

place it by humility and a desire for more information, truly we may be said to have gained much.—With humility and lowliness of mind will come moderation; with moderation, self-government; with self-government, morality. Were this only the end of process, the founders of any scheme or institution promotive of such an object would be deserving of our warmest gratitude. But the Governors and Legislators, who have so thoughtfully considered the interests of education, will be found to have most effectually answered their own purposes in another way; for they have raised a powerful barrier against the jarraids of time, and a strong defence for the happiness and honour of the community. And if the literary and scientific education so conferred upon the rising generation be based upon the principles of religion—and more particularly if, as in this, and I am happy to say, in most British Universities it be accompanied by an habitual inculcation of the great moral and doctrinal truths which characterise and constitute the Christian Religion—if, to the instructions of one who is specially charged with the teaching of such an important kind of knowledge, there be added a daily and common worship of the great Giver of all knowledge; if, in short, a secular and a religious education be intimately and effectively combined together—there is then the highest human probability, that the true end and object of all such institutions will be achieved, and that the country will be supplied with men qualified to promote its welfare in every department of life.

A knowledge of the classics is, in my opinion, and always will be, an essential element in the education of a scholar, and an English gentleman—all the cavillings of ignorance, innovation and sophistry notwithstanding.

Mathematics are of unquestionable benefit to the young mind, because this, more than any other branch of study, tends to improve the reasoning powers.—It is the best kind of practical logic; and a person who has become thoroughly imbued with mathematical principles and reasonings, must, on all the future occasions of life, be peculiarly fitted for the detection of error, or the discovery of truth. But besides these claims, it possesses perhaps higher recommendation of being the instrument, by which the science of natural philosophy has been raised to its present eminence and extent. In the eloquent language of Professor Sedgewick, "it is a high privilege to study this language of pure unmixt truth. The laws by which God has thought good to govern the universe are surely objects of lofty contemplation; and the study of that symbolical language, by which alone those laws can be fully decyphered is well deserving of the noblest efforts on the part of the Student."

The study of nature, that universal and public manuscript which lies expanded to the eyes of all, is productive of much advantage to the mind, because its object is to make us acquainted with many facts of interest and importance, to methodize and classify knowledge, to train to habits of observation and reflection upon things which the vulgar call trivial or common. Things thus become books, and every object is made to afford matter of useful contemplation and thought. A double advantage will result from the study of this branch, if the teacher strives constantly to impress upon the young men committed to his charge the necessity of connecting means with ends, and then again with their final purpose in Creation, and the intrinsic imperishable evidence which they afford of care, divine superintendence, and special providence.—If these views be constantly kept up, then surely the study of Natural History will be admitted to a higher rank than it has hitherto held in what is rightly termed a liberal Education.

BIOGRAPHY.

THE LIFE OF JAMES USHER, ABP. OF ARMAGH.*

In the summer of 1643, the archbishop was nominated one of the assembly of divines which was called by the parliament to sit at Westminster. It is not agreed whether he ever appeared in this synod; but according to the most probable account, he refused to acknowledge their authority, and was consequently

* Concluded.

voted out of their body. This opposition of his inflamed their resentment against him; so that one of the oppressive committees of the times ordered some valuable books which he had lodged in Chelsea College to be seized. By the interference; however, of Dr Fealty, they were most of them preserved.

After a residence of some years at Oxford, when it appeared likely that that city would be besieged by the parliamentary forces, Usher retired to Cardiff castle, of which his son-in-law, Sir Timothy Tyrrel, was governor. Here for about a twelvemonth he lived in peace, engaged chiefly in the composition of his Annals; but the king having found it necessary to withdraw his garrisons, Cardiff was abandoned among the rest, and the lord primate had to seek a new asylum. This was offered him by the dowager lady Stradling, at St. Donat's castle; but as his party were on their journey thither, they were plundered by a body of Welsh, and the archbishop's precious books and manuscripts were speedily dispersed into a thousand hands. This, after he had been rescued by the neighbouring gentry, troubled him more than all the other ill-usage. By the great exertions, however, that were made, nearly all of these were in two or three months recovered.

While at St. Donat's, Usher was brought by a dangerous illness to the very brink of the grave.—The temper of his mind in this extremity was such as might have been expected. He was ever patient, we are told, "praising God, and resigning up himself to his will, and giving to all those about him, or that came to visit him, excellent heavenly advice to a holy life, and due preparation for death, ere its agonies seized them." But trial was to follow trial. Scarcely was his health restored, than he was obliged to look out for a fresh place of refuge. Hunted at home, "like a partridge upon the mountains," he resolved to seek repose abroad, among a strange people. The churlishness, however, of a parliamentary admiral, who happened to be off the coast, and refused to let him pass, changed his plans; and as he waited for some providential opening, he received a message from the Countess of Peterborough, whose lord he had many years before been instrumental in converting from popery, to take up his abode with her. Accordingly he proceeded to her to London, and commonly resided with her till his death; but so reduced was he, that had he not received presents from several gentlemen, who, unknown to each other, sent him considerable sums, he could not have performed the journey.

