



Class LC421

Book S35

Author _____

Title _____

Imprint _____

PRICE 12½ CENTS.

A DISCOURSE
FOR THE TIMES.

BY REV. DR. SCOTT.

DELIVERED IN CALVARY CHURCH, SUNDAY, JULY 27, 1856.

EDUCATION, AND NOT PUNISHMENT, THE TRUE REMEDY FOR THE
WRONG-DOINGS AND DISORDERS OF SOCIETY.

1 SAMUEL, i. 24—28.

SAN FRANCISCO:
1856.

FOR SALE BY ALL THE BOOKSELLERS.

LC 421

.535

A DISCOURSE FOR THE TIMES,

BY REV. DR. SCOTT.

DELIVERED IN CALVARY CHURCH, SUNDAY, JULY 27, 1856.

Education, and not Punishment, the true remedy for the wrong-doings and disorders of society.

1 SAMUEL, i. 24—28.

Among the first discourses, fellow-citizens, which I delivered in this city in the Unitarian Church, more than two years ago, one was on "The Increase of Crime," in which I endeavored to show that human depravity was not a myth, but a sad reality, and that sin was the fountain head of all human wrong-doing and suffering, and that the true causes of the extraordinary increase of crime, and especially of crime against property and life in our day, were the inordinate love of money, the excessive desire of riches, the carrying of deadly weapons, the use of intoxicating liquors, rash speculations, undue excitements, gambling, disregard for the Sabbath and neglect of religion, insubordination and lawlessness—and that these causes were more active and more fearfully developed because of the teachings of phrenology and of hurtful isms, and of a false philosophy as to the nature of sin, and of human responsibility for crime; and that all these causes resolved themselves into the infidelity of the heart—its awful alienation from God and enmity to all righteousness. And surely nothing has been presented from this pulpit more plainly, or in stronger terms, than the hatefulness of vice and the wrath of God against all unrighteousness. There has not been wanting in the ministrations of this place, any denunciation of the vices of society. The rewards of virtue have been unceasingly held out to those who do well, and the terrors of the Lord to them that do evil. It is left cheerfully to the public and to the Supreme Judge to decide whether I have not labored hard and toiled in all faithfulness to advance among you the cause of education free from all sectarianism, and to elevate public sentiment, and to promote truth and rational liberty, ever since I came to California, according to the measure of strength given to me.

Nor do I wholly despair, for it must be true, that the religion of Jesus Christ is the basis of human improvement and well doing. However diversified our opinions may be on other subjects, I apprehend there is scarcely a difference of opinion among us as to the truths of Christianity, and its importance to society. Nor is there any difference of feeling among us in our reverence for the Father of our Country. Happily for us there is yet one name that all sects and parties will reverence. I think there is yet a healing charm in the name of WASHINGTON, and that veneration for his character and the Constitution inaugurated under his auspices, is still a sentiment that pervades alike all the

American people, from Maine to Oregon. His Farewell Address is full of the most affectionate and earnest admonitions. A large part of it seems as if written expressly for our times. It seems as if the spirit of prophecy had fallen upon him, and that, foreseeing the perils of faction and lawlessness, he had recorded for our troublous times his warning and advice. He speaks to us as a father to his children. And on the point I have in hand, he says:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of citizens and men. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Last Lord's day you may remember, fellow citizens, that I attempted to explain briefly the history of Hannah and the dedication of her child to the Lord. For practical purposes, I considered our population as divided into two classes—adults and children. And that we should do something immediately for both, but that we could labor with the most hope for the young. From the Scriptural history of Hannah and her child, I made the following important points, namely:

I. That vast importance was attached to early impressions, and that therefore we should secure the inculcation of right, moral and religious principles upon our children in their earliest and tenderest years. This point was still further dwelt on in the evening by showing the importance of having right established principles.

II. That by the early implanting of right principles, vice is checked and crime prevented, and, consequently, the State is saved from heavy expenses, and sorrow and agony are greatly diminished in society—that prevention was far better than a cure.

III. That in the education of children, it is of vast importance to keep them from vile associations and wicked companions; and that, therefore, like Hannah, parents should nurse, train

and instruct their own children as far as possible themselves, and keep them as much and as long as possible under home influences.

IV. We attempted to show that the relief of the suffering, the education of the ignorant and the reformation of the vicious is the great work committed to us as patriots, philanthropists and Christians, and that we must achieve this work with all our heart and without delay. And

V. The history of Hannah, whose piety we found to be eminent, showed the paramount influence of mothers upon their children. To the mother it is given to impress on the mind and heart of the child, an image that shall shine gloriously forever. It is hers to wreath the foliage of her own vine into beautiful garlands, and ripen its blossoms into fruitful clusters to adorn the bowers and halls of the Paradise of the ever blessed God.

Parents and Teachers.

