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ART. I.—*The Life and Times of Red-Jacket, or Sa-Go-Ye-Wat-Ha ; being the sequel to the History of the Six Nations.* By William L. Stone. Svo. pp. 484. New York and London. Wiley and Putnam. 1841.

IN the volume of the Repertory for January, 1839, we took a highly favourable notice of a larger work by the same author, containing an account of the "*Life and Times of Joseph Brant*," the famous Mohawk chief. We remarked, that, under this title, Colonel Stone, while he made Brant a conspicuous and very striking figure in his narrative, had contrived to embrace a large amount of interesting and instructive matter, and, in fact, had given an entirely new history of the war which issued in American Independence. It cannot be said that the volume before us comprehends as large a portion of the history of our country as the preceding work ; but we may truly say of this, as well as of that, that the "*Life of Red Jacket*" occupies a prominent place in a large and rich narrative, which brings to our view, in a manner no less instructive than interesting, a great number of facts and characters with which the life of the celebrated Orator of the Senecas was immediately or remotely connected.

The Seneca chief and orator, popularly known by the name of *Red Jacket*, was born about the year 1750, at a place called *Old Castle*, about three miles from the town

bly as orderly and happy as any in the world; yet the time has not come, in which the friends of African colonization can, with safety, remit their efforts. Indeed, much will depend on the zeal and activity of the friends of this enterprise for a few years to come. More territory is greatly needed to secure the integrity and safety of the several settlements in the colony. A sound, good ship, to ply between Liberia and the United States, is urgently needed. Also, the means of sending out a number of emigrants, who are desirous of joining the colony. We hope, therefore, that the present year will be memorable in the annals of the colony, for great enlargement, and increasing prosperity. Let the hearts of none be discouraged. Let the hands of none be remiss. Much, it is true, has been accomplished, but much more remains to be done. Let the friends of Africa gird themselves with renewed strength, and go forward in their work in full confidence of the smiles of heaven.

J. M. Yeoman

- ART. VI.—1. *Address delivered in South Hadley, Massachusetts, July 30, 1840, at the third anniversary of the Mount Holyoke Female Seminary.* By Mark Hopkins, D. D.
2. *An Address delivered at the Dedication of the Williston Seminary, at East Hampton, Massachusetts, Dec. 1, 1841.* By Rev. Mark Hopkins, D. D., President of William's College.

WHILE Massachusetts afflicts and dishonours herself by certain sentiments assumed and promulgated by her authority, on the connexion of religion with common schools, she enjoys a powerful redeeming influence from the views, zeal, and abilities of such a man as the author of these Addresses. That influence is effective. The advocates of the union between learning and religion, in that thriving and powerful commonwealth, may take courage from the fact that the doctrines and efforts of that gentleman are so popular with the community; that he gathers so great public interest around the station he occupies; that his public services on literary occasions are in so great request; and that besides his eminent advantages of talents and address, he holds,

by the public favour, so many facilities for commending to the people his scriptural and philosophical views of education.

The first of the two addresses before us states, with a simplicity of style characteristic of its author, and with a candour and caution, characteristic of a true philosopher, the reasons why female education *ought* to be as extensive and thorough as the education of men, and why, from the existing state of society, it *will not*, for the present, be so; and then proceeds to illustrate several of the immediate objects of such an education as is recommended for a female by the present state of society in our country.

In the other address, which with a style of vivacious simplicity equal to that of the first, but with less pretension to method, sparkles throughout with scintillations of vigorous, refined, and philosophical thought, we find some passages so happily expressive of our own views on the subject of education, that we propose to make them the occasion of a somewhat extended discussion. We deem the sentiments alluded to, peculiarly worthy of being commended to the serious attention of our readers. "If" says Doctor Hopkins, "there is any one thing that may be regarded as an end and not as a means, it is the expansion, by a true culture, of the mind of man. Wealth is a means, place and power are means; but this is an end. This is in fact the highest result that is wrought out, we have reason to believe that it is the very result intended to be wrought out by the whole frame work and steady course of nature. This frame work cannot stand, this wonderful harmony cannot be preserved, for its own sake. It subserves, indeed, material uses, it ministers to bodily wants, but it has higher uses than these, to which material uses and bodily wants are themselves subservient. The opening flower, the ripening harvest, the falling leaf, the running water, the starry concave, have a voice that speaks to the spirit of man, to instruct him and to lead him in the way that is good." "Whoever will observe the constitution of nature with reference to this, will see that it is wonderfully adapted to chasten and elevate the feelings, to awaken curiosity, and to call forth the observing and reflecting powers of the mind. This is an end which enters into our very conception of man as a rational and a progressive being; we can conceive of him as having no bodily wants, or as having those wants supplied without labour; we can conceive of him as divested

of those selfish and ambitious passions which are now too often the motives to mental effort; but we cannot conceive of him as acting in his true character as a man, who is to become in knowledge and virtue what God intends him to be except in connexion with the expansion of his higher powers. The more these are strengthened and expanded, the stronger is our feeling of satisfaction, and the stronger would it be, even though man had no physical wants to which he might cause science to minister." "It is this high and disinterested idea of the elevation of man that gives their chief interest, when they are estimated as they should be, to the institutions of religion and of learning in a country."

What individual happiness thus demands is demanded with additional emphasis by the two fundamental principles of our government. First, the people must rule; second, the people must be so educated as to rule well. If these "fundamental principles of republican government be obeyed, then the superficial divisions and rents of party will not extend to the foundation, and the building will stand. If not, there is no charm in the forms of a free government by which they can support themselves; nor any alchymy in any forms, by which intelligence, and justice, and purity, and kindness, can be extracted from the associated action of men, ignorant, unprincipled, intemperate, and selfish."

When Dr. Hopkins says, that the expansion by a true culture of the mind of man is the highest result that is wrought out by the whole frame work and steady course of nature, he must not be understood as affirming that the expansion of the human intellect is the great end to be accomplished by the creation and preservation of the universe. It is one of the ends, and as far as we are concerned, it is one of the highest and noblest ends of the creation. But man, the scarcely discernible inhabitant of a world, which itself is but a grain of shining dust, in the immensity of God's works, has no right and no ability to decide upon the ends which the stupendous fabric of the universe is designed to answer; much less is he entitled to suppose that his improvement, the expansion of his mind, is the grand result which it is to accomplish. We know from the Bible all we can know on this subject, that God is the beginning and the end; that all things are by Him, through Him, and to Him; that the manifestation of his glory is the great and all-comprehending end of all his works. Subordinate to

this great ultimate end is the holiness, intellectual improvement, and happiness of his rational creatures. We deem it an elevating exercise, and one peculiarly appropriate, in an utilitarian age, to contemplate the universe of God, not in its subserviency to the bodily wants of man, but in its adaptation to his education and culture as an intellectual being. To this subject we wish, in the following remarks, to call the attention of our readers.

