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Essays written by
Sir William Dawson,
when a boy.

Written at the Bictou Academy,
in Bictou, Nova Scotia;
apparently about the years 1835
and 1836; so far as they are dated.

Sir William would then
be 15 or 16 years of age.

(Found amongst old papers of Sir William's
by his son W. Bell Dawson.)

RULED

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INTERNATIONAL UNION OF GEODESY AND GEOPHYSICS

NATIONAL COMMITTEE OF CANADA

SECTION OF OCEANOGRAPHY

Please address; — { 436 Gilmour Street
OTTAWA, CANADA, 8 Mar: 1929,

Dear Sir, I am mailing to you herewith some essays, written by Sir William Dawson, when he was a boy. So far as I can determine, they were written while he was at the Picton Academy, Picton, N. S. and apparently about the years 1835 - '36, when he would be 15 or 16.

Within the last year or two, I have copied three or four of these, as marked; and these have been published in current periodicals; otherwise they are unpublished.

If you do not think material of this character altogether suitable for your library, would you please hand it over to the Mc Cord Museum; where it would class as a memento or souvenir of Sir William. Yet I wished first to submit this to you, so that you might decide about it.

Yours very truly

W. Bell Dawson

The Librarian,
Mc Gill University
Montreal -

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INTERNATIONAL UNION OF GEODESY AND GEOPHYSICS
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SECTION OF OCEANOGRAPHY

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WILLIAM DAWSON
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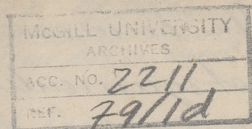
486 Gilmour Street
Ottawa, Canada, 8 Mar. 1913

Dear Sir,
I am writing to you because
some essays written by Sir William Dawson
when he was a boy. So far as I can determine
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Academy, Victoria, B.C. and apparently about the
years 1877-1880. I have been
looking for the last year or two, I have copied
three or four of these, as recorded; and these have
been published in current periodicals; others
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If you do not think material of this character
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please send it over to the McLeod Museum; where
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Yours very truly
W. B. Dawson

The Librarian
McGill University
Montreal

On



The Existence of the Deity

When we consider the situation of man we perceive that he is obligated to perform certain actions termed duty. The principal part of duty relates to the supreme being. It consequently becomes a point of importance in moral philosophy to determine the existence of the Deity. We accordingly find that from the earliest ages the attention of mankind has been directed to this subject and that there has always been a class of Philosophers by whom it has been deemed to prove the existence of a supreme being and to refute the arguments of sceptics two modes of reasoning have been employed viz the argumentum a priori or reasoning from the cause to the effect and the argumentum a posteriori or reasoning from the effect to the cause. The first of these has been employed by Dr Clarke who argues that space and time are only abstract conceptions of infinity and eternity and that like other qualities they cannot exist alone but must be attributes of some being who is immense and eternal. This mode of reasoning is above the

of the human mind and are not conclusive
the argumentum a posteriori has therefore been
generally adopted. This reasoning is used by ~~deducing~~
the universe and from the order there exhibited deducing
proofs for the existence of a deity. This is commonly
called the argument from final causes it may be reduced
to a syllogism of which the major is that design may
be traced from its effects and the minor that design
is exhibited in the universe. The conclusion will therefore
be that there is a designer. The ancient sceptics
granted the first but denied the second but on account
of the views which modern philosophers have taken
of the phenomena of the universe they were obliged
to abandon this ground and to deny
the major. They say that before we judge of the effec-
tiveness of any design we must first know the end
for which it was intended to subserv. Thus if we see
a stone thrown and it strike any object we cannot
justly praise the dexterity of the marksman but
on the other hand it may be urged that when
we see a succession of stones strike the same object
we can then judge that it was the intention of the
marksman to strike that object or in other words
that when in the universe we see a variety of means
tending to the same end this displays ~~design~~
~~the~~ ~~fact~~ consequently a designer but it still
remains to be proved that there are evidences

of design exhibited in the universe of ~~plants~~ ~~the~~ ~~the~~
head the following arguments have been employed

1 The adaptation of the bodies and instincts of animals to the laws of the material world
of the organs of respiration to the properties of the atmosphere Atmosphere air is composed of two gases oxygen and nitrogen these are in the proportion of $\frac{1}{5}$ of oxygen and $\frac{4}{5}$ of Nitrogen this air is inhaled by animals and passes to their lungs it then comes into contact with the blood which absorbs part of its oxygen and by this means assumes a blood red colour in this state it is conveyed to the heart from the heart it proceeds by means of the arteries to different parts of the body during its passage along the arteries it gradually loses its bright red colour and change it for darker ones or ~~it~~ then conveyed from the extremities of the arteries to the veins by which it is again carried to the heart and thence to the lungs where it is again oxygenized and again sent forth to circulate through the body

2 of the momentary of light to the sensibility of the retina The eyes of animals are transparent they therefore afford free passage to the rays of light which penetrate to the back part of it when their further progress is impeded by an opaque expansion

of the optic nerve if then the rays of light were of any considerable magnitude the texture of the eye would inevitably be destroyed but the supreme being has so arranged that they are so inconceivably small that they pass through its pores without injuring it

3 Of the size and strength and size of animals to the laws of gravitation ~~and cohesion~~
all bodies are drawn to the centre of the earth with a force proportionate to the quantity of matter which they contain if then animals had not power to overcome the gravity of their own bodies they must remain stationary but we know that all animals have this power from this therefore we can conclude that design is exhibited in the universe

4 of the size and strength of animals to the laws of cohesion the particles of matter ^{shall objects with a certain} adhere by a force called cohesion if then large and small animals had the same cohesion the large must inevitably creake to pieces but in nature we find that animals have cohesion proportionate to their size and that they not only adhere but by this elasticity are enabled to perform a great variety of motion from this then we have evidence of design

II Of the adaptation of the bodies and motions of animals to the particular climates and parts of the earth for which they are designed

The earth is divided into different districts and climates such as land and water hot and cold moist and dry ~~of each of these~~ there are animals and if we examine their instincts and the construction of their bodies we will find that they are adapted to the particular district ~~in which~~ they exist for example land animals are totally unfit to live in water and fish are just as unfit to live upon land.

