THE

# BIBLICAL REPERTORY.

## APRIL, 1834.

No. II.

James Carnahan

ART. I.—*An Address delivered before the Alumni Association of Nassau Hall, on the day of the Annual Commencement of the College, Sept.* 25, 1833, by John Sergeant, LL. D.

THE day which closes the college life of a young man, is highly interesting, not only to the individual, but also to his friends and to his country.

Having finished his preparatory studies, he is ready to select a profession or occupation for life. Released from the inspection and control of teachers, he is henceforth to follow, in a great measure, his own guidance.

On such occasions, the most heedless can hardly exclude from their minds serious reflections respecting the past, and painful solicitude respecting the future. At this moment, whatever directions, or warnings, or encouragements may be given, by men of distinguished talents and virtues, cannot fail to make a deep and salutary impression on the youth anxious to know which way to direct his steps. On this account we cannot too highly commend the custom which prevails of having addresses delivered on the anniversaries of our literary institutions, by men eminent in civil and professional life. When the subject is well chosen and when the speaker is adequate to the task which he has undertaken, the most happy results may be safely anti-

cipated. Not only the youth, who are going forth into active and public life may be benefitted, but the mind of the community may be enlightened respecting the nature and importance of education. It gives an interest to these anniversaries which they could not otherwise profess. Men of intelligence and influence, who would not leave their business and homes to witness the first public efforts of the graduating class, will be induced, on these occasions, to meet each other, to renew their early friendships, to cheer and encourage each other in advancing the cause of literature and science.

By a mutual interchange of sentiments, as well as by the public addresses delivered, new light will be thrown on the nature and importance of education. Old and established errors will be overthrown, and the numerous schemes of education every year promulgated will be examined and approved so far as they are worthy of commendation, and condemned and rejected when destructive of intellectual and moral improvement. There is no subject on which experiments are more dangerous, and if unsuccessful, more fatal, than education. The youth, on whom abortive experiments are made, are lost to the community, and not unfrequently extend the errors which prevented the full developement of their own powers to others; so that the evils resulting from a false scheme of education involve many far remote from the first individuals concerned.

On this subject very little confidence can be placed in mere theory, however plausible it may appear. A system of education which in time past has produced distinguished and useful men, ought not to be hastily abandoned, in order to adopt others not proved by experience.

We are very far from intimating that we have reached the acme of perfection in the art of intellectual and moral discipline; so that no changes should be admitted in the course pursued by our forefathers. Our meaning is, that such changes ought to be made with caution, because when the season of youth is past, the loss sustained by a wrong course of training can seldom be repaired.

On this subject the opinions of men of acknowledged professional eminence and moral worth ought to have great weight. If they recommend a course of education different from that which was employed in their own early training, we should conclude that they wish to warn others of the errors into which they have fallen. On the other hand, if they have found no inconvenience, but great advantage arising from their early studies, we should pay great deference to their opinions. In either case their testimony should be considered as the honest conclusion of

men desirous to promote the improvement of the rising generation.

The address to which we have referred contains views of the nature and importance of a collegiate education so just, that we are desirous to aid in causing them to be more generally known. And it is the presumption, that many of our readers will not have the opportunity of seeing the address, that induces us to make liberal extracts, believing that we cannot better subserve the cause of education than by presenting the views of the author in his own words.

After an appropriate introduction derived from the occasion on which the Alumni of the College were assembled, and noticing the interesting scenes which such an occasion recalls to the memory of such as revisit the place of their early studies, the author inquires why all students do not receive the same literary distinctions during their college course? And he very justly remarks that in many cases the student is not to be blamed, because he does not occupy the first place as a scholar in his class. Causes beyond his control not unfrequently prevent his making attainments equal to others, not more deserving. Among these causes a prominent place is very justly assigned to the want of suitable preparatory instruction, and to the folly of parents in urging the admission of their sons into a class for which they are not prepared. After mentioning a less advanced state of the intellectual faculties, accidental disturbance in study, temporary loss of health, as causes of literary and scientific deficiency during the College course, the author adds the following appropriate remarks:

