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**Church of Scotland in Nova Scotia and the adjoining Provinces.**

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 6.

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**CRITICAL NOTICES.**

**MORAL COURAGE;** an address delivered at the opening of the fifteenth session of Queen's College, Canada, by the Rev. Professor George, Vice Principal of the University, 1856.

The first thing which strikes us on opening this little pamphlet is the appropriateness of its subject. The fifteenth session of Queen's College is about to begin. Professors are about to take charge of young men from all quarters having all sorts of capacity, all sorts of temper, and many of them inquiring what path they shall tread, what plan they shall pursue, that may lead them forward in the race of learning. Interest is awakened. All is impulsive, all life and hope. In such circumstances, a better subject of address could hardly be selected. The Vice Principal of academic education selects, that capacity of moral resolve, which is the greatest obstacle can rob of the attainment of its proper purpose.

The Reverend Professor does not in this address dilate upon virtue in general. Plato is cursed of that to his disciples, and even Julius had a notion of his own about it. He speaks not much of moral fitness; but he refers that to Leibnitz and the metaphysicians. He is evidently not ambitious of being over Latin or Greek quotations. The young men will have plenty of that when the session closes. He does not exhort them to imitate Cicero, the accomplished orator, or Demosthenes, greedy of human applause, or Caesar the ambitious, or Lycurgus the lawgiver, or Solon, the wise. But the Vice principal exhorts them in the forcible language, and in logic alive in love and piety, to be morally courageous in their work. In administering this wholesome advice the model to which he refers is the God-man Jesus Christ as the grandest manifestation of moral courage, which the universe has ever seen.

In the first part he pays a wholesome tribute to physical, as distinguished from moral courage. He seems to have had in view the physical weakness, which characterises the decline of empires and the demoralised imbecility of an excessive civilization. He takes the opportunity of showing that even mere physical courage is necessary in a world in which injustice and other forms of wickedness can only be put down by opposing force to force. The injustice that has no ear for reason and no standard of justice to which appeals can be made must be assailed in such modes as it can feel and smote down by such instruments as can reach it." He views physical courage as indispensable to the existence of society. It is needful to defend "those various precious fruits, which patient toil has accumulated." This he illustrates by the case of Sparta, which, it is well known, held for many centuries the first place among the Grecian states during the second period of Grecian history. "Sparta long retained its independence because all men knew that whatever the assailant might find at Lacedaemon, he would be sure at least to find many hard blows ere he could by arrogance or injustice carry off even a pot of black broth."

Dr George remarks near the close of this part of his address: "I have dwelt the longer on this inasmuch as I think there is a tendency in our times to undervalue the importance of true courage." With the wisdom of the purpose thus expressed and the soundness of these views we cannot help expressing our hearty concurrence. There is a disposition in our times to undervalue true physical courage. There is a sentiment lurking in the minds of many, that war is no case and that every man should submit calmly and tamely to injury. But we have seen nothing in "peacemen" or their doctrines to induce us to pass over to their side. On the contrary, during the last war we have seen them attempting to damp the courage

of our brave army by preaching peace at all hazards. With them the warlike spirit goes out, if not in warlike hands, in very belligerent tongues and pens. Franklin obtained powder from the Quakers of Pennsylvania by introducing a motion for the supply of wheat and other grain. The natural sense of justice will be certain to predominate in the end. We do not find that "peace men" are any better subjects than their neighbours or more honest in their dealings. We do not find when the soldier returns from the bloody fields of war that he is a worse citizen than others. If physical courage to give it its due and no more were not underrated by good citizens, its cultivation would not be left to thieves and garotters, to murderers and rowdies; society would be in a safer condition and certainly other virtues would not suffer by raising a real virtue to its proper place.

Having thus prepared the way, the discussion of "Moral Courage" forms, in an especial manner, the subject of the address. The mode in which it is handled may be seen by the following remarks; "The courage that enables a man to advance through great difficulties and trials on the path of duty, or to stand firmly and calmly at his post in the hour of danger, must draw its strength from some of the highest principles of heaven, and from some of the deepest feelings of the human breast. Under the impulse of some strange passion, the ignorant or the vicious may occasionally perform deeds of extraordinary daring, and even manifest wonderful self-denial; but it is only the man, whose mind is enlightened by true wisdom, and whose conscience is influenced by true principles, that can manifest a consistent and lofty moral heroism. Such a man is a true moral hero, because the champion of what conscience tells him is the right thing, and hence he is emphatically the soldier of that God, who is the King of righteousness. He then proceeds to show that the moral hero must have a profound faith in all the claims of justice, and that the