III The relation subsisting between particular animals and particular vegetables

The whole surface of our globe is covered with vegetables these are the foundation of all animal life and if vegetables were taken from the world animal life would cease. (~~but some vegetables are the food of one species of animals and another of others~~) and it frequently happens that what is the food of one animal is food to another but if the poisonous vegetable be examined it will be found that it is the food of some other animal so that perhaps there is no vegetable which is not food for some living being.

IV The connection which appears from the pneumatical discoveries of modern chemistry to subsist between the processes of nature in the animal and vegetable kingdom

of the I shall give an example when animals breathe atmospheric air a part of its oxygen is abstracted from it and the remaining part combining with carbon which it obtains from the blood becomes

Carbonic acid gas in which state it is exhaled and being heavier than atmospheric air falls to the ground where it comes directly into contact with the roots of the vegetable which it is destined to nourish the vegetable thus flourish and becomes the food of animals when vegetables thus flourish they give out oxygen which supports animal life and thus carbonic acid gas which is destructive to animal life when breathed becomes a means of supplying the atmosphere with oxygen.

V The relations which different kinds of animals bear to each other one being the natural prey of another and each of them having its instruments of offence and defence provided accordingly.

Some animals have the food of others it is therefore evident that if these had no means of defence they must necessarily become extinct and consequently the species of which they are the food would perish but in nature no such thing happens and we will find that their means of offence and defence are so nicely balanced that one animal is able to destroy a sufficient number of them for their own subsistence without at the same time leaving enough for the continuation of the species.

VI The relations which the periodical instincts of migrating animals bear to the state of the season and to the vegetable productions of distant parts of the globe.

There are many animals particularly birds which
at one season are found in a particular country
and at another perhaps at the remotest extremity
of the earth these animals although many of them
never go the same journey are invariably
directed to that quarter where they will find
food of this the birds of this country are an
example on the approach of winter the fly to some
and warm country where abundance of food
can be obtained

From a consideration of the foregoing remarks it will
be perceived that they are evidence of design in the
universe and therefore from the minor premisses of
the syllogism before mentioned the premises
thus have being proved we are justified in deducing
the conclusion that there must have been a
designer and consequently that there is a God
being

on
the Excellence
of a Duty

Arise of the Intellectual Powers as means of Knowledge

The author of our being has bestowed upon man a rational mind which thinks, acts and is the source of our conduct the exercise and improvement of ~~which~~ this principle distinguishes man from the inferior animals. In considering mind we will perceive that it has different ways of acting each of which gives a kind of knowledge peculiar to itself ^{and which is not shared by the world of creatures} man but knowledge is that of external objects this knowledge ~~the~~ acquires by means of the intellectual powers then are Sensation Attention and Perception.

Sensation is a ~~causality~~ ^{causality} of being affected by signs or notices of the presence of external objects conveyed to the mind by means of the external objects Senses.

Attention when the mind ~~is~~ ^{experiences} sensations it has the power respecting some and attending to others some sensations are so strong that the mind is forced to attend to them.

of this kind are hunger and thirst
but in these cases it will generally
be found that the degree of strength
which the sensation has corresponds
with the necessity of its cause being
removed

3 Perception when the mind attends
to its sensations it obtains a knowledge
of the facts and qualities of the objects
by which they are produced

By attending to these powers we will
perceive that avoid the mistake
of those who have considered sensibility
and perception as one power these two
differences are 1. In sensation the mind
is passive but in perception we are

2. Sensation does not extend beyond
the sentient being perception refers to
external objects 3. Sensation respects only
pleasure and pain perception gives us
-ledge

Every operation of mind is attended by
an irresistible belief and a knowledge
that it is acting this is termed

Consciousness by this power we also
obtain all our knowledge of mind

By ^{Analysis} ~~Abstraction~~ the mind separates
the facts and qualities of the objects
of perception this is necessary to the

a quantity of knowledge as the Per-
ceptive Power and consciousness con-
sider only individuals an almost every
object in nature is complex

When the mind has analyzed objects
it has the power of generalizing
or of combining these ^{qualities} ~~objects~~ which are
common to different objects

Things have been noted by logicians
which may be observed respecting
those terms which denote classes
of objects these are termed the predi-
cables and are useful in scientific arrange-
ments and in assisting the memory

~~Memory by this power the mind~~
conceives by the power the mind com-
bines and represents to itself the
objects of perception according to
their peculiar modifications

Apprehension this Power operates
in nearly the same manner as con-
ception with this difference that
conception refers to the objects of
perception apprehension to things
and truths

If then the mind has acquired knowledge
it has the power of retaining and
recalling it when we say this is
true memory a good memory be-
three qualities Susceptibility or

a facility of story and by knowledge
Retentiveness or a capability of retaining however we
Readiness or a facility of bringing out
our knowledge another necessary
the strength of the faculties depends
in a great measure upon our store
our knowledge properly arranged
in the way and about the key
exercised Memory is one of
the most important faculties
which the human mind possesses
as without it we could have
no knowledge either of the past
or future it also combined with ^{ideas} ~~ideas~~ of space and motion and with ^{ideas} ~~ideas~~
Imagination when the mind has
a acquired knowledge it has the
power of selecting from it definite
points and qualities and by uniting
these two form combinations which
have no real existence

It is of the utmost importance
to keep the faculty under
the control of a sound judgment
as it has great influence on
our happiness or misery and is
intimately connected with
our improvement

Connected with imagination is
the train of thought a association
of ideas which although it would

infinite and incapable of being
reduced to fixed principles may
~~be~~^{the} indifferent under few heads
~~some~~^{as follows} ~~of~~^{in some} ~~them~~^{one}

I our ideas associate themselves upon the ground of resemblance or the similarity of objects. Thus when we see a lake or mountain it recalls us of some other lake or mountain which we have formerly seen.

