Weekly Chronicle.

THE

Terms—15 shillings per annum :] *"Nec Rege, Nec Populo, sed utroque."* *[12s. 6d. if paid in advance.*

Vol. VII. SAINT JOHN, (N. B.) FRIDAY, APRIL 7, 1843. No. 32.

THE CHRONICLE

Is published every Friday afternoon, by DENNIS & Co., at their office in the brick building corner of Prince William and Church street.

Terms—15s. per annum, or 12s. 6d. if paid in advance.—When sent by mail, 2s. 6d. extra.

Papers sent out of the City must be paid for IN ADVANCE.

Any person forwarding the names of six responsible subscribers will be entitled to a copy gratis.

☞ Visiting and Business Cards, (plain and ornamental,) Handbills, Blanks, and Printing generally, neatly executed.

All letters, communications, &c., must be post paid, or they will not be attended to.—No paper discontinued until all arrearages are paid; except at the option of the publisher.

Weekly Almanack.

April.	d.	Sun. s.	sets h. m.
8 Saturday,	- -	5 31	6 34 1 53 5 41
9 Sunday,	- -	5 29	6 35 2 28 7 5
10 Monday,	- -	5 28	6 36 3 2 8 8 16
11 Tuesday,	- -	5 26	6 37 3 36 9 13
12 Wednesday,	- -	5 24	6 38 3 53 9 59
13 Thursday,	- -	5 22	6 40 4 21 10 43
14 Friday,	- -	5 21	6 41 rises. 11 20

Full Moon 13th day, 55h. 45m. evening.

PUBLIC INSTITUTIONS.

BANK OF NEW-BRUNSWICK.—Thos. Leavitt, Esq., President.—Discount days, Tuesday and Friday. Hours of business, from 10 to 3.—Notes for Discount must be left at the Bank before 1 o'clock on the days immediately preceding the Discount days Director next week: R. F. Hazen.

COMMERCIAL BANK.—John Duncan, Esq., President.—Discount Days, Tuesday and Friday.—Hours of business, from 10 to 3.—Bills or Notes of Discount must be lodged before 1 o'clock on the days preceding the Discount days.—Director next week: A. W. Whipple, Esq.

BANK OF BRITISH NORTH AMERICA.—(St. John Branch.)—A. Smithers, Esq., Manager.—Discount Days, Wednesdays and Saturdays.—Hours of Business, from 10 to 3.—Notes and Bills for Discount to be left before 3 o'clock on the days preceding the Discount days. Director next week: Hon. John Robertson.

NEW-BRUNSWICK FIRE INSURANCE COMPANY.—John Boyd, Esquire, President.—Office open every day, (Sundays excepted) from 11 to 1 o'clock.—[All communications by mail, must be post paid.]

SAVING'S BANK.—Hon. Ward Chipman, President.—Office hours, from 1 to 3 o'clock on Tuesday's. Cashier and Register, D. Jordan.

MARINE INSURANCE.—I. L. Bedell, Broker. The committee of Underwriters meet every morning at 10 o'clock. (Sundays excepted.)

MARINE ASSURANCE COMPANY.—James Kirk, Esq., President.—Office open every day (Sunday's excepted) from 10 to 3 o'clock. ☞All applications for Insurance to be made in writing.

The FIRST PRODUCTIONS in the WORLD for

The Hair! the Skin!! the Teeth!!!

ROWLAND'S

MACASSAR OIL,

A VEGETABLE PRODUCTION.

The only article that produces and restores HAIR; also WHISKERS, MUSTACHIOS, and EYE BROWS; prevents hair from falling off or turning grey to the latest period of life; changes grey hair to its original colour—frees it from *scurf*, and makes it beautifully SOFT, CURLY, and GLOSSY. In dressing hair, it keeps it firm in the *curl*, uninjured by *damp weather, crowded rooms, the dance*, or in the exercise of *riding*. To *Children* it is invaluable, as it lays a foundation for a BEAUTIFUL HEAD OF HAIR.

ON PURCHASING, **Beware of Counterfeits!!** ask for "ROWLAND'S MACASSAR OIL," and see that those words are on the envelope, with the signature and address, thus—

A. ROWLAND & SON, 20, Hatton Garden, London,

Counter-signed ALEX. ROWLAND.

To ensure the genuine article, see that the words '*Rowland's Macassar Oil*' are engraven on the back of the envelope nearly 1500 times, containing 29,028 letters—WITHOUT THIS NONE IS GENUINE.