"It happens, too, and deserves to be especially remarked, for the consideration of parents, and of all who are charged with the care of the instruction of youth, that a failure in the competition for the highest honors of the College, is owing sometimes to defect in preparatory education. If *that* has been defective and insufficient, there is a want of strength for the trials of the collegiate course, which can only be supplied by uncommon abilities or extraordinary application. Very often, however, this sense of comparative weakness developed in the exercises of the College, becomes a discouragement to exertion, and the young aspirant yielding to what seems to be an invincible obstacle in the path of a just ambition, abandons himself to indolent despair, and sinks below the level he might really have attained without any very undue effort. Of the permanent ill effects of such despondency, which every day becomes deeper, as its consequences are more and more felt, until it settles into a permanent feeling of self-abasement;—of the probability or even the possibility, that it may enfeeble the character for life, disappointing and destroy-

ing the hopes of friends, and turning to naught the time, the labour and the expense bestowed for his improvement, it is needless to speak. Let us hope that they seldom occur, at least to the whole extent that has been suggested. That they *may* occur, in any degree, even though it be far short of the measure of calamity, supposed to be possible, is one among many arguments that might be urged to enforce the duty of parents and guardians who are entrusted with the care of children. They cannot be too often, nor too anxiously reminded, that upon this point the responsibility is theirs. The examinations for admission into College will, to be sure, exclude the cases of plain deficiency—though not even then, without encountering resistance and complaint;—but that fulness of preparation, which will give confidence and strength, and enable the student to apply himself to his task, with all the power at command which ought to be brought to it, depends upon years of previous careful instruction and discipline—nay, it depends upon every moment of those years, and hence the indispensable necessity there is, and the high obligation resulting from it, that every moment shall have been well employed, under the direction of able and conscientious teachers.

"It is a mistake to suppose that this portion of education may be committed to feeble and incompetent hands—that it may be negligently conducted without much injury—and that all its omissions and defects are to be made up and supplied during the few years that are passed in College. This is what a College does not profess to do. It is what a College cannot do. Its professors, however learned, cannot bring back the time that has gone by, nor cause the work to be done, which that time was allotted for performing. If it were allowable at present to dwell longer upon this subject, it might be added with unquestionable truth, that the examinations for admission into College ought to be considered as the disinterested judgment of enlightened and competent men upon the progress that has been made. There can be no motive for unreasonable strictness. The bias, if any there be, must he on the other side. There is great danger, indeed, that the motives for undue laxity will be too much increased, since institutions professing to teach the higher branches have become so multiplied in our country; some of them struggling for a precarious existence, with the fear of poverty always before their eyes. But if in the faithful discharge of their duty as examiners for admission into College, professors are obliged to make known to parents, that their children are not qualified, however unwelcome such a communication may be, parents, if considerate, will receive it as information given to them for their own benefit, and instead of complaining, or seeking to evade its effects by appealing to a more liberal tribunal, or a more indulgent interpretation, will profit by it, for the benefit of their offspring, by sending them to places of instruction, where their defects can be supplied. A little more time may qualify them to enjoy the advantages of College. What will they be profited by entering College, if they be not so qualified? At best, they can reap but a barren honour.

And this is not all. If, when their course is finished, they are found to be deficient in the proper requirements belonging to a collegiate education, they are degraded in the estimation of others, as wanting in capacity or industry to profit by the opportunity they have enjoyed. What seemed to be an advantage, thus becomes in effect, a most serious injury. The whole matter may be thus summed up. The work is in fact but one. The preparatory education is the ground-work. The collegiate education is the structure raised upon it. If the former be wanting, the latter has nothing to rest upon. If the one be defective or unsound, the other will be imperfect and insecure. Should it become necessary in any given case to decide which of these shall be dispensed with, (both being unattainable,) there can be no hesitation whatever in making the decision. An attempt to build without a foundation is too obviously absurd to require to be insisted upon, and any scheme, however plausible, which professes to accomplish such an end, must inevitably originate in ignorance or imposture.

"A College may perhaps be so organized as to do the work of a Grammar School, and then it ought to be considered as a Grammar School, and nothing more; but if it undertake to do the proper work of a College, without the aid of suitable preparatory instruction, it will graduate pupils who, with their Bachelor's diploma in their hands, could not be received into the lowest form of a conscientious and well arranged institution, without a violation of its statutes, and, (if it be not a contradiction to say so,) an egregious imposition upon their parents.

"Long as this digression has already been, it is impossible to leave it, without an additional remark. After what has been said, very little reflection is necessary to enable any one to perceive, how important a place in the work of education is occupied by what have been denominated preparatory schools, by which of course are understood to be meant those schools where pupils spend some of the years which precede their being presented for admission into College. Yet, it is more than doubtful whether their value is justly appreciated; or those who labour in them as teachers, are in general estimated as they ought to be. The name may have some influence. They are denominated Schools, which at the same time that it places them in the relation of inferiority to Universities and Colleges, seems to confound them with the greater part of the class designated by the same term, and occupied only with the instruction of children. They are affected too by the fact, that their pupils, when received into them are really children, and a large portion must always be actually of that description. But while to those who take a careless or superficial view, it has thus the appearance of a children's school, it will be found to embrace a portion of life when the developement of the faculties is more rapid, and the transition greater, than at any other period whatever. Compare a boy, for example, of ten years of age, entering upon a course of discipline like that we have been

