

For annum in advance.....\$1 50
Six months.....75
Three months.....50
A failure to notify a discontinuance at the expiration of the term subscribed for will be considered a new engagement.

TERMS OF ADVERTISING.

Four lines or less.....\$ 25
One square, (12 lines).....50
Two squares.....1 00
Three squares.....1 50
Over three weeks and less than three months, 25 cents per square for each insertion.

3 months, 6 months, 12 months.
One square.....\$1 00.....\$3 00.....\$5 00
Two squares.....2 00.....6 00.....10 00
Three squares.....3 00.....9 00.....15 00
Four squares.....4 00.....12 00.....20 00
Half a column.....12 00.....18 00.....24 00
One column.....20 00.....30 00.....40 00
Professional and Business Cards not exceeding four lines, one year.....\$2 00
Administrators' and Executors' Notices.....\$1 75
Advertisements not marked with the number of insertions desired, will be continued till forbid and charged according to these terms.

Educational.

AN ADDRESS ON EDUCATION,
DELIVERED BY
REV. RICHARD CURRAN,
At Mooresville, December 11th, 1857.

In appearing before you, to speak on the subject of education, this evening, I ought to offer something in the way of apology, for the imperfect manner in which I shall discharge the duty assigned me. Circumstances over which I had no control, have prevented me from making such preparation as the subject and the occasion demand.

I shall not discuss the importance of education, in order to give character to, and render useful and happy the young and rising generation; nor shall I attempt to show how necessary education is to our national virtue, and greatness; nor how dependent we are upon the intelligence of the masses of the people, for the perpetuity of our free institutions. I shall omit all this, and more that might be said, and at once raise the question, Whether education, in reference to the present life, is to be considered rather as a means to an end, or is it the end itself?

It is a common saying, that the end of our existence is happiness. But this involves the whole theory of intellectual and moral life in difficulty. For we are at once met with the inquiry, What is happiness? Until this question be answered, it must be presumed, that, in our search after happiness, we grope in the dark, after what we know not.

What is our present life? It may be said to be a progress of existence—a process of formation for a fixed and unchanging state. The final cause of our existence does not respect ourselves. Although our lives answer to some invaluable purposes; yet it is not for these purposes alone, that life was given.

Though we account our lives a blessing, it is not for the sake of that blessing, that we are caused to live. The purposes of our existence respect our Creator. "He created all things, and for his pleasure they are, and were created." And if, in consulting his pleasure, God has made happiness only incidental to his work, will he not account it a departure from his plan to hold up man's enjoyment as the object of his existence? It is better philosophy to say that man was made for his Maker's pleasure; and that we fulfil the end of our existence by the right operations of a moral intelligence; and to encourage and facilitate the operations of this moral intelligence there is subjoined to the rational and moral nature, the susceptibility of happiness, in the operations themselves, and their results.

It might be worthy of inquiry here, whether this axiom of our philosophy be true: That the faculties of our nature are formed for the sake of the happiness following, or attending upon their operation. The all-comprehensiveness of man is his relation to his Creator, and it is when we begin, rather with our duty, than our happiness, that we have reached the most satisfactory solution of the problem of our existence. If we are the most happy in doing certain things, it shows that we were formed to do those things; that rather by doing those things than the pleasure of doing them, the end of our being, as to those things is attained; and that our Creator is ultimately glorified rather by the deeds than the happiness which results from their performance. The happiness may be only as a tint of the beauty displayed, by the perfect development of the virtue in the deeds.

Suppose, then, that our highest enjoyment, in a given case, points out that course as our bounden duty. Since then we find our liveliest pleasure and purest enjoyment in the exercise of right affections, and in the performance of right acts, it follows that although we might never know a verbal precept enforcing the obligation, we might feel ourselves bound, by the law of our nature, to keep our affections right, and do the works of love.

Among the phenomena of human nature, there is no plainer fact, than that our minds experience pleasurable emotions in a state of cultivation; and the highest degree of such enjoyment is, not only suitable, but eminently conducive to the perfection of the soul.—This fact is undeniable; and equally undeniable is the doctrine it teaches. That every human mind ought, in this life, to have the highest attainable degree of cultivation. And the right order of pursuit is the perfection, by means of the enjoyment, rather than the enjoyment by means of the perfection.

We do not regard it as a philosophical account of virtue, to suppose that a man does right simply for the sake of doing right. To represent virtue thus would be to vitiate it. It does not faithfully describe the order of the agent's own mental exercises. To suppose that a man does right, for the sake of doing right, would be to suppose that he could do wrong with equal pleasure, as readily as right. But this would violate his nature in more respects than one; and the argument from happiness, although natural, and strong, may not be the chief persuasive to well being.

