COBOURG, CANADA, FRIDAY, JANUARY 31, 1845.

EDUCATION AND OUR UNIVERSITIES. (From the Dublin University Magazine.)

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fore, if you do not learn some religion.

But some will object, "is it then possible that you pread of know edge, nor are we such simpletons as to knowledge. require to be reminded that education implies the and destructive of private and public welfare.

cessum; a qualitate tantum, quæ quantulacunque sit, acres by hundreds and by thousands. si ahsque antidoto sua sumatur, malignum quid habet but still heavenly word! It is not, observe, the so philosophical and so profound: charity of which the latitudinarians among us speak, ism. It is charity—but it is the charity of St. Paul: that charity which hateth iniquity, but REJOICETH IN THE TRUTH; the σύνδεσμος τῆς τελείστητος: the very key stone of that glorious edifice which is "built upon foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

may be told that the present diffusion of knowledge is but the commencement of what will be the regeneration of the world, that our present state is but beginning of an end, and that we can have nothing final issue. Certainly, no human wisdom can foretel of making one feel that his great possession is that which those beneath him have only the most miseral ecisely the result of these hurryings to and fro in developed, has the prevailing idea really worked towards great end of education, the moral training of men for their duties as private persons, and the building up a nation composed of such materials? Or what this end being eventually brought about by its further

First, then, for the individual. Has the spread of the current knowledge tended much to improve the thoral condition and the happiness of our people, regarded as members of private families, not of the great Public family? We are not afraid to give our answer, that we are convinced it has not. In England, we hoppose no one will question that the troubles of the ace, the unhappy, discontented, uneasy spirits, those who find home vapid and flat, compared with the excitement of the Socialist lecture, or the Chartist elub, are just the class who have read, and learned a good deal more than the ordinary run of persons in their rank. And in Ireland, we speak without fear of Contradiction from our own knowledge—that vast celdama, the county of Tipperary,* is not inferior in education of its inhabitants to any part of the ited Kingdom, or of Scotland. Not merely are the itions of reading, writing, and arithmetic, posby a far greater proportion of the population

Our readers have not forgotten the very striking observa-Justice Ball, at the last Nenagh assizes.

In the nomenclature of the past generation, the well-grounded Greek, Latin, and sometimes even principles? The fathers of philosophy were not the stimulus; it strives, by its direct instruction, to form bour; and that morality (so called) is perfectly indecommunication of knowledge was synonymous with Hebrew scholars. The country abounds with peda- patrons of error; they had each of them some ray of such tastes as will find in knowledge its own reward. Pendent of, and infinitely more important than, relieducation—it still continues so in the vocabulary of gogues, of the very lowest class, and in the direct truth, which reached them through the clouds from the lt communicates to the developing faculties the To diffuse knowledge amongst the people is penury, but often admirable scholars, and enthusiasts sun of the Divinity. We have in revelation the glothe darling idea of our modern educators. It is al- in the pursuit and love both of scientific and literary rious edifice which contains each goodly stone, which most as much the current notion of education amongst pursuits. And yet, the moral state of that district they severally prized as their summum bonum. us, as restraint among the Spartans. For its sake, remains, alas! but too fearfully the same. The Cal- "Christianity," says Mr. Knox, "is that centre, where ed—the most sacred alliances have been dissolved.

To facilitate the diffusion of the Platonist, the

But if the present diffusion of knowledge does not teach all nations, refused to teach its children in igno-rance of Christ's religion, its inalienable rights must much avail to the moral improvement of the individual, which the wisest sages have so agreed in describing, that charter must be cancelled—its claims of eternal right greatness of nations on stable foundations. If, indeed, genuine existence in the gospel."—Remains, vol. iii. p. 74. must be scoffed at and trampled on, as the dreams of it teaches the masses, individually, to know that "they And, doubtless, there is such a thing as Christian antiquated superstition. The state usurps the office are naked" of ten thousand comforts, without supply- Education, combining within itself those excellencies,

is eternal life - TO KNOW THEE THE ONLY TRUE GOD, Private judgment about grammar, no schism about more frightfully that gulph, which it ought rather to Education is the only National Education. wish to learn some religion, the parish clergyman, or the Romish priest, or the orthodox Presbyterian some hurried languid homage, yet what can this avail, minister, or the Arian minister, or the Methodist, or but just to give him a taste for what he sees plainly the Baptist, or the Independent, or the Socinian- iron fate forbids him to attain? The more ardent in the development of Athens, the encyclopedic com they are all equally authorised to come and teach reli- his love for knowledge, and the more delighted by the nication of the nineteenth century, all united, but subgion to such as please. It is your own fault, there- paradise of science, which seems just to open one view through her gates, that on him they may close for ever -so much the more likely is he to bewail his illa University Magazine, can be guilty of such trea-starred fortune, and to fret against the barriers which son against the republic of letters and of science, as separate his order from those whom his education has to express your opposition to the spread of know- taught him now to envy, not alone for their sumptuous ledge? How can you educate, without communicat- fare, or splendid equipage, but chiefly for their supeing knowledge?" We reply, we are not opposed to the riority in leisure, and their facilities in acquiring

