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ARTICLE I.
LIFE OF ZUINGLI.

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[Continued from p. 594.]

His Preaching at the Convent of Einsiedeln, and its Results.

ONE of the duties assigned to Zuingli in the convent at Einsiedeln was the preaching of the gospel. And most faithfully did he perform this part of his duty. He was to be sure, cautious, at first, as both his own distrust of himself, and his knowledge of the prejudices of others, admonished him to be. His reverence for the fathers, influenced him to give more heed to their interpretations, than he subsequently felt at liberty to do. Still he adhered to his general principle of explaining scripture by scripture; and as he by degrees became imbued with the spirit of the writers of the Bible, his own pulpit exercises became in a high degree spiritual and effective in the reformation of his hearers. He insisted on the necessity of sincere repentance, newness of life, and firm trust in the Lord Jesus Christ, as revealed in the Bible, as the only Redeemer and Saviour of sinners. Works, so far as they are the expressions of right feeling within, are praiseworthy; but all penances and mortification of the flesh are without efficacy in procuring absolution from sin. He endeavored to dissuade his hearers from any trust in the aid of the saints, and of the virgin, whose power was supposed to have been exerted so often there, and from honoring any image or likeness of

sort of game. Before taking leave of Mr. Harrison's book, however, we will add, that, if we count aright, it arraigns in all some forty-four passages of Scripture as containing grammatical errors. Of these we have here reviewed seventeen; and our readers can judge of the character of the criticism which has been applied on one side and the other. Of the remaining twenty-seven, we think fifteen or sixteen more equally capable of defence were there a demand and an opportunity for making it. There remain, therefore, only about a dozen cases out of the forty-four, in which, in our judgment, the charge of error has been substantiated. Of course a far greater number of passages containing alleged grammatical errors are drawn together from other quarters, and it may be that, in a greater proportion of those cases, Mr. Harrison's criticisms are correct;—*sed ex pede leonem*.

ARTICLE IV.

GOVERNMENT AND POPULAR EDUCATION.

By Rev. E. C. Wines, East Hampton, L. I.

THE subject of Popular Education, is exciting increased interest among the people of the United States. No subject can more worthily occupy the thoughts, or call into action the energies of our citizens, in their individual or social capacity. The cause of education is eminently the cause of the people. It is the cause of public order and virtue, of public liberty and prosperity.

We propose, in the present article, to inquire into the Relation of Government to Popular Education; and to show, that it is among the most solemn and imperative of obligations resting on a government, to provide by law for the thorough instruction of all the children in the community. In support of this position, we shall adduce three principal considerations. The line of argument and illustration which we intend to pursue, may be indicated by the following propositions: Popular education is necessary, and therefore it is the duty of the State to provide for it—first, because of its influence on national, family, and individual, character and happiness; secondly, because of its connection with the purity and perpetuity of our civil

institutions ; and, thirdly, because of its bearing on the pecuniary interests of the community, it being by far the readiest and the surest road to public prosperity and wealth. It is on the last of these topics that we propose to dwell most in detail, in the present discussion.

First, we infer that it is the duty of government to make adequate provision for the sound Christian instruction of the people, because of the influence of education on character and happiness.

That education, founded on Christianity and impregnated with its principles, is adapted to elevate the character and promote the happiness of its possessors, is a truth attested by universal experience. It has ever been the great promoter of whatsoever things are true, honest, pure, lovely, and of good report. It is the parent of virtue, industry, and order, and essential to the full benefits of gospel preaching. The want of it is the principal cause of the extreme profligacy, improvidence and misery, which are so prevalent among the laboring classes in many countries.

A comparison between the Irish and Scottish peasantry would, of itself, be sufficient to establish this general fact. Among the former, we behold little else than sloth, destitution, crime, and misery ; among the latter, even those who are in the worst comparative circumstances, a degree of comfort, the fruit of industry and order, is everywhere observable. To what is this difference to be ascribed ? The Irish possess as vigorous constitutions, and are as capable of hard labor, as the Scotch. In the two great physical elements of prosperity — soil and climate — Ireland has a clear advantage over Scotland. The question, then, returns upon us, to what is the difference in their social condition to be ascribed ? Something, doubtless, is to be set down to the account of misgovernment in Ireland. But, after making every allowance on that score, that truth and candor can require, the difference is yet, beyond a peradventure, owing to the prevalence of intellectual and moral culture in the one case, and the want of it in the other. No other cause can be named, adequate to the effect, and consequently, to assign any other, would violate one of the first principles of philosophy, as well as one of the clearest dictates of common sense. In Ireland, the education of the poor is deplorably neglected. Few of them can either read or write ; and most of them are ignorant of nearly everything which it most befits a rational and accountable creature to understand. In Scotland, an order of things essentially different, exists. It is rare to meet with a person who has not some education. Schools exist in every parish. The means of

knowledge are brought within the reach of the lowest classes. The result, in each case, is such as must always take place under the like circumstances.

Another illustrious example of the humanizing power of Christian education is seen in the history of those mountain parishes in the Ban de la Roche, under the pastoral care of the celebrated Oberlin, — a name embalmed in every philanthropic and pious heart. We behold there a transformation, wonderful as the scenes of an Eastern romance, wrought, within the brief period of a few years, in the character and condition of an entire people. We see them rescued from the accumulated evils of ignorance, vice and poverty, and raised to the enjoyment of all the blessings of knowledge, virtue and competence. We perceive industry, order, contentment, and all the social and moral virtues, enthroned in the heart and shining in the life, where but a few years before the whole social fabric was the sport and prey of every capricious and malignant passion. We behold a desolate wilderness, over which the gloom of ignorance, like the pall of death, has brooded for centuries, suddenly converted into the garden of the Lord, with the freshness of Eden covering the scene, and the smile of heaven gilding the prospect. And what are the agents that effected this amazing revolution? Learning and Religion, those guardian angels, that watch, with spirit ever wakeful and benignant, over the happiness of mortals. Christian education was the sole source of the change, and of the long and rich train of blessings that followed thereupon.

Nor is education less benign in its influence on families, than on communities. Few contrasts can be imagined stronger than that which exists between an enlightened and well ordered Christian family, and a family enveloped in the dark and putrid atmosphere of ignorance; between the dignity, refinement and happiness, which mark the domestic relations on the one side, and the brutal passions and haggard wretchedness that reign, with undisputed and terrific sway, on the other. How appalling is the picture of the ferocity and misery of a family destitute of religious and mental culture! Parental menaces and imprecations; filial strife, rudeness and insubordination; a total blank, as it respects intellectual pursuits and pleasures; none of the interest of imparting knowledge or receiving it; no pleasant reciprocations of mental stores already acquired; the luminaries of the spiritual heaven extinguished; no spot, in the whole social territory, clear of the dark fog of ignorance; the redeeming mediation of Christ unknown; the solemn realities of eternity wholly obscured in the shade; the conscience stupefied; the discriminations of duty

indistinct; the passions brutalized; the affections debased, or extinguished; no parental love, unmixed with vulgar harshness, on the one side, and no true filial respect felt or shown on the other, but a mutual, unmitigated, incessant coarseness of manners and language; — these are some of the lines in which truth requires the picture to be drawn. How striking, how beautiful the contrast, afforded by the picture of a household under the power of a genuine Christian nurture! Just in proportion as Christian education sheds its genial influence on families, it will have the effect to exalt, refine and hallow the domestic relations; to convert them into unfailing sources of the purest enjoyment; and to render them conducive to the highest end of our being.

