

physician said once: "*Serrez-vous de ce remède pendant qu'il guérit*!" and he was right. That which cures at one time will not at others: fashion has an absolute sway on our imagination, and the latter sways a great deal in our physical and moral destiny. So the Reverend lecturer is correct when he says:—

"There is a tide"—it has been well said—"in the affairs of men."—There is no exception to the principle—fashion rules more or less, and ever has ruled, in every department of life; the admiration of one age is an object of ridicule in the next; and what yesterday was counted folly to-day is wisdom. The greatest wonder, the most admired invention, the most useful and practical discovery, has but its own short day: in all likelihood, the greater the wonder, the more absorbing the excitement it produces, the surer its passing to neglect. Education fares no better than its neighbours in this respect. It has its phases and petted aspects from time to time, but they pass away; and subjects, which to-day are made the most of, are to-morrow slighted, if not absolutely scouted. In order to know this fully, it is only necessary to be placed for a short time in the position of a public teacher, and take a few notes of the comments which are made and the wishes which are expressed by those who are placing out their sons for education. One wants his son fitted for life by the shortest cut that can be adopted. "Give him (says the parent,) just what will get him into this or that profession." Another begs you will not stuff his boy with Latin and Greek nonsense—"the day for that sort of thing has gone by." A third wishes his son to attain a respectable position in life, yet is perfectly contented if you can make him write a good hand, and reckon up a long column of figures with ease and correctness. A fourth does not care much what you do with the lad, if you keep him for a certain time, beyond the possibility of his annoying his fond parent, and turn him out, when he is wanted, with a pair of good broad shoulders and some little approach to good manners and sense. A fifth thinks mathematical instruction the one thing to turn to account in life—yet still his boy is thought to be a genius, and such an one as he is allowed to be, you ought certainly to turn out a polished scholar, forsooth, "in twenty-four lessons"! In short, the teacher is like the old man in the fable. He may ride his ass himself, and make his boy walk, or he may walk himself and let the boy ride, or he and the boy may ride together, or carry the ass together; but, for all that, he cannot please every body. The current of the "popularis aura"—the set of the wind of fashion, is now from the north, now from the south, presently from the east, and then from the west—with as many intermediate shades of individual fancy as there are intermediate points in the compass. Unfortunately, most of our teachers are, in their circumstances, dependent upon these popular fancies; and the history of education, (if it can be called history in so young a country as this,) shows that there is yet nothing stable in this department of the work of life. There is yet nothing like solidity attained in the public judgment about it. This reflection encourages me to come forward and offer a few suggestions, and start a few questions, which may lead to thought on the subject of education, in the hope that they may here and there find some attention, and possibly approbation, and may have some slight influence—very slight it may be, yet some—in bringing about a more sober state of judgment upon the subject than that which (as I conceive) at present prevails."

The lecturer next inquires what is the end and purpose of education? He answers first that it is to *draw out and develope the powers of the mind*. But, he adds very properly that a young man must not only bring from college a *developed intellect*, but a *developed character*. Moral training is, therefore, of primary importance. But the author goes one step further, and says that *education*, to be *effectual*, must have religious as well as moral training. We quote again:—

"If education is a preparation for life—if this life is but a school or place of preparation for another—if the soul is immortal—if death is but a second birth into a new sphere of existence to which this life is preparatory, in which men will be exalted in powers and in character, as much beyond his present being as that is beyond the condition in which he entered on this life—then how absurd, how wicked, how fraught with wretchedness, must be the care to banish religion altogether from the field of education. Preparation for eternity is the interest, it is the plain and undeniable duty, I do not say of every *Christian*—but of *every man*, who *believes there is a God*, of *every man who holds himself to be of a higher order than the brutes around him* which perish, of every man who looks forward beyond the present moment, of every man who hopes for happiness himself, or cares for the happiness of his offspring. It is his duty, it is his interest, to look well to the moral and intellectual training of the being or beings to whom he has imparted existence, or who look to him for control and guidance."

The author, then, dwells, for some time, on the character to be developed by moral and religious training; and having described it, after his own ideas, he adds:—

"It will be said, Oh, but after all, a man passes well enough through the world, without all this depth of character; he may be a little virtuous, or he may put on the appearance of virtue, which will answer every purpose of life.—So FAUST thought! but the sentiment was fitted to the man: "I was as virtuously given as a gentleman need be—virtuously enough." Very good morality for such a profligate; but very poor morality for any one except a profligate; yet see how largely such morality prevails

in our own day—not cloaking, it is true, the same low and profligate debauchery, but justifying the money-seeking, fortune-hunting spirit of the age. "Virtuous as a gentleman need be" is in this view counted yet good sound sense: "*Rem quocunque modo rem*,"—money, get money—somehow—anyhow; "*Virtus post nummos*,"—cash first—virtue by and by; be rich, then it is time enough to think of being good; all this is too much in keeping with the temper of the age.—The age, I fear, would be found wanting, when weighed in the balance even of the philosopher, were we to lay religion, and the fact of our being here in a state of preparatory discipline for our real life, out of the question."