The first place and the highest responsibility in the education of children belong to parents themselves, nor can they wholly escape from this responsibility. The next place is confessedly that of the professional teacher, both of the week day and Sabbath school. And this brought me directly to my subject, which was, and is, a "plea in behalf of Sunday Schools," especially for such children as are orphans, or whose parents are either irreligious or so indifferent on the subject of bringing up their children, that they allow them to grow up without moral restraint and without religious instruction. While it is, however, our duty to ourselves, to our country, and to our Maker, to do all we can as citizens and as Christians, to bring up the youth of the land to a knowledge of God and of His laws, and to a knowledge of and reverence for the laws of our country—to nurse, train, educate, restrain and dedicate them as the mother of Samuel did: Still, as parents, we must remember that there is a responsibility resting on us, that cannot be met upon general principles, or by the discharge of our duties to the State. Our schools are intended to be co-workers with us. They must not be substituted for parental care, catechising and oversight. Parents themselves must take a deep interest in the selection of teachers for their children, and look over and assist them in their studies, and be as far as possible their companions in preparing their lessons, and by their sympathy always encourage the teacher in his efforts to imbue them with knowledge and good principles.

To many persons the contemplation of suffering around us is so distressing, our moral evils are so appalling, the difficulty of doing any good is so great, and the best results obtained or hoped for so unsatisfactory, and their own efforts so feeble, spasmodic and disproportionable to the work to be done, that they turn away from the subject, repulsed by its greatness and difficulty. Others are so perplexed by the multiplicity and variety and apparent contradictions of the means proposed as a remedy for human suffering, and so dissatisfied with the success that has hitherto attended the efforts put forth for ameliorating the condition of society, that they do nothing. But the subject is too vital to be overlooked. Nor can we escape from its responsibility by sitting down in despair. If we cannot draw off the stream of human woe by one

effort, or in one hour, let us do what we can; and then hope on and toil on. It is certainly true that the right instruction of the youthful community is a great work. It cannot be done in a moment, nor by any one man, nor by the mere resolutions of a Legislature. It is a work requiring time and patient labor—profound investigation and experience. Nor can it ever be done aright without the blessing of Him who has made of one blood all the families that dwell on the face of the whole earth. I do not, therefore, desire to make any apology for so often dwelling upon these matters. Many years studying of the rise and influence of Commerce and Letters, and of the rise and fall of free States, and of Constitutions and Laws, and of the systems of education that have been tried in this country and in Europe, convince me that as a country our only hope is in the intelligence, morality and religion of the people. If these are not sufficient to maintain our Constitution and Laws, they must fall, and with them will perish all our sacred rights and liberties. As the Church of God is His great teaching institute for the world—as we are commissioned to teach all nations while we preach the Gospel to every creature, we feel authorized to plead for the education of mankind as a remedy for their wrong doings and sufferings.

The People are Sovereign.

I. It is clear that with us the sovereignty is with the people, and that the only restraints put upon that sovereignty are to be found in our Constitution and laws made in pursuance thereto. It is also plain that the frame-work of society rests upon the masses. If they are in a healthful condition, then all goes well; the social edifice is secure; but if they are corrupt and in an unhealthy state, then the social edifice is like a stately building on the summit of a slumbering volcano. It may seem to be as secure as it is beautiful, although it is every moment liable to be swallowed up in the abyss beneath. Should the ignorance and vice that now exists in our large towns and cities, and which are constantly being increased by emigration, and the natural increase of depraved families go on unchecked for another generation, the well-springs of social health will be so polluted and corrupted, that the very existence of social order will be put in imminent peril. Good men have sometimes expressed their astonishment at the wrong-doings and sufferings of our fellow men. But when we consider how long the masses have been left in ignorance, and the young have been permitted to grow up in vice, and how hardly the multitudes have fared from tyrants, priests, and anarchy, the wonder with us really is, not that we find so many depraved and suffering, but that the moral contagion has not already spread to every class of society. Nor is this the whole of the evil. Ignorance is not all.—Mental stupidity and moral callousness are not all. Much of the instruction bestowed on youth is radically wrong. Much of the instruction which they receive by design and without the intention of their teachers and parents is radically wrong. I mean to say the principles they are taught or which they imbibe from companions and passing scenes, are radically wrong. Such, for example, as pride and haughtiness of temper, the spirit of revenge and retaliation which the mother

*Elcham
San Francisco Theo. Seminary
9/23/40*

teaches when she stamps the naughty floor for bruising her darling's head.—The blossoming of this seed is seen when the child revenges himself upon his brother or companion in school; for some fancied wrong, and its fruit in the duel or the street fray. Now no one can deny but that different and more happy results would follow, if the precepts of the Sermon on the Mount were faithfully impressed upon the minds of children. Nor does any doubt but that there is an urgency for immediate attention to this point. Our code of blood draws its nourishment from the nursery.