Among the objects of most profound and abiding interest to man, there are two which must forever hold a commanding place: One is his Maker, the other is himself. By the first impulse of his rational nature he contemplates himself, not as self-existent, not as the offspring of chance; but as made by an intelligent power. By the second, he explores the mysteries of his own being, and learns how fearfully and wonderfully he is made. It was in equal correspondence with the laws of human reason, and with just moral sentiments, that the great English poet represented Adam, at the beginning of his existence, as first inquiring of the lively and brilliant creation around him, concerning his Maker, and then turning to survey and admire himself. It is the proper and natural order of human thoughts. The reason of man, even in the depths of her native darkness, gropes for the residence of the Self-existent and the Eternal; and having lighted her torch at the fountain of illumination, she goes forth to examine the wonders of the created universe. Enlightened reason spontaneously rises from the creation to the Creator, and thence returns, with chastened and submissive demeanour, to investigate and admire the multitude of the Creator's works. Among these works she herself stands most conspicuous. From her Maker she receives her impulse; from him she receives the laws of her operation; and thus impelled and directed in her intercourse with the works of God, she watches her own exercises with reference to their due regulation and their ends.

Man, therefore, in his own regard, stands properly next to his Maker. Above him appears only God, his first cause and upholder, the only known being who claims his reverence as a superior; all other things are around and beneath him as the objects and the instruments of his activity, the props and incitements of his life. He stands, indeed, and would that he never forgot it, at a measureless remove from that glory which he seems to approach; yet far as he, the humble worshipper, is separated from the infinitely and

only adorable, he must ever seem to himself to stand between the rest of the created universe and the Creator. In one view, he puts himself with the rest of the creation, and is taught to say that God has made all things for himself. In another, he distinguishes himself from the other portions of the works of God, and is permitted to say that all other things are made, in an important sense, for him.

Lest this assertion should wear the aspect of hyperbole ; or seem to disagree with the humility and self-abasement becoming a creature, and most of all such a creature as man, we must not confine our view to the imperfections of our nature ; but consider that excellence with which we are really, though imperfectly, endowed. In character and condition, man is truly and mournfully imperfect. But even in his low estate, he represents a glorious and exalted nature. Here is strength encompassed with weakness ; a brilliant gem, half buried in rubbish. In man, we observe a rational and moral nature, sublime in endowment, responsibility and destiny ; yet encumbered with corporeal grossness and infirmity ; confined within a narrow field of exercise, stinted in knowledge, and deprived of control over its own experience. Man's real and lawful dominion over the inferior creation is joined with a ceaseless dependence on that creation, for a large portion of his enjoyment. He binds all things to his service, yet is himself bound to provide for and serve all things that serve him. He enjoys rare and enviable immunities, but is compelled, while he enjoys his immunities, to pay their price. But notwithstanding his temporary and conditional depression, he is allied, by nature to the highest order of being. Though we freely admit, what we have good reason to believe, that the human mind is formed on the lowest known scale of rational existence, say, if you please the lowest conceivable, and that our understandings compared with others which may and do exist, exhibit only the feeblest twinklings of intelligence, we still see this rational diminutive holding the most important and solemn relations. We see how little of the rational and moral principle is required to make a being of great dignity and worth. Be it true that we have little knowledge, and that this little knowledge is gained by toil ; we still have knowledge, and the power to use it for the noblest ends. The difference between us and the highest order of beings below us, is the difference between a rational and an irrational nature. Although man stands

near the line which divides the kingdom of blind instinct from the kingdom of reason, he is nevertheless on the side of it which looks towards the Infinite Intelligence; and by that line, his spirit that goeth upward is separated from the spirit of the beast that goeth downward. We belong to the family of mind. We have the power of perceiving and enjoying truth;—the same power which, in its perfection belongs to the Essential and Infinite Glory in whose image we are made. In this view, man, the creature, under all his disadvantages, rises to a station of dignity; seems worthy of his sceptre of terrestrial dominion, and capable of making all things serve high purposes by serving him.

Let it then be deemed sufficiently true to be adopted as the motto of a few observations, that the created universe, so far as it falls within the utmost bounds of our knowledge, was made for man. We will not say *exclusively* for man. So far as our present object is considered we need not say that. But we believe, and it may not be useless to show, that whatever ends may be answered by created things beyond our knowledge, there is, in the constitution and course of all things within our knowledge, a manifest provision for attaining some high ends respecting man. First then in order, and first in importance is the enquiry, what are those purposes respecting man which the constitution and course of all known things seem intended to serve.

The chief end of our present life is perfection in the future. We have labour here for reward hereafter. We have discipline in this life for excellence in the life to come. It is not for their own sake that the allotments of our earthly life are appointed; nor for the sake of their temporal results. But the labours and the temporal results together, are joint means to ends still future. The experience of this life, whether of joy or sorrow, is no part of the ultimate design of the life itself. It may be, in the aggregate, desirable, its early vicissitudes may improve the later periods of our temporal state, but it does not endure through the term of our innate and ceaseless exigency, nor expand into adequate capacity for the vast and various results of our rational and moral activity. How much of man's most pious and prudent toil fails here of its reward. How many harvests of enjoyment come in, like blasted grain, large, perhaps and strong in appearance, even to a cumbrous bulk, but scantily filled. It is one of our common-place convictions that men

sow in this life, what, in this life they do not reap. We spend our life in laying up what we do not stay to enjoy. We live rather to learn, than to yield the fruits of learning. Intellectual and moral discipline is here sought and acquired to serve scarcely any earthly purpose but to propagate itself. What then? It would seem better not to live, than to live here for nothing hereafter. Should this mortality yield nothing good to our immortality, even reason would almost breathe her curse upon it. But with a boundless immortality before us, we can solve the problem of our earthly existence. If the river pours its waters and wafts its commerce into the ocean, it flows to a worthy purpose. If time flies towards eternity, it flies not in vain. But disconnect time from eternity, let the present life contribute nothing to the future, and you annihilate its value. You leave it like the river of the desert, whose waters, after flowing thousands of miles are supposed to sink into the sand.