We notice something like a reproach to the education office, in the following paragraph; and for our own part we trust there is more of wit than of reality in the sarcasm about the formidable array of unoccupied school-houses. Nevertheless, we must admit that there is some originality and some merit in the accompanying suggestion; although they may not please those who would, if sincere, give of education this definition: "*To show your boy how to make money*":—

"Here, perhaps, the subject is open to the same stricture which I have just been passing upon the other part of education. However strange it may sound, I think that it is true, that education—*intellectual cultivation*,—is not sufficiently valued amongst ourselves. This assertion, however, I would not make without a certain limitation. The district school houses, scattered everywhere over the face of the country, might rise up in witness against me without this—[and, indeed, if the unoccupied school houses were allowed to form into the rank, they would be a formidable phalanx arrayed against me.] The model schools would come sharply upon the heels of the district ones—and the academies and many other useful and efficient schools (private or public) would rail at me loudly: and surely I should have a storm to meet at the hands of the Superintendents and other parties officially connected with the educational department. Even our legislator—busy as they are from time to time on this subject—would come into the field, and the charge of wilful ingratitude towards them would be laid at my door. Certainly I do not covet such a powerful host of adversaries, and must therefore explain myself."

The point on which I think there is a great and general misapprehension and wrong estimate of education is, that people seek in it nothing more than a means to an end. They do not value education for its own sake, they do not value education, because it develops the powers of the mind, and raises man to a higher state of being; but they have in seeing it some immediate object in view for the most part, and when a sufficiency of mental culture has been attained for that particular object, they are quite contented to rest there. Education must not only bring, but be demonstratively shown to bring, in every case, and to bring immediately, its "*quid pro quo*." Thus, there are cases where, when a boy can write and cipher, and read the newspaper, everything is considered accomplished that need be done. In another, book-keeping is the *summum bonum*. In another, a little mathematics, and particularly the power of mensuration and surveying, seems to open a vast field to the youthful ambition. In a word, though everybody wants to learn, almost everybody wishes to learn as little as possible. Learning is not sought for its own sake, nor does a young man think (nor a young man's father, in too many cases, lead him to suppose,) that he will become a greater and nobler being by cultivating the powers with which God has gifted him. The railroad or the counting house is open to him at an early period, and there he finds what both his own feelings of self-importance and desire to escape from control, and also his father's indoctrination, have led him to covet, immediate independence, and the possibility, or, as he views it, the probability, of his rising speedily above mere independence. And even those whose aspirations are higher, find too often what may be called the *learned professions*, not only open their door to them as soon as they knock for admission, but almost coax them to come in. While this state of things continues, we cannot become a GREAT PEOPLE. We may be a prosperous, we may be a wealthy, but we cannot be a great people. We shall grow proud and self-complacent; we may grow luxurious and extravagant, but we shall never grow to be a great nation. Thus our railroads and other public enterprises, which seem to be clear evidence of our greatness, are in a serious and truthful point of view, things full of omen and apprehension to us. Our material prosperity is beyond our age; we are going on too fast; and when our history is written in the book of time, this fact will be recorded against us. Could the country then call back her professional men, her lawyers, her doctors, and her teachers, from the railroad, the counting house, or the gold mine, could she restore to their books and training the youths who have been so prematurely and unwisely called away into various fields of money making, she might congratulate herself. She wants now men of learning and men of character. She cries for them among the teachers of her children. She cries for them in her halls of judgment. She cries for them amongst her spiritual pastors. She cries for them in her various deliberative assemblies. There is a strong call, "If I may be allowed to use the medium of reality of vision, without having my loyalty impeached or my affection for the south construed to which I owe my own education and my birth called in question) there is, I say, evident to the thoughtful, a strong call to be providing and preparing the men who shall represent our country with dignity in foreign Courts, and among the oldest and most polished nations of the world, and support her claim to the place which, I must be allowed to believe, principally through the accidental circumstance of her being in a great measure filled with people from old and developed nations, (a young country, so to speak, peopled at once with