscriptions were collected, charity-boxes were put up at the chapel door. These afforded opportunities for persons to contribute, who could only spare such sums as might appear inconsiderable in the subscription book; and they still remain to receive the occasional donations of strangers and others, in whom a view of the children may excite sentiments of compassion, or whose convenience it may better suit to give their mite frequently than a larger sum at once.

## G 6

In

\* There have been several others published since, all of which furnish excellent hints, and bear testimony to the utility of the charity.



In order to induce the poor to accept the benefit of this charity, it was thought expedient for some other person besides the clergyman to go among them and describe to them individually the nature of the institution. This was attempted in a very familiar explicit manner: the poor were admonished to avail themselves of this opportunity of conciliating the favour of their superiors, by accepting with humility and gratitude an offer which was made with a view of promoting the present and future welfare of them and their families. This office of seconding the invitation of the clergyman was undertaken by a female solicitor, from an idea that her arguments would be most likely to prevail with her own sex, to whose share the management of children usually falls, in the lower as well as higher classes of life.

It was thought proper to take this route in those hours when daily labour engages



engages working men from home, and to leave to their wives the task of communicating the offer to them.

In this perambulation, a list was taken of the candidates for admission, which contained the names of five hundred boys and girls of five years old and upwards; whose mothers with thankfulness and joy eagerly caught at the advantage of procuring what they call learning for their children.

A few, a very few parents, behaved with incivility; but compassion for the poor children inclined their professed friend to excuse this for their sakes; not doubting but that these very women would become petitioners for their children's admission as soon as any apparent benefit should arise from the establishment of the schools: the event answered this expectation. One little boy in particular, whose mother had rudely said that "she could instruct him herself, and did not chuse to have her child shut  
up

up from his recreations on Sunday," ran away from her, and came of himself to entreat for admission : it was thought wrong to encourage any act of disobedience to parents, and he was sent home bathed in tears : another Sunday arrived, when, instead of passing it in sports, he gave himself up to grief for the disappointment ; followed the other boys as they passed the house, with his eyes and heart, and by the succeeding Sunday overcame the pride of his mother, who conducted him herself to school, begged pardon for her impertinence ; and the child was received, to his very great joy and satisfaction. And indeed the children in general, so far from shewing an unwillingness to go to the schools, crowded together in troops, and supplicated for admittance ; promising to behave with all possible submission and decorum ; which promise, allowing for their former extreme ignorance, it must be

be acknowledged they have in general fulfilled.

When the list was examined, a calculation was made, whether the sum subscribed was adequate to the expense of instructing all the candidates; and on finding that it was not, it was resolved to exclude for the present the younger children, and to receive but one child out of any family; so as to establish at first three schools only, consisting of thirty scholars each, viz. one for the bigger boys, and two for girls and little boys; but the subscriptions increasing, two more schools were opened the Sunday following.

The next measure was to procure teachers: and it occurred to mind, that it would be preferable to engage mistresses who kept daily schools: these at first declined it, on account of the smallness of the stipend, and probably from the meanness of the employment, of teaching a set of profligate, ragged children;

dren; but on its being represented to them, that by taking Sunday-scholars they had a chance of adding to their daily schools—that they would attract the notice of their superiors, and make friends for themselves—that they would become truly respectable, by performing so important an office of benevolence, and invite the blessing of heaven; two very good school-mistresses undertook the task of teaching the girls; another woman was afterwards found for the additional school; and two men of sufficient ability were appointed to instruct the boys.

Rooms were now hired, alphabets printed, books bought, numbered tickets containing the names of the respective teachers were written on slips of paper, leaving a space in each for the child's name, to be inserted at the delivery of them.

A notice also, naming the day for opening the schools, was, according to the

the usual form, printed and stuck up in different parts of the town, as well as on the chapel-door, and dispersed from house to house by the parish beadle : an admonition to parents was also dispersed by the clergyman, which I shall subjoin at the end of this appendix.

After this, tickets were delivered at the parents' habitations, by the person who had before taken the list : this mode was adopted in preference to that of letting the poor fetch the tickets, as it was likely to prevent those clamorous complaints which might have ensued had any been sent back without them ; and it implied a greater degree of kindness and attention towards the poor, who in general seemed to regard the visit in that light.

It now evidently appeared that some poor wretched creatures were in such extreme indigence, that their children had not clothes even to cover them ; charitable people therefore supplied them

with

with bare necessities; but care was taken to let the poor know that these were private benefactions, independent of the Sunday-school subscription, lest too great expectations from it might have been formed, and the exertions of the parents restrained, which would in the end have proved rather injurious than beneficial to them.

Each teacher had, as I said before, thirty scholars allotted them; but this number has since been increased to forty and even fifty, as they are constantly assisted by visitors: without this advantage, a master or mistress cannot well undertake more than twenty at first. Provision of forms, &c. was made for seating the children in the aisles of the chapel, and the teachers were allowed to sit in pews, where they could overlook their respective scholars.

Contrary to expectation, several parents, who could afford to pay for their children at daily schools, entreated permission for them to join the Sunday-schoolers;



scholars\*; and it was thought right to grant this request; because such children, though not in rags, are nevertheless objects of a charity, which has in view the reformation of manners, the implanting religious knowledge, and the proper observance of the Sabbath-day; points which are too much neglected by their parents.