Price 3s. 6d.; 7s.; Family Bottles (containing four small,) 10s. 6d. and double that size, 21s. per bottle.

Rowland's Kalydor,

A preparation from *Oriental Exotics*, is now universally known as the *only* safe and efficient *protector* and *beautifier* of the SKIN AND COMPLEXION. Its virtues are commonly displayed in thoroughly eradicating all *pimples, spots, redness, tan, freckles*, and other unsightly *cutaneous defects*, in healing *chaps, sores, chaps*, and in rendering the most rough and uneven skin pleasantly soft and smooth. To the *complexion* it imparts a juvenile roseate hue, and to the *neck, hand* and *arm* a delicacy and fairness unrivalled.

It is invaluable as a renovating and refreshing Wash, during travelling or exposure to the sun, dust, or harsh winds, and after the heated atmosphere of crowded assemblies. Gentlemen will find it peculiarly grateful after shaving in allaying the irritation.

Price 4s. 6d. and 8s. 6d. per bottle, duty included

Rowland's Odonto,

or,

Pearl Dentifrice,

A WHITE POWDER of Oriental Herbs, of the most delightful fragrance. It eradicates Tartar and decayed spots from the Teeth, preserves the Enamel, and fixes the Teeth firmly in their sockets, rendering them *delicately white*. Being an Anti-Scorbutic, it eradicates the Scurvy from the *Gums*, strengthens, braces, and renders them of a healthy *red*; it removes unpleasant tastes from the mouth, which often remain after fevers, taking medicine, &c., and imparts a *delightful fragrance* to the breath.

Price 2s. 9d. per box, duty included.

☞NOTICE—The name and Address of the Proprietors,

A. ROWLAND & SON, 20, HATTON GARDEN, LONDON,

are engraved on the Government stamp, which is pasted on the "KALYDOR" and ODONTO;" also printed in red on the Wrapper in which the Kalydor is enclosed.

BEWARE OF COUNTERFEITS! composed of the most pernicious and trashy ingredients, and which are frequently passed upon the unwary under the *lure of being cheap*.

Be sure to ask for "*Rowlands*" articles.

Sold by Dr. Wm. LIVINGSTONE, St. John, N. B.

THE KINGDOM OF THOUGHT.

BY CHARLES SWAIN.

Oh! the Kingdom of Thought hath its rivers of beauty,
Where Fame speeds her barque free from rocks and defiles,
Noble hills there arise, and the highest is Duty;
But the best scenes of Thought are its beautiful isles.
One crown'd by a grove, where a temple immortal
To Shakspeare, that wonder of mind is begun;
Where Ariel, the gifted, attends at the portal,
Whose gates shine afar like the gates of the sun:
There names beam around that are honour'd in story
Old relics of bards in those classic domains;
Oh, the Kingdom of Thought hath its rivers of glory,
And vast is the empire where Genius reigns!

There, pow'rd among foxes, the Sylphs and the Graces
Wake music from lutes that the angels have form'd;
There known by the laurels that shadows their faces
The muses of old with man's spirit communed!
Leaf, colour, and light, their enchantment revealing,
Appeal in a language of poetry known;
For each *leaf* hath its music—each *ray* hath its feeling—
And eloquence breathes in those lutes—all is own'd!
Then give me a name that is honour'd in story,
Take station and fortune, and all that remains—
If I'm heir to that land with its rivers and glory,
A son of that empire where Genius reigns!

LITTLE CHILDREN.

BY MARY HOWITT.

Sporting through the forest wide;
Playing by the water-side;
Wandering o'er the healthy hills;
Down within the woodland dells;
All among the blossoms wild,
Dwelleth many a little child!
In the baron's hall of pride;
By the poor man's dull fireside;
'Mid the Mighty, 'mid the mean,
Little children may be seen.
Like the flowers, that spring up fair,
Bright, and countless, everywhere!

In the far isles of the main;
In the desert's lone domain;
In the savage mountain-glen,
'Mong the tribes of sov'reihy men;
Wheresoe'er a foot hath gone;
Wheresoe'er the sun hath shone;
On a lagoe of peopled ground,
Little children may be found!

Blessings on them! they in me
Move a kind of sympathy,
With their wishes, hopes, and fears;
With their laughter, and their tears;
With their wonder so intense,
And their small experience!