Such feelings would naturally be engendered in the munication of knowledge. But this is our posi- minds of the inferior ranks of society, by the idea, tion. To communicate knowledge, is a part, but only that, to acquire knowledge is the grand business of a part of education. If then, this part usurp totality, education. If, indeed, the higher orders preserved a if all other parts of education are left uncultivated, superiority in intellectual improvement proportionate while this alone is nurtured, it must naturally follow, to their superiority in advantages, these murmurings that the great end of education cannot be attained. of discontent, however wide-spread and deep-toned, To tell only a part of the truth is often equivalent to a might be restrained by the moral force of intellect, and they have been taught to venerate as the true dignity Lord Bacon puts into the mouth of an objector of man? What if they see wasted in debasing frivo-(Theologorum Zelotypia) the following words: "Sci. lities, or shapeless idleness, those golden hours of ultiam inter ea esse, quæ parce cauteque admittenda leisure, which the elever artisan, in his imagination, away—relies, like those noble buildings which that old system raised among us, so massive in their construction, sunt. Scientize nimium appetitum fuisse primum persal. Scientize nimium appetitum fuisse primum persal. Scientize nimium appetitum fuisse primum persal. Peccatum, unde hominis lapsus, hodieque hærere ser- ments? And this is no imaginary case. The petty but a barbarian violence can overturn them, and no art Pentinum quid in eâ. Siquidem ingrediens tumorem shopkeepers in our country towns, and the footmen adapt them without absurdity to the false, frivolous, perindre industrial and the false of modern in possible. inducit. Scientia inflat." His answer to this objection behind their chairs, often suppress a smile at the soletion, so far from being against our position, directly properties it. "Nullum esse periculum a quantitate" be attributable to indifference (as I think), or to chabit those which he had already accomplished.

those which he had already accomplished. The principle of faith, which is the only security against the while, on the 23rd, Napoleon passed the Niemen, and not the life of the principle of faith, which is the only security against the while, on the 23rd, Napoleon passed the Niemen, and not the life of the principle of faith, which is the only security against the will be attributable to indifference (as I think), or to chabit those which he had already accomplished.

The properties a summar, or the ludicrous blunders about not principle of faith, which is the only security against the while, on the 23rd, Napoleon passed the Niemen, and or the ludicrous blunders about not principle of faith, which is the only security against the while, on the 23rd, Napoleon passed the Niemen, and or the ludicrous blunders about not principle of faith, which is the only security against the while, on the 23rd, Napoleon passed the Niemen, and or the ludicrous blunders about not principle of faith, which is the only security against the while, on the 23rd, Napoleon passed the Niemen, and or the ludicrous blunders about not principle of faith, which is the only security against the while, on the 23rd, Napoleon passed the Niemen, and or the ludicrous blunders about not principle of faith, which is the only security against the while, on the 23rd, Napoleon passed the Niemen, and or the ludicrous blunders about not principle of faith, which is the only security against the principle of faith, which is the only security against the principle of faith, which is the only security against the principle of faith, which is the only security against the principle of faith, which is the only security against the principle of faith, which is the only security against the principle of faith, which is the only security against the principle Proof it. "Nullum esse periculum a quantitate serious is the maintain, and not serious it. "Nullum esse periculum a quantitate serious is the maintain, and not serious it. "Nullum esse periculum a quantitate serious is the maintain, and not serious it. "Nullum esse periculum a quantitate serious is the maintain, and not serious it. "Nullum esse periculum a quantitate serious is the maintain, and not serious it. "Nullum esse periculum a quantitate serious is the maintain, and not serious it. "Nullum esse periculum a quantitate serious is the maintain, and not serious it. "Nullum esse periculum a quantitate serious is the maintain, and not serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum a quantitate serious it." Nullum esse periculum a quantitate serious it. "Nullum esse periculum ess