The universe of created things, so far as it may affect the condition of man is charged with an important office. And who can doubt that its office is worthy of itself? The life is more than meat, and the body than raiment. What interest of a rational and moral immortality would not be wisely purchased at any expense of irrational and perishable things? Are ye not of more value than many sparrows? We do not adopt that plausible and incredulous economy which accounts it inconsistent with the relative importance of things, that all things should be made for man. Is it said that this world, and the starry fields through which it moves, are too vast to be made for the benefit of the human race; that such an end, compared with the magnitude and grandeur of the means were despicable? That this *is* the chief end of the universe we do not assert; but our presumption is that were it so, the end would be worthy of the means. On the one hand, observe a race of rational immortals; formed, located and trained with the manifest design of acquiring just and everlasting impressions of their Maker. On the other, an irrational creation, immense, diversified, glorious, indeed; but with no power of knowing its Creator, none of enjoying his intellectual and moral glory, none of appreciating itself. How can this reasonless system declare its Maker's glory, but by its influence on intelligent minds? Whence but from its connection with created intelligence, does this material universe derive its value? What were it alone, as a mirror of God,

if no eye of reason looked into it? What would its harmonies avail as praise to its Maker, if no ear of reason caught its sounds? We do not idly ask whether God would have made the world at all, but with the design of making man upon it. That the world was made and that man was invested with dominion over it, proves that man would be, in a noble sense, its lord; that before his eyes it should unfold whatever of beauty or of grandeur he might lawfully seek to enjoy; that it should lay at his feet the tribute of its utility; that the revenue accruing to its Maker, it should deposit with man, to be transmitted in the form of intelligent, grateful and blissful praise.

We admire, in one view, the plausible fiction which presents a beautiful chain of being from nothing up to God; with each link represented as made for the others, and all, of equal importance. But it rather pleases the taste than satisfies the reason. It confounds the reasonable order of things, and supposes the greater to be made for the less. Who does not see that man, as the head of an empire, maintains a dignity more agreeable to his nature, than as a link of a chain?

Since it is by the mind that man holds his dominion, it must be the mind that the subjects of his dominion are intended to serve. We entertain, therefore, for the moment the hypothesis, that all created things within the bounds of man's possible knowledge, are formed, arranged and upheld with evident reference to the education of the human mind; and from a rapid glance over the creation, we shall see the agreement of this hypothesis with the marks of design so prominent in all the known works of God.

It is a fact of some value to our present argument, that man at his birth, knows nothing; that he enters upon life in a state, which, if prolonged through the whole of his existence, would never suggest, to a human observer, the presence of a rational nature. The first mental exercises seem to be prompted and controlled by things external. The first perceptible indications of intelligence appear in the use of the organs of sense; and it is with a conviction clear and indelible of the existence of external things, that the mind becomes conscious of its own existence. The everlasting activity of the soul begins with the objects of sense. The outward creation is instant around the birth place of the infant immortal, to usher him at once into the temple of her mysteries. With her beauties, her melodies, her tastes, her

odours, her touches and her forces she speaks through the lattice of every sense, and tenders to the opening understanding a knowledge of its temporary home.

Our first emotions, too, are probably awakened by communion, through the senses, with external things. The child's beginnings of love and hate, of confidence and of fear, he associates with objects of sense as their source. The voice that startles and terrifies or that charms and soothes, is to him the first indication of what is repulsive in evil, or attractive in good. The arm that supports and the bosom that nourishes his infant helplessness are the occasions and the objects of his first emotions. His earliest susceptibilities are addressed through the bodily organs. The external creation prepossesses his affections. It anticipates all his exercises, and prepares its addresses with admirable adaptation to his constitution. For here we are chiefly concerned to remark, that every new object appeals through the senses of the little investigator to his curiosity. It does not force upon the sluggish and reluctant mind a full, instantaneous, intuitive knowledge of its nature and relations. It addresses his desire for knowledge. It intimates to him that its elements are the residence of deep and manifold mysteries. It invites his scrutiny. But why and how?

These questions bring before us that remarkable feature of the constitution of things which designates the whole known creation as a school for the human mind. Nature stands always before us displaying her colours from every surface, vibrating melody from every fibre, holding our organs in ceaseless engagement with her sensible qualities, while around her essential and intrinsic properties she gathers the mantle of profound obscurity. This is her established and uniform course; and of all courses the best adapted to serve the intellectual and moral interests of her lord.

It is no more evident that man is destined to advance in knowledge at all, than that he is destined to advance by his own exertion. It is by means of its exercises that the mind is to make its exercises perfect. The means of improving its thoughts are to be its thoughts themselves. Were man designed to take knowledge by absorption, as the earth drinks rain and sunlight, were he formed to revel in passive sensation, till his capacities should be filled as by an infusion of intelligence and pleasure, he would find the existing creation unfit for his use. But when acted upon by the objects of his knowledge he is himself to act. The outward world

does nothing for him but to cause sensations. In doing this it reveals to him none of its mysteries. Nay, without his own activity, it scarcely teaches him through the senses the fact of its own existence. But while nature pours in its light through all the windows of the soul's abode, the soul herself must awaken to the life of thought. She must collect her facts, consider their relations, reason, and judge. This law of man's mental growth is unalterable and imperative. It is only by searching that he finds out any thing. He receives from nature awakening hints that her constitution is not altogether unsearchable; that it will reward the labour of inspection, and edify the earnest and docile inquirer. But he is admonished that thoughtlessness and indolence will wait at her door in vain. Nor is it to mind alone that this law of growth is confined. It pervades the kingdom of earthly life. To the animal, to the plant that hath shall be given, and it shall have more abundantly, but from that which hath not, shall be taken away even that which it hath. The body becomes strong by using its strength. The arm which exerts no power acquires none. The lion obeys this law, while he waits not in sluggish ambush for some feeble victim, but seizes, with all his power the strongest beast appointed for his prey. The oak obeys it, by holding up its rigid arms to the blast, to be writhed and strained into greater rigidity. What the mighty struggles of the antagonist victim are to the hardening sinews of the lion, what the forces of the wintry blast are to the stiffening fibres of the oak, the same is the half disguised reluctance of nature to the growing faculties of the human soul.

We are speaking not of the *kind of knowledge* which man may gain from the creation; and which compared with what he is never to know may scarcely deserve the name of knowledge. But we refer to the manner in which his knowledge, such as it is must be obtained. What one thing of all the universe seems to be prepared to his hand? What one thing has its nature so transparent that to find out all its properties he has only to look upon it? The simplest substance that falls under our observation wears a veil over its very simplicity, and unless approached with the suppliant homage of earnest inquiry refuses to reveal its nature. Not a pebble, nor a leaf, not a drop of water nor a particle of air informs us, by its sensible properties, whether it is simple or compound, or, if compound, whether it is composed of many simple substances or few. But the crucible, the retort, some

test found by long trial, and applied with practised skill and by the strictest rules of elaborate science, are our only means of extorting from any particle of matter the secrets of its constitution.