The right beginning is the first and the chief preventive in our power of the moral and social disease that is preying with such dreadful ravages upon us. We must not wait till it is full blown and perhaps altogether beyond remedy. *Venienti occurrere morbo* of the old physicians is the only safe motto for us, or the *obsta principiis* of the Romans. We must resist the beginnings of evil. We must come at the disease, before its virus prevades the whole system, and the vital functions are destroyed by it. Every one knows that a little care, a right effort, and at small cost may be sufficient to arrest a dangerous and contagious malady, while yet in the bud; but that when it is allowed to take root, and grow strong, then every effort and every expense may be unavailing. The skilful educators of our youth are the DOCTORS JENNERS of society. They insert in early and good time, a conservative power, which once within the system will hardly lose its power in seven or seven times seven years, and which either altogether averts disease, or renders it at least mild and tractable when it comes. Our teachers, if wise and successful, will use a moral vaccine, which may prevent, and which must modify our social disorders. Nor is there any other way half so good by which to produce the highest social health among us.

Laws with Penalties.

II. Now, if a proper education be what I have described it, then much more are we to regard the teachings of the pulpit and of the Sabbath School as a preventive of crime.

It is in the House of the Lord on the Sabbath that the Word of God is read, and its precepts, commandments, threatenings and promises are explained to the people. It is impossible to know to what extent the influences of the Sabbath services may prevail over the doings of a Christian assembly during the week. But they ought to be, and they are very great. But for the reasons that the Sabbath School has chiefly to do with the young, and that its instructions are more direct, and accompanied with social warmth, it is pre-eminently an agent in preventing crime and checking vice, whose importance can scarcely be overrated.

I do not say, my fellow citizens, that our Constitution and laws are not good. I believe them to be the best that have ever been framed by mortal man. Nor do I believe that uninspired men can furnish the world with any better. Nor do I say that we are to depend wholly upon moral suasion, and that our statute laws must not be sustained by the execution of their penalties—nor that punishment is not necessary. But I do say that all Governments have, in all

ages, leaned too much upon punishment as a means of repressing crime, and not enough upon the law of kindness. This is true of all kinds of criminals, but especially of juvenile delinquents. I hold that the history of our race, and the results arrived at by the wisest legislation of the greatest and most highly civilized nations of Europe, prove conclusively the following points:

FIRST, That punishments are essential for the restraint of criminals and as a terror to evil doers. The majesty of law, without which there is neither liberty nor happiness, cannot be sustained without penalties.

SECONDLY, It is quite as clearly proven, that mere punishments, even under the most favorable circumstances, do but little in the way of checking vice, repressing crime, or healing human suffering, or of reforming the delinquent. There are some things that should not be familiar even to our thoughts, much less should they dwell on our lips, or linger in our ears, or abide in our presence. And certainly there are many things which children should be kept from knowing or having any familiarity with as long as possible. The testimony of the best men in England is, that the effect of frequent and of public executions is brutalizing and degrading, and instead of having an influence to prevent crime, rather increases it, and prepares the way for their repetition.

It is found that the very spectacle of a human being executed as a sacrifice to popular vengeance kindles the passion of murder. A vain and wicked curiosity first prompts to witness a revolting and ghastly spectacle—and then contemplates the agony with indifference, and then with pleasure, and then with a desire to see it again—and thus the demoralization of the finer feelings is complete. It is to prevent such brutalizing effects that the wisest legislation has ordered that executions should be in private, and with the least possible display of force and of barbarity. As Plato long since said, "the law is mind without passion, and therefore like God." "Lex est mens sine affectu, et quasi Deus." So the punishment of vice must be executed without any vindictiveness or show of revenge. It must be done so purely, and so palpably as a necessity of law, that no feelings of revenge can be excited. To inflict punishment of any kind in such a way as to excite passion and arouse revenge, is to increase the evil, rather than remedy it. The object of punishment is not revenge or vindictiveness, but to reform and save, if possible, the guilty, and make the law a terror to evil doers. The punishments inflicted then, must not be in contravention of law, but according to law and justice.

THIRDLY, The happiest experiments of statesmen and philanthropists in trying to reform the vicious, and ameliorate human suffering, demonstrate that kindness will do more to prevent crime and arrest the career of wrong doers than all other measures that have ever been devised. Kindness is the surest road to all human hearts, but especially of the young. And of all kinds of kindness known to man, that which opens up the mind and enlarges the heart—that quickens the intellect and the affections—such goings forth of kindness as is contemplated in clothing the naked, feeding the hungry, and soothing the suffering, and pouring the light of truth and knowledge upon the darkened understanding.