The diffusion of knowledge, which is power, among atque venenosum, flatuosis symptomatis plenissimum. the inferior orders of society, where their superiors do Have antidotus, sive aroma, (cnjus mixtio temperat not keep at the head of the intellectual movement, is scientiam, eamque saluberrimam efficit) est CHARITAS. not likely, most assuredly, to consolidate or secure the Scientia inflat; charitas autem ædificat." We require social edifice. But it may be said, "principles should but to listen for a moment to the boastful swelling be judged of by their true tendency, not by their perlanguage of a generation, whose vaunt it is, that they versions. To give a fair trial to the theory of educaate so much better than their fathers, to perceive that tion we are now discussing, you must suppose all the knowledge current in society is not without some ranks, according to their measure of leisure, and proendency to produce "tumorem et excessum." But portion of advantages, applying themselves to the pursuch knowledge, according to Lord Bacou, requires an suit of knowledge." Let it be so. Suppose the arisantidote. If it be necessary to communicate such tocracy as much elevated above the plebeian crowd in knowledge, it must produce harm, unless it is accom-Panied by a tempering aroma. An education which the universal mind filled with the idea that to acquire conducted on the plan of only giving this know- knowledge is the business of education—is there proedge, is a machinery of mischief. And what is the misc here of something which will build up a nation's Morating accompaniment? It is charity. That greatness? We must answer in the words of Mr. most abused, most misunderstood, most perverted, Maurice—words which so felicitously clothe thoughts

which embraces truth and error like twin sisters, and shows its amplitude by removing the land-marks which divide orthodoxy from heresy, Christianity from deism "When our knowledge is parcelled out into a multitude a barrier between one class of society and another, which all the talk in the world about respect for the rights of the poor, does not in the slightest degree diminish; for there must be a portion of the information which the higher class has leisure to receive, which the middle class has not leisure to receive, and a portion which the middle leisure to receive; and that which is communicated to all, the higher class will have leisure to receive well, the middle class indifferently, the poor class very ill. Here then education, which we want as the great bond to connect ground melancholy vaticinations upon respecting its ing up a nation, becomes the very instrument of dividing us, which those beneath him have only the most miserable shadow and counterfeit. And what if all this distinction arch of knowledge. But, as far as it has been of classes were abolished—what if you secure the same amount of leisure to all—then would come in the difference amount of leisure to all—then would come in the difference lin powers of acquisition; a distinction not recognised any onger as part of an order of society, would soon establish tself again by the force of individual skill and prowess; nes reasoning suggest respecting the probability of established, and as it was in the case of Athens, and as it will be in the like case all over the world, there will be needed a set of slaves, ignorant, disorganised, degraded—as a foil to the wisdom of their masters, and a witness for the necessity of preserving it."-pp. 32, 33.

> The communication of knowledge, then, although an important and necessary part of education, is only a part. And if substituted for the whole, it becomes inimical to private welfare, and to the public prosperity, just as we have seen in the cases of restraint and development of the faculties. To see one truth or some truths independent of others which are connected inseparably with them, is in reality the same as to hold views positively false. The tenet that our blessed Lord was a perfect man is a fundamental verity, when held in the analogy of faith; it becomes rank heresy and blasphemy when disjoined from the belief that he was perfect God. These various schemes of education have failed of their great end, not because they are absolutely erroneous in themselves, but because they made a part of truth usurp the place of its whole. ing by the power of rewards for success in literature foundation. I am not now speaking of belief in the to the possession of a certain amount of economical government, by one sent out to watch over those who Restrainment will not satisfy; and yet it is true that and science, must avail for the diffusion of knowledge. truth, but belief in something or any thing which is knowledge and administrative dexterity.