In preparing the objects of our knowledge, the Creator observes a certain order. He makes classes, embracing many individuals after their kind. It is a part of our rational employment to discern the individuals having properties in common and refer them to their class. The arrangement accommodates our acquisition of knowledge; it accommodates our use of the knowledge we acquire; it secures the cultivation of some valuable faculties which could otherwise have no improvement. Not by a legible name on the surface of each individual; not by so collecting each class into its separate group, that we have only to look for its place to understand its nature. But class is mingled with class, in the utmost confusion, as if to afford the inquirer the least possible suggestion of any classification at all. The oak, the pine, and the chestnut interweave their roots with each other. What a number and variety of plants appear within the limits of a single foot print on the turf. And what thousands of mankind have, through successive ages, trodden upon myriads of these organized mysteries, with never a thought of what they trod upon except as a promiscuous and confused mass of vegetable life. Yet every spire of grass is an individual of millions which constitute a class. Every flower, however different from the one by its side, has thousands like it. And these are to be selected and distinguished from one another by inspection. The place of each in the system of being is to be found out by rational and active observation. The mind which expects to enjoy the knowledge of their relations is compelled first to do itself the favour of searching them out. This work of classification invites the industry of the human understanding throughout the works of God. From the creeping moss to the towering pine, from the sea-washed grain of sand to the mountain of granite, from the floating animalcule to the massive elephant, the relations of individual to species and of species to genus are discernible; and they are the foundation of a beautiful and useful arrangement. It is by the study of these relations, by diligent observation and comparison that the understanding of man is to work out a portion of its own perfection. Consider, then, this vast congregation of material objects as passing under the view of man, to be examined and known

by its most superficial distinctions ; see it ever attracting the attention of man, stimulating his curiosity and inviting his scrutiny ; tempting the understanding to invigorating exercise, and yielding it the two-fold reward of knowledge, and of skill to learn ; and let us suppose, that, in forming and mingling these things as they are, and presenting them to man in such confused diversity he consulted the cultivation of the mental powers of man by their own exercise, we ask what other forms and collocations could have been more to his purpose ? What other could more inflexibly compelled the mind to acquire its systematic knowledge by severe and salutary exertion ?

But these superficial relations of things are only a very small part of the things laid up in the material creation for the human understanding. The chief treasures of natural science are deposited in the elemental composition of bodies. You have ascertained and stated in the terms of your science the difference of form and colour between the vine and the oak ; you distinguish the woody fibre, the leaf, the flower, the fruit. But of every one of these you have yet to examine the composition. When your science of arrangement has classified all things according to their sensible properties, when you have assigned each tree or rock to its place, described its features and given its name, you have only glanced at its surface. You stand yet in the vestibule of the temple of knowledge ; with a door before you, accessible and spacious indeed, but closed fast ; and while you are admonished of the bolts which seem to forbid your entrance, you are furnished with the key that moves them. Hence has arisen that branch of science which has now so large development, and so extensive popularity, the science of chemistry. None can doubt that this science is among the prominent means by which the mind of this age and of ages to come is to reach its perfection. Yet how lately was this field a waste. It seems but yesterday in the progress of science, that earth, air, fire and water, were held to be the simple elements of the material world. Such analyses of matter seem to us rude, indeed. Yet they served their generation as occupations for the mind. They held men in the posture of inquiry ; they lured the mind to active thought ; and while they drew forth into invigorating and refining activity their portion of the intellect of their age, they secured so far the intellectual and moral uses of the science of nature. The exercises of the mind upon the facts of matter

were doubtless as rigid as at this day. The knowledge of the observers was less; the facts themselves were seen in different relations, and suggested inadequate and incorrect solutions of phenomena; yet the earnest and laborious searching into the mysteries of nature was there. The mind was intent on its proper ends. Its operations were congenial to its constitution. It trained itself, by voluntary toil to precision of thought, and tasted the luxury of cultivated exercise. Its discoveries though fewer and less useful to the arts of life, and in frequent instances less real and true, were nevertheless a source of pleasure; and when the mind had reached its conclusions it rested and rejoiced in them for the time, as in a conviction of truth. Thus while they made the permanent benefits of mental discipline as secure as though the truths and demonstrations of modern science had crowned their labours, they were not denied the immediate and temporary reward. During all this kind of scrutiny nature still resolved to retain her secrets. Scarce a word of real and intelligible disclosure was extorted from her. The things supposed to be discovered, however worthy of confidence they seemed to their discoverers, were not the truth; and it is instructive here to remark how nature resists the scrutiny which she seems to invite; reaches forth her clenched hand, as if covering some precious thing, and opens it, finger by finger, at long intervals to the prying and persevering curiosity of man. And now that the hand seems wide open, what do we discover? More facts indeed we know with comfortable certainty. But are there fewer things uncertain? Have we now fewer problems without satisfactory solutions? Does not the chemist raise two unanswerable questions where he finds a conclusive answer to one? What material body has undergone so finished an analysis that no further question can be raised about it? Substances long held to be simple are at length decomposed; and it would be regarded as a weakness in a philosopher to deny the possibility of an analysis far beyond his own. In no spot of this ocean of mystery has man ever yet found bottom; but the lower he sinks the lead of his observation the more unfathomable do the depths appear.

Yet the curiosity of man never tires. When has a student of nature ever said, it is enough? When has the chemist turned away from his crucible with satiety of knowledge? The eye is not satisfied with seeing nor the ear with hearing. The desire to look into the wonders of the crea-

tion is never satisfied. Nature, however familiarized still offers something new, something more attractive than ever; and the farther she leads us into her sanctuary, the more she constrains us to proceed.

Suppose now, for a moment, the substances of the chemist had been thus combined for the sole purpose of giving salutary discipline to the mind of man, what other combination could have better served that purpose? Suppose it to have been the design of the Creator to give man at once a motive and an occasion to task his powers in finding out the elements of material bodies, to make him study hard for partial knowledge to keep him ever learning but never able to come to the knowledge of all truth; to withhold inflexibly from him all knowledge but what he should toil for, and compel him, to learn in a way that shall discipline his mind, how admirable a plan has been chosen for that end. The teacher of your son, after an easy lesson gives him a harder; and, that being mastered, a harder still; taking care that the difficulties do not increase, on the one hand, too fast, and so discourage and repel the pupil, nor on the other, too slow, and so fail to challenge his best exertions. This is the true course of education for the human mind. Incite the powers, then task them. So the Creator trains the pupils of his school. Do we call for proof of his incitements? We find it in the fact that ever since the creation men have been pursuing some form of speculation concerning the constitution of matter; cutting, hammering, burning and melting, to find out, if they might, how and of what the things around them are made. Doubtless the experiments were sufficiently unskilful, ill-directed, unsuccessful. But the more so, the greater praise to the great disciplinarian, who can keep up the zeal of his pupils for studies so much beyond their depth; who can keep them so patiently trying at problems which they might never solve, and repeating their exertions and their failures without despair. Is not such a provision for mental incitement perfect? And do we call for proof that he puts these incited powers to the task? We have only to witness the unsparing devotion with which men of science commonly pursue their labours; what watchings and fastings they often endure, what perils by sea, and perils by land. These scientific labours are performed by the highest orders of the human understanding. It is not to the intellectual dwarf, or the novice in learning, whose motions evince no power, and apply no skill, that nature surrenders her treasures. But she waits for