These children did not amount to such a number as perceptibly to increase the expense of the schools; but their admission has produced some very agreeable consequences: by taking off from the exceeding mean appearance of the procession to church, they reconciled the teachers to what might otherwise have been thought a degrading employment; made the poorer sort of children more attentive to cleanliness; and induced their parents to use every effort in

\* One of these parents, delighted with her child's improvement, sent a voluntary subscription at Christmas.



in their power to furnish them with decent clothing; it also raised a spirit of emulation among the children in respect to learning; some being urgent to overtake, and others to maintain their superiority: the better sort were also excited to set examples of good behaviour, and the others to follow them: but, that this ambition should be confined within due bounds, a condition was made, that all articles of finery should be laid aside, which was in general most obligingly complied with.

On the appointed day visitors attended at each school, viz. gentlemen at the boys, and ladies at the girls, to receive the tickets: and such a set of deplorable poor creatures presented themselves as are shocking to recollect, and many of them far from clean; but as it was considered that some parents scarcely know what cleanliness is, it was thought prudent to avoid discouraging any by sending back their children, unless a wilful inattention to this  
article

article was visible. Instead of balking them, praises were bestowed on the cleanest children; and gentle messages sent by the others, desiring their parents to clean them better for the future; a present of combs and brushes was also made to each who had not any before.

When the children were all collected in each school, they were desired to kneel down, while a visitor opened it with a prayer; acknowledging the merciful goodness of Almighty God in suggesting this mean for diffusing the knowledge of Christianity among the poor; and imploring a divine blessing on the institution in general, and on that school in particular; concluding with the Lord's Prayer.

After this, inquiry was made into the proficiency of each scholar; and all who did not know the letters were placed together, so that a number of them might be taught at once by means of the large alphabets, some of which were hung up  
in

in full view, and others cut into slips containing about six letters each, pasted upon stiff paper; these last were given in succession to the children to study, that they might the more sensibly feel their own progressive improvement, and be thereby encouraged to diligent application. Other classes were attempted to be formed according to the different abilities of the scholars; then a short prayer was said, and they set off two and two to church; and many of them for the first time in their lives entered that sacred place. Those only who have been concerned in such an undertaking can form an adequate conception of the joy felt by every Christian who had been instrumental to this happy increase of the congregation, when they beheld this interesting sight; when they heard those tongues joining in prayers and praises to God, which, but for their interposition, would perhaps have been uttering blasphemy and profaneness.

An

An excellent sermon was preached by the Rev. C. Coates, minister of the chapel, which strengthened their resolution to persevere; and heaven has hitherto prospered their humble endeavours.

At first it was found extremely difficult to get into a regular method of teaching in the girl's school, as most of the scholars were so deficient as not even to know a single letter; and many, nay even some of the bigger girls were not able to tell who made them; but, having the advantage of a number of visitors, their improvement has been rapid, and the business of teaching is become much easier. It is remarkable that the boys in general had been better instructed in reading than the girls, for numbers of them could read with tolerable fluency; but, in respect to religious knowledge and civility of manners, many of them were as untaught as the savages of America: and an arduous task it has been found

found to govern some of them, especially as the masters have very few visitors to assist them; however, the improvement of the boys has, notwithstanding, been very great upon the whole; and most of them submit to be taught even by lads of their own age, with respect and attention.

The greatest irregularity in the girls' schools, has been a want of punctuality in the morning, especially during the winter; therefore, to induce them to come to school at the appointed hour, viz. half past eight, it is now the custom to sing a morning hymn at nine o'clock. The mistress examines the children as they enter, to see whether they are clean, and those who are not so are sent back; but it is an uncommon thing to see a dirty girl, excepting new scholars, who have the same allowance made for them as the others had at first. There are usually three visitors in each school, sometimes more, (the greatest part of whom are young ladies), who with the mistress divide the  
2 scholars

Scholars among them, and hear them all read: the backward ones successively, and the others in classes.

Those children who are capable of it stand up about six together, and read the psalms for the morning service, by verses alternately; the general instruction they contain is pointed out to them, and the girls are questioned concerning particular words and phrases, which they may be supposed not to understand: if time will permit, the lessons for the day, or the epistle and gospel, are read in the same manner. This method is useful, to prevent the children from falling into a custom of gabbling over the church service, or reading the scriptures without considering the import of them: it must be remembered that the language of most books, nay even of the scriptures themselves, is in many respects like a foreign one to them; every strange word therefore stands in need of explanation.

H

The



The backward children are taught to repeat the catechism ; and all who are capable of it, and not otherwise employed, assist in forwarding the improvement of their schoolfellows, by teaching them the alphabet, ba, be, &c.

After the reading and catechizing is over, the morning admonition, subjoined to this appendix, is read ; then a short prayer is used, and the children go to church with the mistress ; and when divine service is ended return to school, and are from thence dismissed to their respective homes.

At two o'clock they assemble again, and immediately proceed to church, where the Rev. T. Lancaster\*, curate of the chapel, catechizes them for nearly an hour with exemplary pains and patience, taking the girls one Sunday and the boys another ; mixing those who can with those who cannot

\* Master of an academy at Parson's-green, where religion is a principal branch of education.

cannot repeat the answers, that the latter may the sooner learn it: the number of these at present is very small. After every one has answered a question in the church catechism, it is explained to them in a manner suited to their capacities.