human nature, so soon as its higher faculties have, at any

of teacher; but the fundamental truth, the philoso- ing one consolation as an antidote; the discontent which, from defective composition, have proved as phia prima, must be suppressed, because it would which is thus likely, and almost sure to be gendered injurious as positive and intrinsic falsehoods. In perience, on the singular failure of this important nemake a difficulty in the way of diffusing useful know- in the minds of the lettered poor, is a dangerous— Christianity—not nominal, but real Christianity—are gotiation, it is impossible to doubt that Lords Grey with respect to Christianity—are gotiation, it is impossible to doubt that Lords Grey where so much as in the land where the descendants ledge! Useful knowledge!—i. e. knowledge from well, if it prove not a destructive—element in a social to be found harmoniously combined those principles of and Grenville were right in the conditions which they To make the acquisition of knowledge the paratorted as they severed them from the body of truth. fice. It is no doubt easy for the satirist to inveigh AND JESUS CHRIST WHOM THOU HAST SENT. _____ mount object, and the great END, instead of one In the This idea of education is not a mere image of the amongst many means, of education—has, we maintain teaching—but in that divine philosophy which dropt public men, after all questions of policy and principles have described, proclaiming that if an angel from heamind—it is an energetic, all-pervading, active prinit, a direct tendency not to consolidate a nation, but from the lips of Incarnate Deity, we have a restraint, of government have been adjusted, to break off negoven preach any other gospel he shall be accursed; and ciple. It is embodied in a thousand forms, and a to widen that fearful chasm which already yawns extending not only to words and actions, but to the tiations merely because they cannot agree upon who ousand novel institutions. From the Gower-street alarmingly between the higher and lower classes. A half-born thoughts,—a restraint so pervading and is to have the disposal of domestic appointments; and "bring not this doctrine." But this is not all: seep- in the peculiar cast of his manners. He seemed formed University College, which has cast of all those timeoured principles which have made our universities measure, tend to counteract the dangerousness of this compared to it, but partial and imperfect, and easily he said that his friends the Whigs had fairly outdone quite inconsistent with a strong uncompromising faith ship. Ardent in his feelings, frank and undisgnised what they are, that unshackled, it may inundate the division by employing itself about that common humanity evaded restrictions. We have communications of James II., for he had lost three crowns for a mass, in what is supersensual and eternal; the same mind in the expression of them, generous, affectionate, and metropolis with useful knowledge from the lips of sixty- which underlies all the inequalities of situation. But knowledge, high as heaven, and profound as hell; whereas they had lost the government of three king- which rejects the evidence for the former cannot acnine professors of different arms, down to the Irish lif, to acquire knowledge, be the great business of edu-National School, where the pupils are employed in cation—and if, in the glowing language of science—and importance in practice, the discoveries of a Newacquiring a smattering of more subjects than were struck enthusiasm, the public mind is continually ton or a La Place bear no more competition than the ever contained in the trivium and quadrixium combined—where all unite in the common pursuit of USE- human intellect was designed—then that very educa- ment of faculties, because each man's endowments are lating for a power, if necessary, to remove them.— think they do so, when they are, in fact, only acting will ever forget the benignant and playful expression that they do so, when they are, in fact, only acting will ever forget the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are, in fact, only acting the benignant and playful expression that they do so, when they are the benignant and playful expression that the benignant and the benignant and the benignant and the benefit and the benefit and the benefit and the benef THE NOWLEDGE. All must be unanimous, while useful knowledge is their business. There must be no very source of new division. It serves but to widen ment of which he must give account. Christian private individuals, are of vital consequence to kings, act, if there were no world beyond the grave, and no words of kindness and good will.

Here we have the restraining discipline of Lycurgus, servient, each in its own proper place, to the one great end of training up men in the perfection of their being, to bless their families, and to ornament their country.

Of this idea of Christian education, let moderns sneer as they please—the only extant copy is to be seen in our Universities. Yes, it is the Christianity of which they are living witnesses-it is the immutability of this Christianity which has preserved them amid the shocks of revolution and the vicissitudes of opinion. Institutions founded to promote the interests of religion, and to work on Christian principles, religion has imparted to them her indestructibility, Christianity her life, independent of and above this world! Amidst the changes and chances of this varying scene, these reverend structures are the ark which preserve, in hallowed integrity, "old truths in religion, old institutions in politics, old maxims in education.'

mind, the Universities, even in such a revolution of opinion as is now taking place, may long remain, and God and so strongly cemented in all their parts, that nothing nicions purposes of modern innovation. Let them uphold,

Universities. For he is subjected to many rules, and put under tutors and monitors who, by their institution, invested with a combination of parental and official authority. And hence he acts in a little world, which is conuted of definite relations and duties, and requires a certain self-restraint and self-regulation at every step; and thus is a fit school to prepare him for the world of real action. Whereas, without such a constitution of the University, the student's academical career is a period of unbounded freedom from restraint and responsibility, which may be full of enjoyment, and, to many, the occasions of great intellectual development; but which, to the greater number, must be a portion of life perfectly heteprinciples, these being such as can by no means be admitted into the general business of society."—Principles of English University Education, p. 80.

Nor is the idea of development without its appropriate place in our University system. While the eccentric sallies of capricious individuality are restrained by wholesome discipline, the common faculties which underlie these varying surfaces are elicited and strengthened by common exercise. In these intellectual gymnasia, the muscles and sinews of the mind are called into play, corroborated by action and invigorated by practice. By their indirect teaching, i. e. by their examinations, disputations, and public trials of their students' acquirements, they stimulate, by the most powerful excitements, the fullest development of the culties. They summon forth the emulation of ardent youthful minds, striking sparks by collision, and fired with the "laudum immensa cupido."