speaking of, with the youth of fourteen or fifteen who has passed through it. What a difference there is in his moral and intellectual power! How much may have been determined for his future character and habits! His success in College, as we have already seen, may depend upon it, and the character and the self-respect with which he enters upon the larger scene of life may be influenced materially by that success. Nor must it be forgotten that the entrance into College is the period when the first considerable change of discipline takes place. The pupil is no longer to be so much in the presence of his teacher, nor under his immediate personal inspection and control. He is to he left more to his own government, rendering an account of his conduct, at stated periods, by the ability he manifests to perform his tasks in the recitation room. For this change too, he is to be prepared. A most serious one it unquestionably must be, since it commits to him at once the direction of so large a portion of his own employment, and requires him to make the first serious essay, (which through all his life long, he will be obliged to repeat, if he mean to be a rational creature,) of his capacity to sacrifice present inclination for the attainment of future advantage—to make his appetites and his passions yield to his sense of duty.

"Enough, it is hoped, has been said to give some faint and imperfect notion of the nature of the charge which devolves upon *him* who undertakes to conduct this portion of preparatory education. In proportion as it is arduous and important, ought the teacher who faithfully acquits himself of it, to be treated with respect and consideration—not for his own sake merely, and as due in justice to honest and valuable services of a very high order—but for the sake of society, for the sake of parents, for the support and advancement of the great interests of morality and learning. All are deeply concerned, and there is little hazard in asserting that the finishing department of education can never be what it ought to be, unless the department where so large a part of the substance and body of the work is prepared, be sustained at its proper elevation, by an adequate public estimate of its value, and a suitable regard for those who labour in it with diligence and effect. Let them be judged, not by ridiculous promises of which any one *may* know can never be fulfilled—not by assurances of short and easy methods—not by a vain display of trifling accomplishments, or precocious and ephemeral acquirement to captivate the ignorant—but by the fair fruits of discipline and instruction, coming in season, gradually unfolding their beauty, and at length attaining their full size, and ripening according to the order of nature."

To the truth of the preceding remarks we most fully subscribe, and we think the author might have added other consequences of a defective preparatory education still more disastrous. The intellectual attainments of a youth while in College are not only retarded, but moral habits are also put in imminent hazard by a defect in his previous attainments.

A youth of delicate feelings enters a public institution with an expectation of standing on an equality with at least the majority of his class in the studies prescribed. At first he applies himself with all possible industry to the task assigned; and failing to comprehend the subject, and to answer the questions proposed in the class-room, he sinks into despondency, and abandons the hope, and at the same time, the attempt to make himself master of the studies prescribed. His situation is like that of a debtor, who has lost all hope of extricating himself from his embarrassment by honest and persevering industry. He becomes reckless, and makes no effort to repair his deficiency, or to maintain his present condition. To the youthful mind, full of hope, and anticipating distinction in future life, nothing is more injurious than assigning a task utterly impracticable. In these circumstances not one youth in a hundred will continue to apply himself to his studies from day to day. Persevering industry will accomplish wonders, but it cannot effect impossibilities. Feeling that he has no chance of maintaining a decent standing as a scholar, it would be strange if he did not seek distinction among the idle and vicious. His mind becomes soured, his feelings irritated, and he dislikes his books, his instructers, and every thing which reminds him of the disgrace under which he labours.

It is very possible that the supposed youth is not destitute of talents, and if he had been well taught before he entered college, he would have chosen very different companions, and have avoided the temptations which ruined his moral habits.

Parents are afraid their sons will be idle, and therefore they wish them to enter a class above their attainments. They forget that by requiring too much, they present a more powerful temptation to idleness and immoral conduct than by requiring too little. As far as our observation has extended, we have noticed that generally the worst scholars in a class are most idle and mischievous. Place a youth among the first in his class, and if he has any love of knowledge or any desire of distinction, he will endeavour to maintain the high ground which he occupies; but if by his utmost efforts he cannot rise higher than the lowest, he will probably make no exertion, lose his self-respect, and endeavour to forget his disgrace in the society of corrupting companions.