the addresses of the strongest powers, best trained. It is not mere diligence that prevails in man's argument with nature. There must be an energy and a patience and comprehensiveness of understanding, which can plan and conduct inquiries long, complicate and profound; there must be a magnanimous disdain for indolence, a taste for activity, which turns from languid and less intellectual pursuits, to enjoy the exertion of healthy and growing mental power. Such are the spirits whom nature confesses as her favourites and to whom she unfolds her mysteries; and such spirits, the glory of their kind, bear witness to the success of the Creator's plan for training the understanding of the human race.

We cannot stop here. What has been said of chemistry as a science of analysis, may be repeated of all its family of synthetic arts. It is not alone as substances to be inspected and classified, it is not alone as compounds to be analysed, that the bodies of the material world come before us. Although, in that view they present an ocean of mystery apparently without a bottom or a shore, it is not in that view alone that they are attractive and absorbing to the human mind. The phenomena of matter, in artificial, useful, and pleasing combinations, open a field of boundless interest. Go back to the time when men began their rude preparations of food, and drink, and clothing, when they began to add their simple conveniences and embellishments to their natural shelters, and even then you find the chemical and the mechanical properties of matter and their effects, in new and countless combinations, to be the objects of eager and unwearied study. From supplying natural and imperious want, men proceed to consult incidental convenience. From convenience they advance to luxury. The eye, the ear, the senses of touch and of smell and of taste, are all incessantly employed in watching the phenomena of matter, taking note of every agreeable effect, that reason may trace the cause. To supply man with some necessary, some convenience, or some luxury, the substances around are combined by inventions without number. Every imaginable delicacy plies his taste. His person, his dwelling, his estate, is adorned with every invention which can please the eye. All nature is constantly besought for harmony for his ear. The productions of every clime he enjoys in each. The forces and the motions of matter he holds under his control, and makes them perform for him

all manner of operations with more despatch, precision and economy than he can perform them for himself.

Now whence all these proceedings? Man's bodily wants never called for them; and even now that their results are in existence, the world of wealth and leisure is exhausted of inventions to apply them to use. The artificial objects of taste come not into being at the bidding of man's bodily necessities. They have a nobler origin. They are the results of that ever active mind that will give neither itself nor nature rest. What matters it whether new phenomena give promise of economic utility or not? They are themselves objects of interest to the inquisitive mind. Most inventions in the arts, both the useful and the ornamental, although conducive to convenience and to the pleasure of cultivated taste, are not the offspring of man's sense of want. They do not, even in common cases, grow out of calculations of gain. And hence no wonder that the true connexion between the refinement and the wealth of nations is so undemonstrable. Is money the chief end of mind? Has reason no office but to cater for the body? Is man's exhaustless ingenuity incapable of no other impulse than that of animal desire?

To represent the sordid calculations of utility as the source of any large proportion of the arts, we must have observed mankind with an unphilosophical eye. Do men live longer, live better, live happier, with these arts, than they once lived without them? We ask this question respecting the bodily condition; and we ask it with all deliberation, requesting that none may answer it without pondering carefully what it involves. Has it been the great aim of human ingenuity to make men richer or happier; or are those ever busy minds moved by a sleepless and a resistless desire to find out what nature can be made to do? The questions forever agitated in the world of science and art are such as these: What are the powers and properties of matter? How may they manifest themselves to man? How may they furnish most matter for agreeable thought, increase the treasures of his understanding, and give his intellectual toil the greatest intellectual reward? From the peaceful, healthful, and vigorous industry of Eden, down to the feverish and wearisome labours of modern science and art, we discern the working of that delicate yet mighty principle which conducts the circulation of influence from the material creation through the intellectual and moral system

of man. It is reason, quickened by sensation, striving to clear the dimness from her own vision and the darkness from the face of nature; and at every impulse from the senses, yielding to her leading propensity and exclaiming, What is this? It is not, How shall I eat it, or, How shall I drink it, or, How shall I add it to my vesture? but, What is it? Of what is it composed? and to what already known is it like? In such a spirit of inquiry, the philosopher who is the man of reason, takes his stand in the thoroughfare of nature's movements, not to ask alms for his animal wants, but to demand of each passing event, whence it cometh and whither it goeth. The employment is congenial with his nature. And it suits his station. Man has the right to ask all such questions, from nothing, though it were but his own curiosity. He has authority thus to use the creation for his own entertainment and improvement. The things around him, are all the subjects of his empire, and he may lay them under tribute to his own treasury. Man, the rational, the immortal, a beggar at the door of matter, seeking only a crumb for his hunger, a shred for his nakedness, a lever to move his body, or some glittering foil to adorn it? The lord of the creation bending the knee before his vassal, for a pitiful contribution to his bodily want? No, no. His conversation with matter has a higher character. What does man want of a thousand things he is learning, except to know them? He seeks the mental benefit of knowing them, and of having learned them himself, and to have that benefit forever. What need has the obscure mechanic of the antique and uncouth fragments of oriental learning? Yet you shall see the blacksmith between his fire and his anvil, parsing Arabic and Chinese. What concern has the ploughboy with the stars? Yet you shall see him, thoughtless of his plough as were the mules that drew it, seeking his evening recreation in exploring the milky way; and turning the very harvests of his husbandry to the account of his astronomy.

If any minds desire to enlarge their views beyond this globe, there is provision for them. Before them is opened a volume of studies arranged on a larger scale. There too what brilliant hints of mystery are given, and yet how obscure. Of all the material creation, the things most zealously studied by the greatest minds, and yet least known, are the starry heavens. Now why, if all science must subserve man's temporal wants alone, why are not these dis-

tant mysteries let alone? Yet from the time when men began to study any thing, they have been engaged in studying the skies; and as intent have they ever been upon understanding the magnitudes and motions of the heavenly bodies, as the properties of food and the methods of agriculture. How long have the keenest eyes of philosophy been fixed on those splendid wonders; and yet, for ages, to how little purpose. The early astronomers found out little of what they were anxious to know. Some knowledge, indeed, which they most longed for, eluded their search only by an hair's breadth; and we now see what could be discovered and demonstrated. The true science of the heavens is now proved to have been attainable by man, and is now ascertained. It is spread before the world. It invites examination, correction and improvement. The astronomer now describes and foretels the movements of those distant orbs, and their relative positions at given times. He has stretched his line round the sun, and taken its dimensions. He has measured the orbits of the planets. He pursues, through the depths of the universe, the track of the comet. He has shown by what sure and rapid steps a just philosophy may advance to the discovery and statement of truths which no human mind can comprehend.