If then truth in love is the remedy for human wrong doing and suffering—if the punishment of evil doers is of itself not an effectual check on vice, nor a preventive of crime, as all human legislation and experience show, “what shall we do?” Are we to despair? By no means; there is much we can do, and do at once. The suffering can be relieved—the young can be educated. Nor can I see any other way to purify the body politic, and restore our social condition to a healthy state. To quicken the intellect and the moral feelings of the rising generation, will do what no degrees or kind of punishment has ever been able to do. It will go far to prevent crime, if it be accompanied by the grace of God. And to bring our adult population to fear God and keep His commandments, is the only way to make them happy and well to do in the world. The fountain and origin of the tribes of the wretched, is the depravity of our race. And the crop of evil doers, in spite of all that is done by the police and by the work house, and the prison and the gallows, is generated every year with as much certainty and regularity as the ordinary harvest that is gathered by the patient and toiling husbandman.

Punishment found wanting.

We are told that in courts of justice from year to year, the same faces are seen coming back for punishment for fresh offences—the former punishments which they may have received having proved quite ineffectual to deter them from the commission of fresh crimes—and, that also there are constantly coming to the bar, the faces of parties who had not previously been there themselves, but who are in various ways related to the former criminals—and that in the words of Mr. Advocate Moncrieff, of Edinburgh, (See Edinburgh Review, for much on this subject) “in the number, in the extent, and the nature of the crimes, there is a singular and peculiar coincidence.”

Now there must by some rule or law on this subject—and we believe that it is found in this—that in society the same soil substantially is cultivated in the same manner from year to year, and that in this soil, by far the greater proportion of the crimes that people our jails are early generated—and that therefore, if as citizens and as philanthropists, we desire to prevent the commission of crimes, and to improve our social order, we must rely not upon punishment, nor upon prison discipline; but upon cultivating the soil, and preventing the weeds that grow there from the beginning, and upon sowing in that soil, as we carefully prepare it, the good seed. That is, we must begin early in the season, and we must put into use all our improvements for draining and sub-soiling. We must harness up all our forces, and put our steam engines for draining to work. Our private and public schools, day schools, night schools, ragged schools, industrial schools, and Sabbath schools, and by the unceasing plying of such combined and mighty apparatus, drain off the hot bed of crime and infidelity, and immorality, and cause to grow up instead thereof the blessed fruits of virtue and piety. We may erect a citadel on every street, and plant cannon on the top of every warehouse, and convert every man and boy into a dragon, and scour the country from the sea to the mountains for gamblers and thieves,

but until the work of education is rightly done, and all have reverence for God and for his laws, we shall never have a home here fit to rear our children in, nor a moral and religious, peaceable and well to do city.

The faithful and honest execution of wise laws, prison discipline, education, home missions, and the weekly administration of the pulpit, and other like agencies, are of the utmost importance in their place, but they are of themselves inadequate to the work of preventing the generating of criminals. To depend upon such means only is to fire a battery upon the enemy, or below the pitch of the guns—the shot goes over them. Before such agencies can take effect, their objects must be raised to the level of human beings, and there is no means by which this can be done at all, or at least, done to so much purpose, as by the agency of schools for the poorest on the week day, in which they shall be taught to think and to read, and schools on the Lord’s day, in which they shall be taught their accountability to God and their duties to their fellow men.

III. In our opinion, history teaches that hitherto the principal means for alleviating human woes have been too much of a punitive character. It is indeed necessary that laws should be sustained by penalties—that life, character and property should be protected by the punishment of offenders; but the chief business in regard to juvenile delinquents should be to reclaim them from their evil ways. And in the punishment of evil doers of all ages, great care must be exercised in punishing none but the guilty, and that their punishment be not disproportionately severe. It is a wrong to society when punishment is inflicted through revenge, or in a spirit of vindictive hate, or is accompanied by any circumstance that tends to harden the spectators to crime, and brutalizes public sentiment, or diminishes the majesty of the law in the eyes of the people. As it is the kiss and not the blow that subdues the heart of the youthful offender, so it is the magic of kindness that saves the erring, rather than the terror of punishment.

Ragged and Industrial Schools.

In addition to the means and agencies that we have already at work, we want what are called in England Ragged Schools and Industrial schools, such as have been established in Scotland—schools that furnish, as far as need be, food and clothing, and train the children to some useful employment, at the same time that they are taught to read and to understand some of the great doctrines of the Bible. Food and training, and religious instruction, are so secured to poor children in the Scottish Industrial Schools, that they are taught to rely upon themselves—to help themselves as much as possible. Our public schools, excellent as they are, are not intended to supply food or clothing to the poor, nor to teach the children any useful employment. And in these particulars they fail to meet our whole wants. Nor do our asylums, hospitals, and places of relief and refuge meet our necessities. These are important institutions, and deserve the intelligent liberality of the community; but there is a large class, and the class is rapidly increasing, who are not proper subjects for either of these institutions.