Personal dignity and happiness are no less promoted by education than national and social elevation and felicity. Silly, atheistical ranters, it is true, are sometimes to be met with, who, in their impious ravings, elevate savage over civilized life. But none but a fool, a knave, or a madman, would contend, that the barbarian warrior numbering his scalps, or the ignorant drone in civilized countries, whose pleasures, as Paley truly says, are scarcely superior to those of an oyster, are to be placed on the same level, in these respects, with Newton, investigating the laws which bind the planets in their orbits; with Locke, affixing their just limits to the powers of the human understanding; with Franklin, teaching the lightning to obey his will; with Milton, soaring to the sublimest regions of poetry; or with Wilberforce, arousing the British Senate with his eloquence. Christian education confers even upon the poor a quickness of conscience, a strength of principle, an erectness, independence and nobility of character, which place them on an eminence, whence they can look down upon the misery and degradation of the multitudes that throng the cheerless vales of ignorance below. They are often elevated to a region far above the clouds and storms, which darken the horizon, and oppress the hearts, of the less intelligent and virtuous of their fellow-creatures. They stand in a relation to these somewhat analogous to the position occupied by the loyal seraph in reference to the recreant crew of angels, by whom he was surrounded and solicited to rebellion; and of whom Milton, extolling his independence, firmness and elevation of purpose, says:

“ So spake the Seraph Abdiel, faithful found
 Among the faithless, faithful only he;
 Among innumerable false, unmoved,
 Unshaken, unseduced, unterrified,
 His loyalty he kept, his love, his zeal;

Nor number nor example with him wrought
 To swerve from truth, or change his constant mind,
 Though single. From amidst them forth he passed,
 Long way through hostile scorn, which he sustained
 Superior, nor of violence feared aught;
 And with retorted scorn his back he turned
 On those proud towers to swift destruction doomed."

How Christian knowledge secures this elevation is easy to be understood. "It expands the mind, exalts the faculties, refines the taste of pleasure, and opens numerous sources of intellectual enjoyment. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself, and expatiate in the cool, quiet walks of contemplation. These are self-created satisfactions, always within our reach. They spring up spontaneously, unsolicited, unborrowed, and unbought." [Robert Hall.] During the intervals of labor in the week, and the longer interval afforded by the Christian Sabbath, persons, without any of the resources of knowledge or religion, if they are of a cold and torpid temperament, generally pass the time in utter inanity; either sleeping it away, or sunk into a listless, unreflecting dulness, in which the mind is far less active than in actual sleep. Or, if they are of a more lively turn, they betake themselves to all kinds of vulgar merriment, — the profane scoff, the ribald jest, the coarse repartee; or they take refuge in those gross, sensual pleasures, which are more hurtful, both to themselves and others, than utter vacuity of thought and emotion. Not so with men, in whom the seeds of knowledge and religion were sown and took root in early childhood, gradually shooting up into plants, which have since been constantly unfolding their beauties to the sun, and whose fruit now appears in all its fair proportions, engaging colors and mellow ripeness. Reading, meditation, innocent amusements and elevating social pleasures fill up the leisure hours of such persons; and the Sabbath, — that distinctive and glorious feature in the Christian economy, — is devoted to occupations alike profitable to themselves and honorable to its Author.

Secondly, *We infer the obligation of government to make adequate and effective provision for instructing and training all the citizens to knowledge and virtue, from the connection of popular education with the purity and perpetuity of our civil institutions.*

This is an argument of great force and cogency; but we shall be compelled to dismiss it with a very brief consideration. To the citi-

zens of the United States is committed the charge of maintaining those free institutions which it cost our forefathers so much blood and treasure to establish — institutions which are at once the pride of our own country, and the hope of the world. Yes, and we say it in no spirit of vain-glorious boasting, but with a deep impression of the responsibility which our position involves; we stand upon an eminence such as few nations have ever occupied. We are as a city upon a hill, whose light cannot be hid. The eyes of the world are upon us — one portion regarding us with anxious, but trembling hope, the other with a fiendish desire to see our prospects blasted, our honor prostrate in the dust, and our greatness and very existence among the things that were. Our fall will be the triumph of despotism and the knell of liberty throughout the world. The same pile of ruins in which our Constitution lies entombed, will cover the ardent hopes and cherished expectations of the friends of freedom everywhere. To maintain our free institutions, then, and to transmit them unimpaired to posterity, is no light trust, to be committed to rash hands and rasher heads. It is pregnant with the fate of empires. In its issue are involved, for ages yet to come, the happiness or misery of a large portion of the civilized world. It is a trust most solemn in its nature, and the due execution of it demands, in every citizen, knowledge, judgment and virtue, as well as patriotism, vigilance and independence. It is not to be disguised, that our political fabric is encompassed with dangers, and that there are elements of destruction at work among us, which, if left to operate without check or control, must in the end ensure its fall. We speak not this as politicians. We do not even allude here to the agitation of the slavery question, which, in the minds of many, recently threatened such disastrous results. The dangers to which we allude, spring from our circumstances. They are inherent in our political organization as a nation, and our moral constitution as men. They are, therefore, wholly irrespective of political parties, as well as of local and temporary excitements. These dangers are numerous and multifarious; but the two whose influence is most to be dreaded, are, in our opinion, the facility with which foreigners are admitted to vote at our elections, and the loss of a proper intelligence of judgment, and a proper independence of action in our own people, resulting, necessarily, in an undue and dangerous susceptibility of being swayed by artful, selfish, and unprincipled party leaders.

Let us here guard against misapprehension. We have had, and still have, many naturalized citizens, whose talents and virtues are

an ornament to our country ; men of enlightened views and devoted patriotism ; men, sound to the core in their political and moral principles, and forward in every patriotic enterprise ; men, whose public services are a part of our national glory, and who are justly regarded as among the pillars of the State. It is not of such that we speak. We refer to that overflowing tide of immigration, which disgorges on our shores its annual thousands and tens of thousands of Europe's most degraded population — men without knowledge, without virtue, without patriotism, and with nothing to lose in the result of any election. Look at the statistics of immigration into this country. It is estimated that there are now among us about 5,000,000 of foreigners, including their immediate descendants. Not less than a million have landed on our soil within the last five years. And such is the ratio of increase in these accessions, and such the strength and permanence of the causes operating to produce it, that it is quite safe to predict, that the number of foreign immigrants arriving among us during the ensuing ten years, will not fall below 5,000,000. In that case, we shall then have a foreign population of 10,000,000 in the midst of us, equal to half the present inhabitants of the entire Union, — a state of things unprecedented in the history of this, or, as we believe, of any other country. Are these persons fit depositaries of political power? Have they any of that knowledge of our form of government, or that attachment to our institutions, which are essential to its safe exercise? Surely there is danger, there must be danger, impending over us, from this source, as well as from the other.

Now, what is the remedy for each? The proper remedy for the former of these dangers, would be a change in our naturalization laws ; but such a change can scarcely be anticipated. The only practicable antidote to this, the only effectual safe-guard against the other, the only sure palladium of our liberties, is so thorough an education of all our citizens, both native and foreign, as shall nullify the dangerous element in immigration, and secure in the natives of the soil, true independence of thought and action.

Our very freedom will prove our bane, unless the people, the original source of all power, are so far enlightened as to be able to exercise the various functions of power aright. Universal suffrage, like many other things in this contradictory world, is either a blessing or a curse, according to circumstances. It is a blessing to a nation whose citizens use it with intelligence ; it would be a curse to any people so far wanting in that attribute, as to allow themselves to be made mere tools in the hands of ambitious demagogues. It is possi-

ble that a nation may be well governed, where the mass of the people are ignorant; but it must be a government in which the people have no voice. Russia is governed with ability; but what imagination can paint the horrid scenes that would ensue, upon the sudden introduction there of the right of universal suffrage? Freedom under such circumstances would be the most terrible of curses. It would become an instrument of destruction to be dreaded in proportion to the degree in which it was possessed. No, the ability to reflect, examine and judge, and the possession of elevated virtue, each attainable, for the most part, only through the agency of Christian education, are essential to the safe enjoyment and useful exercise of the privileges of freemen. Intelligence and virtue are the bulwarks of a free government. In proportion to our intellectual and moral illumination will be our chances of surviving, in the vigor of perpetual manhood, the operation of those causes which have undermined all preceding republics. Nor should it be forgotten, that the importance of education is increasing every year in proportion to the vast influx of foreign voters, the increase of our native population, and the expansion of our people over a wider territory.