2 our ideas associate themselves
when the ground of contrast is
as the opposite of the preceding

3 Epitaphy when we talk of any object
it reminds us of some other object
which we have been accustomed to
see near it or under

4 Coexistence there is merely coexistence
of time

5-contrast when we think on any
cause it reminds us of some effect
which we have formerly seen it produce

6 Order the method always, thinks info
in the order in which is is accented
to view the N

The relative of objects is another bench-
 mark which our thoughts represent
 themselves but the most perfect
 of all principles is existence

Judgement by this house upon
the agreement or disagreement of
the different parts of knowledge

and appears or deign any thing
Judgements are either necessary or
contingent necessary Judgements
of which the mind becomes the
truth or falsehood by mere attention
to the ~~ideas~~ to ideas to be combined
thus we perceive that the whole
is greater than any of its parts
by merely attending to the whole and
its parts

Contingent are those which depend
upon evidence there on

1 Intellect by this is merely intuitive and
for self evident truth

2 The senses by this we judge of the
events th which we obtain or know
by personal observation

3 Consciousness by this evidence we
judge of the operation of our own mind

4 Memory by this we judge of the
past and of the future

5 Experience this includes what is
formally habituated to ourselves we
can also appeal to the experience
of others

6 Reasoning as from the limited
of the faculties of man it is un-
doubtful that we can extend this

observation to all that happens
we are frequently obliged to de-
pend for information upon the testimony of
others that ~~the~~ force of this evi-
dence depends upon a variety of circumstances
such as the character of the
witnesses &c. but it is generally
conclusive.

Analogous this is judging from reason
but a solid conclusion is object
may have a great resemblance to
truth when their general views
are entirely different.

By neglecting evidence - and allowing
other considerations to occupy its place
our judgments will frequently be
false and the ground upon which
they are formed are termed Prejudices
these have been included by Lord
Bacon under four heads viz Idols
Tribes Idols Species Idols ~~Places~~ ^{Idols} and
Idols of the heart.

Idols Tribes these are prejudices which
are inherent in human nature and
which necessarily affect every
individual of the human race
more or less and otherwise in a
less degree.

Idols Species these are prejudices be-
longing to certain individuals.

I dole for these beguilies as
out of the ambiguity of words
these may be guarded against by
by requiring a habit of separate ideas
from the language in which the
are expressed

I dole then these are beyond
misery but attachment to sects
and parties they ~~are~~ are

Reasoning By this power the mind
discovers those truths which only
are by comparing them with
which our self-evident or alleg

Reasoning is either demonstrative or ~~inductive~~
probable

Demonstrative is that which is fo
ded upon self evident truth it is
deduced into direct and indirect
direct demonstration is when beginning
ing with self evident truths we
form a train of syllogisms and
we arrive at a conclusion

Indirect is when is when beginning
with a proposition directly contrary
to the one to be proved we
show it to be false and consequently
that its opposite must be true

Or when summarily all the
subpositions to the contrary
be refuted then in succession
and thus show ~~the~~ broad
front

Probable reasoning is that which
refers to contingent truths it is less
bold than absolute to demand
the following is an enumeration of probable
reasoning evidence the Senses Senses
Memory Experience Authority Authority
and the Reliability of Chances
or reasoning from the frequency of
the occurrence of circumstances
When false conclusions, no day
how premises which seem to be
true they are termed Sophisms
the number of these are

1 Petitio Principii is a Subposition
of what is not granted or when
a point is attempted to be proved
by the same proposition in different
words or by something equally weak
and disputed

2 Ignorantia Conclusionis is when an
argument is made which is

no connection with the ^{but} they
required, which may at first
sight ~~seem~~ to determine the
question

3 Bearing in a circle or when duties
are made mutual burf

4 Non Causa tu Causa or arising
effects to many causes

5 Fallacy of accidents, is when we
Judge of the general nature of
any Subject by what is merely
accidental

6 Et dictum se eundem quod ut
declina simpliciter ~~id est~~ is ut
What is true in verba eorum
is affirmed generally

7 Sophism of accidents. This is
when we affirm anything of ideas
in a particular sense and not
true of them separately

8 Sophism of accidents. This is
the contrary of the preceding

9 Sophism of accidents. This is the contrary
of many

the truth of all syllogisms
may be proved by consulting
1 that most of the premises may
confer the conclusion and the
other show that it is contrary
to it
2 that as the terms which are used
may have the same sense in
both places

on
the Intellectual
Powers

Copied
by W.B.D.

On

Written
about 1835.

The State of Nature

In all ages man have been found to exist in companies or societies. In tracing the origin of this state some philosophers have conjectured that man was originally solitary supporting himself by his own labour and disconnected with others of the species. This they have called the state of nature.