Their self-respect and hope of advancement in life would be destroyed by putting them on a level with the inmates of such institutions. And many are not able to go to the public schools, because they are too old, and yet are in great need of elementary instruction; or if not too old, they have to labor all day for food and clothing, and if they get time to go to school, they are not taught any trade by which to earn a living; nor are they taught their duty to God. The Industrial School and the Sabbath School are therefore both needed to complete our educational wants. All the children of a community must have food and clothing, and at the same time acquire habits of industry, and a knowledge of some trade or kind of business by which to earn a living, and make their way honestly and honorably when they go out into the great world. If you offer to teach a child on Sunday the way to Heaven while his clothing is so shabby that he is ashamed to speak to you, or while his stomach is gnawing with hunger, he doubts your sincerity—unless you provide first for his wants—it all looks to him as a mockery to tell him of the love of God. And it is equal mockery to such a child if you tell him to go and work, if he knows not how to work, nor where to find employment. And of many children, we may ask, how should they know how to earn a living? They see no work, no neatness, no industry at home. Such things are all in an unknown tongue to them. If they are ever to be industrious members of society, they must be brought up in the habits of industrious labor, suited to their years. To supply the wants of many children, both orphans and others, we want an institution that should combine manual labor suited to both sexes and all ages with instruction both in the elements of knowledge and of religion, and at the same time so far as might be essentially necessary, supply them with decent clothing and healthful food. Reading, writing and arithmetic, and some knowledge of the word of God, are essentially necessary to the well being of society. No education, however extended, is complete without religious instruction, drawn from the pure source of the Bible alone. And in this particular, and the most important one, Sabbath Schools are the best institutions that have ever been tried. There is nothing superior but family religion and pastoral supervision. And for those that keep themselves out of the pastor's precincts, and who have but little religious influence in their families, the Sabbath School is our only hope.

An Incomplete Education.

Education is, of course, the basis of every method that can be tried for the prevention of crime and the reformation of juvenile delinquency, and, it is invariably admitted both in this country and abroad, that moral training is the most essential part of education. The practice, however, if not the theory of both school teachers and school directors so far overlooks the moral teaching for the more brilliant results of intellectual cultivation; that the teacher is usually most commended whose pupils are the farthest advanced in knowledge without distinct reference to their deportment. So long as this error prevails, and prizes are awarded without direct acknowledgment of moral worth or re-

buke for bad behavior, we shall find our children well educated, rather than well behaved; and so long as this continues, so long education will be no barrier against crime. Abundant statistics both in this country and in Europe have been repeatedly furnished, which prove beyond the possibility of a doubt, that mere intellectual education is a stimulus to, rather than a preventive of crime. Schools without moral restraint are no checks on crime. The chaplain of Pentonville, England, reports, that out of 1000 prisoners, only 155 had never attended school—that 674 had attended the usual private, national, parochial schools; but that of this 1000 prisoners only 171 had ever been to Sunday Schools. Similar reports have been frequently given. And the sum of their proof on the point in hand is, that moral training is the only preventive of crime. In the most highly favored countries there have always been the following defects in the bringing up of children:

FIRST—Adequate provisions have not been made for the complete education of all the youth of the country in their physical, mental, and moral powers and faculties.

A SECOND defect is, that even where the most liberal schemes have been devised and executed for the education of the people, still many have remained in stupor and ignorance—either not taught at all, or taught so badly, that they know but little, and actually practice less. They remain ignorant of many of their duties, and are not awakened to the consciousness of what they could do for themselves. It is a great error to confound going to school with being educated. It is one thing to be able to go over by rote a lesson, and quite another thing to understand it, and have acquired mental strength for conflict with difficulties. It is quite a prevalent error to confound church-going with personal piety. Some seem to think that all that is necessary to do to go to Heaven, is to repeat a creed, say a few prayers, put on fine clothes on Sunday and go to church, and pay their pew tax when called on. This is all very well. And I hope you do faithfully attend to all these things; but you must not rely on them for salvation. The heart must be renewed, and Christ Jesus must be formed in us, the hope of glory. No one who has not personally given his attention to this subject, can form any just idea of the profound ignorance of adult persons on the doctrines of the Bible, who grow up without being taught the Catechism. The Commissioners of Pentonville, in their fourth report, state that the ignorance of those who are brought under the instruction of that place of Christianity, is most deplorable; so that terms used in ordinary pulpit discourses convey no distinct idea to their mind; and the peculiar doctrines of the Gospel are altogether unknown, or so confused in their minds as if they heard of them only through some distant and obscure tradition. As farmers, laborers, domestic servants, they were as intelligent as others, and as regular at church; but remained ignorant of religion, because they did not understand the minister. The Chaplain of Hertford says, that out of 463 prisoners in the year 1847, he found 22½ per cent. ignorant of the name of Christ. And that in 1848, as many as 127; or about a fourth, were in the same predicament.