Little children, not alone
On the wide earth are ye known;
'Mid its labours and its cares,
'Mid its sufferings, and its snares,
Free from sorrow, free from strife,
In the world of love, and life,
Where no sinful thing hath trod:
In the presence of your God,
Spotless, blameless, glorified,
Little children, ye abide!

AN IMPROVED PLOUGH.—We hear with pleasure that a superior plough has just been invented by Mr. Graham, of Beeklands which he calls the "Improved Cumberland Model Plough," and which seems to possess many advantages over the old one. There are four new principles introduced into it. 1st. The beam is perfectly straight, and, though strong, of light appearance, and can either be raised or lowered to suit the depth or size of furrow. 2nd. The coulter does not perforate the beam, but is attached to it in such a manner that the strength of the beam is much increased. 3rd. By a screw attached, the plough may be made either to take or give more or less land, as the case may require, even to a hair-breadth, with any stoppage whatever. The present plough has frequently to be carried from the field to the blacksmith's shop, where, with much trouble and labour the irons have to be taken off, and turned in the direction wanted. 4th. The coulter is small, and not expensive, and is constructed as to effectually throw off all rubbish, weeds, and stubble, and every ploughman knows sometimes completely choke up the old wooden and iron ploughs, especially on wet land, causing the ploughman the trouble of stopping now and then to clear it, and make it much heavier for the horses. But the most remarkable characteristic of the new plough is its extreme lightness and elegance, as compared with the old one, with which its appearance forms a most striking contrast. We hear much of "farmers friends" now-a-days, but this may truly be called the "ploughman's friend," as it lightens his labour at least one half. It has been tried on various kinds of land by most experienced ploughmen, who much approve of its working. It was constructed by the Messrs. Murray, blacksmiths, of Scotby. We have not yet learned whether the inventor means to secure it by patent or not; but we understand it may in the meantime be seen at Beeklands, in the parish of Kirklinnington, and that he invites the attention of the intelligent agriculturists of the district to veiw it.—*Carlisle Journal.*

FATE OF A BRITISH OFFICER ON THE RETREAT FROM CABOOL.—The following particulars of the fate of the late Captain W. Grant, 24th Native Infantry, major of brigade, who fell in the retreat from Cabool, have been furnished by one who esteemed him as a friend, and well knew his worth and gallantry as a soldier. The details may afford satisfaction (a melancholy one indeed) to his friends and relatives. The writer says—"I have gained the particulars from Captain Boyd of the commissariat (a prisoner now in Cabool,) and from Captains Johnstone, paymaster of the Schah's force, and Souter of her Majesty's 44th, the only officer of that regiment who survived the massacre at the barrier thrown across the Gundamuck pass. As you already know, he (Captain Grant) received two sabre cuts in the face the second or third day after the force moved from Cabool, but of these he made light, and continued to keep his place with the troops. At Jugdullnck the little remnant that remained, all Europeans were solely pressed by the enemy, and General Elphinstone desired the whole of the officers present who were mounted (about 20 in number,) to form into line and charge the assailants; in this charge Grant was included, and was placed next to Johnstone in the line; he received a shoot in the cheek which broke his lower jaw, but he still maintained his position, and the enemy were beaten off; he struggled against the torture of the wound most manfully, but the loss of blood at length overcame him, and Johnstone at length assisted him to dismount, and bandaged up as well as he could the fractured jaw, which gave him great relief, and he started with the rest that night for Gundamuck. Captain Souter states that during the march he was dreadfully exhausted by the intense agony he suffered; just before they reached the pass he completely rallied all his strength, and seemed to gain fresh spirit. At the hand-to-hand conflict at the barrier, Souter says, "no man fought more desperately, or sold his life more dearly than poor Grant;" but he was at length struck down by a Jezail ball in the breast. A sergeant of the 44th came up to him and tried to raise him up, but he stopped him saying —"It's no use, my good fellow, that ball has done the business. Take this," giving the man his sword "it has done me good service, and may serve you." With these words he breathed his last. Peace be to his unburied ashes! The sergeant to whom he gave his sword was made a prisoner, and carried the good blade to Lughman; but there he was deprived of it, and all Bazett's endeavours to procure its recovery have been ineffectual. It was one he much valued and relied upon, for it had been presented to his father by his regiment." We may be excused for dwelling on these particulars; they form but one relation of the sufferings of hundreds who met their death, we hope, in as truly a Britonlike manner, and will serve to show those who, like ourselves, merely read in the despatches the mere number killed and wounded, the gallantry and sufferings of those who fell, and have no one to record their behaviour; few, alas! remain to do so on this occasion.—*Dublin Mail.*

SPEECH OF MR. W. E. GLADSTONE AT THE OPENING OF THE COLLEGIATE INSTITUTION, SHAW-STREET, LIVERPOOL.