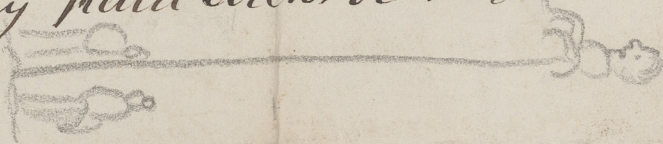
In examining this condition we will observe ~~that~~ two particulars deserving our attention. The first of these is that the State of Nature is a state of liberty. Every man has something which is his own; thus he possesses the members of his body and the powers of his mind and also whatever objects he has appropriated to his use. In the state of nature he may use these as he pleases without regard to any other individual his reason and conscience.

are his only laws This is one essential difference between the state of nature and ^{state of} society for in the latter every man is obliged to part with a portion of his property for the benefit of the society in which he lives and also to regulate his conduct by fixed laws

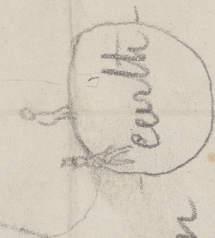
The state of Nature is also a state of Equality men being solitary one cannot have more power than another their members of their bodies and the power of their minds are ^{all} similar they have little property and this nearly the same in all they may therefore be considered as equal this also distinguishes between the state of nature and ^{state of} society in the latter condition man cannot exist without rulers in it also some have opportunities of acquiring more pro-

party than others thus ~~therefore~~ must
necessarily destroy equality

The existence of man in a state of nature
is however merely a speculation of philo-
sophers endeavouring to account for
the appearances presented by society
and there is no probability that
it ever existed as in the earliest ages
we find man forming tribes gov-
erned by patriarchs or chiefs



in all christian
countries except
where christianity
has ceased
to bring
its influence



But
would do
the
of chemical action

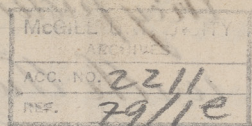
place
delightful influence of
love and peace

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copied;
by W.B.D.

On Self Regard

(Written about 1835.)



Man is an active being some of his actions relate to things as the Appetites and Desires others relate to persons as the Benevolent and Malevolent Affections and a third class relates to the agent himself this is denominated self regard and to it I would particularly direct your attention In all living creatures there is an attachment to life this is useful as it induces them to use those means by which life may be sustained connected with the use of these means there is also a sensation of pleasure But between the exercise of self regard in the inferior animals and man there is a material difference in the inferior animals it

man on earth

incites to use those means which while
they prolong life will be connected
with the greatest present enjoyment
without regard to the consequences but
in man the case is different he views
all the means of gratification within
his reach considers the ultimate ends
which will be promoted by their use
and which will afford the greatest
amount of happiness with the least
amount of misery he then forms a ra-
tional plan for obtaining that which
seems most advantageous thus weff-
ected by reason that reason may make
a just estimate it is necessary that
it consider all the goods within
man's reach upon this account Philo-
sophers have classed them into three kinds
viz goods of the body goods of the mind and

goods of fortune in each of these men
expect to find happiness but if either
the goods of the body or of fortune be ex-
clusively pursued they will cause mi-
sery upon this account the wisest
of men have considered the goods of
the mind preferable.

Self Regard is a principle which has been
bestowed upon man by the dispenser
for the preservation of his existence
for without this man would never undergo
the toils which they suffer for the preserva-
tion of their existence and the human species
would in consequence of this soon become
extinct but with these advantages
self regard when allowed to guide
our whole conduct without regard
to our duty to other degenerates into
selfishness

On Self regard

2211/79/1f

Copied,

by W.B.D.

On the Knowledge of Christ.

About 1836-

The Supreme being has bestowed upon man a desire of knowledge this principle was intended for useful purposes and when properly directed has a great tendency to secure for us temporal and eternal happiness. But amidst the general depravity of human nature this power as well as others was turned from its original destination and became an instrument by which much misery has been inflicted upon the human race in this condition it displays itself in a man an desire to penetrate into the secrets of others and in many other ways just as foreign from its original use.

The desire of knowledge therefore when
ill directed being a great source both
of sin and misery it becomes a point
of importance to enquire what were
its original purposes or ⁱⁿ what way it
is the will of God that this power be
employed and ~~be~~ most important
of there is in acquiring the knowledge
of Christ This knowledge is the prin-
cipal point which is taught in the scrip-
tures Upon this subject the Apostle Paul
thus expresses himself "yea doubtless,
and I count all things loss for the excel-
lency of the knowledge of Christ Jesus
my Lord." The wisdom of Paul's determi-
nation and the excellence of this know-
ledge will be evident when we consider

I. The Nature of this Knowledge.

He who possesses this knowledge has

knowledge in youth is influenced by it in all his after life and has the whole time of his sojourn upon earth to prepare for heaven and it was this which induced the wise men to say "train up a child in the way he should go and when he is old he will not depart from it." But the man who leaves the acquirement or regains knowledge to his old age is like a husbandman who would let the ^{spring and} summer pass in idleness and sow in autumn his seed harsening spring when it is destroyed by the blasts of winter ^{you say to defend God of what belongs to man} and at the same time busy with our own destruction.

has not left us without the means
There are The reading of Gods word
prayer, ^{and} the preaching of the gospel
and by the diligent use of these
means we will not fail to obtain
that knowledge ~~which~~ for the excellency
of which Paul considered all things
as loss But there is also a time
when the knowledge may best
be acquired and this is youth
youth is the period when all know-
ledge is best acquired and when
the person who acquires it has in per-
tance the most time to spend in
improving upon it. and the
same thing applies to religion
the person who acquires religious

just ideas of the love which God dis-
plays to men in the work of redem-
ption he learns the glory and excel-
lence of Christ and the extent of
his abasement in coming to this world
assuming the human form and sub-
mitting to poverty shame and death
for the salvation of guilty men

He also learns the extent of the
guilt of men and the sin which
could not be expiated but by such a
sacrifice as that of the only-begotten
son of God. and the awful danger
in which they are who have no interest
in the mediation of Christ