"Hi proprium decus, et partum indignantur honorem, Hos successus alit; possunt quia posse videntur; Acrior ad pugnam redit, ac vim suscitat ira;

Tum pudor incendit vires, et conscia virtus." It is plain how powerfully a machinery, thus work-

than could be found in any district of England, but is the most glorious employment, next to devotion, of higher tone of mind than the pursuit of knowledge for ters of no moment; that, so long as a man acts sinbesides, a very considerable number of the sons of the man's immortal mind. But can no central system be the sake of some exrinsic reward. Our University cerely up to what he believes, he has as good a chance great majority of the people profess some religion—it humblest farmers are both expert mathematicians, and found, which gathers into itself these dissevered system employs the præmia laudi as an occasional of salvation, for he is us likely to be right, as his neight is decent and proper so to do: an American, general system employs the præmia laudi as an occasional of salvation, for he is us likely to be right, as his neight

"In every breast implanting the desire
With unremitting labour to pursue,
Those sacred stores that wait the ripening soul Our alma mater not only

qui potuit rerum cognoscere causas."

RENTLY TRIVIAL CAUSES. (From Alison's History of the French Revolution.)

In reflecting, with all the lights of subsequent exeducation, which other schemes tore asunder, and dis- so firmly insisted on as a condition of their taking of- by a modern theologian, would have been branded as geography. But when useful knowledge is thus harmoniously acquired, there is one subject upon which they are taught that it is right to differ. Religion they have none, or of just what quality they please. The strongest intended to see and a pilgrim upon earth, and to look upon they have none, or of just what quality they please. After they have learned what is really useful, then differ about what does not much matter. But if they wish to learn cover wish to learn the reduction in the definity, the dignity, the watch to live and to fee last on the wind the prevalent to private the private with the private in the to diverse opinions, delicately and to learn to with the makes self-restraint to live and to feel as the wind the with the most of the sellom and to education in the dought reduction. In the tought range of the sellom and to education in the obj directing all its movements.

> had at length reached its crisis. The rock of phus, rolled with such difficulty to the summit of the steep, was about to recoil. The negotiation with the (as was, indeed, to be expected,) there is little acri- which was never suspended; perseverance which Whigs was broken off on the 6th June. On the 13th mony or bitterness entering into religious controversy rested only when its object was attained; a noble and of the same month, Wellington crossed the Portuguese in America: whether the absence of odium theologicum insatiable desire of doing things more excellent than the Peninsula, Europe yet groaning under the yoke of tans, Heretics or Infidels. Is this habit reconcileable disciples of Voltaire, recollecting how a similar court | by its influence. intrigue arrested the course of Marlborough's victories | Again; I never heard of a man taking a decidedly

RELIGION IN AMERICA. (From "Letters from America," by J. R. Godley Esq.)

restrainment is indispensable; development is not But our University system is not content with this removed from the action of the senses. Now I appeal I am perfectly aware that, in answer to these obenough, and still manifestly education implies the indirect system. The love of knowledge is a principle to any candid American whether it be not the received servations, an American will point to the churches and knowledge cannot suffice, and yet to acquire knowledge investigating truth, for truth's own sake, is a vastly creeds (religious dogmas, as they are called) are mat-

gious belief. This is, I say, the avowed doctrine of goer" himself), and subscribes to his minister's salary the great majority now in America; and, as long as as he does to the maintenance of the district school, such is the case, outward morality may, indeed, pre- or the village fire-engine, because he thinks him a usevail to a great extent (and I freely admit that in no ful instrument in promoting order and civilisation, and country have I seen more appearances of it than in the "public good." What I complain of " is, not the New England), under the influence of traditionary absence of nominal, but of real, heart-felt, unearthly habits, enlightened self-interest, and the law of con- religion, such as led the puritan non-conformists to To facilitate the diffusion of useful knowledge, man has put assunder what God has joined together.

To facilitate the diffusion of useful knowledge, man has put assunder what God has joined together.

To facilitate the diffusion of useful knowledge, man has put assunder what God has joined together.