A development of the causes which have given strength and stability to China would be both pertinent and instructive here. We may not attempt such a labor now, but we cannot forbear an allusion to the subject in passing. There can be no doubt that the sea and the mountain barriers by which China is surrounded, the unwarlike character of her neighbors, her isolation from the rest of the world, her vigilant police, the eligibility of all to the trusts and dignities of office, and her rigid system of official responsibility, have all had their share in the result. But these are insufficient to explain the phenomenon. The most powerful agent, beyond all question, is the EDUCATION OF HER PEOPLE. We speak here not so much of the education received in schools, as of that which consists in early, constant, vigorous and efficient training of the disposition, manners, judgment and habits both of thought and action. The sentiments held to be appropriate to man in society are imbibed in infancy, and iterated and reiterated through the whole of subsequent life. The manners considered becoming in adults, are sedulously taught in childhood. The habits, regarded as conducing to individual advancement, social happiness, and national repose and prosperity, are cultivated with the utmost diligence. In a word, the whole channel of thought and feeling for each generation is scooped out by that which preceded it, and the stream always fills, but rarely overflows its em-

bankments. The greatest pains are taken to acquaint the people with their personal and political duties;—and herein they set us an example worthy of imitation. The sixteen discourses of the Imperial moralist,—Yong-tching,—are read twice every moon to the whole empire.

It is the testimony of Mr. Roberts, Mr. Gutzlaff, and other intelligent travellers, that the Literary Institutions of China are the pillars that give stability to her government. Her military forces are quite inadequate to hold together her numerous and extensive provinces. Her soldiers, for all the purposes of defence and protection, are little better than dead men; and were they stricken from the roll of the living, the strength and stability of the empire would not be sensibly affected. The greatness and repose of China are chiefly attributable to her peculiar literary institutions. Wealth and rank are not without their influence here, as elsewhere; but their relative power is far less than in most other governments. As a general rule, learning, while it is an indispensable prerequisite for all who aspire to official station, is sure to command respect, influence, and distinction. A way is thus opened, whereby every gifted and ambitious youth may rise to the highest dignities in the State—the throne only excepted. And in point of fact, the most eminent statesmen are usually those who have risen by intellectual efforts. They are at once the philosophers, teachers, and rulers of the land. Power—high official rank—is the dazzling prize, held out to intellectual superiority. At regularly recurring periods, examinations are held, to which crowds flock from every quarter of the imperial dominions, none being denied admission to these literary probations, except servants, lictors, play-actors, and priests. These examinations are designed to elicit and make manifest the “true talent of the people, with a view to its ulterior application to affairs of State. The results are, a stable throne; a country enjoying an unusual degree of internal quiet; a population mild, peaceful, obedient, cheerful, and industrious; and a perpetuity of national existence, unparalleled in the world’s history.

The Chinese government, then, the purest despotism on earth, is upheld and perpetuated by Education. How forcible the argument thence derived in favor of this exalted and exalting power. And if it has force as applicable to such a country as China, it applies, *à fortiori*, to civil institutions, founded, as ours are, on the principles of freedom and equality, and depending, confessedly, on the intelligence and virtue of the people, for their security, permanence, and vigor.

Thirdly, *We infer the obligation of Government to provide schools for the people, because of their connection with the pecuniary interests of the State — Education being the readiest and surest road to public prosperity and wealth.*

The arguments hitherto insisted on — potent and impregnable as they are — constitute a vantage-ground, which we may surrender, and still make good our position. We are, indeed, now about to appeal to a lower principle of our nature, but not, perhaps less powerful or energetic — we mean the love of property. The desire of gain is a master spring of human action. The farmer produces to sell. The mechanic fabricates to sell. The merchant buys to sell. The laborer sells his time. The professional man sells his skill. And even the scholar trims the midnight lamp, that he may sell the productions of his genius. Can this instinct, so universal, so deeply seated, and of such potential energy, be enlisted in behalf of education? We think it can. We think it ought. We think it will. Why are poor teachers ever tolerated? Because, and only because, they work cheap. Convince parents that cheap education is bad economy, as well as bad philosophy, and the very same motive that now inclines them to employ the incompetent teacher, will then compel them to repudiate him.

The only objection that can be urged against the most liberal system of public instruction, is its expensiveness. This objection we meet with a counter proposition, which, if it can be maintained, necessarily refutes it. Our proposition is this, Universal education, whatever its cost may be to a nation, so far from being an expense, is an actual gain in dollars and cents.

It is so, in the first place, by its effects on legislation. An undeniable connection exists between the intelligence of a nation, and its laws. Nor is the relation less close and significant between a nation's legislation, and its wealth. Wise laws, by quickening ingenuity, encouraging industry, and securing the quiet enjoyment of their fruits, tend powerfully to develop the resources of a country, and to swell the tide of national prosperity. Who can calculate the riches often derived to a country, from a judicious course of policy in reference to any one important interest, or even from the operation of a single wise law? Look at those extended systems of internal improvement which have doubled, and even quadrupled, the wealth of some of the States of this Union. Look at the law which secures to the author of any useful invention, the benefit resulting from the sale of the article invented. How has it stimulated human ingenuity! What

arithmetic can calculate, what scale can measure, the activity and enterprise it has diffused through the community, the degree in which it has augmented the productive labor of the country, and the untold riches it has thus poured into the lap of the nation?

View this subject in another aspect. Select any period of the world's history — antiquity, the middle ages, or modern times — and compare with each other the nations then existing. Compare England with France, France with Spain, Spain with Morocco, and Morocco with the kingdoms of interior Africa. Compare the same country with itself, at different eras of its history; Italy, for example, before and after the revival of letters. We shall find that the connection is not more inseparable between light and the sun, between the shadow and its object, than that which exists, and ever must exist, between national prosperity and good laws, and between good laws and general intelligence.

Visit once more, in illustration of this point, the scene of Oberlin's labors. That extraordinary man was the lawgiver of his people, as well as their pastor; their temporal, not less than their spiritual, guide. On his arrival at the Ban de la Roche, he found the people sunk to the lowest level on the scale of moral and social existence. Few of their schoolmasters could write; some of them could not even read with fluency. Their ignorance had resulted in a degree of rudeness, indigence, and misery, absolutely appalling. But nothing could deter this excellent man from attempting their reform. He entered upon his work with the zeal of an apostle, the wisdom of a sage, and the patience of a devotee. He instructed them not only in religion and science, but also in agriculture and the mechanic arts. He taught them, practically, the principles of political economy. What was the result? In a few years, the rude mountaineers had exchanged their wretched hovels for comfortable cottages, and their scanty rags for decent apparel. Their barren rocks had been converted into fruitful fields. Manufactories had been established. A small but prosperous commerce had been commenced. Roads had been constructed. Schools had been instituted. An agricultural society had been formed; and industry, contentment, and plenty, smiled throughout the valley, and cheered the abode of every cottager. Behold the triumph of Christian education! and read in it the important lesson, that it is a pecuniary, as well as moral, gain. The most abundant proof exists, that uneducated labor, is comparatively unprofitable labor. The Massachusetts Board of Education obtained statements from large numbers of master manufacturers, covering a

series of years, the result of which was, that increased wages were found in connection with increased intelligence, just as certainly as increased heat raises the mercury in the thermometer. Not the most fertile soil, not mines of silver and gold, can make a nation rich without intelligence. Who ever had a more fertile soil than the Egyptians? Who ever handled more silver and gold than the Spaniards? The universal cultivation of the mind and heart, is the only true source of opulence.

