

EDUCATION AND OUR UNIVERSITIES.

In the nomenclature of the past generation, the communication of knowledge was synonymous with education—it still continues so in the vocabulary of many. To diffuse knowledge amongst the people is the darling idea of our modern educators. It is almost as much the current notion of education amongst us, as restraint among the Spartans. For its sake, the most established principles have been abandoned—the most sacred alliances have been dissolved. To facilitate the diffusion of useful knowledge, man has put assunder what God has joined together. Because the Church, whom its Lord commanded to teach all nations, refused to teach its children in ignorance of Christ's religion, its inalienable rights must be invaded by secular power—it has even derived charter must be cancelled—its claims of eternal right must be scoffed at and trampled on, as the dreams of antiquated superstition. The state usurps the office of teacher; but the fundamental truth, the philosophia prima, must be suppressed, because it would make a difficulty in the way of diffusing useful knowledge. Useful knowledge—i. e. knowledge from which is systematically excluded that knowledge which is eternal life—TO KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST WHOM THOU HAST SENT.

than could be found in any district of England, but besides, a very considerable number of the sons of the humbler farmers are both expert mathematicians, and well-grounded Greek, Latin, and sometimes even Hebrew scholars. The country abounds with pedagogues, of the very lowest class, and in the direct penury, but often admirable scholars, and enthusiasts in the pursuit and love both of scientific and literary pursuits. And yet, the moral state of that district remains, alas! too fearfully the same. The Calculus and the Digamma have no tendency to prevent the association. The schoolmasters are not only the centres of knowledge, but often the nucleus around which gather the demons of incendiarism, burglary, and murder!

higher tone of mind than the pursuit of knowledge for the sake of some extrinsic reward. Our University system employs the premia laevi as an occasional stimulus; it strives, by its direct instruction, to form such tastes as will find in knowledge its own reward. It communicates to the developing faculties the germs of knowledge.

It is not, again to quote Mr. Maurice, "it is not an education which makes self-restraint the privilege of one class, for it makes the thing to be restrained the same in all. It is not an education which makes development the privilege of one class, for it makes the great thing to be developed in all the same. It is not an education which limits all high information to one class, and gives to other classes only a poor parody of that information; for it makes the stupendous information which is the foundation of it, the same to all."

On the other hand, I am quite ready to admit that, (as was, indeed, to be expected,) there is little acrimony or bitterness entering into religious controversy in America: whether the absence of *odium theologicum* be attributable to indifference (as I think), or to charity (as an American would probably contend), the effect is undoubted, and, *pro tanto*, highly desirable. Few things constitute a more self-gratulatory contrast to Americans than the mutual hostility and the proselytizing spirit of European sects, compared with the "philosophical and comprehensive tone which is fashionable among religionists here."

There was something wonderfully winning and attractive in the social character of the Bishop, and even in the peculiar cast of his manners. He seemed formed for the enjoyment of society and the delights of friendship. Ardent in his feelings, frank and undisguised in the expression of them, generous, affectionate, and confiding, he captivated all hearts, and bound those to him who were of congenial taste and temper, as with links of iron. His manners were in harmony with his disposition, full of freedom, cordiality, and warmth. No one who has seen him, though but for a moment, will ever forget the benignant and playful expression of his countenance, the heartiness of his greeting, his words of kindness and good will.

BISHOP HOBART.

(From the Evergreen.)

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POPERY AND THE GOSPEL.

In consequence of unfounded complaints having been brought before the British government by the Romish Bishops in India, against one of the chaplains of the Church of England, accusing him of attacking the peculiar opinions of some of the patients in the hospital under his charge at Madras, the Lord Bishop of that diocese has issued an admirable circular to his clergy, in which he excellently lays down the legitimate limits of religious controversy. The following extract will show the views of that true Christian Bishop—"high churchman" as he is called—"as he is called"—to the only ground of a sinner's hope.—Banner of the Cross.

RELIGION IN AMERICA.

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

Though every where in New England the greatest possible decency and respect, with regard to morals and religion, is still observed, I have no hesitation in saying that I do not think the New-Englanders (or, indeed, the Americans generally, as far as I can judge) a religious people. The assertion, I know, is paradoxical, but it is nevertheless true; that is, if a strong and earnest belief be a necessary element in a religious character: to me it seems to be its very essence and foundation. I am not now speaking of belief in the truth, but belief in something or any thing which is removed from the action of the senses. Now I appeal to any candid American whether it be not the received doctrine among nine-tenths of his countrymen, that creeds (religious dogmas, as they are called) are mat-

* Our readers have not forgotten the very striking observations upon this point, which occurred in the charge of Mr. Justice Ball, at the last Neshag assizes.