Mr. W. E. Gladstone then stepped forward amidst much applause, and spoke as follows:—My Lord Bishop, Mr. Mayor, and Gentlemen—You will allow me to commence the remarks I am about to address to you by recording, with unfeigned sincerity, those expressions of regret in which your respected Rector has indulged himself with regard to the absence of that distinguished person whom you regard not less for his private virtues than for his public eminence, and in whom the appreciation of his personal qualities is heightened among you by the fact of his descent from an illustrious ancestry, long and intimately connected with your community. (Cheers.) My Lord and Gentlemen—If there is a person who beyond all others has a right to feel keenly disappointed at the absence of my Lord Stanley, that individual is the person who now addresses you, and upon whom it has devolved, most feebly and most inadequately, to endeavour to supply the deficiency which is occasioned by his absence. (Cheers.) I plead, gentlemen, for your indulgence, upon the footing that I am indeed deeply sensible of my inability to give adequate expression to the feelings which, upon this remarkable and signal occasion, animate, I am quite certain, every breast within this vast assemblage. (Hear.) I can not, indeed, take to myself any part of that eulogium which your reverend rector might, in his indulgence, have been disposed to pass; but I do feel there are grounds upon which it ever must be a matter of the highest satisfaction to me to discharge any public duty in connection with the town of Liverpool. (Hear.) I have not yet forgotten, and I trust I never shall forget, that I am myself a native of a town distinguished as is the town of Liverpool by everything that can ennoble a commercial community, aye, and by everything that can ennoble a Christian community—(cheers)—and I do trust that I may be allowed to feel a sensibleness, differing far from that of personal vanity—a sentiment of satisfaction, in reflecting that I have a favourable introduction to your notice in the name of my father. (Loud and long continued cheering.) I feel that in opening an institution intended mainly for the middle [illegible] of society —(cheers)—I, who am myself sprung from that middle class,—I, who with my family, still claim to belong to that middle class—that we may be expected and presumed to entertain some sympathy with the principal object of this beneficent institution—that we may have a desire to open the way and smooth the way for those who may be inclined to venture upon the path of honorable advancement. Upon this account, if not by personal qualification, I may at least with sincerity, and at least with earnestness, address you upon the occasion which has assembled you together. (Cheers.) Permit me also to say, that I hold an office which has made me acquainted, in some degree, with the extraordinary depression of the commercial circumstances of the country, and that I have some means of appreciating the extent of pressure which must have been experienced in the town of Liverpool during the very few years that have elapsed since first this project was announced; and I can, therefore, appreciate the energy and the public spirit, the munificence, and above all, the earnestness of Christian principle which has secured for this institution so large a degree of support—support, I am quite certain, in many instances, not given without self-sacrifice. Allow me, my Lord Bishop, to say that there is no class of men who ought to entertain a livelier interest in the progress of all schemes connected with public education than that class which is connected with political office. (Hear.) What is the condition of the institutions of this country? I shall only speak of facts not open to dispute. Thank God we are here removed from the arena of party discussion: but it is admitted upon all hands, it is boasted by some, it is received with satisfaction by others, it is denied by none, that we have arrived at a stage in the progress of society in which you must give a broad basis to public institutions—in which you must interest in them, and in which you must challenge for them the approbation and support of the mass of the intelligent community. (Loud cheers.) We live under a monarchy—we live under an aristocracy, we live in daily enjoyment of the blessings of the national church—but how are these institutions supported? The Church does not stand upon the footing of superstition; the monarchy and the peerage are not supported by violence—(hear)—it is not the bayonet of the soldier which is the guarantee of the permanence of our institutions. (Cheers.) True it is, indeed, that prescription is a principle of weight and value in civil affairs—true it is that Englishmen are distinguished among the nations of the earth, not only by an indomitable energy, but likewise by a dislike to idle and unnecessary change, and by a reverence for the traditions of their forefathers. (Cheers.) But it is also true that the constitution of this country calls upon the people for their free and their intelligent support; it is also true that extensive franchises are committed to numerous classes of the population; it is also true that without the intelligent assent and attachment of those numerous classes to whom I advert, the institutions of the country could not be supported. (Loud cheers.) Those, therefore, who in their sphere—he it more or less extensive, and I, as one of the least amongst them —those who are appointed to watch over the laws and institutions of the country, they know (at least they ought to know—the best of all men) that inasmuch as we must look to the great mass of the intelligent community for the means of upholding our institutions, of supporting the throne and the aristocracy, of supporting the church, of supporting all which some maintain to be relics of the dark ages, but which, we believe, to