The next topic touched in this excellent address, is the importance of improving the advantages afforded during a collegiate course, and the difficulty of repairing, at a subsequent period, the loss sustained. The remarks on this head are appropriate and highly important; but as they are applicable to persons into whose hands this work will not probably fall, we omit

to give any extracts, and hasten to present to our readers the masterly refutation of a prevailing error on the subject of a collegiate education. The extract is long; but it cannot be abridged without injuring the argument:

"The error chiefly in view, is that which supposes the higher education, or collegiate education, to be useful and even necessary for those who are intended for what are denominated the learned professions, but not for those who expect to dedicate their lives to other occupations. If a parent mean that his son shall be a divine, or a lawyer, or a physician, he does right, according to this theory, in sending him to College; but if he mean that he shall follow any other way of life, a College is not a suitable place for him. Thus stating the matter, it will be at once perceived where the danger lies, and what is the extent and magnitude of that danger, if such a notion as this could become generally prevalent. Of all the youth of a country, by far the greater part are debarred by uncontrollable circumstances from the privilege of extended moral and intellectual culture. The residue, consisting of the few who might enjoy this advantage, is to be again divided, and a portion of that few excluded—strange to say—by deliberate choice. It cannot be requisite, in exposing the fallacy of an opinion like this, to insist upon the obvious objection, that it assumes a basis which cannot be admitted, namely, that the occupation for life is to be determined before the time arrives for entering College. It would be unwise if it were practicable. But it is plainly impracticable. Who can tell what changes may happen before the period arrives for carrying such a decision into execution? Why then make it? Why adopt unchangeably a system for the future, when the future may not admit of its application? Surely no discreet parent—whatever his fond anticipations might suggest—would do any thing so absurd. He will postpone his decision, till the fit time for it shall arrive, and that fit time is not the period for entering College, but the period of leaving it. The faculties and dispositions are then more fully developed, the character better understood, the means of forming a judgment more distinct and ample. One consideration, indeed, ought upon this point to be entirely conclusive. The trials of the College, and their results, are themselves the very best guides to a sound and wise decision. They try by actual experiment the qualities which are the proper elements of judgment in this delicate and important question. Sometimes it may happen that they disappoint expectation. Much oftener they disclose a power which was before unknown, and but for their searching efficacy, might have remained unknown even to the possessor of it himself. If they had no other use than this; if the process of collegiate education had no other virtue, than to detect and bring out the latent fire which lies slumbering and unnoticed for want of excitement and collision, what parent who can duly estimate the value of such a hidden treasure, would hesitate to have it sought for, if there were but a chance that

it might be found by searching. Nor is it necessary to urge another obvious consideration, namely, that the choice of a pursuit or occupation, made at the proper time, and actually carried into execution, is still not final. How many accidents, over which he has no control, may compel a man to change his pursuit in life! How many powerful motives may induce him to do so, when he is under no such compulsion! Instances of both are every day occurring, numerous enough to falsify a calculation founded upon the indissoluble union of man with the occupation he enters upon in the beginning of life.

"Waiving these considerations, however, weighty as they are, enough will still remain to show satisfactorily, nay, to show demonstratively, that this notion has no foundation whatever, and thence to lead us to the plain conclusion, that every parent who has it in his power, is bound in duty to give his child a collegiate education, unless he can give him a better. It is not intended to discuss at all the question between public and private instruction. All that is to be insisted upon is, the advantage of as full a measure of thorough education, as can be given, without encroaching upon that portion of life, which in the order of nature ought to be applied to the performance of duty, rather than to preparation for it.

"It may be, that in the distribution of the occupations of this world, with reference to their nature, some are regarded as intellectual, and others as not so; and it may be that it is thence concluded, that the culture of the intellect is necessary for the former, but not for the latter. Such a distribution cannot be admitted to be correct. But if it were, would the inference be a just one? Upon a fair estimate of the matter, it ought to be the very reverse. If the way of life to be followed, is such as to afford neither nourishment nor discipline to the intellect, then ought the provision of both to be the greater before it is entered upon, unless we mean to admit the extravagant suggestion that the capacity which our Maker has in his wisdom given us, may, with impunity, be suffered to perish. A divine, or a lawyer, or a physician, is all his life long in a state of intellectual exercise;—his faculties are continually kept alive, and in healthy action, and his learning continually increasing;—this is what is said,—therefore it is proper that he should receive a full preparatory training—that he should be fully educated. One devoted to some other calling—we dare not be more specific—it would be deemed derogatory and disrespectful—such an one will never be invited or required by his occupation to make an effort of mind, nor furnished by it with the slightest particle of intellectual wealth. The stock that he begins with, is all that he can ever expect to have. Therefore, it is better that he should begin with none at all. Absolute destitution is thus deliberately chosen. Such a conclusion is not warranted by sound logic, nor by sound wisdom. It is worse than this—it is immoral and sinful. It is no better than a voluntary sacrifice of the gifts of God, to some idol, whose ministers are the meanest appetites of man. That any parent should ever consent thus to devote a child, with a sense

of what he is doing, it is impossible to believe. If he err, it must be simple error, the offspring of sheer ignorance.