We may get some idea how it is that such ignorance prevails, if we remember that London

the seat of the greatest power in the world, may be estimated as having a population of two and a half or three millions, and that the whole number of places of worship is not quite 800, with sittings for six or seven hundred thousand persons. There is, therefore, every Lord's Day in London, about two millions of souls that do not attend either church or chapel. These statistics are taken from English authorities, and the same views I have taken are sustained with great ability in the *Edinburgh Review*.

Some idea may be formed of what the populous districts and large towns of even this country will become, unless the evil is corrected in its very beginning, when we recollect that there is such a thing publicly acknowledged as pauperism in the great State of Massachusetts, the very fountain head of intelligence and enterprise and of many good notions, but with a few very bad isms. In the manufacturing town of Lowell, with a population of probably 25,000 inhabitants, there were, a few years ago, several hundred paupers, who were in whole or in part supported at the public expense. Now I do not allow, as some contend, that manufacturing or density of population must be accompanied with pauperism. I have elsewhere defended mercantile pursuits against such charges. I do not believe that trade and manufacturers are attended necessarily with any demoralizing effects. But I do most certainly believe that the want of education—the want of the right kind of education, a want of right intellectual, industrial and moral training in the youth of any community will be followed by crime, which, in its turn, will, and always does, produce wants, poverty and wo.

Absenteeism in California,

IV. I am now prepared to observe that one of the great and out-crying causes of the evils that oppress our State is absenteeism, both of parents and children, and the consequent disruption of family ties. This living on the wing—here to-day, but who can find you to-morrow?—this dissolution of families before their time is a system or institution that annually transfers hundreds of thousands of dollars from our purses to those of our Eastern brethren, and makes us hewers of wood and drawers of water, or rather hewers of rock and diggers of gold-yielding soil, to our contented and stay-at-home countrymen and the rest of mankind. But what is worse, this habitual traveling dissipates the mind, breaks up the discipline of the family, and leads to innumerable evils. The separation of parents from their children is a great evil. So perilous do I consider the sending of a child away from home to a distant boarding school for an education, that it seems to me a serious question whether even a liberal education is a sufficient reward for the loss of parental control, discipline, example and affection. The evils of boarding schools and of college commons and steward's halls, I have spoken of before. The disruption of the domestic relation by the husband spending his time in one place and the wife in another, and the children somewhere else, has a most pernicious effect upon both parents, and is likely to leave the children badly educated and homeless. There is no earthly chance for the true permanent elevation of any community without permanent family residents. An aggregation of

men without their wives, mothers and sisters become reckless and degraded. The laws of nature cannot be trifled with or violated with impunity. And this may be the proper place for me to intimate that I have a great deal to say against families congregating in boarding houses and hotels. It is perfectly obvious that the tendency of such a custom is highly dangerous to public morals and domestic peace. Newly married ladies should neither stay at home with their parents, nor go to a fashionable or crowded boarding house. Nor should they spend their time in idleness, or what may be even worse, reading novels in the morning, listening to gossip in the afternoon, and then spend the evening in a heated theatre. Is it surprising that such a family soon become restless, broken down in fortune and in health, and reckless and ruined, both for time and eternity. "Love in a cottage" is better than a palace without honor or domestic peace. It is better for a newly married pair to go to housekeeping, even in the humblest manner, and put their shoulders together and bear the burdens of life at the very beginning. It is good for them to bear the yoke in their youth. Their toils and their mutual strugglings together, and to sustain each other up the hill, will sweeten all the cup of matrimonial existence. And if they become prosperous, they will recollect their early days of self-denial and struggle as the sweetest days of all their lives.

Oh that I could reach the ear of every merchant, shopman, miner, laborer and clerk, as well as every merchant in the land, and warn him against spending his time and his earnings in clubs and drinking houses, instead of having a neat home, though it might be an humble cottage, and "Heaven's last, best gift to man"—a help meet and companion—a lawful and wedded wife.

It has been found by repeated experiments with convicts transported from Great Britain, that the only chance of reforming convict females, was to place them in the situation for which nature intended them, and in calling forth the feelings of a wife and mother, which, though downcast, are rarely extinguished in the female breast. "The general good conduct of female convicts in Van Dieman's land after marriage, is almost incredible," says the *Edinburgh Review*.

