

THE GUARDIAN.

"HOLD FAST THAT WHICH IS GOOD."

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POETRY.

There is much true poetry, and what is better, true theology, in the following passage from MONTGOMERY'S

UNIVERSAL PRAYER.

"But all is fruitless, save Thy Spirit teach,
Console, attract, illumine, and adorn
The penitential mind. Can deaf men feel
How music wakens her enchanted might?
Or blind ones, when the lids of Morning ope,
Greet the proud radiance of commencing day?
So dull, and eyeless to the words and beams
Of truth heaven-sanction'd, is the rocky heart,
Before an unction of converting grace
Descend, and bid the glorious change begin—
Or, mark the body, when the soul is fled;
How pale and powerless, how corrupt and cold
It lies, and withers like a dream of clay!
So dead to things transcendently divine
In carnal trance the soul itself abides,
'Till comes Thy Spirit with celestial breath,
The faded lineaments of God revives,
And quickens nature with transforming power:
Then, Thou art all, and all in Thee resides.
Eternity upon the Book of Life
Reflected,—How sublime the means of grace!
In Christ what love immeasurably deep
Embodied!—what a glory robes the cross!—
Each word, each promise, each divine appeal
By Thee brought home,—how vast redemption grows!
Wile passions sink: and low affection's rais'd,
No longer, worm-like, creep in dust and gloom,
But, wing'd by faith, beyond the world ascend,
Exulting round the Throne, and hearing oft
Faint echoes of some archangelic hymn
To Jesus chanted; who, as lord of deed
And life of thought, o'er all our being reigns;
And oft, by sacred fascination led,
To Calvary our yearning hearts retire,
Kneel at the cross, and see the Saviour die!"

Academical Education.

INSTALLATION OF J. C. COLQUHOUN, ESQ.
M. P. AS LORD RECTOR OF MARISCHAL COLLEGE,
ABERDEEN.

On Wednesday last, Mr. Colquhoun of Killermont, M. P. for the Kilmarnock Burghs, was installed in the office of Lord Rector of Marischal College, Aberdeen, in presence of the Principal and Professors, the Assessors (the Hon. Capt. Gordon, M. P. Sheriff Lumsden of Pitcaple, and Mr. Hadden of Persley), the Students, and a numerous attendance of strangers.

The ceremony took place in the Common Hall, the only remaining portion of the old College buildings which will soon be replaced by the splendid edifice now approaching its completion. The new College is built of the beautiful granite which forms so important a source of revenue to the neighbouring county: and which, hewn into every variety of architectural magnificence and taste, contributes so much to the peculiar grace of the northern city of palaces.

On entering the Hall in his rectorial robes, Mr. Colquhoun was greeted with enthusiastic applause. The proceedings were commenced with a Latin prayer by Principal Dewar.

Mr. COLQUHOUN spoke to the following effect:—Mr. Principal, Professors, and Gentlemen, it is my duty, and my pleasure also, to appear before you this day to render you my sincere thanks for the honour you have done me—an honour which I appreciate all the more that it has connected me with one of those great Universities of Scotland to which this country, of all the other countries in the world, gentlemen, has been most signally indebted—an honour which has connected me with one of those Universities, which, for a century and a half, have distributed the blessings of a liberal education;—gentlemen, an honour, also, enhanced to me the more, and for which I feel the more grateful, that it flows from your own free choice. (Cheers.) I know, gentlemen—it is needless to disguise it from ourselves—I know that at this day attempts are made to disparage the value of those Universities in which you are at present receiving your education. I know that we have been told by certain persons who possess some au-

thority over the public mind, that these are monastic institutions—that yours are idle and gothic pursuits; and that it would be far better if, instead of passing so many years in the pursuits of classical literature, of pure science, and of high philosophy, in which you are engaged—it would be much better that the time and labour so bestowed were devoted to the ordinary occupations of life.

But this I will say—let us come to common ground—What is the object for which Universities were founded? For the training of mind. These gentlemen say they agree with us that the training of mind is desirable—that the faculties should be developed, the intellectual powers drawn forth and trained, the moral qualities formed. Well, then, here we are agreed, and let us try the Universities by this test.—What is done with the physical powers? Consider what is done in order to form the weak youth into the hardy athlete. Observe the training applied to his physical powers—the exercise—the development the muscular vigour—the quickness of eye—the strength of limb—the patience of fatigue, the courage and endurance. Well, I have just to say we must follow precisely the same process with the mind.—That which at first appears feeble and infantine, must be called out and strengthened. The eye of observation, languid and dull, must be corrected.—The eye of apprehension, blind or obscure, must be opened and enlarged. The faculty of comprehension, which is too feeble to grasp any of those subjects either of nature or of mind which are placed before it—that faculty must be formed to strength and to capacity to take in and grasp the most large and various objects. That faculty also which at first easily lets slip the topics which engage its attention—the memory must by practice become so vigorous that it may retain securely what it receives. The judgment, at first so feeble that it cannot discriminate between qualities the most diverse, must be called into exercise. The taste, subject to every caprice, and with no rule to guide it, must be formed and matured. And in the same way, when there is no moral quality of perseverance to encounter and overcome difficulty, that likewise must be called out and invigorated, till at last it shall come into exercise. And the result is, that the mind which was once feeble, fluctuating, wandering, and diffused on different objects, becomes strengthened, braced, expanded, and matured; and with all this power, and play, and exercise, it is rendered robust and sinewy; so that what at first was feeble and languid, becomes invigorated, and the mind at last acquires the robust, muscular power of vigorous manhood. (Cheers.)