As we have no sermon in the afternoon in winter, the children who can sing are indulged in staying at chapel for half an hour after service is ended, to practise psalmody; and the others go back to the schools, where some of the visitors are ready to receive them: the bigger girls sit down, and either study their own lessons, or assist in hearing the little children repeat the Lord's-prayer; after which, a short exemplary story is read to the latter, and they are alternately dismissed, with injunctions to be very good the following week. It is thought best to let the little ones go home early, lest they should be

tired of longer confinement, and take a dislike to the schools.

When the younger children are gone, the others read as in the morning, according to their respective abilities; the forward ones in the Testament, which the teacher or visitor explains to them in a general way, pointing out the texts that contain the most obvious practical instruction.

After this a small portion of the church catechism is repeated, and the children are examined, by means of the "Church Catechism broke into short Questions and Answers."

Every girl then, who can, repeats one of Dr. Watts's Divine Songs in turn, and the others who are not employed are required to listen attentively: when each girl has said a hymn, questions are asked, which call for the exertion of their reasoning powers\*. For instance, a girl has

\* This specimen is introduced as a hint to young visitors, on which I doubt not they will improve. I hope,

has repeated the hymn for the Lord's-day evening, "Lord how delightful 'tis to see;" &c. Ask her what an assembly is? If she cannot tell, put the question to the others; and, if none are able to answer, inform them that it means a number of people met together in one place.

Then ask them in the same manner, if any of them ever were in such an assembly as the hymn speaks of? If they answer yes, ask them where, and when? If no, tell them that they really have been at such an assembly that very day—give them time to recollect a little; and they will, as a great discovery, tell you with pleasure that it was at church. Inquire whether they know what "de-

H 3                      lightful"

hope, as soon as my leisure will permit, to offer farther assistance in respect to the scriptures: the following books will be found useful to young ladies who attend the schools, viz. Dr. Watts's View of Scripture History; Sellon's Abridgment of the Holy Scripture; Ostervald's Arguments of the Books and Chapters of the Old and New Testament; Fenton on the Psalms.

lightful" means? and worship? Why the church is said to be like a little heaven? What day it is which no pleasure or play should tempt them to forget? &c. A single hymn or small portion of scripture, or short moral lesson, gone over in this way, will afford more real instruction than a hundred things learnt merely by rote: and this kind of examination should certainly make a constant part of the Sunday-school business, as it is calculated to open the mind to divine truths. The Christian Covenant should above all things be minutely explained to the children, and their attention particularly directed to every sentence of that excellent summary of our duty to God and our neighbour in the church catechism.

But to return to our schools. Till the girls have gone through the Testament, we think it advisable to let them read only the lessons for the day in the Bible; as a different method is necessary for those

those who learn only on Sundays, and those who have the benefit of daily instruction. If any time remains after the foregoing examination, the girls either sing a psalm or two, and the evening hymn, or have something of a moral and entertaining nature read to them; such as the stories in Mr. Hanway's book; the Salisbury Spelling-book; the Servant's Friend; &c. Then the evening admonition is read; and if the hymn has not been sung a short prayer is used, and the children return home cheerful and happy.

Those children who have voices are exceedingly fond of singing psalms, and others have great pleasure in hearing them. Some people object to girls being indulged in this particular, from an idea that it will give their thoughts an improper turn: but surely this is an illiberal as well as mistaken notion; for why should we suppose that directing the application of their talent to its



noblest use will lead to the perversion of it? And why in this age, when a taste for sacred music prevails among the higher ranks of people, should we wish to debar the lower ones from the recreation which psalmody gives to their minds; unless it could be proved that it actually takes them off from any religious or moral duty? Our great Creator has not confined the relish for music to any rank of his creatures; and I do not think that any can claim an exclusive privilege to the moderate enjoyment of its delights.

Were plain psalm-singing generally practised in our churches and chapels, it would attach those who have voices to the congregations they respectively belong to; and it would not be so common as it now is, for the lower sort of people, under the denomination of singers, to ramble from parish to parish.

One precaution should doubtless be used in Sunday-schools; namely, to explain plain

plain to the children that psalmody is a solemn part of divine worship, and never to be practised as a mere amusement\*.

The management of a Sunday-school requires great œconomy of time as well as money ; therefore it is a material

H 5

point

\* What a noble example was lately exhibited at Painswick in Gloucestershire. A number of gentlemen displayed their musical powers for the gratification of a set of country people: like the beasts that are said to have followed Orpheus, the rustics left their brutal pursuits, and yielded their savage breasts to the soft emotions which sacred harmony is calculated to awaken. David's lyre scarcely produced a greater change in the obdurate heart of Saul, than was effected by the soothing notes of this benevolent choir. The spirit of licentious mirth was driven away; that of Christian charity supplied its place, and inclined every heart to comply with the powerful persuasions of an eminent divine in favour of the children, who in that town are training to virtue and religion in the Sunday-schools. For a full account of this transaction, I must refer my readers to a letter written by Mr. Raikes, to the Society for encouraging Sunday-schools in London, and published in some of the newspapers for January last. I mention it here, in hopes that other gentlemen may think it an example worthy of imitation.

point to keep every scholar employed constantly in one way or other; for this purpose some of our best scholars have pupils, and receive rewards as soon as their pupils have attained a certain degree of proficiency, which is named by the teacher; and similar rewards are given to the pupils: even the backward scholars are encouraged to teach the alphabet to the most ignorant.