"But is there any reason in such a distribution, or, to speak with more exactness, is there any sense in the inference made from it? Is it true that education can or ought to be thus adapted to the occupation or profession intended to be pursued? There is no difficulty in understanding why a very large portion of mankind are excluded from the benefits of liberal education. It is from various causes placed beyond their reach. Of such we do not speak. We speak only of those who have it in their power; and as to them we would inquire whether there is any rational ground for asserting, that some ought to have more, and others less of the advantages of early discipline and culture? Whether, in other words, to the inevitable privation caused by uncontrollable circumstances, we are to add a conventional privation arising out of the arrangements of society;—whether, to state it plainly and at once, in the shape of example, one who is to be a merchant, ought to be less educated, than one who is to be a lawyer;—whether the one ought to be sent to college, and continue to receive instruction till the age of eighteen or nineteen, and the other be taken from school, and put to work, at thirteen or fourteen, simply because they are respectively designed for different pursuits?

"The first mistake committed by those who would adopt this arbitrary and injurious distinction, is in supposing that a man's occupation or profession, being merely of a worldly nature, is the whole concern of his life; that it occupies all his time, and includes all his duties, and all his pleasures. Miserable would his condition be, if this were true. Miserably would he fulfil the purposes of his existence if it were even to approach the truth. But it is not true. For, whether he be a lawyer or a merchant, or a planter or a farmer, or a manufacturer, he is, notwithstanding, a *man*, with the high privileges and duties belonging to that character, which he ought to be able to enjoy and to fulfil. He is a social being, connected with those around him, by a thousand ties from which he cannot disengage himself, without doing violence to the better part of his nature. He cannot shut his eyes to distress, nor close his ear to its cry, nor withhold his hand from its relief. He cannot refuse to aid the ignorant, or to help the friendless. He is a son, a brother, a husband, a father, relations which employ and reward his affections, but call for the exercise of his virtues and his talents. He is a citizen of a free political community, and there, too, finds occasion to reflect, that there are other claims upon him, besides the claims that are made by his peculiar business. Nor must we forget that he is subject to infirmities; that calamity may overtake him; that death will come to him;—that he is exposed to temptations;—that he has an evil heart to be purified, and that he stands in need continually of the aid of an enlightened conscience. Surely it must be conceded by every one who has bestowed a single thought upon our nature, that these points of identity are far more numerous, and far more important, than the accidental difference occa-

sioned by profession or occupation. They entirely outweigh it. Duly estimated, they render it absolutely insignificant. Nay, there is scarcely one of them, that singly taken, is not of greater moment. Collectively, they make up the character, not of a lawyer, a physician, a merchant, a manufacturer, but of that which is common to them all, the character of a man—a social man, in a civilized and Christian community. It is upon these points peculiarly, that education operates, where it produces its proper effect. It forms the man—its impress is upon the general character—its discipline for general usefulness and worth. To admit that any calling in life is of such a nature that it cannot be successfully followed by one who is wise and good, or that it will be more successfully followed by one who is weak and wicked, would be to sink it below the level of honest and worthy occupations. Such an admission supposes that it requires the individual who enters upon it to be in a degraded state as to morals and intellect. Who would be willing that such an opprobrium should be fastened upon the occupation he follows, and, as an unavoidable consequence, attach to himself, and go with his gains to his children? No one, assuredly. But some who would indignantly reject such an imputation, will hint, nevertheless, that a certain natural shrewdness and dexterity, unrestrained by too nice an observance of the dictates of a becoming pride, or the admonitions of a vigilant moral sense, are in some pursuits the best instruments of success. Be it so. For the sake of exposing a miserable fallacy, let it be conceded that this is the shortest and surest way to succeed. What then? Is the nature of the thing altered by the mode of stating it, or even by the assurance that the end is likely to be attained? What is thus described, is but the definition of knavery, however it may be disguised or softened in terms. Brought into plain English, it is neither more nor less than this, that a knave will do better than an honest man. What kind of work must it be that requires such a workman? Will any one with the slightest sense of accountability, contend that it is lawful, or honourable, or becoming? Will any one be hardy enough to assert, that an intelligent and accountable creature, ought to be counselled, or even permitted to degrade and dishonour the faculties his Maker has given him, by such a prostitution of them, for any earthly purpose whatever? If education will preserve him from such debasement, it performs a noble office.