We all know what occurs when the misshapen block of ore is taken out of the mine, and run off from the fire into the mould, and beat out on the anvil, and tempered by frequent and repeated passages through cold and heat, till at last it acquires the tenacity, the elasticity, the pureness, and the stability of steel. Now it is just as if a person were to say to those who are melting, and purifying and beating out the bars of iron, What is the use of such strange and protracted operations? do you mean to say that the steel is to deal with fire, or sand, or water? that the instrument which will be applied to the most delicate operation must be kept so long in these useless elements? Yet so it is, that by this very process the rude and misshapen ore is melted—and tempered into the correct and polished steel. And even so by these very classical, and philosophical, and scientific studies—which they deprecate and abjure, but which you wisely cherish and observe—by this very process of long and patient exercise, although you should never again recur to those pursuits—although never again you open a mathematical book—although never again you peruse a classical or scientific work—it is just by these that your minds are now formed and strengthened, so as to be fit for the business of life, and so as to take the foremost rank in your profession, to whatever profession your taste may lead you.

But we are told by these gentlemen, We will present you with an curriculum of study very far superior to any you have had in the Universities—you will have no Greek and Latin there.—Greek and Latin are absurd, we will abandon them—but we will present you with what is far superior.

But if we examine these new views, we shall find them not quite so just as their admirers would lead us to suppose. They tell us that we could have translations instead of the classics—that, instead of pure science, we could have some portions of science, a little of political economy, and some small shreds and fragments of practical science; instead of classics,

read translations—instead of comic and tragic writers, read them in English—instead of Demosthenes and Cicero in oratory, study the beauties of modern eloquence—instead of ancient poetry, read the *Elegant Extracts*; and, in place of elevated moral science, whether it is found in Bacon or in Butler—among the great of Greece or of England, substitute science of a more modern kind. Well, my answer to that is, how do you form, by what study, on what model do you form the talent of the person whose object is to produce the greatest work of art? how do you form the painter, or the sculptor, or the architect? Why, by studying the great models which either ancient or modern times afford, by sending him to the great temples of Greece and Rome, and to the great statues which Greece and Rome supply. And if we seek for the greatest models on which to form the mind of the scholar, I ask where they are to be found? If we wish to train the faculties of the mind to the analysis and investigation of truth, to acquire habits of patient observation and accurate reasoning where will you find the same means of developing them and calling them forth as in pure science and high philosophy? If we wish models the most exalted in all the branches of study, where shall we find them so perfect as in Greece? If we are desirous to study philosophy in any one of its branches, where will we find examples of elevated philosophy like those amongst the great authors of Greece? If you desire to cultivate the taste, the imagination, the fancy, I ask whether there is any purer poetry, tragic or comic, epic or dramatic, than you will find in Homer, in *Æschylus*, in *Sophocles*, in *Aristophanes*? (Cheers.) If you wish to form a taste for eloquence, where will you find the rules of oratory laid down with greater accuracy than in one great work of Aristotle? and where will you find those rules exhibited in such full and exquisite eloquence as in those men who contended with Demosthenes, but whom Demosthenes overbore? (Great applause.) If you wish to see how the facts of history can be most lucidly arranged—how the most difficult and intricate occurrences of the most various and complicated states, can be placed before the mind in a style the most perfect and with an arrangement the most clear, where will you find historians like Herodotus and Thucydides? If you wish that which, after all, is the most generally important acquirement, to form to yourselves a style of language forcible and full, without which the pen is silent, and the voice mute—if you would form to yourselves language out of a vocabulary the most rich, the most abundant—such as the torrent—no, not as the torrent, but as the waves of the boundless ocean, which seems to pour out of its abundance every word and form of word which human imagination can conceive, and yet presents on its mirrored surface every shade and variety of meaning, every fleeting emotion of fancy that can pass across the mind,—where can we find a language at once so exquisite in form, so copious in abundance, so choice in selection, yet so expressive and delicate in meaning, so various in texture, yet so distinct in shade, as the Greek? (Enthusiastic applause.) And when you embrace in your classical studies another language not indeed so rich, yet full of power—less varied, yet copious—less vigorous, yet most harmonious—you have the Latin. (Renewed cheering.) If you seek for the models of history, you have Livy and Sallust—if of oratory and philosophy, you have Cicero—if of poetry, you have Horace and Terence, Lucretius and Virgil. Then if, having these, you wish to enjoy modern letters and “drink of the wells of English undefiled,” you come to those fountains of English literature with penetration, and judgment, and taste; and from your knowledge of these two languages you are better able to compare and appreciate the beauties of all modern tongues; you can then estimate the qualities of the poetry of England, of Germany, and of Italy. If you delight in history, you can resort to that of England and Scotland—collect facts and arrange them, as you have been taught by studying the historians of antiquity. And you can carry to the pursuits of modern philosophy, whether moral, or mathematical, or physical, the habit of analysis and accurate research, formed by the study of those incomparable models of antiquity. If philosophy be your object, I know no portal through which you can reach the goal so securely and so efficiently, as in studying the ancient authors. If you wish to reach the application of modern science, there is no training so essential as the study of pure mathematics. If, again, you desire to apply yourself to the investigation of moral truth, you shall have drawn from the ancient authors the principles which guide, and the