This measure is calculated to lessen a very fatiguing part of the teacher's business—to give the more leisure for religious instruction—to accelerate the improvement of the backward scholars—and to prevent wrangling and tittle-tattle. It is also intended to shew the advantages of mutual good-will: a truth which cannot be too frequently or too strongly inculcated among the poor, who often distress their neighbours to a cruel degree by their unkindness, instead of alleviating each other's sufferings, as they have frequently the power of doing.

At

At the first opening of the schools, praise was more liberally dispensed than censure, in order to raise a spirit of emulation; and wherever it was possible to attribute their faults to ignorance, we imputed them to that cause: every little improvement was made the most of, and admonishments given rather than reproofs: but now that their minds are a little expanded, we inquire more particularly into the motives of their actions, and endeavour to teach the scholars to examine their own hearts: and the enormity of vice and profaneness is pointed out, as well as the consequences of it in this world and the next. When reproof is necessary it is given with gentleness; and the girls are kindly persuaded to consider their own interest and happiness: they are taught to regard expulsion from the school as one of the worst evils that can befall them; and to esteem a good character as one of the greatest blessings in life. Such discourse

as this, addressed to their feelings, is found to have more effect than severe threats and reproaches, which would be apt to produce fullen pride rather than repentance and amendment.

A charge is given to all the children not to tell tales out of school, or to bring reports to the teachers respecting the behaviour of any of their schoolfellows on the week days; for their representations are seldom to be depended upon; and it is thought necessary to check in the beginning a propensity, too prevalent among the poor, to slander and defamation.

Regard is had, in every part of the business, to preserve as much as possible cheerfulness and good humour.

In the girls' school, caps, handkerchiefs, pincushions, huswives, and other gifts (usually the work of young ladies) are dispensed to the most deserving; these are in such estimation, that the gauze caps, and other trumpery ornaments so injudiciously purchased

chased by poor people, are readily laid aside for them; and, being also considered as the reward of merit, are worn with great satisfaction, and serve to improve the appearance of the girls in a way suitable to their condition.

They also receive occasional rewards of halfpence when they repeat the catechism well at church, and are admonished to apply them to a proper purpose.

As a farther encouragement, books are lent for the girls to read in the week; such as the Christian Scholar, the Excellent Daughter, &c. Fox on Divine Worship has lately been put into the hands of the best scholars to learn by heart. Suitable books are lent to the boys also.

Though the Sunday-schools have been opened but a few months, many benefits have already arisen from the establishment of them. A number of children, who before were disorderly and rude to a dreadful degree, are so far civilized as to treat their superiors in general with respect,



respect, and to testify gratitude to their instructors, and a great desire of securing their good opinion.

They behave with regularity in the schools, and tolerable decency at church. Some who did not know the alphabet can already read in the Testament. Many have learnt the catechism perfectly by heart—to repeat a number of prayers and collects, and some of Dr. Watts's songs—can join in the responses at church; and some begin to comprehend the nature, design, obligations and benefits of the Christian Covenant, and the practical duties of Christianity.

Many girls, who were deplorably ragged, are now clothed very well, partly by gifts from the school, and partly by the exertions of their parents.

Some, who were shamefully dirty, now come quite neat to school, and are in general much cleaner in the week, and seem sensible of the comforts of cleanliness.

ness: several of them wash their own linen: and those who are admitted into the Schools of Industry are as orderly and diligent as possible: and I have reason to think, from the continual applications that are made for admission into them, that there are very few girls who would be idle by choice, could they sit down to work in a comfortable manner; which is seldom to be done at home, as things are now situated. For a long time no rewards could be contrived for the boys, excepting books and halfpence; as clothing for them is so expensive: at length it was proposed to encourage the diligent ones in the following manner, viz. by giving, for a stated time, twopence in the shilling to all good boys, whose parents should purchase for them any of the following articles; namely, carter's frocks, shirts, swanskin waistcoats, leather-breeches, stout shoes or half-boots, worsted or yarn stockings; and in proportion for clothes, &c.

well patched and mended. These rewards have had a wonderful effect : the boys are now in general well clad ; who, as I said before, were at the opening of the schools as ragged a set as could well be collected together. When the schools first began, the girls were perpetually quarrelling, finding fault, and telling tales of one another : they have now almost left off doing so, and in general regard each other with kindness.

Profane language is seldom heard from the boys in the street ; and they do not, as formerly, spend the Sabbath in idle sports.

A number of both boys and girls have made great proficiency in psalmody, so as to join in this part of divine worship with pleasing harmony : they are indulged in assembling together once a week for the purpose of learning to sing in a plain way ; the boys in the chapel, the girls at private houses. One young lady, who  
has

has a very good voice, takes the trouble of instructing a number of the latter.

From the readiness of all the girls to attend the schools, even in bad weather, it is evident that the return of Sunday is welcome to them; and, from their unwillingness to leave them at night, it may be inferred that the business of the day is far from being irksome to them.

Parents acknowledge, with thankfulness, that they are happier than before there were Sunday-schools, being now eased from the care of their children, instead of being anxious for their safety when not properly employed on the Sabbath day: they can also afford to clothe them better, as they are kept from spoiling their best clothes: and they farther rejoice in the great improvement of the children, and in their having friends and instructors to give them good advice when they stand in need of it.