"It will appear the more extraordinary that such a notion as we are now considering, should be entertained for a single moment, when we reflect, that it is now an universally established law of society, that men are not to be marked or known by their occupation or profession. According to a common but somewhat coarse adage, they must not smell of the shop. In their general intercourse with their fellow men, they must be able to present a character and qualifications so entirely independent of their peculiar pursuits in life, that what these are, shall not be known by any thing in their conduct, or conversation. Such a requirement may possibly be sometimes carried

too far. But in the main, it is right, and founded in good sense and good breeding, which both demand that when we go out into society, we shall leave our working dress and our private affairs at home, and carry with us what will be agreeable and profitable to others, as well as to ourselves. How shall we be able to comply with this law, if we have nothing to carry out with us? Shall we sit in a corner, stupid and vacant, contributing nothing to the innocent gratification or to the instruction or assistance of others, and receiving nothing from them in return? This is what no man could endure. Will he then retreat from the world entirely, shut himself up in his own shell, and devote himself exclusively to his own concerns? They will not occupy him. They are not sufficient for him. No young man can live safely in retired leisure, unless he has the capacity to read, to reflect, to study, to enjoy the exercise of his intellectual and moral faculties. How shall he have this, if they have never been cultivated, if he has been left unconscious of their very existence? But man is not born to be idle, nor to be alone. He must have exercise, and he will seek association. If he cannot enjoy what is good, he will betake himself to what is bad. He will connect himself with his fellow creatures, not by his strength, but by his weakness. They will be bound together, not by the exercise of their rational powers, but by the indulgence of their sensual and vicious propensities, corrupting and destroying, instead of enlightening and invigorating each other. These indulgences create and increase wants, whose importunate craving, unchecked by moral restraint, leads in so many instances to frightful crime. This is a catastrophe too hideous to be regarded with indifference or unconcern.

"In the adoption of such a notion, there seems, besides, to be a striking contradiction and inconsistency. There is scarcely a man engaged with any activity in business, of whatever kind, who does not promise himself a period to his labours, when he shall be able to retire from business, and enjoy repose and reflection. This is a natural feeling, and, if not absolutely universal, a very extensive one. A hasty view might incline us to believe that it is nothing but the desire of rest. One would fain hope, however, that it is something more —that there is a stirring in it of our better faculties—a prompting of the sense we have, that these faculties are capable of other and higher and more expanded exercise, and a sort of promise that their neglect and abuse shall be atoned for at some future time—a scheme, in short for *living;* which, whether well or ill conceived, does certainly admit that a man is not living when he is entirely engrossed by his business. And this is undoubtedly the truth. The future, thus contemplated, if the matter be rightly considered, is present every day of our life. It is especially present in the earlier part of it. There are portions of every day which may be given to reflection, to reading, to preparation for the performance of our duties, and to the performance itself. No rational man need postpone to the end of his life, that calm which all promise themselves; he may have it each day if he will; he may have it, if he choose to understand aright

the gracious appointment of the Author of our being, in a still higher degree, at the end of each week, when he is not only permitted, but enjoined to withdraw one-seventh of his time from the cares and occupations of life, and to dedicate it to meditations which refresh his weary nature, which purify and refine it from earthly corruptions, and while they exalt, invigorate it for whatever tasks it has to perform. There are those who persuade themselves, that their business demands of them all their time, and that even the Sabbath cannot be spared for its appropriate employment. Let such an one deal fairly with himself. Let him take as strict an account of his time as he does of his money, for a week or a month, allowing six days to the week, summing up at the end all the fragments that have been wasted in listless idleness,—that have been worse than wasted in hurtful indulgence, or have been involuntarily sacrificed to some of the thousand contrivances invented for killing time,—and then say whether he had not a moment to spare for moral and intellectual improvement, for cultivating relations of good will and kindness, and for fulfilling the duties of a social man, in all their various forms. The best excuse he can offer, if he should find a large balance against him, will be, that he has not been educated—that his taste has not been cultivated—that his capacity has not been developed and disciplined; in a word, that he is unable;—that while yet a child, he was plunged, uninformed and uninstructed, or imperfectly instructed, into the turbulent current of business, and he is fit for no other element. Why was he not educated, is the natural inquiry? If he be less than he might have been, as the confession seems to imply, there is a grave responsibility somewhere. Let all who have the care of the conduct of youth, look to it. But for encroaching upon the appointed day of rest—putting aside all serious considerations—there is no excuse at all. It is not an evidence of industry in one's avocations, but the contrary. It is not profitable upon a mere worldly estimate, but injurious. It is commonly the refuge of laziness and disorderly habits, which, neglecting things when they ought to be done, suffer them to accumulate, with the expectation that the arrears will be cleared off on Sunday. A man who yields to this temptation, does not labour seven days—he allows himself seven days to do the work of six, and after all the work is not done. The thief procrastination will be sure to steal more than one day out of the six, and leave to the seventh an undue proportion of work, even though its own proper duty be at the same time left entirely unperformed. What was said by Sir Matthew Hale in 1662, doubtless he would have been able to repeat in 1833—"I have found by a strict and diligent observation, that a due observance of the duty of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me." But apart from the considerations which governed that pious man, and deserve the deep attention of every one, no one who seriously reflects, will fail to be convinced, however paradoxical it may appear, that more work can be done in

