

classes beneath them, more especially for the character of those *most immediately connected with them*. One grand reason why God has seen fit to arrange society into different grades manifestly is, in order that the higher might have freer scope for the exercise of their benevolence towards the lower, in order that the strong might have opportunity afforded them of helping the weak, and might find it "more blessed to give than to receive;" and need we wonder, if this divinely delegated superintendence be not exercised, that social and moral evils of enormous magnitude should spring up. Are we so foolish as to expect a crop, save one of weeds, where we have sown no good seed; and shall we, in the middle of this enlightened nineteenth Christian era, reiterate the heartless interrogative of wicked Cain, at the commencement of a dispensation less bright and less full of love—"Am I my brother's keeper?" There ought certainly to be a *descending* scale of uncompelled benefits conferred, as there is an ascending scale of services performed for merely pecuniary considerations. Though we have thus freely blamed the higher, more especially the middle classes of society, for the evils of their dependents, we would not be held as by any means exonerating these latter from a large share of blame too in this matter. Their improvement has been *neglected* by their superiors; but it has not been *attended to* by themselves; and it still rests, and must ever rest in a very great measure with themselves. Every man must, in a peculiar sense, be the architect of his own fortune; and all external attempts to elevate him will be fruitless unless he himself be wishing to rise. So that though improvement must *originate* with those above him—in order to be successfully carried out it must be *prosecuted sedulously* by the person himself. It has been well said, and it may be applied here in a somewhat modified sense, "God helps those only that help themselves."

We might have enlarged considerably in the progress of this Essay on the adaptation of the different means suggested to secure the different ends. The evils have been found to be great and complicated; the remedies proposed are simple, easily understood, and their applicability is in most cases self-evident. Let none, like Naaman of old, reject them at first sight because of