The school-mistresses find the hopes given them of the increase of their daily schools

schools fulfilled, and the masters have evening schools; for many parents, who before never thought of putting their children to school, now send them, either in the day or evening, as their circumstances will allow.

Other parents, who can read, endeavour to second the instructions given at Sunday-schools, by teaching their children themselves; and some, who very seldom went to church, attend divine service constantly.

A variety of books, and printed admonitions, are, by means of the children, circulated among the poor.

Persons in extreme distress often meet with assistance, through the reports made by the scholars.

Those who have ability to bestow may now always be directed to real objects of charity.

The inhabitants of the town enjoy the quietness of the street on Sundays,  
and

and are pleased with the improvement of the children.

Those who attend the schools as visitors find an interesting and satisfactory employment in instructing the ignorant; and enjoy the pleasing consciousness of doing their duty, in a way that cannot fail of being acceptable to the author of our holy religion: and young people who attend, will, I am confident, bear testimony that I have not, in the preceding address, exaggerated the pleasures and advantages to be found in the employment.

When the subscription for the Sunday-schools was set on foot, it was thought consistent with Christian fellowship that they should be open to Protestant Dissenters, as well as to members of the established church; and an offer was made to allow their children to go to meeting, on condition that the minister would be answerable for their doing so. In return for this mark of friendship, the Rev. Mr.

Bradshaw



Bradshaw preached two very pathetic discourses; and an exceeding handsome collection was made by him at his chapel. We have also received several benefactions from gentlemen and ladies in other parishes.

The girls attend with great regularity; it is a very rare thing indeed for any one to absent herself by choice, and the generality of the bigger girls would gladly stay till bed-time; and when any of them accidentally meet their visitors, their eyes sparkle with pleasure, unless they are dirty or improperly employed; in which case, a consciousness of their fault is evident in their countenance: and the boys are equally respectful to ladies and gentlemen, whom they never pass without bowing, and will desist from their sports, to make way for them. But some of the latter are apt to stay from school one part of the day: however, the progress of order and civilization has been as great as could reasonably be expected;

pected;—complete reformation must be a work of time. A scarcity of visitors in the boy's schools is greatly to be lamented; and the distance at which our clergy reside prevents their giving much personal attendance, here especially, as there are schools containing a great number of scholars in Ealing (the other district of our extensive parish) at which no visitors assist them.

I have said nothing respecting the regulation of expenses—that is left to the gentlemen's management, and is conducted after the manner observed in other Sunday-schools. The teachers have also books, as is customary, and are paid at the rate of one shilling per Sunday for twenty scholars; some coals and candle are also allowed in the winter, and a gratuity given for teaching psalmody. Too much cannot be said in praise of the teachers—they are very conformable in general; and some of them enter into the spirit of the institution, and perform

form their tasks with a zealous solicitude for the children's improvement, and an impartiality that reflects great honour upon them, and entitles them to the respect of the neighbourhood.

I have perhaps been more circumstantial in respect to our schools than was necessary for the information of the public in general; but I hope for their indulgence, as I wished to take this opportunity of answering the many inquiries which different persons have done me the honour of making.

---

*The Rules for Teachers in both the Boys' and Girls' Schools are as follow:*

THE teachers are to open school at eight o'clock in summer, and half past eight in winter.

Are to see that the children come early; that their faces and hands are clean, their hair combed, and their apparel

parel as tidy as their parents' circumstances will afford.

Are to hear them read, spell\*, repeat prayers and catechisms, and to give them the best instructions in their power, respecting their duty to God and man.

Are to attend the children to church every Sunday, both morning and afternoon, and to see that they behave themselves well during the whole time of divine service.

Are to call over the names of their respective scholars morning and afternoon, and to mark absentees according to the form prescribed in their books.

Are to keep an account of the books lent to the scholars in the week.

Are to keep school open till six o'clock.

The teachers are recommended to give their instructions with mildness and  
patience ;

\* Those who attend Evening or Daily schools do not spell on Sunday.

patience; remembering that in teaching the poor they are fulfilling the command, and humbly imitating the example of their blessed Saviour, who himself taught in that manner.

They are exhorted to consider that the Sabbath was appointed for the refreshment of the body, and the recreation of the mind; and that severity and unkindness may counteract the merciful design of God, in blessing it as a day of rest and sanctification.

---

*The Morning Admonition; hung up in the School and read every Sunday to the Children.*

WALK to church in a regular orderly manner.

Before you enter the church take off your hats (or pattens), and go in without noise or racketing; for it is the house of God.

When you are all in church kneel down, and repeat to yourselves the prayer that has been taught you for that purpose; and remember to pray with your heart as well as your lips, or you will offend God.

When the clergyman enters arise from your seats, stand till he has passed you, and bow (or curtsy) as he goes by; for he is God's minister, and your spiritual pastor; and a bow (or curtsy) is a mark of submission and respect.

Join in the service in proper places; for consider that the prayers and praises concern every body in the church; and each of you has a soul to be saved, therefore should pray to God to have mercy upon it, through our Lord Jesus Christ: and God is good to you all, therefore all should be thankful to him.

Pray also for other people, according to the sense and meaning of the different prayers; but never speak loud, excepting when the clerk does so, and then



be very careful not to disturb the rest of the people.