six days than in seven. The fact is believed to support the argument. Speaking as a witness, after some experience, and careful observation, I can say, that many of the most industrious, and in their respective walks, the most eminent men I have known, have been those who refrained from worldly employment on the Sabbath. But to return to the point under discussion—how do those who promise themselves a period of rest and of rational enjoyment, after the fatigues of a long day of uninterrupted labour, propose to spend it, if in the course of Providence it should be mercifully granted to them? I will not attempt to answer the question, but leave it for those to reflect upon, whose experience and studies have enabled them to decide, what the chances are, that the buds, and the blossoms, and fruit, which in the order of nature are the ornament and delight of the season of genial warmth, will come forth in the frosts of winter.

"An opinion has already been intimated that the benefits of early education, continued through the period which nature indicates as the time for training and discipline, are not entirely lost, even though the acquirements in College should afterward be neglected. Wholesome nourishment and exercise for the time, are like wholesome nourishment and exercise for the body. They enter into the constitution, and impart to it a general health and strength, and capacity for the exertions it may be called upon to make, and the trials it may be doomed to suffer. This is especially true of childhood and youth, and as to all that concerns our physical condition, is universally admitted, in practice as well as in theory. The tender infant is not suffered to lie in torpid inaction. Its little frame is put in motion in its mother's arm. As soon as it can bear exposure, it is sent forth to larger exercise in the open air. The boy is permitted and encouraged to rejoice in active and invigorating sports; and the youth, quite up to the season of manhood, is taught to blend the healthful exertion of his sinews and muscles, with the cultivation of his intellectual and moral powers. Why is this indication of nature, thus carefully observed and obeyed? Why do parents watch with so much anxious care over the forming constitution of the body, and seek to train it to grace and vigour? It is because it *is forming*, and the fashion it then receives may more or less abide by it ever after. Their anxious care is well bestowed. Much of the happiness of life depends upon it, and every one is aware that such is the case. Hence it is that gymnastics have been introduced into places of instruction, where feats are performed which no man of full age expects to repeat, unless it should be his lot to be a tumbler or a rope-dancer. Is there not a precise analogy, in this respect, between the two parts of our nature? Have not the moral and intellectual faculties a growth, a period of expansion, a season for nourishment and direction, when the constitution of the mind and heart is taking a form like that of the body, and when the intellectual and moral capacities are to be assisted and trained into a healthy condition? Are there no gymnastics of the mind? It would be deemed a palpable absurdity if any one were to

argue, that a child was likely to be employed in sedentary occupations, and therefore it was not material that he should have the use of his limbs. Is it not still more absurd to use such an argument in relation to his higher and better faculties? It is a great calamity to be deprived of sight—to be unable to behold the glories of the visible creation, and enjoy the beauties of art. Is it a less one, to be destitute of intellectual vision, by which we are enabled to 'look through nature up to nature's God,' and to discern glories greater far than those, great as we must confess them to be, which are manifested to the eye of the body? By which, too, we are enabled to look into ourselves, and there to see the fearful and wonderful thing we are, and how it is that from the source of infinite wisdom and goodness, there is an emanation of light imparted to us, which we are commanded not to allow 'to be darkened.' Surely, surely, these are reflections which ought for ever to silence the sordid calculation that would bend man's whole powers down to the earth, instead of helping him to grow up towards the heavens. The super-incumbent weight of the world's business will press heavily enough upon him. With all the preparation he can have, and all the improvement he can make of it, there is danger that he will but seldom be able to raise himself above the thick fog that creeps along the ground, and limits his view to the objects immediately around him, into the clear region where higher duties and higher enjoyments offer themselves to his attention—where the spirit may breathe, the mind hold communion with intelligence, the affections kindle, the charities be nursed, and his whole nature exalted, under the quickening influence of the consciousness that he is a man. It is in this consciousness, properly enlightened, that dwells his real dignity, and in it, too, the sense of all his duties. What parent, then, who has the ability, will withhold from his child, the means of such instruction and discipline, in their fullest measure, as may promise to give him a moral and intellectual constitution fitted to seize upon, and improve the occasions that may arise for purifying and exalting his nature, and fulfilling all his obligations? In this consists his highest happiness. It will not control the course of events. It will not make adverse fortune prosperous, nor the contrary. But, like a wall in the sea, well planted and well supported, broad in its foundation, and carried to its proper height, it will establish a secure and quiet retreat from the shocks, both of prosperity and adversity, to which he may betake himself in the hour of dangerous trial, and escape the imminent hazard of being overwhelmed by either."