An active, spirited, intelligent body of laborers, in every department of industry, is an essential condition of a high state of national prosperity. But, such a condition can never coexist with general ignorance. "For it is not nature alone that makes the man. The living spark can be first kindled only by schools. It is the school that quickens curious thought, fills the mind with principles of science, and starts the inventive and creative powers into action. Therefore we say, push the schools to the highest possible limit of perfection. Spare no pains, count no expense. Let every talent, every type of genius, in every child, be watched and nurtured by the State, as by a mother watching for the signs of promise in her sons."¹ Rely upon it, that the State, which could find the readiest road to wealth, must regard it as among the very first of her duties, to develop the productive genius and energy of her people. No waste that society can suffer, will, in the end, prove so expensive, as the waste of talent and creative skill. "If," says Dr. Bushnell, giving utterance to a striking thought in a striking manner, "if you can give to one man the power of three, then you have three for production, and only one for expenditure. The readiest way, therefore, to make a city of ten thousand, swell to a population of thirty thousand, is to make the ten thousand worth thirty thousand, by the stimulus of a right education. Nor need you be concerned beforehand, how the ten thousand will impart a threefold value to their labors. They will determine that for themselves. Given so much of manhood as a creative power, it will be sure to appear in ways of its own."

But, again, not only does education increase the capacity of its subjects, it also adds something to the average duration of human life, and thus tends to augment the riches of a State. The preservation to society of cultivated talent, is undoubtedly an important element. It is only necessary, then, to inquire into the relation of intellectual and moral culture to longevity. This inquiry must result

¹ Rev. Dr. Bushnell.

in the conviction, that civilization does not more tend to sweeten man's existence, than to prolong it. In the statements we are about to make, we repose on the authority of the Belgian philosopher, M. Quetelet, one of the most learned, able, and reliable statisticians of this or of any age. We will first compare the mortality of different countries, possessing a higher and lower civilization; next, that of the same country at different periods, of which the intervals have been marked by social ameliorations; and finally, that of the different classes of society, in the same country, and at the same time.

England and the Mexican State of Guanaxuato are placed nearly at the two extremes in the scale of civilization. In the former country, there are fifty-eight inhabitants to one death; in the latter, nineteen. Thus, it appears that, proportion being kept in view, the deaths are just three times as numerous in Guanaxuato as in England. This immense disproportion, after making all due allowance for climate and other adventitious circumstances, is yet mainly to be ascribed to the different degrees of civilization in the two countries. England is a highly civilized State; in Guanaxuato, the mass of physical, moral, and political pollution, is of an appalling magnitude.

Let us next look at the effect of advancing civilization on the diminution of mortality in the same country. At the close of the 17th century, the annual number of deaths in London rose to 21,000. A hundred years later, notwithstanding the increase of population, the number was only 17,000. In the middle of the last century, the annual mortality was still one in twenty; at present, it is only one in forty; so that it has diminished exactly one half. The towns of Manchester, Birmingham, and Liverpool, have presented almost the same decrease of mortality, as London. France, like England, has experienced a great diminution of mortality. In 1781, it was computed, that one death took place in that country to every twenty-nine inhabitants; now, one in forty. In Sweden, half a century ago, one death occurred to every thirty-five inhabitants; in 1823, one to forty-eight. Likewise at Berlin, in 1750, the annual mortality was one to twenty-eight; at present, the ratio is less than one to thirty-four.

Results equally surprising will be obtained by comparing the mortality of man in his different social positions. Of ten thousand persons in the agricultural districts of England, where education is more generally diffused, 3353 reached the age of forty years; while, of an equal number in the manufacturing districts, only 1919 survived to that age. M. de Chateaufort has made a comparison of the deaths of 1600 persons of the highest rank in France, and 2000 in the 12th

arrondissement of Paris, which contains a population of ragmen, sweepers, day-laborers, and delves of all kinds. His tables show a mortality among the latter class, more than double that of the former. The registers of life-insurance companies, likewise exhibit very clearly, the great mortality of the ignorant poor. The tables of mortality used by these associations are the same which are made for the whole population of a country. But the Equitable Insurance Society of England, discovered that the deaths of 8300 insured persons were in the ratio of only two to three, compared with those given in the tables. Here is a difference of one-third in favor of the longevity of educated over uneducated persons; for it is almost invariably individuals of the former class, that avail themselves of the benefit of life insurance companies. This must be a great source of profit to these institutions, and a source due almost exclusively to the influence of education in prolonging human life. On the other hand, to take an extreme limit, if we consider man in the state of deepest degradation, it is computed that one negro slave in the West Indies dies annually out of every five or six! What a vast disproportion between the mortality of these unfortunate beings, and that of the select and comparatively cultivated individuals insured by the Equitable Society, among whom the average deaths annually are only one in eighty-two! From the researches of M. de Chateaufneuf, it also appears, that the mortality of the French soldier is a little greater than that of the mass of the French people; that the guard has fewer deaths than the army; and that the sub-officer dies more rarely than the soldier, both in the guard and army. Casper of Berlin, has made many curious investigations on the influence of the professions on mortality, from which it results, that of all the multitudinous pursuits of human life, the members of the clerical profession — at least in countries where they are not over-worked, as they are too apt to be among us — have the best chance of surviving to a green old age. According to this distinguished statistician, of one hundred clergymen, there attained the age of seventy and upwards, forty-two; of advocates, twenty-nine; of artists, twenty-eight; of physicians, only twenty-four.

Thus, in whatever aspect we view this subject, our study of it must lead to one and the same result, — the conviction, that there are certain elements in Christian knowledge and culture, the tendency of which is to prolong human existence. Nor, indeed, could it well be otherwise. Whatever improves the habitations, food, and clothing, of man; whatever tends to the formation of rational and temperate

habits, more regulated passions, and less rapid transitions in the mode of living; whatever secures the supremacy of law and order; whatever multiplies the commercial intercourse of nations; whatever improves the cultivation of the earth, and thereby renders famine less frequent and formidable; whatever advances medical science and public hygiene, whose office it is to discover and apply the means of resisting mortality; whatever develops the industry of a country, liberalizes its institutions, and increases the security of person and property; whatever tends to diminish the number and ferocity of wars, to promote peace and good-will among men, and to clothe them in the heavenly ornaments of a meek and quiet spirit — results, each and all, of advancing civilization and Christian culture — must add to the active means of preserving life, and in the same proportion, contribute to the increase and diffusion of wealth.

An efficient system of universal education would, in the fourth place, tend to quicken ingenuity, and thus to promote those inventions and discoveries, by the application of which to the arts of life, the wealth of nations is incalculably augmented. Men without education, or with comparatively little, do sometimes stumble upon a new idea, that may be turned to purposes of general utility. But it is impossible, in the nature of things, that such cases should be of frequent occurrence. Most new inventions, are merely ingenious deductions from known principles of science. And how can a man, ignorant of these principles, discover new applications of them? Genius alone is here, obviously, insufficient. Knowledge and discipline must be superadded, to enable even her eagle ken to pierce into the secrets of nature, and bring back those bloodless triumphs which shed a real glory on our race, which exalt our conception of the power and dignity of the human mind, and which multiply beyond expression our comforts and our gains.

What is the voice of history on this subject? Her story is short and plain. She tells us, that those nations where the general intellect has been most cultivated, and the lights of science most diffused, have been also most distinguished for their inventions and improvements in all the branches of industry, by which wealth is accumulated. The records of the Patent Office read an instructive lesson on this subject. A scale that should measure the comparative intelligence of different sections of the country, would be at the same time an infallible criterion of the degree of inventive skill possessed by each. More than four-fifths of the patented inventions of the whole country, belong to New England and the Middle States; and

Massachusetts invents nearly twice as much, in proportion to her population, as any other State in the Union. Could there be a more striking proof of the connection between general education and the ability to invent, improve, and perfect the instruments of productive labor?

But what is the relation of inventiveness to wealth? Let us see.