2. The effects which it produces.

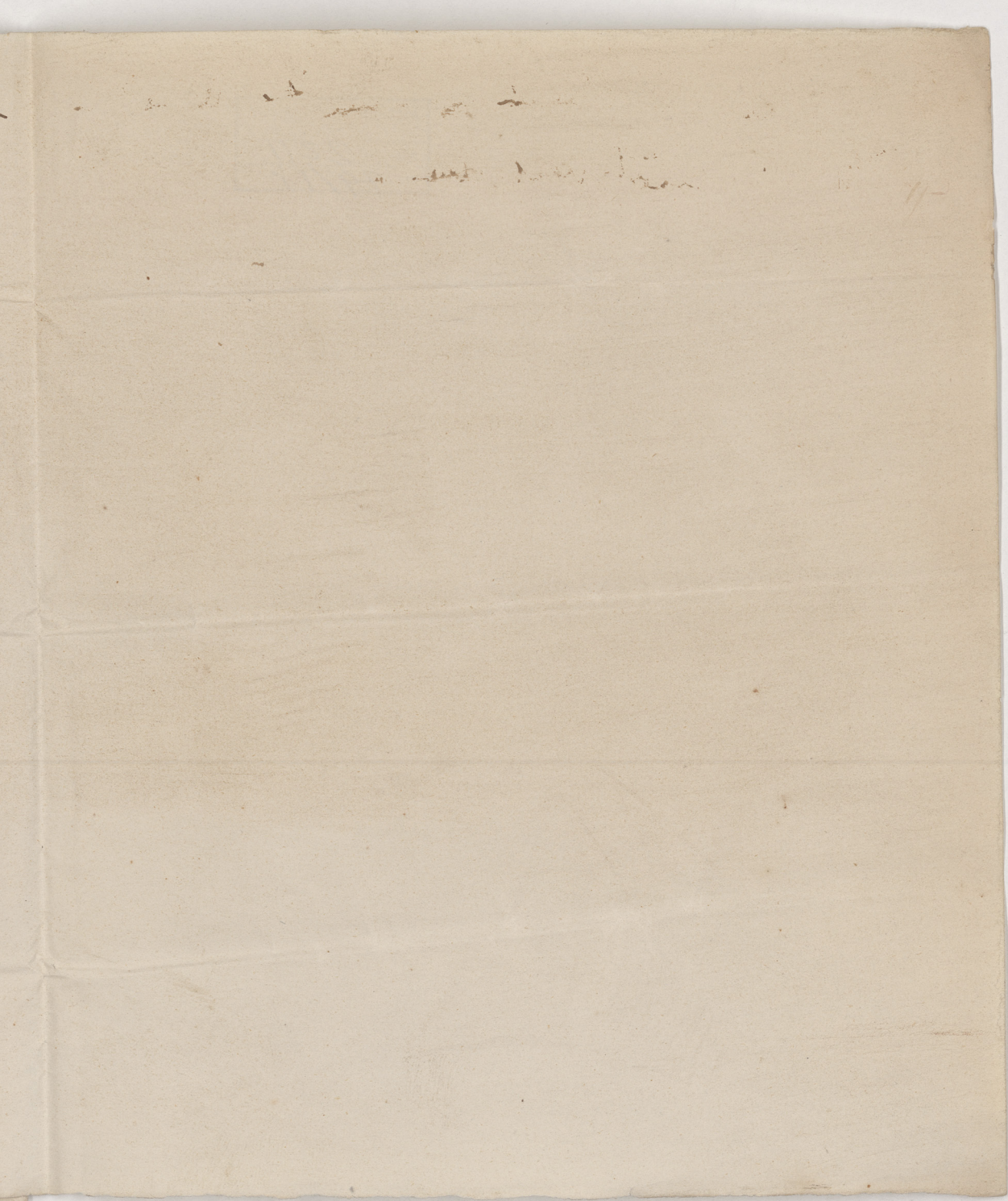
A more theoretical knowledge of religion
is of itself nearly useless. It was possess-
ed by the scribes and Pharisees and
by many infidels of modern times and

exerted no influence either on their
opinions or conduct but when it is ac-
companied by right dispositions and
the influence of the Spirit it displays
itself in love to God in a contrite
sense of our own guilt and unworthi-
ness in repentance for sin and an
earnest desire to amend our lives and
to obey the commands of God and
thus it lays the foundation for
a life of faith in this world and
for eternal happiness in a future
state.

The knowledge of Christ being
then of such excellence the next
point to be considered is how it
is to be acquired and God who
commands us to obtain this knowledge

3 Church is renewed by the gift of the
Spirit to the Apostles and early church
and by the ~~evangelization~~ ^{evangelization} of the Gospel Church
agreeably to his promise after his ascension
sent to his followers the Spirit as a ~~comfort~~
to give men grace to overcome the gifts
of property and riches and then gifts
were highly instrumental in the spreading
of Christianity. There were not only
deeds to be done in the church but for
union was made for a constant re-
ception of teachers who although not
endowed with the extraordinary gifts
of the primitive apostles still were the true
of Christ to be with them and apart

and here for them. Guide the reader
which he himself has made



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"No man hath seen God at any time the only begotten Son which is in the bosom of the Father he hath revealed him"

In concluding this subject we may consider first the nature of Christ's revelation and secondly the time in which he reveals the will of God

Christ reveals the will of his father in connection with our salvation, "~~He~~ Christ while upon earth continually declared that his doctrines were not his own but his that sent him and this, "Then came Jesus into the temple as he taught saying I am not come of myself but he that sent me is true whom ye know not. But I know him for I am from him and he hath sent me. My doctrine is not mine but his that sent me," and "I do nothing of myself but as my father has taught me I speak these things

All his teaching was intended for the ultimate benefit & salvation of his hearers. He taught nothing superfluous or except the weight ^{when he met} in a more clear and perspicuous manner than that in which his spirit had made itself known through the prophets. He spoke in wisdom and knowledge as no man had ever spoken. He continually went about teaching by a plain and familiar manner and always without pomp the manner and price of all.