Do not talk in church: do not eat apples or other things, either there or in school; for you come to church and to school to serve God and learn your duty, not to eat and drink.

Do not spoil hassocks, or any thing belonging to the house of God.

Do not sing at improper times; for psalm-singing is a very solemn part of the service.

Do not disturb others when they are saying their catechism.

When you are called out to say your catechism to the minister do not crowd, but make way for one another, for you will be seated much sooner if you are orderly and quiet.

Those among you who have coughs should take care not to give way to them, as the noise is very disturbing to other people.

Say

Say the prayer you have been taught to use when sermon is ended, and mind the words of it.

Remember that God sees you at all times and in all places, and views even your most secret thoughts; and therefore will certainly know if you behave ill in his house, and whether you mean what you say to him.

Remember that God has commanded the Sabbath-day to be kept holy; and that Sunday-schools are appointed on purpose that you may be taught how to do so; and that it will be very wicked, and displeasing to God Almighty, if you waste those hours in play and idle prattle which ought to be spent in praying to God, and in learning your duty to God and man.

*Evening Admonition; hung up in the School,  
and read before the Children go home.*

REMEMBER that God requires all Christians to live good lives, on week-days as well as on Sundays. You have to day been instructed in your duty; strive then to practise what you have been taught, till you all meet here again to learn more.

Say your prayers every night and morning, for all good things come from God; and you must pray for them, and be thankful for his mercies from day to day, or you cannot expect that he will love and bless you.

Above all things pray for the grace of God, for without the help of his Holy Spirit you will not be able to do your duty.

Be dutiful to your father and mother; love your brothers and sisters; and behave with kindness to your schoolfellows,

lows, and every body you know: be peace-makers, and not wranglers, that you may be the children of God.

Keep from swearing, stealing, and lying; for God has forbidden these crimes, and will punish those who practise them.

Let no one tempt you to drink drams, for they will certainly bring you to an untimely end, by destroying your health; besides, it is a very great sin to get drunk, and God will punish you for it.

Read your book, and study your lessons when you have time; but, as most of you must labour to get your own living, you should on week-days, after having said your prayers, mind your work in the first place.

Be industrious, and strive as much as possible to ease your parents from the burden of maintaining you: think how creditable it will be to wear clothes of your own earning; and what pleasure

it will be to each of you to help your father and mother.

Do not fight or quarrel, call nick-names or tell tales; but let each strive to mend himself (or herself).

Those who have pupils may try to mend them also; but must never scold at or beat them.

Do not take birds' nests, spin cock-chafers, or do any thing else to torment dumb creatures; for God designed them to be happy while they live.

Strive to do unto all men, women and children, and every thing that has life, as you would in their places wish them to do unto you.

Bow (or curtsy) to your visitors and teachers when you enter or leave the room, and wherever you meet them; obey their commands, and endeavour to improve by their lessons; for they do a great deal for you, and have a hearty desire to make you good and happy.

Bow

Bow to gentlemen and ladies wherever you meet them; and behave with such respect and civility as shall shew every body that you are sensible of the kindness of your superiors, and that Sunday-scholars know how to order themselves lowly and reverently to all their betters.

Remember the Christian Covenant, into which you all entered at your baptism; and live as members of the Christian church ought to live, in virtue and holiness, as becomes the children of God, and those who look for a crown of glory and everlasting happiness through the merits of Jesus Christ our Lord.

Remember that the day of judgment will come, when you will be called to account for all the wicked things you do or say; and be made happy if you have lived as a Christian ought to do, or condemned to dreadful punishment if you have not.



Come to school early next Sunday, that you may learn as much as possible in the day.

Come with your faces and hands clean, your hair combed, and your apparel neat.

Every singer who is not in school, ready to join in the morning hymn at nine o'clock, will not be allowed to come to the singing lesson in the following week.

Go home quietly, like good boys (or girls); and may the blessing of God attend you!

---

*Ealing, June 15, 1786.*

#### AN ADDRESS TO PARENTS.

A Subscription having been made in this parish for the support of Sunday-schools, it is hoped that all persons, who are not able to afford the expense of  
of

of education for their children, will send them to be instructed in these schools, which are now going to be opened.

The children will be taught to read, to say the church catechism, and short morning and evening prayers; and the most deserving will receive occasional rewards of books, and sometimes of clothing.

“ They will be instructed in such plain religious truths as they can understand;  
“ such as will direct and fix their faith,  
“ improve their hearts, and regulate  
“ their manners: namely, that the  
“ Sabbath-day is to be kept holy, and  
“ to be employed in worshipping God,  
“ and in learning their duty; and never  
“ to be profaned by neglecting church,  
“ by idleness, or improper amusements:  
“ that God knows and sees their most  
“ private thoughts, words, and actions;  
“ will reward them if they are good, and  
“ punish them if they are wicked: that  
“ the best endeavours of the best of men  
“ are imperfect, and fall very short of

“ their duty to God; but that the im-  
“ perfections of those who are sorry for  
“ what they have done wrong, and sin-  
“ cerely endeavour to do better in fu-  
“ ture, will be made up by the merits  
“ of Jesus Christ, the Son of God, who  
“ died to atone for the sins of the whole  
“ world.” \*

It is necessary to inform such persons as refuse these offers of instruction for their children, and all who neglect their own duty, by absenting themselves from the public worship of Almighty God, that they can not expect the notice of their superiors, nor relief by private charity: but parents who send their children regularly to these schools, and come with them to the church, will receive every proper encouragement.