It is chiefly through the use of machinery, that modern nations have been enabled so immeasurably to outstrip those of ancient times in riches; and it is by the same means that one nation now surpasses another in this respect. In illustration of this point, the Rev. Dr. Young, president of Centre College, Kentucky, has made a comparison, founded on the statistics of Baron Dupin, between the commercial and manufacturing condition of England and France. From this calculation, it appears that the muscular force employed in commerce and manufactures, in those two countries, is about equal, being, in each, equivalent to the power of six millions of men. Therefore, if the productive enterprise of the two countries depended solely on the animate power employed, France ought to be as great a commercial and manufacturing country as England. But the English, by means of machinery, have increased their force to a power equal to that of twenty-five millions of men; while the French have only raised theirs to that of eleven millions. "Is it now," asks the learned President, "any wonder that these islanders, with a narrower territory, smaller population, and less genial climate, should immeasurably outstrip their less intelligent and ingenious neighbors? And can we conceive a stronger proof of the actual pecuniary gain that accrues to a nation from cultivating the intellect of her sons, than is furnished by such a fact?"

There is a fact, also noticed by Dr. Young, connected with the British East India cotton trade, which illustrates, in a very striking manner, the superiority in respect to their command over the sources of wealth, of those nations, in which the common mind is developed and quickened by education. The manufacture of cotton goods was commenced in the East Indies, and for a long time cotton fabrics were imported from that country into England. But now, in consequence of the use of machinery in England, British manufacturers purchase the raw material in India, transport it seven thousand miles by water, pay a heavy duty to the State upon it, convert it into cloth, send it back again, and actually undersell the natives in their own market. It is hardly necessary to add to this statement, that the native weavers use the same rude hand-looms which were employed hundreds of years ago.

The ingenuity of a single intellect, which might have slept forever in inactivity, but for the stimulus of education, sometimes saves a nation more than it would cost to educate all her sons. About a century ago, Hugh Middleton devised a plan for supplying London with pure water. It is estimated, that a supply of water for that metropolis, if furnished by hauling—the method originally in use—would cost nine million pounds sterling. By Middleton's plan, it costs less than half a million. Thus the city of London has, by a single invention, saved, in the article of water alone, more than forty million dollars—a sum sufficient to maintain good schools throughout the whole of Great Britain and Ireland.

Education, such as it now exists in the United States, has already, by the inventions and discoveries it has promoted, increased the riches of the nation to an extent incalculably beyond all that the best system of education would have cost us. The application of steam to the propulsion of boats, railroad cars, and machinery, is alone sufficient, and more than sufficient, to justify the remark. "It has done more for every State in this Union, than all the power of industry, working by the old methods, could have effected for it in a hundred years. It has filled our houses with the productions of every country and climate. It has raised the price of every acre of land, and every article of our produce."¹ It has infused new life into all the branches of industry by which men seek to create or to augment their fortunes.

But the advantages of the application of steam to these purposes, great as they are, scarcely bear an assignable proportion to the aggregate benefits derived from innumerable other inventions and discoveries. What gauge have we to measure the immense gains derived from the power-multiplying contrivances of our countrymen, whose name is legion? And to what are we indebted for this mass of labor-saving machinery,—this multitude that can scarcely be numbered of instruments for the accumulation of wealth? Beyond a doubt, to the development of the national mind by education. But, the intellect of the American people is not cultivated to one fourth the extent that it would be by the adoption, in each State of the Union, of a truly wise and efficient system of public instruction. And what imagination can set limits to the pecuniary advantages that would accrue to the nation, if useful inventions and discoveries were multiplied fourfold? "What multitudes would then benefit society by their in-

¹ Dr. Young.

geniety, who now curse it with their vices?" How many, whose fine native capacity now rusts in dull obscurity and depression, for want of a sufficiently quickening stimulus in our schools, to bring it into action, would then astonish the world with the brilliancy and beneficence of their intellectual achievements? "How many Franklins, and Fultons, and Rittenhouses, [and Henrys, and Morses], would rise up to enrich the land, if the beams of knowledge were poured upon every mind, to quicken the flame of slumbering genius?"

Again, fifthly, the diffusion of sound education among all the members of a community would enable them to push their researches far into the powers and productions of physical nature, to subject these mighty agents to their will, and to render them subservient to the purposes of gain. Here are two distinct sources of wealth,—the powers of nature and the productions of nature,—over each of which the best educated, whether individuals or nations, have the greatest command, and can most effectively turn them to account in the pursuit of riches.

If we look around us to ascertain our true position and circumstances, we find ourselves encompassed with a vast assemblage of powers. These all bear some relation to the human mind, and are susceptible of being, to some extent, controlled and converted to our use by art and skill.

There is a mysterious power in the earth, which draws the loadstone always towards the same point. The discovery of this power, and the application of it in the construction of the magnetic needle and the mariner's compass, have made the ocean the highway of nations,—the ocean, that plain without line or landmark, that stretches over half the globe, and suffers the mightiest ships to cleave their way through its waters, without leaving the least trace of their progress. Had not the intelligence of man,—an intelligence, be it ever remembered, drawn forth and quickened by education,—made this secret influence subservient to his will, what would now be the state of commerce? What the condition of this continent? What our knowledge of remote countries? What the civilization of the world? It would require, not a paragraph, but a volume, to develop all the effects on the acquisition of wealth of this wonderful principle, and the instruments that have been invented to render it available for human use.

There is another mysterious power in the earth, which causes all bodies on or near its surface to tend towards the centre. It is this principle which makes water seek its level and descend in streams

from more elevated regions towards the ocean. But educated intelligence enables man to stay the torrent in its course, to turn it from its channel, to appropriate its moving force, and thus to make it grind his corn, manufacture his cloth, print his books, forge his iron, spin his thread, and perform many other useful and profitable labors.

There is a subtle power in fluids, which, to whatever depth they may have descended, causes them to remount to their own level. Man, civilized and enlightened, has employed this admirable principle to procure for himself, when congregated in cities, a supply of wholesome water, and to irrigate and fertilize his fields amid the scorching droughts of summer.

There is a hidden power in heat, which causes almost all known substances to expand, and liquids, in the process of expansion, to assume the gaseous form. To what endless uses, in the business of life, has not educated man applied this simple principle? He has employed it to measure the state of the atmosphere; to blast the rocks with which he builds his cities; to move the floating palace through the water; to drive the richly freighted car along its iron course; to give intensity to his destructive energies in the wars he wages with his enemies; and to set machinery of all kinds and for all purposes in motion.

The wind bloweth where it listeth, and no human power can change its course, or stay its progress. But can man do nothing with it? Yes, he can; and he does. He spreads his canvas to the gale, catches a portion of the moving element, and traverses by its aid the broadest oceans, for purposes of traffic and of gain.

In such a state of things, knowledge is not only power, but wealth; and it is obviously the interest of man to become acquainted with the constitution and relations of every object around him, that he may discover its capabilities of ministering to his advantage. The power which man possesses of controlling nature to some extent, and, where this power is denied him, of accommodating his conduct to her course, is the direct result of his natural faculties. In proportion as these are cultivated, his sway is extended; and, in exactly the same ratio, his power of amassing wealth is increased.

An educated community does not possess a less striking advantage over an ignorant one, in its knowledge of the productions of nature, and in its ability to multiply and appropriate them to gainful ends. These gifts of nature are beautifully enumerated by Moses, in his Valedictory Ode to his countrymen, as "the precious things of heaven, the dew, and the deep that coucheth beneath; the precious things

brought forth by the sun ; the precious things put forth by the moon ; the chief things of the ancient mountains ; the precious things of the lasting hills ; the precious things of the earth, and fulness thereof." Who shall say, who can say, that science has exhausted her discoveries ? Who shall dare affirm, that she may not hereafter detect and bring to light new minerals, of as high a value to the human race as coal itself, and destined to produce as magnificent results ?

Not many years ago Monmouth county was one of the poorest parts of the State of New Jersey. Now, it is said, the lands in that county are worth more than those in any other equal extent of territory within the commonwealth. Whence this change ? No Aladdin's lamp, or Fairy's touch, has wrought it. Science challenges the whole glory to herself. The appreciation of the Monmouth farms is due to the discovery of marl, and the quickened industry consequent upon its use.