2 The manner in which Christ reveals
the will of God.

1 All the revelations of the prophets
and the intimations of a saviour made
to the patriarchs and recorded in the
old Testament are attributed to him

"Of which salvation the prophets have en-
quired and reached diligently who prophesied
of the grace that should come unto you. Search-
ing diligently what or what manner of time
the spirit of Christ which was in them did
~~testify~~ signify when it testified beforehand
the sufferings of Christ and the glory that
should follow." We have seen how much
Christ as ~~for~~ a god who ~~has~~ ~~present~~
and had planned the work of redemption
and graciously foretelling it for the excuse

ment and salvation of ~~his~~ his people
In this revelation he must also include
all those types and ceremonies of the Jewish
church by which Christ's redemption was
foretold.

2. Christ himself when on earth di-
rectly revealed the will of God, this was
the most clear of all the revelations of
the divine will with regard to the re-
demption of man. Christ himself then
delivered from his own mouth the
oracles of truth to be retained by his learners
and treasured up as pearls of his revealed
word.

(Written about 1836.)

Copied
1890 N.R.G.

etc man can serve two masters &c

In his present state man is intimately connected with external objects and it is from them a great part of his happiness is derived. It is therefore natural that such objects should be eagerly pursued and accordingly we find that their acquisition and preservation form the chief occupation of a very large portion of the human race. In the pursuit of these ends Christianity is in no respect opposed, on the contrary it forbids carelessness and expressly inculcates the duty of industry. But there are other and more important ends of human pursuits which it directs our attention

Man is a sinful being he has offended
against god and still exerts his fury
against that being upon whom he
is dependant for his very existence.

Notwithstanding the enmity of man ~~to~~ God
still retains his love for him and has
devised a way in which he may be
saved from its consequences.

Although God has condescended to
afford us this salvation although he has

laid aside all his glory and been among
the poor and calling himself to
beet to death by creatures whom

he could have annihilated in an

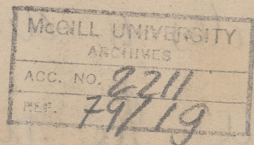
instant and all this for the mitigation
of these very beings from the consequences
of their ingratitude to himself. We still
find that men are as prone ^{as ever} to reject
his worship and to insult them by the
perjury to the blessings which he offers
the guilty pleasures which they would ex-
perience, and sometimes even by the
contempt and disregard of his authority.

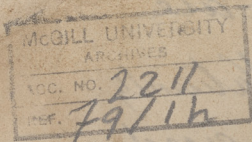
Another abuse of Gods goodness and
that to which our men usually
alludes is distrust of God or the fear
that He will at some time with-

hold from us temporal benefits
but that God who has given his own
son for us will not withhold any
more benefits and while he clothes us
in the field he will never desert
those who trust in him, although
they would see fit to withhold
what they would consider as benefits

The debt is to this or being all
our ~~dependence~~ existence and even as
naturally or essentially ours while it

is more ~~our~~ is just as much
is more loan
as the currency





On Crime

times induced
our heavy debt
in our entire
it is

In all stages of society there are some persons who without regard to the laws of God or man have gratified their vicious propensities at the expense of others. Actions committed in this manner are denominated crime. They have appeared in society in an almost endless diversity of forms corresponding with the disposition of the criminals, the stage of society in which they have been perpetrated and with the opportunities afforded for their commission. Thus, in some persons crime has displayed itself in depriving persons of their property by cheating theft and robbery with in the destruction of human life

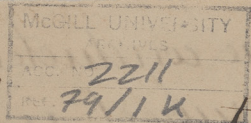
The causes of crime are
erupted. Man naturally
willing to labour and
desirous to obtain a subsistence with
as little exertion as possible. This
induces some persons of superior in-
geniety or address to endeavor to
~~endeavour~~ to deprive others of
the products of their industry
This then is one source of crime another
is the division of ~~executives~~ ^{sovereign} states by which means
the criminal is enabled to escape
from justice by retreating into a
different kingdom from that in
which the crime was committed
this is at present the case in Italy
It also generally happens that
when governments are weak and
inactive ~~that~~ crime abounds among
their subjects the criminals not be-
afraid of detection or punishment

Persons are also sometimes induced to commit crimes from being driven by misfortune or their own extravagance and dissipation of their means of subsistence and also from revenge for real or supposed injuries inflicted by others but it would be impossible to mention all of the sources of crime as they vary in every country and even in almost every criminal. Crime being of such frequent occurrence the attention of society was necessarily directed to its prevention or punishment.

In older stages of society the punishments ~~of crime~~ are generally very severe and disproportioned to the crimes. But as ~~society~~ ^{man} became more intelligent it was perceived that extreme severity tended to make the criminal more wary and more cruel governments therefore adopted for offences not

very aggravated the punishment
of flogging, imprisonment, transportation
and ~~a variety of others~~ ^{other of a regular scale} and punished
with the death those alone of the
most heinous nature entirely dis-
cussing those tortures which were
formerly used. But when flogging
was found improved in carrying
with others it was found that
if not previously banished it even
when the terror of their punishment
had expired they were corrected
by the example of their fellow prisoners
and immediately returned to their
former course greater villains than
before. In some countries thereupon
a system of prison discipline is adopted
by which the prisoner while confined is
incited to labor ~~and~~ receives reward
and religious instruction and is thus
qualified upon his discharge to earn
a subsistence in society or secure himself
in the employment.

On
The Three Simple forms of Government



In all societies persons are found who are disposed to injure others and to benefit themselves at their expense. To restrain these mankind have adopted various plans which have been termed governments. The various forms of government which have existed in the world may be reduced to three heads. The Democratic, the Autocratic and the Despotic. They have been called simple forms of government because from a union of these in various proportions all others are composed.