be sound in their principles, and ought to be deeply rooted in the affections of the people; public men I say, ought, of all others, to know best how important it must be to train the minds of the population in sound and useful knowledge, in knowledge which will really bear the criterion of a searching examination, and, not in that which, unfortunately, too often passes by the name of sound and useful knowledge without pretension to the substance. (Hear.) We must know how important it is by the communication of that knowledge, by the formation of right habits of mind, to secure a still larger support, a still warmer attachment, a still more intelligent assent upon the part of the population to the institutions which we love and revere; and it is, therefore, acting upon that conviction that, so far from desiring to see education restricted in the country, I wish that every year which passes over our heads may, upon the contrary, witness its further and still further extension—(loud cheers)—and in every establishment which, like this establishment, professes to form the character of the people according to the true and real purpose of our being, I, for my part, see upon the one hand, a great instrument of spiritual good, and, upon the other hand, a new guarantee for the permanence of our political institutions. (Loud cheers.) I cannot but feel that, however, it may be a current opinion in the world, that advancement in the world is in the nature of an advantage, and that the rich man is happier than the poor man, yet, when we look seriously into these matters, and bring them before the tribunal of conscience, it cannot be denied that the rich man himself, and every man, in proportion as his desires are multiplied, in proportion as his faculties are cultivated, has not less need, but more, of the satisfying influence of religion—(cheers)—that he who knows little, he who is poor, he who is called ignorant, does indeed stand in great need of education; but he who is not poor—he, the range of whose desires are enlarged, the number of whose temptations are multiplied, whose intellect is cultivated, who has much more scope given him for vanity and undue presumption before God—he, I say, is far from having less need of education than those who, belonging to these poorer classes, have more need of education in order to enable them to comprehend their position as Christians, and to live in the faith and fear of God. (Loud cheers.) There is also this difference between members of the middle class and members of the lower class. The members of the lower classes of society, as we all know, in many instances, when education is for the first time offered to them, exhibit a comparative indifference to the reception of it. To them the need of it is not immediate and palpable. They phrase their daily purposes, I do not say equally well without education, but still education is not to them a necessity in order to enable them to labour with their hands. But when we look at the middle class to those who are carrying on the commercial undertakings of a great town like this, we see plainly an education there must be. The very nature of their calling probably requires one. They are certain to have it: they must have it either good or bad: and it is for us to consider what kind of education ought to be provided for them, or whether they ought to be left to themselves, to avail themselves of that flattering education which seems indeed to involve less difficulty, which seems to provide equally well for both parties, but which we believe to be deficient in all those essential requisites whereby alone education is rendered valuable (Cheers.) Those for whom you are now providing are those who must be educated; and it is for you to consider whether that education should be a good one. (Cheers.) And not only the class, but surely also the time at which this institution is founded, renders it valuable. (Hear.) Do we not live in an age when everything is made a subject of question and doubt? We live in an age when men's minds are stimulated into an activity which is salutary, no doubt, in many respects, but which manifestly requires the support and the guidance both of sound Christian principles, and of enlarged and secure habits of thought. (Hear.) It is the critical period in the history of nations when men begin to question themselves respecting every thing around them, when doubts are suggested before the means of solving those doubts are at hand, when there is a great disposition to question the merits of this or of that institution; and when there is not in an equal degree the power to effect a steady and personal examination into all the points and bearings of the case upon which the merits of such an institution may really depend. (Cheers.) This age is manifestly an age of criticism, and in that sense, of scepticism. But we hold it is desirable to check the spirit of inquiry? No such thing. I am sure there is no one here; and I believe there is no one without these walls, no more than within them, who would wish to maintain such a doctrine. (Hear.) It is a certain state of the human mind which belongs to our condition and to our circumstances; it comes upon us as a dispensation of Providence, that all things should be subject to discussion. Let that discussion by all means be continued; but let it be fair and full, and let us approach it not under the influence of idle curiosity and prejudice—not under the influence of personal and partial feelings, but with all those "aids and appliances" of sound knowledge and of right thought; and above all, with all that reliance upon a higher power which Christianity alone can give. (Cheers.) With these advantages let us meet discussion, and we need not fear its issue. (Loud cheers.) But I have not yet touched, or I have as yet hardly touched upon that which constitutes the centre of the interest which is felt