To facilitate the diffusion of useful knowledge, but often the nucleus around which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure which all earthly objects, in the same time that another religious system has an they believed to be God's truth. In my opinion, the countries of knowledge, but often the nucleus around which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure which all earthly objects, in the shape of pleasure, profit, but also teaches us, by experience, the pleasure, profit, and the wilderness of the occan and the wilderness, for the same time is not all the profits and the pleasure which all earthly objects, in the shape of pleasure, profit, and the pleasure which all earthly objects, in the shape of pleasure, profit, and the pleasure which all earthly objects, in the same time is not all the profits and the pleasure which all earthly ob equal chance of being true in the points of difference those men were prejudiced and mistaken, and combe invaded by secular power—its heaven-derived neither is its tendency, we fear, to build up the true even by their marks alone, we might be satisfied of its least, a redeeming element in their character—that of vation: indeed, it is impossible to conceive a religion truth, no sacrifice to expediency about them; they that should not do so; such a course would be not believed in the invisible, and they acted on that belief. only shallow and unphilosophical, but self-contradic- Every where the tone of religious feeling, since that tory and suicidal. This is pre-eminently the case time, has been altered and relaxed; but, perhaps, noare filled with passages which, had they been written of those pilgrims live. most intolerant and uncharitable: there they stand, and still more to queens. The strongest intellect is law revealed from heaven. Self-denial, self-sacrifice, In the bosom of his family, the dignity, the watchclinations of the sovereign are to be consulted in pre- America presents even fewer symptoms or appear- who were older, the rambling and discursive converference to the wishes of his responsible ministers. | ances. I am not trusting to my own limited observa- sation, the innocent gayety and harmless nevriment of Household appointments in a palace are, in truth, po- tion in arriving at this conclusion: I find in M. de all. He was himself as playful as a child, but in a litical situations, and must be in harmony with the Tocqueville's work an assertion of the same fact; he moment could resume all the seriousness and dignity principles of government which public opinion or ex- accounts for it, indeed, in a different way, and attri- which became him, when the conversation called for a ternal circumstances have rendered necessary for the butes it (like every thing else, according to his theory) different turn, or the performance of solemn duties recountry. To decide otherwise, is to impose upon Mi- to the operation of equality. I, on the contrary, am quired the feelings to be directed into another channel. nisters the responsibility of office without its power; inclined to think that the materialism thus admitted The Bishop's colloquial powers were marked by and hold up one government to the country as regu- to exist may chiefly be traced to the prevailing indif- promptness, ease, pertinency, and good sense; but it lating its public concerns, while another is in secret ference with respect to religious creeds; and that this was neither his turn nor his ambition to say pithy indifference, again, is intimately connected with the things which might strike the hearers, to display the But the failure of this momentous negotiation sug- compulsory neutrality of the government in religious extent of his reading or the depth of his erudition; gests another and a still more serious subject of con- matters. In public schools, in the halls of the legisla- and though he occasionally indulged in sallies of husideration. All the great questions of policy, both in ture, in national institutions, all religions are placed mour and sprightly repartee, yet his conversation was external and internal concerns, had been arranged be- upon an equality; chaplains are selected indiscrimi- not distinguished by felicitous allusions nor pungent tween the sovereign and the new ministry. The dif- nately from each, as the majority of the day may hap- wit. It always took its character easily and naturally culties of Catholic emancipation, the Peninsular con- pen to determine, (one year, perhaps, a Roman Catho- from the cast of the company in which he might be test, and American concession had been satisfactorily lie, and the next a Unitarian); and the smallest pre- placed, and the varying circumstances by which it adjusted, and a vital change in the government and ference of one religion to another, that is, the recog- might be suggested. policy of the country on the point of taking place, nition of any definite, objective truth, would not be God in his providence seemed to have endued him when it was prevented, and Mr. Pitt's system con- admitted for a moment. Now, this complete neu- with all the qualities both mental and physical, which tinued as the ruling principle, by a mere contest about trality, entering, as it does, into so many parts of the fitted him for his exalted station, and which in a spirit the appointment of three household officers! Yet system-every part, in fact, where men act in a cor- of piety and faith, he consecrated entirely to His sereducation, in itself however good and necessary, is attended by consequences, as we have already seen, as

of piety and faith, he consecrated entirely to His service; quickness of perception, vigour and manliness quite impossible, under the actual circumstances of the human race, were then at stake; and what won
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of thought, the most tenacious memory, in connection the human race, were then at stake; and what won
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what mighty interests, not only to Great Britain but porate capacity,—may be necessary; indeed, I feel it what if this should not be the case?—

What, if the lower ranks get a-head of their superiors, in connection the definition of the power of knowledge, amongst the classis præro
of piety and faith, he consecrated entirely to His ser
what mighty interests, not only to Great Britain but porate capacity,—may be necessary; indeed, I feel it what mighty interests, not only to Great Britain but what if this should not be the case?—

Universely and faith, he consecrated entirely to His ser
what mighty interests, not only to Great Britain but what if this should not be the case?—

