

do not more generally ascend to the tops of the mountains, nor rivers more uniformly descend the vales, than do all the truths of genuine science lead to religion and morality. Yet by some unpropitious management, intellectual and moral culture have been divorced, and we have got up systems of education and schools for youth, the unnatural and unscientific object of which is to cultivate the perceptive and intellectual powers without the moral, and to give a fashionable, a popular, and scientific education, without any knowledge of religious or moral truth. The consequence has been, that amongst the most highly educated there is often less religion and less morality than amongst the uneducated community. So generally has the notion obtained, that religion and morality are neither sciences nor arts—neither useful nor elegant accomplishments—that it has become expedient to prove that moral culture is an essential part of a good education.

The innumerable instances of moral degradation and ruin found in the ranks of the most talented and best educated, in popular esteem, are beginning to excite a laudable interest on the subject of education. The fact that thousands of the flower of the community are forever ruined by receiving a college education, and thousands of the wisest and best fathers, who have sons full of promise, and ample means of giving them a liberal education, are debarred by the countless bankruptcies in fame and fortune amongst the educated, imperiously demand a change in the whole system; or, at least, present an unanswerable argument in favor of uniting a rational system of moral training with the intellectual, in the education of youth.

Not only the absolute ruin of many of the educated, but the wide-spreading mischief entailing upon society by the powerful influence of educated talent, shows that there is no necessary union between talent, education and morality; and also admonishes us of the necessity of a more infallible moral culture than is at present in existence. All the world acknowledge that education gives power that enables its possessor to be greatly advantageous or greatly injurious to society. A few educated persons in society are like an armed band well practised in all the tactics of war, amongst an unarmed and undisciplined multitude. They may be its best friends or its worst enemies, according to circumstances, and as they employ themselves. We all know what talent and some learning could achieve, in the life and writings of Voltaire, D'Alembert, Didoret, Rousseau, and in the profane and licentious wits that introduced the reign of terror and the horrid scenes of the French revolution, and whose writings to this hour, sustained by Hobbes, Volney, Chesterfield, Hume, Payne, Taylor, and others of minor fame, are flooding society with profanity, impiety, debauchery, rapine, duelling, assassination, and every species of sensuality, fraud and injustice. The influence of such men on society, contrasted with that of Bacon, Locke, Newton, Boyle, Euler, Addison, Milton, Grotius, Butler, and a thousand kindred spirits, who have bestowed science, religion and morality, on millions of our race, fully prove that talent and learning, with religion and morality, are the choicest blessings; without these they are the most grievous curses to the individual and to society.

#### Nature and Education.

I THINK that as in bodies some are more strong and better able to bear fatigue than others; even so among minds may be observed the same difference; some of them by nature endowed with more fortitude are able to face danger with greater resolution. For we may observe that all who live under the laws and follow the same customs are not equally valiant. Nevertheless I doubt not but education and instruction may give strength to that gift nature has bestowed on us. The same difference is likewise observable in every other instance; and so far as any man exceedeth another in natural endowments, so may he proportionably, by exercise or meditation, make a swifter progress towards perfection. From whence it follows, that not only the man to whom nature hath been less kind, but likewise he whom she hath endowed most liberally, ought constantly to apply himself with care and assiduity, to whatsoever it may be he wishes to excel in.—*Socrates in Xenophon.*

#### FASHION.

"LOVELINESS needs not the aid of foreign ornament, but is, when unadorned adorned the most." No heathen god or goddess ever had more zealous devotees than *Fashion*, or a more absurd or humiliating ritual, or more mortifying and cruel penances. Her laws, like those of the Medes and Persians, must be implicitly obeyed; but unlike them, change as certainly as the moon. They are rarely founded in reason—usually violate common sense; sometimes common decency, and uniformly common comfort.

Fashion, unlike custom, never looks at the past as a precedent for the future or present. She imposes unanticipated burdens, without regard to the strength or means of her hoodwinked followers; cheating them out of time, fortune, and happiness—repaying them with the consolation of being ridiculed by the wise; endangering health, and wasting means—a kind of remuneration rather paradoxical, but most graciously received.

Semblance and shadows are among her attributes. It is of more importance for her worshippers to appear happy than to be so. She makes folly originator and conductor of ceremonies; the routine of which must be rigidly adhered to, until the fickle goddess shakes her kaleidoscope again—and then, O my! what a bustle and scampering to obey the mandate: it could not be eclipsed by ten score of rats, should ferret, weasel, and puss all pounce upon them at once. The least murmuring or halting on the part of the recusant, is punished with instant excommunication from the fashionable community.

If she requires oblations from the four quarters of the globe, they must be had, though wealth, health, and happiness are the price. If she fancies comparative nakedness for winter, or five thickness of woolen for dog-days—she speaks, and it is done. If she orders the purple current of life, and the organs of respiration to be retarded by steel, whalebone, buckram, and cords—it is done. If she orders a bag full of notions on the back; a Chinese shoe on the foot; a short cut; a mail; a balloon sleeve, or no sleeve at all; a bonnet like an eastern grain fan, or a fool's cap for the head, she is obsequiously obeyed. If she orders her male subjects to put on boots too short or too long, by two inches, for the foot; with toes square, round, or acute angled—to play the coxcomb; with chains dangling; rattan flourishing, and carlocks streaming in the breeze, they are quite as tractable and docile as the feminine exquisites.

Fashion taxes without reason, and collects without mercy. She first infatuates the court and aristocracy, and then ridicules the poor if they do not follow in the wake. This was exemplified in the reign of Richard III, who was hump-backed. Monkey like, his court, at the dictum of fashion, all mounted a bustle on their backs, and as this was not an expensive adjunct, the whole nation became hump-backed—emphatically a crooked generation—from the peasant to the king, all were humped.

If this tyrannical goddess would be content with seducing the rich from the path of common sense for a short time, and would leave them something for old age, when she can no longer receive their adulations, she might have some claims to generosity; but no, she pursues them until death; searching the cellar and the garret, the cottage and the hovel, for victims.

Not only the vain and the giddy, the thoughtless and the rattle-brained dance attendance upon her, but more or less from all classes, at least, pay tithes into the treasury of this brazen-faced goddess.

GRACE.

ADVANTAGES OF THE DIFFUSION OF KNOWLEDGE.—An intelligent class can scarce ever be, as a class, indolent. The excited mental activity operates as a counterpoise to the stimulus of sense and appetite. The new world of ideas; the new views of the relations of things; the astonishing secrets of the physical properties and mechanical powers, disclosed to the well-informed mind, present attractions, which, unless the character is deeply sunk, are sufficient to counterbalance the taste for frivolous or corrupt pleasures; and thus, in the end, a standard of character is created in the community, which, though it does not invariably save each individual, protects the virtue of the mass.—*Everett's Essay.*