

ing a progress in evil through the application of an instrument powerful indeed in its operation, but not properly adjusted to the subject to which it is applied. It is true, knowledge is power; and the individual whose intellect has been cultivated, is capable of accomplishing far more than the untutored savage. But he whose intellect is thus cultivated is also a moral agent; and if neglected in respect of his moral principles, the cultivation of his intellect is only arming him with a more powerful instrument which he will employ for the accomplishment of evil. The depravity of his heart inclines him to what is wrong, his acuteness is but cunning for following out the base and unworthy objects upon which he is bent; and the knowledge which he has acquired, his superior skill in the arts and sciences, give him increased advantages against those whom he would make his prey. This is a view of the case which necessarily presents itself in the consideration of the moral constitution of man, and it is what has been often illustrated in the history of man, both in his individual and his social condition. Amongst the demoralized, they have been ever found the most dangerous, whose means of gratifying their inclinations have been most enlarged by what in such a case is mis-called education. Nor is the mere worldly polish and refinement of society sufficient to correct the evil. France boasts of being the most refined nation on the face of the earth; and, in so far as concerns what the world calls refinement, the boast is not without grounds; yet the atrocities which marked her revolution at the close of the last century, when the principles of her philosophers had matured into their appropriate fruit, threw into the shade all of crime that savage life had ever presented. And with all her high polish still, and with all the advancement which she may have since made in the refinements of life, the deeds connected with her revolutions in the earlier part of this year, many of them too revolting to be recorded in the public journals, but which have been reported on unquestionable authority, have been of a corresponding character, and loudly proclaim that in educating man his whole constitution must be considered; and that in order to fit him to act either with comfort to himself or with benefit to others, even in reference to this life, he must be trained to act under a sense of his responsibility as a moral agent. It is essential therefore to a right education that it be brought to bear on the moral nature of man; and as there is no true morality but what has its foundation in true religion, education, in order to deserve the name, must be based upon religion. Man must be taught to feel himself every where under the observation of Him whose eyes are in every place, beholding the evil and the good, and who will render to every man according to his deeds; nor can the magistrate even in the very common matter of taking evidence, have any security that a regard to truth will dictate the statements made before him, except in so far as he may have reason to believe that the witness may be influenced by the fear of that God whose name may have been invoked.

Nor is it every thing that goes under the name of religion that will serve the purpose. Multitudes who have been brought to admit the necessity of having education based upon religion, feeling themselves unable, amidst the varied systems that may bear the name, to make a selection, would decline the task and declare themselves ready to promote