What, if the lower ranks get a-head of their superiors, in fact, where the capacity,—may be necessary; indeed, I feel it what mighty interests, not only to Great Britain but what is the appointment of three is nothing. calamitous as if that principle were, in se, mischievous, as we have already seen, as we have already seen, as with the changes of the world.—

drous changes in the course of events must have enwith the soundest indicates the world.—

drous changes in the course of events must have endespite of all their advantages, in that knowledge which
and thus protected against a levity and feebleness of And, thus protected against a levity and feebleness of sued, if this seemingly providential difference about medy: but surely the effect upon the public mind must ring penetration into the character of others, and very the household officers had not arisen! The contest be very prejudicial to earnestness and zeal; and with- offen a remarkable ascendancy over their conduct; grant they may remain, relics of a system which has passed with France, after a duration of nearly twenty years, out earnestness and zeal religion is a name—a lifeless promptness in action, wisdom in counsel, skill and elo-

in one age, and prolonged the popular rule in Great religious tone in Congress, that is, openly professing geneous with all the rest—a scene governed by its own Britain in another, will inveigh against the subjection Christian motives of action as influencing him in his of human affairs to the direction of chance, the caprice | legislative as well as his social capacity; indeed, I of sovereigns, or the arts of courtiers; while the Chris-tion philosopher in research with the direction of all pose him to jealousy and suspicion, as sayouring of Bishops in India, against one of the chaplains of the Church tian philosopher, impressed with the direction of all pose him to jealousy and suspicion, as savouring of earthly things by an Almighty hand, will discern in these apparently trivial events the unobserved springs of Supreme intelligence; and conclude, that as much as royal partialities may be the unconscious instruments of rewest to the spring of the charge at Madras, the Lord Bishop of that diocese has ought to ask herself why she has no such statesmen to ought to ask hers ments of reward to an upright and strenuous, they may be the ministers of retribution to a selfish and corrupted age.

The following extract will show the views of that true thristian Bishop—thigh churchman" as he is the British House of Commons the existence of a primary that the British House of Commons the existence of a primary that the extending the controversy. The following extract will show the views of that true thristian Bishop—thigh churchman as he is the controversy. The following extract will show the views of the true thristian Bishop—thigh churchman as he is called—as to the only ground of the controversy. in the British House of Commons the existence of a a sinner's hope.—Banner of the Cross.] law paramount to the code of political expediency, and For my own part, whenever I have preached in a to avow the duty of guiding their political career by hospital, I have studiously avoided any allusion to the its dictates. Where this is not the case -where either miserable errors of Romanism; but I have as studifrom indifference or fear of offence the members of the ously brought forward, plainly and prominently for-Though every where in New England the greatest governing body in a state can consent to exclude, as ward, the grand saving truths of the Gospel. I have possible decency and respect, with regard to morals inconvenient and out of place, all reference to those not told them that they cannot be saved by the interand religion, is still observed, I have no hesitation in religious influences which ought to be continually pre- cession of the Virgin Mary or the Saints, but I have saying that I do not think the New-Englanders (or, sent to their recollection, pervading and colouring every always told them that it is impossible for sinners to be indeed, the Americans generally, as far as I can judge) part of their moral being, there is imminent danger saved except by Christ, and this is the kind of preacha religious people. The assertion, I know, is para- lest that state should sink to the level of a joint-stock ing which, as seems to me, is alone suited to the bed doxical, but it is nevertheless true; that is, if a strong company, combined for the mere purpose of securing of sickness and death, be it in a hospital or a palace. and earnest belief be a necessary element in a religious | the material interests of the partners, and political character: to me it seems to be its very essence and science, the ἐπιστήμη ἀρχιτεκτονίκη, be reduced there grief, my horror at the following request preferred to

which exist between them; for all religions profess to mitted great and grievous faults; but there was, at propound doctrines to be believed as necessary to sal- high conscientiousness: there was no compromise of

BISHOP HOBART. (From the Evergreen.)

There was something wonderfully winning and at-

On the other hand, I am quite ready to admit that, thing could repress; an activity of mind and body