The reader will indulge us in giving one more extract; it refers to the duty of educated men:

"The body of educated men in a country, besides their other distinctions (all attended with corresponding duties) are the natural guardians of the cause of education. They are expected to be able to

perform the office of guardians. To them, chiefly, this great cause must look for support, in all its extent and variety, from the highest to the lowest. Professors and teachers, learned and able as they may be, are still regarded as interested persons, and listened to with doubt and distrust. They must be upheld by testimony entitled to respect as disinterested and competent—the testimony of men known to be able to appreciate their labours and their services, and to judge of their fitness and their qualifications. Hence it is, that every considerable institution is finally under the control of a board of trustees, in some way selected from the mass of the community, to superintend its interests, to watch over its conduct, and by actual inspection to observe the working of the system as well as the capacity and fidelity of all who are entrusted with its details. Who will be able to perform this duty but such as having had the advantages of early education have improved it by continual culture? Who else can be competent to judge of the examination of classes, of the merits of professors and teachers? In whom else can there be confidence that the great interests of education are safe under their charge? And *they*, too, are to be judged; they are amenable to public opinion, which is at last to decide upon them, who decide upon every thing else. But how shall the tribunal be constituted which is to pass upon their doings? How shall public opinion be enlightened, so that from their judges they may look for justice, unless there be a body of educated men, who feel a lively sympathy in their labours because they know their value, and who are able by their influence to inform and direct the public mind?

"To this same body of educated men, it belongs to judge of proposed improvements, to weigh them carefully, to examine thoroughly, and to sanction and adopt them only when after a rigorous investigation they appear to be clearly good. New schemes are constantly offering themselves, claiming to be superior to the ancient methods. Sometimes, they profess to make the way of learning easy and quite an amusement; forgetting that one great point in education is to prepare us by discipline for a life of exertion and toil. At others, they would exclude the ancient languages, and instead of the fine models they exhibit in the productions of the masters who used them, satisfy us with translations, when every one who can study them in the original is aware, that even if the substance can be retained, (which is more than doubtful) the graces and beauties which constitute their main charm, are unavoidably lost in the transfer. Then there are those who, under the plea of utility, would crowd into the work of education many things which may be admitted to be well in their place, and fit enough to be learned at the proper time, but have nothing to do with our general nature, nor with the cultivation of our general powers. And so of a thousand other plans, to which there is not time even to make an allusion. But of all the blows that can be levelled at this good cause, there is none so deadly and destructive, as that which aims to sever or to weaken the union of learning and

religion. Our fathers thought them inseparable. When they were to build up an edifice for instruction, they laid its foundation in piety, and they humbly invoked the Divine aid to fill the whole structure with the light of truth. Nor did they neglect the appointed means. Within its walls they fixed an altar, not like that in Athens, inscribed to the "Unknown God," but to Him, who having always manifested Himself in the works of creation and Providence, has also made Himself known by the revelation of His attributes, and of His holy will. Around this altar they thought it right to assemble daily the youth committed to their care, and to endeavour to provide that its fire should be fed, and its services be performed, by pious and learned men:—that so the perfume of its offerings might fill the atmosphere of the nursery of youth—all human learning be accomplished with the spirit of devotion, and the recollection of our dependence, and our duties be continually present with the effort to improve the faculties of the mind. Such an institution was to be an Alma Mater. It was to fulfil a mother's duty, not only with a mother's affection, but with the deep religious sense that is seated in a pious mother's heart, to guide and govern that affection so beautifully exhibited, in the first lessons of childhood, when the little hands are upraised towards heaven, by the mother's side, before the tongue has power to give utterance to praise or thanksgiving. But now, there are those who would separate religion from learning, who would exclude the altar from the nursery of youth, and leave the place of instruction without any visible manifestation or acknowledgment of duty to our Maker. If such a proposal were limited to scoffers at religion, to such as indulge in sneers and sarcasms at all that is serious, to men who vainly imagine they make themselves giants, by raising their puny hand against heaven—it would not be surprising, and, comparatively, it would be harmless. *They* are few in number, and of little weight. The real matter of astonishment, not unmixed with deep concern, is, that it should find favour with any one else. That it can be entertained for a moment must be owing to ignorance or thoughtlessness. Here, then, the body of educated men must take their stand. By all the means in their power they must endeavour to avert the pestilent mischief of desecrating the place of instruction, of separating the culture of the heart from that of the mind; and, under the pretence of a liberal morality, of rejecting the only morality that is clear in its source, pure in its precepts, and efficacious in its influences—the morality of the Gospel. All else, at last, is but idolatry—the worship of somethiug of man's own creation, and that thing imperfect and feeble like himself, and wholly insufficient to give him support and strength."