in this community with regard to the celebration of this day. It is not the magnificent scale of this institution, it is not the beauty of its architecture—it is not even the high authority under which we meet—but it is the deep conviction in the mind of every one of us, that the existence of this institution is a living and a permanent testimony to a great and indispensable principle—namely, to the principle that education, if it is to be effectual, if it is to be valuable, if it is to be deserving of the name, must be a religious education—(great and continued cheering); and that, in order to deserve the name of a religious education, it must be founded not upon those vague generalities which are supposed to be common to all men, or at least to all men who assume the name of Christians, but upon the definite revelation which it has pleased God to give, and whereby each man among us must hope to stand or fall. (Cheers.) This, I say, gives a higher interest than any assembly of merely temporal and secular circumstances, than any amount of earthly patronage, than any vague and idle curiosity could, by possibility, have communicated to such an occasion as the present. (Hear.) Here we come upon that great question—upon that question of questions—what is the education, if it is intended to vindicate for itself that title—for a being like man, with his faculties, with his hopes, with his temptations, and with his dangers? We do not come here to disparage the efforts of those who think differently from ourselves upon the nature of education, upon the subject matter which it ought to embrace, and upon the end to which it should be directed. We are ready I trust to do justice to their benevolence and their zeal: we are ready to acknowledge in many cases, that we may take a lesson from that zeal, and that men of sounder views may profit in practice by the example of persons who, though they possess less light, yet seem to make a more earnest and sincere use of that light which they do possess. (Hear.) With all respect, then, for the persons and motives of those who may think otherwise upon this national matter of education, still we feel there are two systems which are irreconcilably and eternally divided (Hear.) There are those who think—and I admit the opinion to be a plausible opinion, which seems, at all events, at first sight, to have much that is capable of being alleged in its favour—that the great object, the first object of education, is to give to man such information as shall serve the purpose of his temporal advancement; as shall enable him to pursue, with efficiency and success, the calling to which he may be about to devote himself. And if they have that view of the nature of education—if they really believe that it is the nature of education only to put tools into the hands of man, which tools he may employ to shape and fashion all the materials of the earth afresh as he pleases, if they hold such a belief the natural consequence is, they cannot see or recommend the necessity of founding education upon a definite basis of religion. (Hear, hear.) They see we are unhappily perplexed by religious divisions, that we labour under the sore evils with which religious divisions are attended, and they are led to say, "Let us cut this knot; let us avoid all these difficulties, let us found our public education upon the communication of the description of knowledge about the utility of which there can be no doubt whatever, and let us leave religion, and all other things upon which we cannot agree, to be dealt with by each man according to his own pleasure." I hope that is not an unfair representation of the new evil unhappily prevailing, and which I admit to be a plausible view of the great and important subject, and which I believe to be the view which many men are led to take. I am bound to say under the influence of a most unfortunate delusion, but still from motives of which we are bound to avow by no means, in all cases, implying an indifference upon the part of the individual to the importance and value of religion itself. (Cheers.) But still that is the doctrine which prevails. Upon that foundation many institutions have been built: the present age has been witness to many great efforts of that description. (Cheers.) The opposite doctrine is a very different one. The opposite doctrine, as I apprehend, is this—that although it be important to supply every man with the means of honourable and successful pursuit of his earthly calling, yet there is something which is far more important still; that the great purpose of education, the first and paramount purpose of education, is not so much to supply a man with the tools and instruments whereby he may fashion all things to his pleasure, but it is to fashion and to mould the man himself—(cheers) it is so to act upon the object in forming his mind; it is so to develope his faculties; it is so to cherish the imperishable seed of life eternal, that he may be conscious of the true law of his condition—that he may not bound his view to temporary and perishing objects; but that, recognising that which was the state of his first parents before their fall, he may likewise recognise the great and the absorbing truth, that to recover that state is the great end of his being upon earth—[loud cheering]—that, as union with God was the law of his original nature, so reunion with God is the great purpose for which he is now placed upon earth; and to teach not the Christian religion alone, but likewise the whole experience of life, all that befalls him in it, his domestic position, his social position, whatever is his, whatever is around him, it is one great discipline; devised by divine wisdom for the purpose of contributing to the accomplishment of that great work the renovation of the nature of God in a race that has fallen away. [Cheers.] Now, this is really the fundamental question—whether