1st Of the Democratic. Pure democracy is a government in which all public business is transacted by a meeting of the whole nation of the form was the government of ancient Athens. But whenever country becomes populous it is impossible for all its inhabitants to meet in one place. On this account persons were sent from different sections of the community as representatives and in this manner all modern democracy

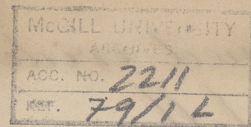
cies are conducted. Upon slightly considering
this subject we might conclude that in
a government of this kind where the whole ran-
dom of a nation was concentrated wise and
just laws would be enacted and that when
every individual of the community was allowed
to give his opinion there could be no discontent
with the proceedings of the government. But it
has been found by experience that ~~the~~ in Demo-
cracies the greater part of the people being ignorant
and many of them not men of integrity and
also from the influence of public speakers
^{greater numbers} ~~public managers~~ ^{is the danger} ~~public managers~~ ^{which} ~~they~~ ^{than}
they frequently form unjust decisions.

In Democracies also (in a short time) a few
persons having acquired riches or respectability
obtain influence over their fellow subjects and
finally seize that power which was formerly
vested in the people. The government then be-
comes an Aristocracy this if the persons who com-
pose it be men of intelligence and integrity

generally promotes the welfare of the subjects
But it frequently happens that the Aristocrats
disagree among themselves each consulting his
own interest and thus involve the nation in
conflict till some individual overcoming
his competitors acquires the sole authority.
The government then becomes a despotism. If
the despot be a man who consults the welfare
of his country no form of government is more
advantageous ~~but if the~~ ~~be~~ the supreme
power being vested in one person the laws
are promptly enacted and enforced but on
the other hand if the supreme ruler be careless
of the welfare of his people or actuated by
cruelty the government neither protects the lib-
erties of the subject nor is it safe for the despot
himself. We have thus seen that each of the sim-
ple forms of government has its peculiar advantages
and disadvantages and through various compound
government have been formed combining these

There in ~~various~~ ^{different} degrees more has been yet discovered which could satisfy all the parties who exist in society. That form of government ~~which~~ ^{that} preserves the greatest portion of the liberty of the subject with the least sacrifice is esteemed the best

On Judgement



Of all the powers of the human mind, none is more important than judgement, for unless all the operations of the mind are under the controul of a sound judgement, we will be subject to continual mistakes. The power of judging is in constant operation whenever the mind has acquired a stock of knowledge by comparing its various parts it perceives their agreement or disagreement. The decisions of the mind upon these points are termed judgements. Judgements are either necessary or contingent. Necessary judgements are those which cannot be otherwise as 3 and 4 are equal to 7. They are always expressed in the present tense. Contingent are those which may be otherwise as the Sun shines.

The greater part of our judgements depend upon some other consideration by which we are induced to form the judgement. These considerations are

formed evidence and may be included under the following heads

1 Intellection This is judging from those truths which the mind believes without any process of reasoning they are the foundation of all demonstration

2 The Senses by this evidence we judge of all the events which come under our own observation

3 Consciousness as by the senses we judge of external objects so by consciousness we judge of the present sensations and operations of mind

4 Memory This is one of the most important kinds of evidence as by it alone we judge of the past thus I can say that it snowed last winter only upon the ground of memory

5 Experience This consists in judging of the

future upon the ground of knowledge which
we have formerly acquired

6 Testimony as it is impossible that all the
events which occur should come under our own
observation we are frequently obliged to depend
upon the authority upon this ground we
believe all historical truths But when we place
too much confidence in testimony without con-
sidering the circumstances by which it is regulated
it becomes a fruitful source of false judgements
The last kind of evidence is Analogy or judging
from the resemblance of objects this evidence
often deceives us as objects may have a great re-
semblance in some points while their general
natures are entirely different The only way
to guard against this is to observe the difference
as well as the resemblance of the things compared

When a judgement is expressed it is termed a proposition. A proposition consists of three parts the Subject Predicate and Copula. The Subject is that concerning which the affirmation or negation is made. The Predicate is what is affirmed or denied of the subject and the Copula is that which connects the subject and predicate. It is not necessary that all the parts of a proposition be expressed it may be expressed in three words as He is loving in two as He loves and in some languages it may be expressed in one as in the Latin verb amant. Propositions are either Affirmative or Negative Universal or particular Simple Complex or Hypothetical.

An Affirmative proposition is when one thing is affirmed of another as Men are sinners.
A Negative proposition is when we deny the predicate to belong to the subject as Men are not innocent.

Universal are those in which the subject is
a genus or class of objects as man is mortal
Particular are those in which the subject is lim-
ited to one or more individuals as Few men
are wise

Simple are those which have only one subject
and one predicate as Virtue is desirable

Complex are those which have more than one
subject or predicate these always contain
two or more simple propositions either expressed
or implied as Caesar conquered the Gauls and
the Britons here Caesar conquered the Gauls and
Caesar conquered the Britons are two distinct
propositions

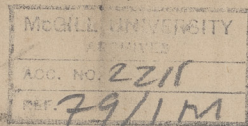
Hypothetical propositions are those whose truth
depends upon some condition as If the Sun
be fixed the Earth must move

Having thus given a short account of judgements
I shall conclude with a general instruction for

the guidance of our judgement That we should
never form a judgement without having a
clear and distinct idea of it in the mind
The importance of this rule will appear when
we consider that when our ideas are confused
the mind becomes involved in difficulty
and frequently forms false judgements

Jackman

on
Judgment



and

On

The Immortality of The Soul

Pictou N. S. 1835.



Dr

The Immortality of the Soul

By John W. Alden
1837



On
The Immortality of the Soul.

