

physical development does not indicate civilization, and that material progress, to be beneficial, must be attended by at least a corresponding increase of virtue. The gourmand who adds an ounce or two to his corporal weight day by day, does not render himself thereby a more worthy member of society. No, let science soar aloft, and solve, if it can, the mysteries of the heavens; let it sound the depths of ocean, pierce the mountain, unite sea to sea, and connect island with continent, but mindful always that the light which guides its steps beams from that star which conducted the shepherds to the crib at Bethlehem. Greece and Rome in antiquity could boast of opulent cities, cultivated fields, theatres, baths and other appliances of domestic comfort—all these things have vanished, yet Greece and Rome are immortal names. All that was material in their organizations has perished, as the body of man perishes when consigned to the earth; but the soul of the buried nations, like that of man, survives; and the great lessons of their historians, the burning words of their orators, the thoughts of their philosophers, the descriptions of their poets, enshrined in language destined to endure, confer on them immortality of renown. *Fuit Ilium* is a simple but expressive epitaph; more redolent, it seems to me, of philosophy and piety than that which the latest English philosopher has traced for his country—"here, in the latter part of the nineteenth century, the monkey attained his highest development." No Englishman need be apprehensive that, so long as the language of Milton and Shakespeare endures, the name and the fame of England can perish; but he may rest assured that his country will be little indebted for her immortality to her vaunted nineteenth century civilization. Future ages, should they deign so far to notice the thinkers, the "profound thinkers," the "first thinkers" of the nineteenth century, as to contrast them with the Platos and the Tullys of old, will arrive, I fear, at the conclusion that in intellect they were immeasurably below the ancients, and in morals something worse than pagans. Future ages, I fear, will set small value upon that popular institution, the cheap press, of which many a luminary serves no higher purpose than to make more visible the darkness of our state. Whether competitive examination is to be regarded as an advance in civilization, a truly educational measure, and a benefit to the State, time and time only will determine. I admit the improvement in political institutions: within the last thirty years many abuses have been swept away, and English liberty has steadily advanced.