These arguments may have some weight; but it is to be wished that parents should chiefly be affected by a sense of duty and religion.

Many

\* Bishop of Sarum.

Many persons in this parish, who have been visited on a sick bed, or in their last moments, have much lamented their neglect of attending divine worship on the Sabbath-day, and to that neglect have attributed the sinfulness of their lives. Many others, of better dispositions, have thought it a great misfortune that they never were taught to read, that so in time of health they might have learned their duty to their neighbour, and to Almighty God, in his holy word; and during the tedious hours of sickness might have there found peace and comfort, while all things else were full of pain and sorrow.

It is now in your power to prevent your children from complaining that they were brought up in ignorance; and you may likewise save them from the great sin of neglecting and profaning the Sabbath-day.

But if you attend to the improvement of your children, let it persuade you to have some regard towards yourselves. If  
you

you wish that your children should be industrious, sober, and religious, endeavour to become such as you desire they should be.

Let those parents, who are unable to read, consider that they may hear their duty every Sabbath-day, and so may learn what they are to believe and do, that they may be saved : therefore wilful ignorance is no excuse for wickedness.

But the truth is, that in this country, where Christianity is so universally taught and preached, few people live who do not know that there is an Almighty God, the Maker of all things, and the Creator of all men; and that his Son Jesus Christ, by suffering death upon the cross, redeemed us from the punishment of our sins, if we forsake them and amend our lives.

Most men know that the name of God is to be religiously revered, and must not be profaned by wicked oaths and curses. Most are sensible that it is their duty

duty to pray to God, both in private and public; that he knows their thoughts, beholds their actions, and will reward or punish them at the great day of judgment.

With respect to themselves, few are ignorant that they ought to be sober, chaste, and virtuous, in their life and conversation; and, with regard to others, that they should be kind, just and honest towards all men.

What plainly shews this, is, that many persons, if they are reproved for their sinful lives, will say that they know their duty as well as those who wish to teach them. To all such may be given this answer: If ye know these things, why do ye not practise them?

It is to be hoped that this present advice will be received more thankfully; that parents will readily send their children to be taught on the Sabbath-day; will go with them to the church; and will not let them see or hear such things

at



at home, as may hinder the instructions which shall be given them from having that good effect upon their minds and manners which is wished and expected by all serious and religious persons.

Wickedness is certain of being punished in the next life; but, even in this world, it generally meets with discouragement from men, and with frequent disappointments from Divine Providence: and, though wicked persons are not always hated and persecuted by the rest of the world, nor feel the afflictions of the Almighty in the midst of their guilt, yet they are always restless and miserable; a living punishment to themselves, and to their families.

Thus you see that to be good is the only way to be happy. By leading a sober, industrious, and religious life, you and your children will be a comfort to each other: you will find peace and content in this world; and when the last hour of life shall come, which must come alike

to

to rich and poor, you may look forward, with humble hope and trust in the Divine Mercy, to a place of everlasting happiness in heaven.

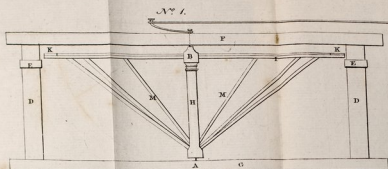
FINIS.

BOOKS published by the same AUTHOR.

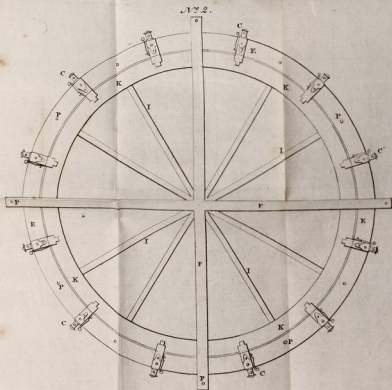
1. **A LITTLE SPELLING BOOK**, for young Children, Second Edition enlarged, 6d.
2. **EASY LESSONS**, a sequel to the above, 6d.
3. **AN INTRODUCTION TO THE KNOWLEDGE OF NATURE**, and reading the Holy Scriptures. Fourth Edition, 2s.
4. **FABULOUS HISTORIES**; teaching the proper Treatment of Animals. Second Edition, 2s.
5. **THE SERVANT'S FRIEND**; an exemplary Tale. Second Edition, 9d.
6. **THE TWO FARMERS**; an exemplary Tale. A sequel to the above. Second Edition. 9d.
7. **SACRED HISTORY**; selected from the Scriptures, with Annotations and Reflections, suited to the Comprehension of young minds. Dedicated to Her Majesty.

This Work is on a peculiar Plan, composed with a View of exciting in young Minds an early Taste for divine Subjects; and of furnishing those, whose Education has been neglected in respect to religious Instruction, with an easy Guide to the most essential Branch of human Knowledge. The historical Events, which in the Sacred Volumes are intermixed with a Variety of other Matter, are here collected, and regularly arranged; many Passages of the prophetic Writings, and of the Psalms of David, are interspersed, and the Whole illustrated with Annotations at the end of every Section; calculated to accustom the Mind to dwell with Reverence on every Portion of Scripture; to consider what general Instruction each contains, and how it may be applied to particular Practice. 6 Vols. 11. 1s. bound.

