

the whole land, and imparting lessons of instruction alike in the cottage of the backwoodsman and the dwelling of the citizen, from the statesman down to the day labourer. If it be true to itself, its character, and its vocation, it will secure an appropriate reward, in the increase of its power, and in the advancement of society through its instrumentality. Its point of temptation and danger is, mistaking men for truths, and substituting personality for argument, — a course which violates the first principles of morals, which invades the sacred rights of others, which tends to loosen the social ties, and rive society to its foundations. On this important point permit me to adduce again the authoritative language of the work on Moral and Political Science, which is adopted as a Text Book in most of the Colleges and Academies of the United States. "If (says Dr. WAYLAND) it be wrong to injure my neighbour's reputation within the limited circle of my acquaintance, how much more wrong must it be to injure it throughout a nation? If it be, by universal acknowledgment, mean, to underrate the talents or vilify the character of a personal rival, how much more so that of a political opponent? If it would be degrading in me to do it myself, by how much is it less degrading to cause it to be done by others, or to honour or dishonour with my confidence, and reward with political distinction, those who do it? Because a man is a political opponent, does he cease to be a creature of God; and do we cease to be under obligations to obey the law of God in respect to him? or rather, I might ask, do men think that political collisions banish the Deity from the throne of the universe? Nor do these remarks apply to political dissensions alone. The conductor of a public press possesses no greater privileges than any other man; nor has he any more right than any other man, to use, or suffer to be used, his press, for the sake of gratifying personal pique, or avenging individual wrong, or holding up individuals, without trial, to public scorn. Crime against society is to be punished by society, and by society alone; and he who conducts the public press has no more right, because he has the physical power, to inflict pain, than any other individual. If one man may do it because he has a press, another man may do it because he has muscular strength; and thus the government of society is brought to an end."

May the Canadian press be preserved from such a course of proceeding; and may Canada be saved from such a destiny!

"Just men are only free, the rest are slaves."

V. Hitherto my remarks have chiefly referred to the grown-up population of the country. I must now advert to that most vital element in the advancement of society which is involved in the *Proper Education of the rising generation*. As I have dwelt on this subject at large on other occasions, I will confine myself at present to a few remarks; but its vast importance forbids me passing over it in entire silence. It is said, that when ANTIPATER demanded fifty children as hostages from the Spartans, they offered him, instead of the fifty children, a hundred men of distinction: the Spartans rightly and nobly judging, that fifty children educated for their country were of more value than a hundred middle aged men even of rank and consideration. The act of the Spartans unfolds a sublime philosophy, and rebukes all indifference to the childhood of our land. In that childhood our posterity stands before us—our successors and heirs, as well as the fathers and formers of another generation. The present is the Spring season of their existence, and if its vernal months are without vegetation, what will be the barrenness and gloom of its future Summer and Autumn? Or,—to use a more appropriate Scriptural illustration,—if we suffer "thistles to grow instead of wheat, and cockles instead of barley," what will be our harvest? This is a matter of infinitely greater moment than any of the struggles of faction, and involves interests far more important than even commerce and manufactures, than canals and railroads. The education of our youth requires that there should be Colleges and Schools adapted to their various circumstances and pursuits. It has been well remarked by the PRESIDENT OF HARVARD COLLEGE, in his recent Inaugural Address, that "in the very order of things, there must be a variety of employments, a gradation in their relative importance and utility, suited to the immutable laws of physical and social existence, as there is also a gradation in the capacity and original powers of the human mind. Hence the necessity, in every well-balanced state of society, of providing the means of education adapted to this order of things; the necessity of colleges and schools of various ranks, differing in their organization and immediate objects, but co-operating to aid and sustain each other, and

to confer the greatest amount of benefit upon society at large. If you break any link in the chain, every part will be weakened. Take away the Colleges, and the Intermediate and Common Schools will be without Teachers and higher examples; remove the schools, and the colleges will fall; and thus it is that the vitality of popular education consists in the intimate relations and close union of all its parts. The interests of the whole people are deeply concerned in having these relations and this union steadily maintained and strengthened.*"