education is a system for giving to a man the means of pursuing his temporal calling, or whether, without excluding that purpose, it is likewise a system for operating upon the mind and character of man himself. If it be the first, then it is easy to understand why, in a country which labours under religious divisions we should not seek to encumber our education, as it were, by mixing religion as essentially a part of it; but if it be, upon the contrary, so far from being true that such is the case, that is one of the subtlest and most mischievous delusions that ever went forth for the ruin of man, then, upon the other hand, it is surely equally true that religion must be included in the matter of education. [Cheers.] And not only that religion must be included as one among the many, not only as constituting one item in the long catalogue of accomplishments, but it must be really the pervading principle, the principle to which all others are to be subordinated, and with regard to which both the foundation of the institution is to be regulated, and all its endeavours are to be adjusted and arranged.—We think we have ample ground for our convictions upon the subject of education. We think that it should correspond with the laws of man's nature, and with his state upon earth. We think when you wish to ascertain from the most authentic source what is the state of things for a being constituted like man, you must draw that information and the reply to that question, not from any vague theory or speculation, but from the consideration of the experimental facts of the nature of man himself, and of the condition in which it has pleased God to place him. If we go to the Scripture we are assured that his natural life upon earth is a life that perishes like the grass—that it "flourishes in the morning and in the evening it is gone." If such be the case, is it not natural and incumbent upon us that we should direct our attention to that imperishable life which lies beyond the grave, that we should not pretend we are educating a man when, in point of fact, our efforts only have reference to this earthly state, which is the state of his infancy, and has no reference to that future state which is the state of manhood and full development? [Cheers.] If, again, we look to the institution of our religion, do we not find that all our children are already in covenant with God; that they are already dedicated to him by baptism, and after they have been so dedicated, after the very first days or weeks of infancy have been stamped with His seal and signed with His cross, is it to be supposed that when their faculties ripen and expand, they are to be trained up without the knowledge of the life-giving truth of revelation? If we look to the nature of mind itself, if we consider its urgings, how little it is satisfied with the objects that man has upon earth, how many marks this dispensation bears of being temporary, and as it were a transitory dispensation, is it not monstrous to confine ourselves to certain purposes, which however valuable in their place, yet are purposes bearing only upon earthly things and earthly objects? [Cheers.] Is it not very appalling? Is it not giving stones to those who ask for bread, if we give that as education to man which has no reference to his faculties, and which confines him to objects which must perish in the use? (Hear.) We are now speaking of the education of the young and it unfolds the whole question, for this reason, that in youth it is, according to the usual opinion of God's law, that the character receives its stamp and its formation. In youth it is, that the principles are ordinarily imprinted which determine the ultimate condition, whether for weal or whether for woe, of a man's advanced life. Therefore, in applying a discipline to youth, it does seem, if we attend to Scripture—if we attend to the testimony of Christian institutions, and to the instruction which the nature of man himself is calculated to impart to us—we must refer with more and more sure and fixed convictions to the the assertion of that principle whereupon we stand in this place, namely that education to be valuable, and to deserve the name, must be religious education, and true religion must be founded upon the definite revelation of God. (cheers) But, after all, is not the whole of our life an education? Is not the world an apparatus of instruments provided for acting and operating upon the character of man, and preparing him for a higher state? Is it not true that those instruments are themselves all destined to be consumed even as a vesture when they have done their work. In the soul of man is their end and object. Upon that they are intended to operate; and, according to their influence upon that, they will be valuable and profitable, or they will be worthless and pernicious. To that, therefore, we must direct our efforts; upon that we must seek to operate; and in seeking to operate upon it, we must employ an instrumentality, not such as our own means of fancy may suggest, but we must employ the instrumentality of all the sound and valuable knowledge which the experience of ages, and the labours of human thought for ages, have accumulated in all the departments of secular enquiry; and we must employ that which is higher than all—that faith which has stood the test of eighteen hundred years, and which we know will stand the test of all future perils and future storms, until at length it gives place to the vision and the fruition of that which it now only embodies to our view. (Loud cheers. I feel as I felt at the commencement how weakly and inadequately I have endeavoured to express to you some part of those feelings with which I know you to be possessed. I feel how much there is to desire, when a mind more powerful than mine might be employed with advantage in describing to you the deep and no fanciful and the fondly-mental nature