On the archbishop's arrival in London, in 1646, he experienced at first some of the annoyances with which the party in power delighted to worry the loyal episcopals; but by the interposition of his friends, and chiefly of the learned Selden, these molestations were ended. In the next year, having by the same interest obtained permission to preach, he was chosen by the society of Lincoln's Inn to be their preacher; and this office he faithfully discharged for eight years, till the failure of his sight and other infirmities compelled him to relinquish it. Here too, in apartments provided for him by the society, he placed his noble library which had escaped the fury of the Irish rebels.

But he was not permitted to retire altogether from public affairs. He was not afraid boldly to declare his sentiments; and the king, then a prisoner at Carisbrook, requested him, with other divines, to aid him with counsel in the treaty then on foot. Usher proposed a moderated plan of episcopacy, the chief feature of which was, that the bishops should, in regulating their dioceses, take the advice of a synod of their clergy. This, however, was ineffectual; and the presbyterian party had afterwards reason to regret that they had not more willingly listened to some of his suggestions. His labours in this conference procured him much obloquy, and attacks were unsparingly made upon him in the papers and pamphlets which then issued from the press. In a short time he was to see his persecuted sovereign once more, and the occasion was on the fatal day when Charles was cruelly murdered. The account shall be given in his chaplain's words: "The lady Peterborough's house, where my lord then lived, being just over against Charing Cross, divers of the countess's gentlemen and servants got upon the leads of the house, from whence they could see plainly what was

acting before Whitehall. As soon as his majesty came upon the scaffold, some of the household came and told my lord primate of it, and asked him if he would see the king once more before he was put to death. My lord was at first unwilling, but was at last persuaded to go up, as well out of his desire to see his majesty once again, as also curiosity, since he could scarce believe what they told him unless he saw it. When he came upon the leads, the king was in his speech; the lord primate stood still, and said nothing, but sighed, and lifting up his hands and eyes (full of tears) towards heaven, seemed to pray earnestly; but when his majesty had done speaking, and had pulled off his cloak and doublet, and stood stripped in his waistcoat, and that the villains in vizors began to put up his hair, the good bishop, no longer able to endure so dismal a sight, and being full of grief and horror for that most wicked fact now ready to be executed, grew pale, and began to faint; so that if he had not been observed by his own servant and some others that stood near him, who thereupon supported him, he had swooned away. So they presently carried him down, and laid him on his bed, where he used those powerful weapons which God has left his people in such afflictions, viz., prayers and tears—tears that so horrid a sin should be committed, and prayers that God would give his prince patience and constancy to undergo those cruel sufferings."

In 1650, Usher published the first part of his "Annals of the Old Testament," a work on which he was further employed during the remainder of his life. The object of it was to settle, as far as possible, the dates of events from the creation to the destruction of Jerusalem. About the year 1654, the archbishop received an invitation from Cromwell to visit him.—the protector showed him much apparent civility, and promised to lease to him some of the lands of his see; but this promise he never performed. And now his friends were falling fast around him;—his wife was gone; and Mr. Selden also, whom he highly valued, and whose funeral sermon he preached at the Temple Church; and he himself took these bereavements as warnings to set his own house in order.

On the seventy-fifth birthday he made an entry in his almanack. "Now aged seventy-five years.—My days are full!" and just below, in capitals, "RESIGNATION." Yet he was not forgetful, even in his last times, to labour as earnestly as he could for the suffering Church of Christ. An infamous declaration had been issued, imposing penalties on those who kept any of the sequestered or ejected clergymen in their houses as chaplains or tutors, and forbidding any such clergyman to keep any school, or to preach to any but their own families, or to use the book of Common Prayer. Let us not forget the lesson which this fact teaches us. Usher, anxious to avert this persecution, repaired to Cromwell, who, though he had first spoke him fair, afterwards refused his suit. The aged archbishop returned almost broken-hearted to his home. "This false man," he said to his friends, "hath broken his word with me, and refuses to perform what he promised: well, he will have little cause to glory in his wickedness, for he will not continue long. The king will return; though I shall not live to see it, you may. The government, both in Church and state, is in confusion; the papists are advancing their projects, and making such advantages as will not long be prevented."

He then went down to Reigate, where lady Peterborough had a seat; but his race was almost run.—March 20, 1656, he visited a sick lady, and discoursed with her as if he had a glimpse of the celestial glory. The next day he was himself seriously ill. His sickness rapidly increased, and he felt that his departure was at hand. His end was in conformity with his life. The last words he was heard to utter were, "O Lord, forgive, especially my sins of omission." His remains were, by order of Cromwell, interred in Westminster Abbey.

Little need be added to the foregoing account of this eminent servant of God. His record is on high. His piety was saintly, his disposition most amiable. He held his opinions on mysterious points with singular moderation, and embodied in his practice the doctrines he taught. Such too was his wisdom and sagacity, that he was currently said to be gifted with a prophetic faculty. His loss, therefore, was deeply