Every man possesses a Soul thus though essentially different from the body is in the present state of existence closely connected with it at death however this connexion is dissolved and the body being incapable when separated from the mind of returning its original form immediately begins to decay and is resolved into those substances of which it is composed. The soul however is immaterial and therefore cannot be decomposed with the body. It must therefore exist for ever apart from the body or be annihilated by its creator. From this arises the question "Is the soul immortal" a question of the greatest importance with respect to the moral and religious duties of man as the person who denies the immortality of the soul must assert that those hopes and fears

respecting a future state which have in all ages
been entertained by mankind are groundless and
that the scriptures themselves are false. This theory
however though involving such consequences has
been believed by many it is therefore necessary to
prove the souls immortality by reasoning. Some
persons have attempted to do this by reasoning from
the souls immateriality. If however we admit that
the soul is immortal because it is immaterial we
must also admit that it is an independant being
and consequently that it is its of the deity.
This argument therefore cannot be used with
propriety. The method which is generally ^{employed} ~~used~~
is that of deducing arguments from the state
of the moral and physical world. The first of
these is the Natural desire of immortality
and the anticipations of future happiness.
hope still living beings have a desire of life in the
inferior animals this extends only to the present
moment but man views it as prolonging an
existence which he desires to be immortal.
This desire we find to have existed in all
ages and countries, it is therefore reasonable
to suppose that it was implanted in the
human mind by the Supreme Being but
if the soul be not immortal this desire has
been bestowed upon man merely for the

purpose of tantalizing him with hopes which
were never to be realized. ^{but} This supposition is op-
posed to the divine goodness ^{that} therefore affords
a strong probability that the soul is immortal

2 the natural apprehensions of the mind when
under the influence of remorse. When men com-
mit wicked actions though they may be concealed
in such a manner as never to be known by their
fellow-men they feel anticipations of punishment
in a future state and this fear is a restraint which
prevents the commission of much crime if then
the soul be not immortal we must suppose
that the supreme being is obliged to use false-
hood in the government of the world but this is a
supposition which cannot for a moment be
entertained we must therefore conclude that
the soul is immortal

3 The exact accommodation of the constitution of
the inferior animals to their instincts and sen-
sitive powers contrasted with the unsuitableness
of the present state to the intellectual powers
of man to his capacities of enjoyment and
to the conception of happiness and perfection
which he is able to form. When we view the
inferior animals we perceive that they are exactly
adapted to the station in which they at pre-
sent exist they are capable of acquiring that know-
ledge which is necessary for the conservation

of their existence they are also to a certain extent capable of enjoyment But man can acquire a knowledge of objects with which in the present state he has no connexion can form conceptions of happiness which in the present state he can never obtain and of perfection which in the world does not exist But the Supreme Being has bestowed upon man no useless faculties Thus therefore affords a strong probability that the soul will exist in a future state in which these conceptions of happiness and perfection will be realized

4 The foundation which is laid in the principles of our constitution for a progress and unlimited improvement

The superior animals in a few years arrive at a limit of perfection which they cannot pass but man is continually improving his mental faculties and acquiring new information and though he were to live thousands of years in the pursuit of knowledge his desire for it at the end of that period would be as far from being satisfied as in the first stages of his existence this then also contributes to establish the doctrine of the immortality of the soul

5 The improvement which we are capable

of acquiring concerning the more remote parts
of the universe: the unlimited range which is
opened to the human imagination through
the immensity of space and duration
If the earth constituted the universe and if all
around were an immense void there would at
least be a probability that the soul is immortal
but when we know that there exist myriads
of worlds of even the nearest of which we can
in the present state obtain almost no knowledge
that the human mind is capable of acquiring
a degree of information of which we can form
no conception and that it is as it were chained
close to the earth and unpermitted for
obtaining more minute information respecting
these innumerable orbs by the nature of the
body. We shall certainly conclude that
the soul after it is separated from the body
will exist for ever.

6 The tendency of the infirmities of age and
the pains of disease to strengthen and confirm
our moral habits and the difficulty of ac-
counting upon the hypothesis of annihilation
for those sufferings which commonly ter-
minate the existence of man
The close of man's existence is accompanied
by infirmities which tend to detach him

from the appearances of this world. It is also frequently accounted for by great suffering. If then we suppose that the soul will be annihilated this cannot be accounted for unless we impeach the benevolence of the Deity. But when we view it in connection with the doctrine of the immortality of the soul we at once perceive its usefulness in rendering less painful our separation from this world and in preparing us for the state into which we are about to enter. Thus therefore also affords a proof that the soul is immortal.

4 The discordance between our moral judgments and feelings and the course of human affairs.

Every man has a sense of right and wrong that the former should be rewarded and the latter punished. But when we view the course of human affairs we perceive that good actions frequently pass unrewarded and bad actions unpunished. If by then has the Supreme Being bestowed ~~the~~ upon man this sense of right and wrong if the conceptions of perfection which it begets us to form will never ^{in this world} be realized the answer can only be obtained upon the supposition that the soul is immortal.

8 The analogy of the material world in some parts of which the most complete and systematical order may be traced and of which our views always become more satisfactory the wider our knowledge extends, while the supposition of a future state alone can furnish a key to the present disorder of the moral world.

If then we contemplate the natural world all is order and regularity. Every event and process in nature is so adapted as not to interfere with another. But when we turn to the moral world in all periods of the existence of the earth we perceive nothing but disorder and confusion that this should continue and that man after a short existence upon earth should be annihilated does not accord with the benevolence of the Deity. The most rational supposition therefore is that that the soul is immortal.

9 The inconsistency of supposing that the moral laws which regulate the course of human affairs have no relation to anything beyond the limits of the present scene, when all the bodies that compose the visible universe appear to be related to each other as the parts of one great physical system.

The moral conduct of man is regulated by moral laws but we find that the greatest

part of human beings live in open contempt
of these regulations while from the lessons of the
material world we can discover no elevation.
The only conclusion which we can form from
this is that this law will be perfectly obeyed in
a future state of existence.

These arguments when viewed in com-
mon afford a probability that the soul is
immortal but do not establish its certainty.
This certainty can only be obtained by the scrip-
tures.

J H Jackson

Peter Aug 3rd 1835