Of all the productions of the earth, those termed agricultural are the first in order, and the highest in usefulness. The relation of science to agriculture is every day becoming more close and important. The day has gone by, when the whole education of a farmer was supposed to consist in knowing how to sow and reap, the rest being left to the earth, the seasons, good fortune, and Providence. It begins to be understood, that the nature of soils and plants, the food they require, and the best methods of supplying it, are objects worthy of a close and earnest study ; in a word, that the principles of the science must be studied, mastered, and skilfully applied, in order to insure profitable crops. The science of farming is still in its infancy ; yet what noble results have been already achieved by it ! In many parts of Europe, and in some parts of our own country, it has incalculably augmented the product of the land. And who can affirm that, vast as our agricultural productions now are, it is not within the resources of science to quadruple this quantity ? If anything can accomplish such a result, it will be a higher and broader education of the common mind, — the development and active employment of that immense fund of talent which is now slumbering in unconsciousness, or only half awakened, by reason of the defectiveness of our schools.

Finally, universal education would be a pecuniary gain to the country, by its tendency to diminish the moral and social burdens which now oppress society and exhaust its resources : intemperance, crime, theatres, gaming, horse racing, prostitution, pauperism, litigation, and war. The relation of ignorance to vice and crime, in all their forms, is too well known to need either proof or illustration. One or two

brief statements, to revive the impression of this truth, will perhaps meet with the reader's indulgence. Of 1916 prisoners received into the Eastern Penitentiary of Pennsylvania, less than half could read and write; and almost the whole even of these, could barely form rude and misshapen letters. They were not in possession of what could, with any kind of propriety, be called education. The Rev. Mr. Larcombe, chaplain of the penitentiary, in a letter some time ago received from him, by the writer of this article, states, that during the nine years of his connection with the prison, there have not been more than two or three convicts who had received a collegiate education, and not more than double that number, who had ever been members of an academy. He says, that among the three hundred convicts at that time in the prison, there was but one whom he could employ to write out catalogues for the prison library! The Reports of the Philadelphia House of Refuge, and indeed of all other establishments for the reception of criminals, confirm the same general position. Of 14,289 persons, accused of crimes in France, 8,689 could neither read nor write; 3,805 could read and write imperfectly; 1,509 could read and write well; while only 286 had received an education superior to that of the first degree, though how far superior, M. Quetelet, from whom these facts are derived, does not state.

Nearly one third of the fathers of prostitutes in Paris, cannot write their own names, and most of those who can, do it with difficulty, and in a bungling manner. The proportion of ignorant mothers is probably still greater. Of 4470 prostitutes born and bred in Paris, only 110 could sign their names well, 1780 wrote very badly, while considerably more than half the number could not write at all. Of 8103 persons of this class in London, only four had received a superior education, 89 could read and write well, 1287 could read and write imperfectly, and 6773, more than three-fourths of the whole number, could neither read nor write. Most of the female convicts of the Eastern Penitentiary have belonged to this degraded class; and they are, almost without exception, totally without education. The Directors and Matrons of our Magdalen Associations, with whom we have conversed, make similar representations, — though for the want of records bearing upon this point, we were unable to obtain from them the exact information with respect to the inmates of their establishments, which is afforded in reference to England and France, by the statistical tables of Quetelet and others.

We have bestowed some time and labor, with various success, upon

a research into the statistics of cost under each of the heads embraced in this division of our general argument. Without entering into a detail upon these expenditures, for which indeed both time and space are wanting, suffice it to say, that we have satisfied ourselves that the annual tax thus levied upon the industry and resources of the country, exceeds \$200,000,000, and probably does not fall much, if any, short of \$300,000,000.

The annual cost of intemperance, is estimated by the venerable Judge Cranch, of Washington city, at \$50,000,000. The Hon. William Jay, son of our illustrious American jurist, John Jay, an able statistical writer, after a minute examination of the subject, places the cost of the militia system of the United States, at more than \$50,000,000 per annum. These fifty millions now expended in the ridiculous mummery of making our citizens — “dressed in padded coats besmeared with gold” — look like soldiers for three or four days in the year, if devoted to purposes of education, would establish a school for every fifty children in the whole United States, add fifty volumes a year to its library, and place over it a well trained teacher at an average annual compensation of six hundred dollars! We invite our readers to contemplate these two pictures! There they are. The one made up of innumerable noisy and drunken gatherings, the progeny of wickedness and folly, a disgrace to Christianity, a blot upon our civilization, and an utter nullity in point of useful results. The other composed of eighty thousand precious jewels, glistening in a celestial radiance, and diffusing, over the length and breadth of the land, the light of knowledge and virtue. Which of these pictures shall we choose? Which of them is most in accordance with the spirit of Christ? Which most worthy of a nation, professing a reverence for the doctrines and precepts of his religion?

Of all the evils that afflict humanity, the greatest in magnitude, the most deleterious in its moral influences, the most repugnant to Christianity, and the most expensive in money, is war. The war debt of Europe, at this moment, is \$10,000,000,000. The annual interest of this debt is not less than \$300,000,000. The lowest estimate of the yearly pay and subsistence of the armies of Europe, in time of peace, is \$550,000,000. To this enormous sum, another of \$300,000,000 must be added, on account of the “loss sustained by the withdrawal of two millions of hardy, healthy men, in the bloom of life, from useful, productive labor.” The expenditures on account of the navies, fortifications, ordnance, and militia of the several European States cannot be less, and are probably more, than the sum lavished

on the pay and subsistence of the soldiers. This would give a grand total of \$1700,000,000 as the annual cost of the military establishments of Europe, in a period of profound peace. If we set down the whole of the rest of the world at an equal amount, an estimate undoubtedly below the reality, we shall have the stupendous and almost incredible sum of \$3400,000,000 as the annual cost of war to the human race! There are children enough on the globe to form about four million schools, allowing fifty to a school. This sum of \$3400,000,000, now expended on the trade of war, not only without benefit, but to the manifold detriment of humanity, if divided among these schools, would give to each eight hundred and fifty dollars. Such an average compensation as this, would afford to half the common schools throughout the world teachers equal to our ablest college professors. From a calculation made by Mr. Sumner, of Boston, it appears that, for the six years ending in 1836, "War absorbed ninety cents of every dollar that was pressed by heavy taxation from the English people, who almost seem to sweat blood! What fabulous monster, or chimera dire, ever raged with a maw so ravenous! The remaining ten cents sufficed to maintain the splendor of the throne, the administration of justice, and the diplomatic relations with foreign powers,—in short, all the proper objects of a Christian State."

It is difficult to preserve the temper in the contemplation of the untold evils which this enormous expenditure on war now entails upon the human race, and of the equally unuttered and unimagined blessings which the change of destination here suggested would draw in its train. Truly, when ambition is to be gratified, when tyranny is to be supported, when the demon of war and vengeance is to be unchained, and all the arts of mischief and destruction he has devised, are to be brought into operation, there is no lack of funds to carry such schemes into effect. But when it is a question of elevating man to his proper rank in the scale of moral and mental being, and thus augmenting beyond calculation his resources of happiness, the eyes of nations are suddenly opened to behold their poverty; economy becomes the first of public duties; and government, from an excessive regard for the people's money, refuses to provide for the people's most important interest.