These operations while they constitute a genuine process of education, exhibit some of its most striking results. The great facts of astronomy enlarge the conceptions, and allure the mind to the utmost exertion of its power of comprehension; and until the thoughts have accustomed themselves to phenomena displayed on so magnificent a scale, they are incompetent to pursue the science of the starry heavens. We need say nothing farther to make it seem clear to every reflecting mind, that if the Creator in making and arranging the heavens had solely intended to make them instruments and occasions of mental discipline for man, he adopted a perfect plan. What could be better suited to the purposes of exercise and discipline for the human understanding?

If we turn to the intellectual kingdom, what a world of mystery is before us. It seems, in some views, strange that the mind of man, with such a passion as it has for knowing every thing, should have so little satisfactory knowledge of itself. Yet this fact is in perfect keeping with the universal arrangement of things for the use and benefit of mankind. The first subject of inquiry to a serious and reflecting mind is its own nature and operations. Of all subjects this is the most

interesting. So strong are the incitements of the mind to scrutinize its own operations, that peculiar difficulty may be thrown around this subject, without peculiar hazard. Our remarks in this whole discussion imply, what we will here state in terms, that man's having infallible knowledge of things seems to have been, in the view of the Creator, of far less moment, than his being trained to close and rightly conducted thought. The benefit of knowledge to man, consists largely in the benefit of working for it. The extreme intricacy of the science of mind does not deter men from pursuing it. Nor, though the results obtained are ever so doubtful and unsatisfactory, has the study ever been abandoned. For several centuries after the science began to assume its form, its principles were too indefinite and its points too obscure, to become the subjects of controversy; and the whole range of thought and of opinion was long controlled by the speculations of one man. But the mind of man could not be thus trammelled forever. By slow but sure degrees, it became conscious of its confinement; and being fastened by its locks, to the web of a false and cumbrous logic, from which it could not at once be extricated, it awoke out of its sleep and went away with the pin and with the beam and with the web. The fragments hung upon it for centuries, and have now only just disappeared. When the era of inquiry opened, it threw the whole science into confusion. No axioms could be laid down on which a system of reasonings could be built. No two philosophers acquiesced in each other's theory; and to this day it remains to be settled what are some of the leading phenomena of mind. How can the *laws* of mind be determined while so much obscurity envelopes the *facts* of the mind? When we consider how difficult it is for any man to tell in language what his mental exercises are, and to express his own consciousness in terms which will exactly answer to the consciousness of his neighbour, we cannot wonder at the prevalent diversity of opinion in intellectual science. We cannot wonder at the difficulty of settling the questions with which the science must begin. For all this, men are never weary of the study, and it would almost seem that the less they can hope to know, the greater is their enthusiasm for the science. Their zeal seems inversely as their ability. It is a fact that the number of principles which are settled beyond controversy in intellectual science, compared with those of other sciences, are very few. And still it is another fact that the study of the mind loses

none of its attractions. The number of writers in this branch of philosophy has, of late, increased beyond all precedent ; and in all the seats of learning of the civilized world, the science of mind as an instrument of education and a branch of learning is rising and expanding. In such facts we find the proof that the mind of man has an innate desire to know itself ; that it has the faculty and the disposition to watch and observe its own operations ; and that the Creator has provided that the minimum of certain knowledge shall be gained by the maximum of study. In no department of science can the philosopher expect less, in none does he labour more. Were he sure, that by some decided discovery, the intellectual and moral machinery of the human soul would be laid entirely open, he could scarcely inflame his devotion with a greater zeal. We cannot but regard such facts as pre-eminently instructive. They lead us into some of the counsels of God. They show that God has formed the mind for the study of itself, and for this pursuit has endowed it with both taste and ability. They teach us that God intends that the human mind shall make its self inspection at once, a means and an end of its own training ; that by the study of itself, it shall become qualified for the study of itself, and of all other things. And we may here indulge the significant and reverential inquiry whether, if this had been his sole aim in determining the constitution of the mind, he could have chosen a more effective plan ?

And what shall we say of the science of moral duty ? We see how the universe of matter is employed for the education of the intellectual man, and adapted to awaken and engage his powers. We see that the science of the mind itself attracts and fixes the thoughts, and promotes their activity and improvement. We cannot pass without a moment's inquiry into the similar properties of the science of moral duty. If any branch of human knowledge might be expected to be wholly intuitive, and to be entirely mastered without the labour of the mind, we should suppose it would be that branch which is concerned with the right and wrong of moral action. What else is man so deeply concerned to know ? Of what else does he so need infallible knowledge ? His temporal and everlasting happiness depend largely upon it. His moral faculties he is taught to regard as the glory of his nature ; his moral states, as the essence of his character ; his moral acts, as the index of his heart ; does he not require a prompt and correct perception of duty ?

Would it not seem proper that he have an infallible knowledge of every precept in every possible application? Shall darkness cover the path by which man must arrive at his solemn and unchangeable destiny? Will not here be light, clear, glorious, and unfading? Will any question so vital as a question of moral duty be left open for dispute? Shall man be driven to processes of reasoning, toilsome and slow in themselves, and uncertain in their results, to find out how he may obey his God, escape punishment and secure reward? Unaccountable as it may, in some views, appear, it is truly so. The science of duty, like all other sciences, is a field for the exercise of thought. It is a part of the Creator's scheme for the discipline of the whole mind of man. Conscience is man's faculty of moral perception. It enables him to perceive the right and the wrong of moral objects, as the faculty of perception enables him to perceive the colours, sounds, or tastes of matter. But conscience without reason no more teaches man his duty, than perception without reason teaches him the properties and relations of matter. Here then is *work* for the mind. The science of human duty is to be learned by study. And accordingly the mind has gone to the work. It has erected a science of morals. It has discovered or at least has laboured with all diligence to discover a philosophical test of the nature and authority of moral law. We have grown familiar with elaborate discussions of the question, what is virtue. Theory follows theory in the effort to account for the moral phenomena of our nature. Nor is it alone the question, why is an action right or wrong, that enlists the zeal of the inquirer but every day in the affairs of life, there arises the grave and vital question whether a given action be right or wrong. And it is evident as demonstration could make it, that the Maker and Ruler of man would have this obscurity of moral duty become an instrument, and an occasion of discipline for our intellectual and moral nature, that great as may be his pleasure when men judge rightly in morals, he would rather they should err, than find the right without toil. And hence it follows that if men will not bring their best thoughts to the task of examining and deciding the question of moral duty, the chances of finding the right are all against them. God has placed the knowledge of duty within the reach of men, but has left it so undefined, and so enveloped in obscurity that men to find the path of true morality, must apply the labour of investigation. And as the necessity of