There is a great principle in human nature on this subject, which is just as strong in San Francisco as in Van Dieman's land; and, although it may not be as strong in men as in women, still the best preventive of crime, and in fact the only hope of reforming them after they have fallen into dissipation, is to have them in such a situation as will call out their natural feelings of husband and wife, father and mother, in the strongest and purest manner. But this cannot be done if men live as hermits or monks, separated many long months, and even years, from the society of their wives and children. These ties should be strengthened rather than weakened, if we would have a healthy state of society. There is also another and kindred principle of human nature, which is on the side of virtue. It is this: however wicked and even vicious parents may be themselves, it is seldom, perhaps never, that they wish their children to be ungodly and vicious like themselves. In the parental bosom there is a strong instinctive

wish that their children may be prosperous and morally better than they are. This is doubtless one of the great providential principles that bind families together for the welfare of society. Even criminals are not destitute of all good and kindly feelings. They are seldom void of all pride in their children or of fondness for them, and for their own parents. Even amongst the lowest haunts of crime and infamy, it is seldom that parents, by direct training, teach their own children to be vicious. Total neglect, or total inability to discharge the proper duties of parents, vile lodgings, filthy clothing, depraved neighbors, are quite enough to account for excess of crime amongst the offspring of the abandoned poor in large towns. The feelings of nature are the last to leave the fallen, and these are to be found amongst the vilest of mankind, more than is generally thought. It is rare to find a human being, in whose heart there is not some corner left wherein to place the lever that may turn him to God and virtue.

Our actual condition and its causes.

And now, finally, what is our actual condition and what is the remedy? What are our social disorders that need healing?

Fellow-citizens, when I first landed on your shores—I remember the time well—I was told that the times were sadly depressed—that it was much more difficult to raise money for any purpose than it was when I was invited to come, but that society was rapidly improving, and that you would build me a fine church, and that a revival of business would soon take place. You have built the church and paid for it. You have nobly done. But the improvement of society has been disproved by recent proceedings. And the revival of business has not yet come. A few spasmodic or galvanic emotions have been felt, but the tendency of real estate has been downward, and is still going on in the same direction. That such would be the case I always maintained, but the downward tendency has been more rapid and with greater throes and convulsions, and a more dangerous momentum than I anticipated. Still I have every motive to make me love California, and I do feel the deepest interest in its welfare. I came hither at great sacrifices in almost every point of view. I have a large young family here to take care of. I have said and written a great deal in behalf of this State. I have always tried to look on its bright side. Its gold, its soil, its climate and its geographical and commercial position point it out as the home of wealth and power, and the very "pathway of empire." God, in his providence, has highly favored this portion of the globe. Why, then, is there such a continued cry of violence and blood, of suffering, depression and consuming want? There may be honest difference of opinion as to some of the causes that have brought us to our present condition, and there may be, and there no doubt are, honest differences of opinion among patriotic and pure minded men as to the true remedy for our evils. But the causes and the true remedy are to my mind perfectly plain. History and the word of God have revealed them.

The cause of causes is human depravity. Back of all other causes lies the fountain from which flows the stream of human woes. That fountain is sin—a departure from the

living God, and a want of original righteousness. The immediate causes and actual developments of human depravity among us that have made us a hissing and a terror in the civilized world, are to be found in the corrupting influences of gold and of riches accumulated suddenly, and often by dishonest means—speculation and fraud—idleness—too many seeking to live by their wits and not by honest labor—the aggregation here of the depraved and the adventuring of many lands—the absence of family ties—husbands and fathers and brothers congregated here without their wives, daughters and sisters—the presence of swarms of bad women from almost all parts of the known world in our cities and throughout our mountain towns—and hard drinking, and gambling, and working on the Lord's day, and the carrying and using of deadly weapons, and lawlessness in a thousand ways—the idea and the feeling too that this was not our home—that this country would do to trade in—to speculate in—to scrape gold out of—but not to make one's home—and the consequent shipping out of the country of large sums of treasure, and recently more than ever—and the sending away of our children, to be educated—and the prolonged absence of citizens and capitalists from the country—the indifference of some as to the support of Home institutions, and the absorption of others in their own affairs, and their refusal to perform the duties of good citizens in upholding the laws of the country, and their neglect of public affairs, and the consequent leaving of them to fall, in some instances, into the hands of incompetent, unprincipled or bad men. These and the such like are the immediate active causes of our present melancholy state of affairs. And as a result of these things we are overwhelmed with corruption. And the dark, deep torrent of blood is fast bearing us into chaos and hopeless ruin. Our children's ears are becoming so familiar with the ugliest words in our language, that there is danger they will grow up emulous of deeds that would disgrace barbarism. Why this averted countenance and cold suspicion at the meeting of neighbors? What has become of the bright sunshine joys of our social gatherings? Why are so many faces sad and anxious, and why are some of our homes desolate or cheerless? The answer is but too plain. One dreadful deed of lawlessness and blood after another crowds so closely upon us that the heart grows sick at the recitals that fill our daily papers. And is this demon thirst for blood never to be slaked? Has our community become like the herds of wild beasts in a Roman amphitheater, which, when once they had tasted of the warm blood of their victims became unmanageable and perfectly furious? Are our children to be born Mephibosheths, lame and mal-formed, and marked with blood, because of the alarm and terror that fill our ears from the daily record of crime? Are we on these radiant shores never again to have peace and prosperity? Is our history henceforth to have but two chapters, gold and blood, and blood and gold? Are we to read of nothing but corruption, fraud and bankruptcy, of arrests and trials and executions—and then again of assassinations and robbery, and of murder and hanging,—until such things shall press in upon families as the atmosphere does, and the very first words our children lip shall be those that made us shud-

der with fright when we were first grown up? and in their innocent plays from day to day are they to frighten one another with threats of a Vigilance Committee, and act over again the appalling scenes that have startled us from day to day? Do I speak of facts or of fancies? O to God they were not dreadful facts known of all men.