Near the centre of the State of New Jersey, there stands a venerable pile, the seat of an Institution of learning, which has lately celebrated its hundredth anniversary. Through the entire lapse of a cycle, whose commencement antedates the origin of our national existence, has the College of New Jersey sent forth into the

world its annual harvests of educated men. In vain does the imagination essay to follow, in all their amplitude and variety, the good which these Christian scholars have achieved for mankind. Go and interrogate the courts of foreign potentates, the cabinet councils of our own country, the halls of legislation, the seats whence law and justice utter their decisions, the bar, the pulpit, the godlike art of healing, the professional chair, and the dark shores of heathenism in every quarter of the globe. They will give back one common response, telling of the imperishable laurels, gathered by the sons of Nassau, on all these fields of honorable ambition and self-sacrificing duty. Nevertheless, to build and equip a single ship of the line costs more than all the endowments and benefactions which that illustrious seat of learning has ever received; and the annual expense to the nation of every gun that floats upon the ocean, exceeds in amount the aggregate salaries of its president and professors. And yet Nassau Hall, — rich in libraries, in cabinets, in apparatus, and in all other intellectual furniture, — is venerable with the gray hairs of a goodness, as diffusive and beneficent, as it is sublime and holy. While the costly preparations for war in time of peace, under the vain pretence that they are necessary to prevent the one and maintain the other, do but inflame the national vanity; feed the already overactive love of false glory; excite and cherish the bad passions of the populace; and prove, in the strong language of the late King of France, on this very subject, but so many “incentives and instruments of war;” — thus postponing to a distant future, what ought, ages ago, to have been a glorious reality, — a consummation of blessing, which the Son of God descended from heaven to earth to achieve, — the establishment of universal “peace and good will” among men. Be it our labor to speed the coming of that new era of human happiness, so eloquently, yet so strangely, invoked, by a marshal of the French armies, in a toast given at a public dinner in Paris: “To the pacific union of the great human family, by the association of individuals, nations and races! To the annihilation of war! To the transformation of destructive armies into corps of industrious laborers, who will consecrate their lives to the cultivation and embellishment of the world!”

What heart can conceive, what tongue describe, the scenes of loveliness and beauty that shall start up amid the desolations of the apocalyptic, when war shall never again unfurl his crimson banner to the breeze, nor imprint his bloody footsteps upon the earth? Then shall learning, religion, social order, and regulated liberty, become the common inheritance of the race. Then shall the hungry be fed, and

the naked clothed. Humanity shall receive purer impulses. Industry and incorruptible integrity shall walk hand in hand. Arts shall flourish, and science extend her enriching victories. Plenty and contentment shall be the general lot. "The schoolhouse shall crown every hill top, and nestle in every valley; and the spires of new churches shall rise exulting to the skies." Piety, that plant of renown, the fairest ornament in the abode of primeval innocence, shall again strike deep its roots into the human heart; and its boughs shall be ever loaded with flowers of a richer bloom and fragrance than adorned the Garden of the Hesperides, and with fruits of a celestial beauty and flavor. And the earth,—the wide earth,—now burnt and blighted by the curse of its offended Maker, shall again smile in the freshness and beauty of Eden.

It may be asked, whether education would really diminish, in any considerable degree, the evils enumerated in the enunciation of this topic of argument. When we speak of education, we mean education founded on morals drawn from the Bible. The real question, then, is, whether Christian education has a tendency to diffuse Christian principles, to strengthen the Christian spirit, and to promote the Christian virtues. We humbly conceive, that it cannot be needful to argue this question in a Christian community. To maintain the negative, would be to deny all vitality to the Christian system, and degrade the Book of God even below the moral maxims of Confucius, of Zoroaster, of Socrates, and of Seneca.

Thus has it been made to appear, unless we have totally missed our aim in this discussion, that the prevalence of good and thorough systems of popular education in the several members of our Confederacy, would exalt the character and augment the happiness of our citizens, in their civil, domestic, and individual relations; that such education is inseparably connected with the right discharge of our duties as freemen, with the perpetuity of our Constitution, and with the progress of liberal principles and free institutions throughout the world; and finally, that every new degree of excellence in our schools, every successive approach towards perfection in the system of education, and towards universality in the enjoyment of its benefits, would add millions to the aggregate wealth of the nation. These considerations must establish, if anything can, the great importance, nay, the absolute necessity, of general education in a country like ours; and consequently, the duty of the several State Governments first to make adequate provision for it, and then to see that the means adopted for that purpose be faithfully employed. It would be a po-

sition scarcely worthy of serious refutation, it would be a contradiction to all the lights of experience, it would be little better than trifling, to contend that education can become either universal or thorough in a country where the government manifests no solicitude in its behalf, and puts forth no exertions to promote it. Mr. Bulwer, in his "England and the English," argues forcibly in support of this position. He says, "Never was this truth more clearly displayed, than in the state of our popular education. Behold our numberless charities sown throughout the land! Where is their fruit? What better meant, or what more abused? In no country has the education of the poor been more largely endowed by individuals. It fails; and why? Because in no country has it been less regarded by the government."

We cannot conclude this article, without a few words on the nature, or ingredients, of the education, which, as we have shown, the State is bound, in duty, to bestow upon all her children. Education ought to be suited to the attributes and destination of man. These may be expressed in two words, Immortality and a future Judgment. Religion is the first want of our nature, and ought to be the first object of attention in the training of the young. This remark points distinctly to a reform which is needed in our methods of education. More of a religious element must be infused into them. There is a morbid dread of religion in some of our schools, to call it by no worse a name, of baleful influence and angury. Men are scared by the spectre of sectarianism. But, is there not much common ground among the Christians of differing creeds? Nay, is not the common ground the broadest and the most important? Do not all Christians receive and hold the essential facts and doctrines of revelation? the Divine origin and authority of the Holy Scriptures; the being and perfections of God; his moral government of the world; the fall and redemption of man; his accountability; the obligations of a pure morality; and the doctrine of a future judgment and of endless retributions? And cannot these truths, so sublime in themselves, so well fitted to expand the mind, quicken the conscience, and transform the heart, and of such infinite moment to every human being, be taught and re-taught, till they are inwrought into the minds of all our youth, till their impress has been indelibly fixed in the heart and understanding, to the entire exclusion, if need be, of everything of a sectarian character? But, if religious instruction in schools, necessarily involve denominational or sectarian teaching, then we say without hesitation, let such instruction be given. The narrowest, blindest, most intolerant bigotry of sectarianism, is better than infidelity, whether

it come in the bold and open form of old English deism, or in the more insidious and captivating guise of modern transcendentalism. It is better, also, than that utter insensibility and indifference to religious truth, so common in our day, which are but one remove from infidelity itself. Education without religion, is education without its essence. To give men knowledge, and leave them immorality, would be but an equivocal boon. Rather, we might say, it would be to put into their hands an instrument of mischief, and supply stimulants to the use of it. It would be offering, not bread, but poison, to the eager appetite of the rising generation. "The Duke of Wharton; Wilmot, Earl of Rochester; Villiers, Duke of Buckingham, and Mirabeau, were in their days distinguished by wit, and taste, and learning, and knowledge; and they were not less distinguished by extravagance, revelry, lawless passion, and disregard of moral and social virtue. High attainments are tremendous engines for the working out of good or evil. If not guided by correct and safe principles, they are terrible weapons of ill. The educated rogue or infidel is but the more dangerous man."¹

Education, unbaptized, and unimpregnated with the Christian spirit, is not merely partial and defective, it is often positively pernicious. It is a curse instead of a blessing. It is an actual training for crime; a laborious providing of dangers for the community; a conferring of power, with the positive certainty of its abuse. It disciplines the evil passions of our nature, makes men wicked by rule, reduces vice to a system, and subjects the clear head and the strong arm to the impulses of the bad heart. The mildew of a cultivated but depraved mind, blights whatever it falls upon. It sears the souls of men. No human imagination can set bounds to the evil, either in space or duration. Through the agency of the press, it reaches other climes and far distant ages. "It corrupts the species in mass. It is not only in the actual generation, but in the rickety offspring, which follow late and long, that its deep-eating poison is strongly detected. Late ages wonder at the waste of great means, at the perversion of high opportunities and noble powers, at the dereliction of solemn duties, which everywhere characterize these strong but evil beings. Call them conquerors, call them philosophers, call them patriots, put on what golden seeming you may, when the mask falls off, as it always does in due season, we see behind it the worst combination which can disgust or afflict humanity. Such men-deliverers and enlighteners, as their sycophants hail them, are the true master-workers of the vices