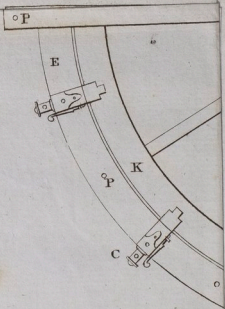
*Spinning Wheel invented by M<sup>r</sup>. Barton.*



Scale 1 Inch to a Foot.



*S*  
9



# DESCRIPTION OF THE PLATES.

## PLATE 1st.

Scantling.

	In.	In.
A DEFG The frame, which has	4 $\frac{1}{4}$	by 4 $\frac{1}{4}$
D four legs		
E a circular rail framed into the legs near the top, on which are placed the bobbins C	5	1 $\frac{1}{4}$
F two cross rails framed on the heads of the legs	2 $\frac{1}{2}$	2 $\frac{1}{2}$
G two rails framed into the lower part of the legs, and which are fixed to the floor to steady the machine	2 $\frac{1}{2}$	2 $\frac{1}{2}$

B HIKM The wheel, (which is 5 feet 7 inches diameter) has

H a column, or axis, into which are framed	1 $\frac{3}{8}$	$\frac{7}{8}$
I twelve spokes		
K a circular rim, or felley, which turns the bobbins	3	$\frac{1}{2}$
M twelve braces framed from the bottom of the column into the spokes	$\frac{6}{8}$	$\frac{5}{8}$
C the bobbins, more particularly described in plate 2d.		

P holes in the circular rail, &c. to receive the distaffs

Q. the handle by which the wheel is turned, and which is suspended from the ceiling, or upper part of the room, by the cords *qq*.

N.B. The corresponding parts of the machine in No. 1. and No. 2. plate 1st. are marked with the same letters.



# P L A T E 2d.

Represents the full size of the bobbin, which is almost exactly the same as that used in the common spinning-wheel; the principal difference consisting in this, that as the bobbin of the common spinning-wheel is carried round by a band, the bobbins of this machine are carried round by pressing on the upper surface of the rim, or felley, of the large wheel described in plate 1st.

A the rim, or felley, of the large wheel.

B the extreme end of one of the spokes on which the rim rests.

C a piece of leather let into that part of the rim on which the whirlers H of the bobbins press, and which is intended to increase their friction.

D the circular rail which is framed into the legs, and upon which are fixed the bobbins by means of the screws E E.

F the quill, which turns round on the spindle I K.

G the carriers, which are fixed to the spindle.

H the whirler, also fixed to the spindle, and which presses on the leather C.

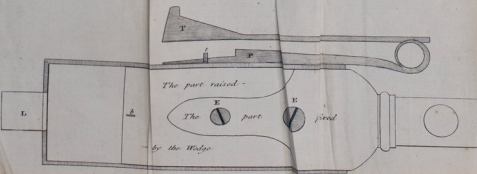
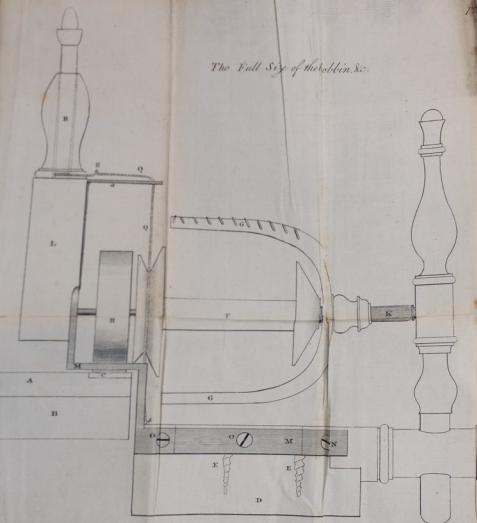
I K the spindle, which is supported at the end K as in the common spinning-wheel, and at the other end runs in a hole or socket in the lower part of the pillar L, which is supported by the iron plate M M.

M M an iron plate which moves on the screws N as a centre, and which is made fast to the part raised by the wedge, by the screws O O; so that, when the wedge P is drawn out, the whirler H is raised above the rim of the wheel, and thereby stopped, notwithstanding the wheel is still kept turning.

Q the band, which, by being made tighter or slacker, causes the quill F to take up the thread faster or slower, at the pleasure of the spinstrefs. This band is fastened at one end to the pin R, round which it turns, and is there single. From S it is double, and passes through a small hole near one end of the iron plate *a*. From thence it passes on each side of the quill F, in a groove made for its reception, and is kept fast at bottom by a small wire staple *b*.

T represents the flat side of the wedge P, which, when pulled out, acting upon the pin *t*, raises the whirler off the wheel as before described. When the wedge is thrust in again, the whirler falls upon the wheel by its own weight, and is again carried round. Hence, by this simple contrivance, any one of the bobbins may be stopped or set a going, at the pleasure of each spinstrefs, without at all interfering with any of the others.

*The Full Size of the Robbin. &c.*



the  
cip  
mo  
thi  
of  
A  
B  
C a

D t

F th

G th

H th

IK t

MM

Q the  
th  
pi  
to  
S  
ol  
qu  
at

T repr  
ou  
as  
the  
is  
any  
ple  
any