At the present time, which is pre-eminently with us an ocean of change, the waves of which are obliterating so many ancient landmarks, I regret to observe a tendency, in some instances, to undervalue the importance of classical studies, and to lower the standard of classical education. I hope whatever modifications may take place in any of our Colleges, the standard of classical attainments will be raised higher instead of being lowered, and that classical scholarship in Canada will ever advantageously compare with that in any other part of America, and never be inferior to that of Great Britain and France. Whatever superficial pettiness or utilitarian materialism may say on the subject, the ablest statesmen of both Europe and America have had their mental faculties early disciplined, and their taste refined and their views enlarged, by the severe logic required in mastering the structure and philosophy of the languages of Greece and Rome, in comprehending their authors, and in contemplating the characters and achievements which they portray in language which has, perhaps, never been equalled by any other people or in any other tongue. It may seem presumptuous for one, whose life has been almost incessantly practical rather than literary, to express himself thus on this subject; but I may be permitted to observe, that for whatever of the little power of thought or of language I may possess, I am in no small degree indebted for it to the mental discipline and logic which an intellectual and philosophical method of studying the elements of classical learning, is calculated to develop and impart; and it has been my necessities and duties, (to which intellectual taste and natural inclination must be subordinate,) that I have not been able to explore more extensively and deeply the enchanting fields of Greek and Roman Literature † But it would be ignoble in any man of the grown-up generation not to wish his children and posterity to surpass himself. The duties of my present position, and the wants of the country, have imposed upon me the task of advocating English, rather than Classical education; and the tendency of former times in this country

* Inaugural Address of Jared Sparks, L.L.D., President of Harvard College, delivered June 20th, 1849.

† The author made the following remarks on this subject in his Inaugural Address delivered June 22, 1842, at the opening of the Collegiate Department of Victoria College:—

"The study of the Classics will greatly contribute to a thorough and critical knowledge of the *Etymology* of our own language. Nearly thirty thousand, of the forty thousand words in the English, are said to be of Greek and Latin origin. A sound classical scholar will, therefore, understand the meaning of those words which are derived from the Greek and Latin without having recourse to an English Lexicon, and will often perceive an aptitude and force in the application of them which is lost when reflected from the imperfect mirror of an English Dictionary. There is beauty in the reflected rays of the sun at twilight; but they furnish no adequate conception of the glory of his meridian beams. The same remark is true in reading the original, or best translations of the Classics. To see a *portrait* and to see the *original*—to read a *reported* Discourse or speech, and to *hear* the *living speaker*—to read what a writer is said to have written, and to read the writer himself—are very different things, and produce very different impressions and feelings. The same remark is equally true in respect to reading the Scriptures in the original, and in our excellent translation. We will not make a better translation; but we will see and feel what cannot be imparted by any translation—the scenes, the emotions, the characters, the latent passions and modes of thinking and reasoning, which no translation can convey. The study of the Classics aids greatly in acquiring that *copula verborum*—that rich variety of language—which is so important, and gives one man so great an advantage over another, in conversation, in writing, and in public speaking. Nature, indeed, in language as in other things, makes large as well as arbitrary distinctions; but art and industry add to the bounties of nature, and marvellously supply its deficiencies. Translating elegant writers from one language into another is also a continued exercise in the best kinds of composition. Our best English Poets, Orators, and Writers, cannot be fully appreciated without some acquaintance with Grecian and Roman Literature. The whole force and elegance of their finest turns of thought are derived from their classical allusions. Apart from the discipline of mind, the phraseology of the learned professions, and of professional intercourse, and the vast accessions of beautiful imagery, I will merely add, that familiarity with the Classics has the same effect upon the taste and feelings that intimacy with polished society has upon the manners."—pp. 14, 15.