¹ Hon. S. L. Southard.

and calamities of their age and country. But, who made them? They who taught them. Education left out its essence. It gave them knowledge, but it left them immorality."¹

During the whole process of education, the attention of the young should be directed to the fundamental principles which Christianity teaches, the divine attributes which she unfolds, the rules of moral action which she enforces, the strict scrutiny which she announces, as awaiting us at the final judgment, and the eternal world, with its awards of endless bliss or woe, to which she points. These are subjects which ought never to be lost sight of for a single day. They should be interwoven with every department and with every part of literary and scientific instruction. "For my own part," observes Addison, "I think the being of a God so little to be doubted, that it is almost the only truth we are sure of." To this Dr. Barrow adds, as little more than the fair and natural inference, that the doctrines and the duties of religion are almost the only study, which we are not at liberty to cultivate or neglect. "They constitute," he says, "the only science, which is equally and indispensably necessary to men of every rank, every age, and every profession. Admit the authenticity of the Bible, and the principal object of education becomes at once as obvious, as it is important; to regulate the sentiments and form the habits of beings, degenerate, indeed, and corrupt by their own fault; but made by their Creator rational in their faculties, and responsible for their conduct. If it be the business of education to prepare us for our situation in life, and the business of life to prepare us for the happiness of eternity; then do we perceive a system of perfect order and beauty in itself; and equally consistent with what we observe in the world, and with the wisdom and goodness of its Almighty Author. Science immediately finds its proper level, and its due estimation." Access to the tree of knowledge, was once purchased by exclusion from the tree of life. Be it our endeavor, surely not an impracticable one, to commingle, in loving embrace, the foliage, flowers, and fruits of these twin sisters of Paradise. The true dignity of man consists in a severe morality, in self-control, in humility and moderation, and in the voluntary performance of all his duties to God and his neighbor. Religious education is, consequently, the first want of a people. "The end of learning," says Milton, "is to repair the ruin of our first parents, by requiring to know God aright, and out of that knowledge, to love him, and to imitate him."

But what a mass of false perceptions, false judgments and false

¹ Hon. Mr. Wyse, M. P.

principles in morals is exhibited in many of our schools! It would be a curious research, as Dr. Arnold suggests, to gather up the several points in a character, which boys respect and admire, in order to show what a crooked rule they walk by. In the true scale of excellence, the order is, moral perfection, force of understanding, physical strength and dexterity. At school this order is reversed. The most active and expert player is the best fellow; the cleverest scholar comes next in the scale; while the best boy, with nothing but goodness to recommend him, rises but little above contempt. The habitual breach of duty even is countenanced and upheld. Everywhere else, but in schools, it is but a natural feeling that it is disgraceful to do our business ill; that it is contemptible either to have no employment, or, having one to neglect it. Not so in these communities. Here the contrary often happens; idleness is a glory, industry a reproach. We have heard of a college student, who, from an affectation of genius, would ask what the exercise of the hour was in the recitation-room, after having spent the day in idleness, and toiled at his lesson much of the preceding night under his bed, with the light behind the covers, lest it should be known that he sat up at night! Such a man, one would think, must despise himself for the rest of his natural life. But the most fearful laxity in the code of school morals is the estimation in which falsehood is held. Lying is far from being considered as hateful a vice as the Holy Ghost teaches us to regard it. But little disgrace is attached to it. It is fearful to contemplate the amount of direct falsehood, of artful equivocation, of unfair concealment, of deceitful representation, and the long train of similar wickedness, practised, without compunction or shame, often with exultation even, by school-children.

Nothing but the simple, plain, earnest, devout teaching of the word of God, can change this sad state of things to a better. That divine word is quick and powerful. Its influence upon the understanding is as healthful and invigorating as it is upon the heart; its quickening energy as great upon the intellectual as upon the moral perceptions. It is the controlling agency to be employed in the production of a better public opinion, a sounder public conscience, a higher standard of public morals, a purer and healthier action of the public heart. In the accomplishment of so desirable and excellent a result, religious education, founded upon the Bible, is the one thing needful. Other measures may change and subside, as the national mind changes and subsides beneath them. But this is a measure which creates the national mind; and which insures, by its firm and broad substractions,

the solidity, harmony and durability of the whole social structure. It is the bond of our union; the charter of our liberties; the ward and keeper of our Constitution; the palladium of our happiness, our safety, and our rights. It seems to us, that there is urgent need of a reform in this matter. We want a stronger infusion of godliness into the sources of public sentiment; a greater use of direct, plain and earnest Bible teaching, both in the family and in the school.

What, now, is the practical lesson of this subject? Development, progress, improvement, perfection, in our systems of common school Education, by every agency suited to attain these objects. Among such agencies may be enumerated the excitation and enlightening of the public mind, improved schoolhouses, the establishment of district libraries, the formation of Teachers' Institutes, and other kindred measures. But the essential complement of every system of public instruction, without which it must ever be like the play of Hamlet with the part of Hamlet omitted, are Teachers' Seminaries, or Normal Schools. We have never been able to comprehend how it should happen, that a statuary, who has only to carve the block of marble, or mould the mass of bronze, into the forms of material beauty, should find years of patient study and practice necessary to qualify him for his work; while no such preparatory discipline is required in him, whose harder, as well as higher office is, to give form and symmetry to the rude, chaotic faculties of a child, and to cause him to stand up a man, erect in the conscious dignity of his nature, with a culture worthy of his high powers and his immortal destiny. Is a Greek Slave a harder thing to make than an American freeman?

From the solemn duty which it has been the aim of this discussion to enforce, the friends of education in America may not shrink without a fearful responsibility. The intelligent and conscientious discharge of this duty, is a debt, which we owe to our children and to posterity. Let the Education of the people, then, in Christian knowledge and Christian virtue, receive, as it deserves, our earliest, deepest, most unremitted attention. Crown the honor of the nation. Let us do what in us lies, by our counsels, our labors, our example and our votes, to stimulate and perfect the common school — the People's College, the great fountain of popular light, the mighty bulwark of constitutional liberty. Let us multiply and purify the sources of knowledge. Deep, and broad, and indestructible be the foundations of that moral edifice — surpassing, in symmetry and beauty, the proudest structures of granite and of marble — which our wisdom and our energy shall help to rear. Let us do this in the humble but

courageous faith, that He, whose sunshine makes the flowers to unfold their beauties, and the corn to give back its golden increase, will not deny his blessing to the better seeds of knowledge and virtue. Is it asked what return may be expected for labors so patriotic? We answer — the consciousness of duty performed, of benefits conferred; the noblest reward that a noble nature can receive.

ARTICLE V.

HISTORY OF LATIN LEXICOGRAPHY.

[THE following historical statements in regard to the early history of Latin lexicography are from the pen of an eminent classical scholar in the vicinity of Boston, and, at our request, are given to the readers of this work. They will be read with interest in connection with the Lexicon of Dr. Andrews, and of others, which are appearing from time to time. — ED.]

WHENEVER an important addition is made to a branch of learning, we naturally look back upon what has previously been done in that department in order to form a correct opinion and a complete and just estimate of the merits or demerits of the new production. The translation of Freund's Latin Lexicon by Dr. Andrews is such a work. It has furnished us with an occasion of arranging and digesting the materials, previously collected, of a sketch or brief history of Latin lexicography from its earliest beginning to the present time. We intend to lay before our readers, at the present time, a small portion of this sketch relating to the lexicographical labors of the Romans themselves and the earliest attempts at Latin lexicography during the middle ages previous to the labors of Robert Stephanus.

It is in the nature of the case that lexicography belongs to the last stage of the literary development of a nation. The language must have fully unfolded itself, and a literature must have grown up, the meanings of words must have multiplied, some of them must have become obsolete, obscure or less intelligible, and only retained in the older portion of the literature, before the words of the language can become the subject of reflection, examination and research. Lexicography presupposes, not only the existence of words, but that they