of those principles which form the foundation of this institution, and which have guided the conduct of those who are concerned in its management. (Hear.) It is, I think we may assume from considerations of this kind, that it has been declared in the announcements of the institution to the public, that its objects is to maintain indissolubly the connection between sound religion and useful learning, while it promises for the inhabitants of this town an education suited and proportioned to their wants. I trust we feel, as I feel for my part, that it is for no personal object, however honourable and laudable in itself, that we refuse to combine with those who seem to recommend a more general scheme of education; but we ascribe upon the very front of the institution, that it is intended, while it invites the approach of all, and does what it can to facilitate the approach of all, to communicate a definite and a determinate teaching, according to the doctrines and instructions of that national Church to which I trust we consider it a blessing to belong. (Loud cheers.) If we refuse to co-operate with others in schemes which are founded upon a different principle, it is from no disposition to unite with them if we could see benefit in their schemes; but from a deep conviction that we must in all matters endeavour to be governed and regulated by those guiding marks which God himself has laid down in order to designate our path. We must not set at nought those laws which he has ordained and established for our nature; we must not overlook the cardinal truths of our condition; we must keep in view in placing the stamp and seal upon the character of men, first of all those purposes which are most essential to his happiness and then only each in its due place, those inferior powers which are more connected with His earthly purposes, which are undoubtedly honourable and valuable, and receive their blessing from God, while they are employed in the manner according to the laws He has laid down; but which becomes on the contrary, themselves mischievous and ruinous to our ultimate pleasure, when we place them in a position they were not intended to occupy, and when we make them substitutes for religion, and for the consideration of our good, instead of being handmaids to religion and belonging to it. (Hear.) We believe if you could erect a system which should present to mankind all branches of knowledge, save the one which is essential, you would only be building up to heaven a Tower of Babel, which when you had completed it, would be the more signal of its fall and which would bury those who raised it in its ruins. (Hear.) We believe if you could take a human being in this country, and you could make him an accomplished man in natural philosophy, in mathematics, or in the knowledge necessary for any one of the of the professions —for the profession of a physician, or the profession of a merchant—and if, with all this besides, you could fetter his mind—yes, if you could endow him with the sense and power of a Newton—and so send him to his work upon earth; still, if you had concealed from him, or, rather if you had not pressed upon him, and mixed with all his training, the knowledge and the love of the Christian faith, he would go forth into the world, able, indeed, with regard to those purposes of science, and successful, perhaps, with regard to the accumulation of wealth and the multiplication of earthly desires, but poor and miserable, and blind and naked, with regard to everything that constitutes the true and the sovereign purpose of our existence—yea, worse, with regard to that sovereign purpose, than if he had still remained in the ignorance which we all commiserate, and which it is the object of this institution to assist in removing. In this place, as we trust will be experienced every year the benefits and advantages that may be expected to result from a design which has been conceived in a spirit sufficiently enlightened and so just, and which appears to meet the wants of the great commercial community in this respect, in which they were most generally felt. (Hear.) We trust that here many a youthful mind will be awakened to the love and to the pursuit of knowledge! We trust that here youthful faculties will be invigorated by healthy and salutary exercise, and that they will not be curbed by being confined simply to those purposes which have exclusive connections with our material existence! We trust that the imagination and the taste —that the heart and the affections of men will find their food in the knowledge that is here to be communicated! We trust that many of those who are to be trained within these walls, having here acquired a thirst for knowledge and here tasted its sweets, will thereby be incited to honourable exertion, will be moved to become, in the various branches of British enterprise, benefactors to their country, and will leave behind them when they are called away, a name that will be honourable among succeeding generations'—(Loud cheers.) We trust above all, that in this place youth will be instructed in the nature of their position as Christians! We trust that here they will learn the substance and meaning of the vows of their baptisms! We trust that here they will be invited by a teaching Christian not merely in its name, Christian not merely in its forms, Christian not merely in its abstract and naked truth, but Christian in the warmth and earnestness of its purity, to love that religion which is their great pleasure on earth, and to follow into that earnestness of purpose, with that singleness of mind which is the most beautiful property of youth, the pattern left them by their Divine Redeemer! (Great cheers, and hear, hear.) Surely, if these are the anticipations in which we are justified in indulging, I have not been wrong in saying this is as great and a signal occasion, that it is an occasion, marked by