mental discipline has been increased by moral degeneracy ; so by the same cause, has the difficulty of proficiency in the true moral science been increased. Every degree of wickedness in the heart has its corresponding degree of derangement in the understanding. The discernment of truth is in the ratio of the love of truth. The greater need of mental discipline is, in the science of duty, accompanied by the more numerous and pressing occasions for its attainment. The recovery of the depraved mind to holiness is accomplished in connexion with its own exercises; and we find, so far as our observation can inform us, that the intensity of those exercises must be proportionate to the force of depravity to be overcome. The habit, the fixed and inveterate propensity to evil is not annihilated by the reforming power. It is to be met and overcome in strenuous and often protracted conflict, by other principles in the mind itself. The war enlists all the powers of the mind. No faculty can remain neutral; and if any withhold the least portion of its resources or its power, the party militant that claimed its aid, loses a like proportion of advantage. These conditions of reformation are universal. God has provided for them in his system of moral and intellectual discipline. And had it been the sole aim of his plan to provide for those conditions, the plan could not have been better adapted to that end.

We trace the same design in the manner of his special revelation. He thus prevents man's necessity of studying duty from seeming to be incidental to the peculiar obscurity of moral philosophy. True, God has given man a special revelation. This revelation, compared with the dimness of nature, brings life and immortality to light. It teaches man more of his duty. It teaches him more clearly and more effectually. But does it relieve him from mental toil? God has not removed one jot or tittle of that burden. He has so formed and conducted his plan of special revelation, that without the submission of the understanding to the yoke of discipline, man shall not know the truth or the duty expressly revealed. "Thou shalt not kill," says one of the statutes, and with that skeleton of a prohibition before him man is left to adjust the portion of his moral action, therein concerned, to the various and ever-changing relations of his life. To this he must accommodate the lawful taking of human life; from this he must learn to appreciate the life of his neighbour, by this he must determine the wickedness of

the malicious feelings. Not a doctrine of theology is so taught in the scriptures as to be understood without careful and patient study. The purest mind must study for its knowledge of the gospel.

What is thus true of the particular doctrines and precepts of the Christian revelation, is equally true of Christian theology as a system. The revelations are made in detached tracts; written, most of them, on special occasions and containing only what the occasion seemed to call for. The absence of every appearance of system could not be more complete. The revelations are arranged without reference to logical relations. They do not observe so much as chronology, except in those parts which state with formality the succession of events. All these relations, logical and chronological, some of them important to the right understanding of doctrines, some of them useful in determining the application of precepts, and all of them interesting to the human mind, are to be discovered only by study. That study must be patient, earnest, profound, as discipline for the understanding; candid, submissive, devout, as discipline for the heart. Could any adaptation of means to ends be more perfect?

Now mark the effect. The science of theology has enlisted, above all other sciences, the might and industry of cultivated mind. Few intellects of note have ever lived long under the influence or within the reach of the Bible, without trying their strength upon it. And what, when viewed in this connexion, are the religious controversies which have so often absorbed the talents and zeal of Christendom? The spontaneous agitation of the human mind in its proximity to the revelations of moral truth and duty. God has dropt a sparkling gem into the midst of the darkness of this world. It has set the mass of mind in motion. See the bustle and strife of men to find and gain possession of it. It falls amidst the rubbish of opinions preconceived by perverted understandings; the uncouth and unwieldy implements of controversy bury it; one says, lo, here it is, another, lo, it is there; and while all their movements are confounded by the forces to which they are exposed in searching for it, they all betray their natural susceptibility, and show that the truth has attractions for them. The truth is among them. All know it is there. Those who have least of it in actual possession, still feel its influence. They cannot let it alone. Thousands who have little bene-

fit from clear and satisfactory views of that truth, have great and lasting benefit from earnest inquiry after it; and thousands more are indirectly moved through the exertions of others for its attainment.

We must not overlook in its connexion with this exciting obscurity and splendid confusion of the divine revelations, the provision for supplying men's lack of universal zeal for knowledge of so great and universal importance. Since the mass of mankind, from dislike to retain God in their knowledge, will not search after his doctrines and precepts, they are provided for by a measure characteristic of the whole intellectual and moral system of God. It is not the measure of superseding study by divine explanations; it is not by re-modelling and systematizing the contents of the scriptures; it is by appointing a few to study for the many. The scriptures remain as they were; and men are made their interpreters; men, whose skill is imperfect in all such matters, and whose very fallibility keeps alive the jealous watchfulness of their people against error, and provokes them to search the scriptures daily whether the things preached to them be so. The substitute for the people's study, tends, by its own operation to supplant itself, since the more the people enjoy of the fruits of the study of others the more they are given to study themselves.

Nor ought we to pass without notice the congeniality of all these studies both of the works and the word of God, with the liveliest, noblest and most blissful feelings of the human heart. When these subjects of science, whether natural or revealed, gain full command of the thoughts, they charm and absorb them. The highest order of human enjoyment is that of right intellectual and moral exercise. Right thoughts and right feelings are the true life of man. Add to this the intense pleasure of advancement; the successive thrills of joy at successive discoveries of truth and beauty, and you have found the great and pure fountain of human bliss. It is one of our most common-place remarks, with what rapture an ardent and generous mind after long and wearisome search, exclaims as it grasps its prize, I have found it, I have found it.

To these remarks, already redundant, may be added a few words on the divine arrangements for the cultivation of the moral feelings. It is not without significancy that the temper most secure of success in intellectual pursuits is the temper which the gospel enjoins and produces. And as a

fact equally notorious and pleasing, we cannot but notice the chastening and refining influence of scientific pursuits on the pious affections of the ardent Christian. But beyond all this, the religious affections have the means and occasions of discipline in all the natural and providential arrangements of human society. See man placed in dependence on his fellow man for a portion, and that no small portion, of his enjoyment. Behold the poor retained in poverty, not that they may suffer the want of all things, but as an apostle would say, that from the abundance of the rich they may be supplied ; and thus benevolence be cultivated in the rich and gratitude in the poor. See, for the same ends ignorance to be taught by the learned ; weakness to be protected by power, sickness and helplessness be nursed by watchful kindness. And as if to put the virtues to the severest test, see poverty rendered doubly wretched and revolting by moral degradation, ignorance commonly unteachable, perverse and repulsive ; disease, in frightful form and with the most loathsome concomitants. Observe men placed in mutual opposition of interest to learn charity amidst the strongest temptations to selfishness, and to give virtue the advantage of energetic and invigorating conflict with vice. Good must learn and teach its own worth by contrast with evil, and its strength by contention with it. Virtue must grow by warfare and victory ; and its struggles, with vice are to be at once the test and the nourishment of its power.