But there was one trait in his character which shines out with peculiar glory; it was his moral courage .faith, and sheet-anchor of society—their reverence for a Russian invasion. The expulsion of the French Few things constitute a subject for more self-gratula- Nervous in the temperament of his body, his mind was from the Peninsula, the catastrophe of Moscow, the tory contrasts to Americans than the mutual hostility as a rock. He feared none but God. It was this The system of restraint, the engrossing idea of resurrection of Europe, were on the eve of commen- and the proselytizing spirit of European sects, com- which marked his course in the Church with a track Spartan education, still retains its proper place in our cing, when the continued fidelity of England to the pared with the "philosophical and comprehensive tone of light which we trust will grow brighter and brighter Universities. "Academic freedom" is the motto of cause of freedom hung on the doubtful balance of which is fashionable among religionists here." For unto the perfect day. He saw the true grounds upon the continental Universities—a freedom which degene- household appointments! If a change of Ministry my part, I prefer the earnest striving after truth, with which the Church rested, and he had firmness enough rates into the ferocious licentiousness and the reckless had taken place at that time, the destinies of the world its accompanying evil, to the carelessness about it, to avow his opinions without qualification or disguise. abordination of the burschen. But our Universities would probably have been changed. The Whigs, fet- with its accompanying good. A party in Boston will He saw the true policy by which she was to be susare living, acting workers-out of that great maxim, tered by their continued protestations against the war, comprise, generally, almost as many varieties of theowhich every philosopher must allow, however incon- could not with any regard to consistency, have prose- logical opinion as of individuals; and there will be no lous fears of her temporizing friends, or the clamours sistent may be his conduct with the concession, that cuted it with vigour. Their unvarying prophecies of danger whatever of disagreeable discussions resulting of her secret or open foes. He kept the principles of the mere training of the intellect is not sufficient to disaster from the Peninsular contest, would have para- therefrom; not merely is the subject tacitly suppressed, apostolic order, in connection with evangelical truth, prepare man for his position in society, or for the lysed all the national efforts in support of Wellington; or set aside, as forbidden ground, but there is none of perpetually in view, explaining them in his writings, gher purposes of his glorious destination; that to their continued declamations on the necessity of peace, that embarrassment and awkwardness which it is hardly inculcating them in his discourses, enforcing them in educate, we must infuse not merely knowledge, but a would have led them to embrace the first opportunity possible to avoid in the habitual intercourse of parties his conversation, and fortifying them by a steady and sense of duty and of mural responsibility. The youth, of coming to an accommodation with Napoleon. Al- who, upon subjects which they have very much at heart, unalterable adherence in practice. In contending for when he takes up his residence at one of these vene- exander, mindful of their refusal of succour after the entertain radically opposite opinions, and which actu- Episcopacy as the primitive pattern of the Church, in rable seats, finds himself a member of a society whose battle of Eylau, would have been shaken in his reso- ally do appear, here as elsewhere, under such circum- the appointment of God, in enforcing her order and daily habits are regulated by stated discipline. A lution after the battle of Borodino. Sweden, unsup- stances. A man who would feel himself embarrassed discipline, in guarding against all direct violation of scheme of life is appointed him. His attendance is ported by English subsidies, would not have ventured and uncomfortable if his next neighbour differed from her principles and usages, and discouraging all amalrequired at common exercises, a common table, and a to swerve from the French alliance. The occupation him on the subject of a national bank, and who would gamation with other denominations for religious purmmon worship. His own private inclinations are of Moscow would have led to a submission destructive certainly consider particular opinions about slavery as poses, which might even remotely endanger the inteaccustomed to bend to laws; and duty, in a variety of of the liberties of Europe; or the retreat, unthreat- constituting a sufficient cause for avoiding the society rests of truth, it is almost incredible to relate with forms, appears to remind him of a rule eternal to ened, from the north, would have been spared half its of the man who held them, would express the most what contumely, scorn, and reproach he was assailed, horrors; at latest, peace would have been concluded supreme and contemptuous indifference as to whether from the very outset of his course till its triumphant "This lesson," says Mr. Whewell, "which cannot be with the French Emperor at Prague. Wellington the rest of the party, with whom he was associating on close. But none of these things moved him. He taught through the memory alone, is conveyed by the position in which the student is placed at the English was convinced of, that a just cause, when manfully demilitary power, and the dynasty of Napoleon still upon (I do not say in the case of every individual, but ge- fended, would never want supporters; that truth would the throne. In contemplating the intimate connexion nerally) with a true view of the relative importance of gradually prevail over prejudice and error; and that of such marvellous results with the apparently trivial temporal and eternal interests? I have strong suspi- a bold and honest policy would be ultimately crowned question of household appointments in the royal palace cions of the nature of that charity which leads to tole- with success. The impress of his mind was stamped of Great Britain, the reflecting observer, according to rance and "comprehensiveness" in religious matters upon thousands; a new tone was given to the Church the temper of his mind, will indulge in the vein of alone, while upon all other subjects it leaves political at large; and we may confidently hope, that his opipleasantry or the sentiment of thankfulness. The rancour, party-feeling, and personal hostility untouched nions will be extended, and his labours be blessed for generations to come.

POPERY AND THE GOSPEL.

[In consequence of unfounded complaints having been

What shall I say then, how shall I express my deep profess to "watch for souls as they that must give ac-

* These observations apply chiefly to the northern and cenenough, and still manifestly education implies the calling out of the faculties; the communication of calling out of the faculties; the communication of chapter of distinction. The desire of distinction. The desire of chapter of the faculties and the far nobler than the love of distinction. The desire of chapter of the faculties and the far nobler than the love of distinction. The desire of chapter of the faculties and the far nobler than the love of distinction.