The remedy.

And, fellow-citizens, is there no remedy? We think there is. Society must be regenerated. We are quite sure there is a remedy. And it is this: We must get back to the platform our fathers tried and found good—to the platform our brothers are now standing on in our transmontane homes. We must get back to the Bible, and to the honest and faithful administration of constitutional laws. We must elevate and purify public sentiment by the principles of the ten commandments, and of the sermon on the mount. We must have the gospel of Jesus Christ in its purity and power, in all our families. And if we cannot do all this in one moment, we must begin and do what we can. And if we cannot save the adult population, let us at least try to save the children. And in order to keep their tender minds from contamination, let us have no more pictures of assassinations and executions. Let us have no more conversations in the presence of our children about deeds of violence and bloodshed. The often hearing of such tales of horror blunts their sensibilities and destroys all finer feelings. Let us cherish sentiments of kindness, and allow ninety-nine guilty persons to go unpunished rather than to punish one innocent person. And when the awful execution of law has to take place, let it not be in public, but in the jail yard or in the dark dungeon. Let us have no more pandering to the popular cry for blood. Let us have no Theban or Thracian orgies re-enacted in our streets—no “auto de fe,” nor Roman holidays, to gratify a morbid thirst for blood, which, the more it is fed, the more insatiable it becomes.

An article appeared in the “Chronicle” of this city, last Thursday, which is so much to my mind, that I have taken the liberty of transcribing the following sentences. In speaking of our “wrongs and their remedies,” and despairing almost of any redress from reason or justice, that paper says:

“Our only appeal now is to that Superintending Power which has never forsaken the American people in their extremity; which sustained us amid the stormy waters of the Revolution, when they threatened to engulf our vessel, and granted to us an interval of happiness and repose, such as heaven never vouchsafed to any other people. We ask for peace and quiet; we ask for stability and an honest administration of the government; we ask for a transition from our present unhappy state to that peaceful condition of society in which we were nurtured and educated in the old States.

* * * * *

It is clear that we must retrograde; we have been on the down road—we are on it yet. Let

us go back to the goal and take a new start on our career of life.”

But I would not have you think that our duty requires us to sit still and “wait for some providential power” to “come among us and devour the moral monster who is glutting his maw with the carcass of Virtue.”

In going back to the goal, I would not have you go to chaos. We have some good things left. Our fundamental laws are good. They embody the highest wisdom and the best experience of the wisest and best men that have ever lived. And we have some honest and able men among us, and we have a large number of churches, quite as many as a population no larger than ours is likely to sustain.

We have the word of God and the Gospel of Jesus Christ, which are as efficacious now, and in these ends of the earth, as when the Redeemer shed his blood for the redemption of sinners. And we have all the apparatus and machinery of Christian benevolence and patriotism that we could desire. We have a Bible Society and Tract Society. We have Public Schools and Sabbath Schools—a Lyceum, a Mercantile Library Association, a Mechanic’s Institute, and Associations of Firemen, and various Benevolent Societies, and a Young Men’s Christian Association. And we have Hospitals and Asylums, and Courts of Justice. Nor do I believe that these various agencies of civilization in this city are inferior to those of any of our sister cities. I do not believe our Public Schools are to be surpassed by those of any other city of the same age and population in the world.

What we want then is not externals, but internals. We want the people to fear God and keep his laws. We want law and not lawlessness. We want the Spirit of Christ, and not the mere name of civilization and forms of godliness. This is all we want to make this the brightest jewel of the American continent. When the Gospel of Jesus Christ shall prevail among us in its purity and power, then will men be honest and sober and industrious—then will they be charitable and pure and law-abiding—and then, but not till then, will there be stability and confidence, and brotherly kindness and peace among us. But you may depend upon it, the stream of blood will never be staid while men take the law into their own hands, and while the fierce brutal passions are excited under the pretext of supporting the laws, and revenge is mingled with the maintenance of justice.

Never shall we have peace while gambling and lewdness and murder are allowed to reign in our city in defiance of our statutes. Nor can we expect freedom from violence while the practice of carrying deadly weapons is continued, and the intoxicating glass is used to keep up brute courage. And never will men be virtuous until they are governed by principle, and not by brute force—never will they be happy until they fear God and love their fellow men. This is my testimony concerning our evils and their remedy. And may God bless every one of you, through Jesus Christ, to whom be glory forever—AMEN.

LIBRARY OF CONGRESS



0 021 327 778 9