We consider these manifest arrangements of the Creator for the discipline of the human mind as a portion of the higher proof of his wisdom, and of the clearer indications of his design. Who that duly considers them can doubt that God intended all men for a thorough education ; that the discipline of the intellectual faculties in connexion with moral improvement is a part of the process by which the soul would reach its natural development in a healthy growth, and by which it may multiply to itself the benefits of the remedial dispensation. A pure heart joined with a refined understanding is like apples of gold in pictures of silver. The holiness without which no man shall see the Lord brightens and expands in minds which have comprehensive and refined conceptions of the Lord ; and since all human minds need discipline as a preparation to exercise their best thoughts of God, the vast provisions for intellectual culture seem no less beneficent than prudential. Happy are

they whom Providence enables to obtain in some large measure the education for which such provision is made. The student, in his college course, may get exalted views of his privileges, by surveying them in the light of this discussion. Education loses its sordid aspect. The mind then moves freely in its own element, released from its carnal bonds and rejoicing in the liberty of working for its own pure and imperishable gains. It is humiliating to any man who feels the degradation of his species to observe, first, how few seem to recognize and employ the Creator's provision for their education, and then how few of those who are trained in the paths of science have any just views or any proper estimation of their advantages.

If our remarks are just, they must awaken astonishment in any person who considers the limited extent to which these boundless means of education are applied. How few of the pupils in this school study the lessons which their teacher gives them! A part indeed of the things which God would teach mankind, all are compelled by the conditions of their present state to learn. For without some knowledge, and some prudent application of knowledge, they cannot live. They must learn where to look for food and clothing, and how to provide them. They must therefore study in some sense the works of God. But with what perverse art do they manage to separate the means from the true end. They exercise themselves in their own way upon the lessons assigned them; feel no influence from the presence of their teacher, and refuse to give him any respectful account of their progress. We must say of the path of true science what our Saviour said of the way of life, few there be that find it. The truth is glaring, yet no more manifest than deplorable, that a most insignificant portion of all mankind are proper students of the science of nature. While one thoroughly furnished for his future station, goes out from this vast and splendid university, hundreds pass through undisciplined. Does this prove that they are not formed for learning? Does it prove that the works of God are not the proper school for them? It rather betrays a principle alien to true learning and proves that this alien principle has dominion over them. What is it? Perhaps a griping and debasing avarice stints and starves the soul. Perhaps a sluggish indolence enervates. Perhaps a blind and vulgar prejudice repels true knowledge from the mind. Some one of these, or all of them, for they are mutual as-

sistants, may hold ascendancy over thousands of minds, and bind them in unnatural and shameful bondage. Except in the simplest of the useful arts, the many have always been dependant on the few for the fruits of mental labour. The discipline of one mind serves a thousand. Is this reasonable? Do the works of God suggest such an evasion of mental culture? Does the word of God enjoin it? Have not both made complete provision against it; and provision too which nothing but perverseness, can misapply? Why must hundreds, all their lifetime, look to one for the statements and demonstrations of truth? What law of nature or of revelation requires the multitude to receive the results of study in scanty dole from the hands of a more favoured few? What forbids men to think and study for themselves? This would be a matter of smaller consequence were it not, that the chief and only permanent results of education are what no one mind can acquire for another, the discipline, the refinement of the intellectual and moral powers of the soul. You may take your physician's skill in medicine instead of your own; you may go to your lawyer for your definition and defence of legal rights; you may look to your minister for the facts and arguments of theology; but for the inestimable boon of mental cultivation, for that regular, concentrated, and effectual operation of your own powers of thought, so essential to your perfection in knowledge, purity and bliss, you cannot look to another, though you see it not now, you must see hereafter, that for "the heart to be without knowledge is not good."

The increasing and intelligent zeal for general education now pervading most of the civilized world, is evidently looking towards a brighter day. That brighter day is foretold. The strong and rapid movement of Christendom is now towards an era of universal light. Science is fast preparing to lavish her treasures upon all; and Christianity, in its diffusion, will leave no need, that one should say to his neighbour, know the Lord. The world offers still new disclosures concerning its Maker. Education, less as a means of wealth, or an instrument of ambition, than as the completion of the man, is rising in the estimation of the people. We think we can say this of our own country; and we do say it with humble and patriotic joy. The work is fairly begun. The great theory of general education, though coeval with our republic, is now developing its truth and value on a scale hitherto unparalleled. May our virtue

keep pace with our intelligence. Let learning and religion go ever hand in hand; and the works of the Creator be always employed to illustrate and extend the glory of the Redeemer.

W. H. Sed

- ART. VII.—1. *Report relating to Capital Punishment, presented to the House of Representatives of the Commonwealth of Massachusetts, Feb. 22d, 1836.* pp. 96. 8vo.
2. *Report on Capital Punishment, presented to the Assembly of the State of New York, April 14, 1841.* pp. 164. 8vo.

THE subject of criminal jurisprudence has, of late years, attracted much attention, and the effect has been a gradual amelioration of the penal codes of most civilized nations. Were it our task to unfold the causes which have conspired to produce this favourable change, we should certainly name as the very last and least among them all, that which Mr. Rantoul, the author of the Massachusetts Report, places first, the influence of Jeremy Bentham. So long as we believe that men are possessed of a moral nature, that in its workings makes them acquainted with pleasures and pains of a higher order than the gratifications of the palate or the pinchings of cold or hunger, we never can be persuaded that Benthamism can be the means of any extensive or enduring benefit to mankind. It would be such a miracle as might almost compel us into blank scepticism, if a philosophy of the lowest and shallowest order, that contemplates man only as the first of animals, and the universe only as the largest and best of machines, should supply such truths, motives and means, as would suffice for the substantial improvement and elevation of the human race. Whenever we are satisfied that this has actually occurred we shall deem it a fact sufficiently startling to lead us to examine, anew, the nature of man, and the character of the truths by which he is to live. In the mean time we shall remain in the belief that any wise and beneficent provision for the interests of men, must be derived from some higher source than a philosophy that is adequate in its legitimate scope, only to the care of cattle.