Apply this principle to education, or to mental, or intellectual culture. That mental cultivation is pleasant is one of the proofs that all ought to cultivate their minds. And we are now to commend, not the pleasure of, but the obligation of mental cultivation. In persuading you to seek knowledge, for the sake of happiness, it is necessary to convince you that the way of knowledge is the way to the highest happiness. And this would be no easy task, were we addressing ourselves to the ignorant. But, from the present, every one enjoys in his mental exercises, we may infer the fitness and design of his intellectual powers, not only for such exercises, but for better still; and from that inference the duty of improving the understanding, the transition is easy and short. The best exercises of the intellect is a part of the proper employment of mankind, and the certain pleasure of this employment, proves it to be that for which man was formed.

It is a common observation that education is sought rather for the sake of incidental,

and remote advantages, than for its own sake, as an acquisition of the mind. It is the error of the age, that education is sought, in many cases, as a means of acquiring wealth, or power. But if the education of the young be conducted with exclusive regard to other ends, besides the character and condition of the educated mind, it will be liable to be exceedingly defective.

It is one of the plain and simple truths pertaining to the nature of the mind, that cultivation is demanded by its constitution. We form this conclusion, because rational exercises are, to all minds, a rational pleasure; and because they are so, irrespective either of immediate, or remote results; and because the mind spontaneously exercises itself upon the objects of its knowledge, in the best manner admitted by its culture. Intellectual exercise has a pleasure in itself which is a quality, or property of the exercise, and not separable from it in the view of the mind. The mind has a constant propensity to action, without any other motive than the action itself. As the healthy muscular system often moves, by what seems to be an intrinsic property of its life, and not by any consideration of its results; so the mind rejoices in its appropriate activity; and it rejoices the more, for the greater expansion, harmony, clearness, and strength of its operations.—The mind delights in an easy, and wide command of knowledge; in seeing things as they are, in their inherent properties, and mutual relations; in forming its judgment with truth, and maintaining an intelligent confidence in its own justness of conception and reasoning.

The supposition that the mind always contemplates some result of its own improvement, distinct from the improved state of its own exercises, derogates from the dignity of the intellect, and imparts to its operations, a sordidness unworthy of its nature. The charm of the mental exercises, whether of theory, thought, or feeling, is what may be called their disinterestedness. Observe a person in conversation. If he proceeds with evident pleasure from social affection; if his thoughts and words appear like the overflowing of lively and happy feeling, he appears in an amiable character. But suspect him of seeking, anything, not embraced in the exercise itself, and coldly consulting a benefit, distinct, and remote from the present employment, and you regard him with displeasure. Disjoin the motive from the exercise, and you take away the beauty from the scene. The social formalities move by constraint, and the chilliness of a heartless mechanism pervades the whole. Unless our social intercourse is prompted, and pervaded by the social affections, it offends. The spontaneous impulse, immediate, without calculations of remote advantage; the speaking of the mouth, not from the abundance of the heart, chastened, and regulated by reason; these are the properties of all the social exercises which are regarded as true, lovely, and of good report.

Let the intellectual exercises be judged by the same rule. All minds are susceptible of cultivation; and all minds rejoice most in their best exercises. The alternative is, that the mind be educated, either from regard to the state of cultivation, or some derivative benefit. Suppose, then, that we adopt the latter, and let the object of education be wealth. Nature however, as well as our Saviour teaches us, "That a man's life consisteth not in the abundance of the things which he possesseth." Material things, in themselves, can afford the mind moral satisfaction. Affection placed on worldly things is misplaced and perverted. The man with such affection is miserable. And while the strongest propensity of the mind is towards the treasures of this world, it reveals its incongruity with the mental cultivation. Man was formed to use these treasures, but not to love them supremely. They are not the good to which the intellectual powers are to be subservient; but they are a part of the means of obtaining the chief good of the mind. It is no more manifest that we were not formed to breathe pure oxygen, than that we were not formed to seek worldly gain, honor, or pleasure, as the end of mental improvement. The perverted affection, fixed on such an object, disturbs the harmony of the mental exercises, makes the pursuit of mental improvement irksome, misleads the mind's activity, and often defeats its own ends. There is a kind of desire for these things, belonging to our nature. We have proper and important occasion to use them. They are intended to promote some inferior ends of our existence. But that natural desire, which will prompt us to secure them, in due measure, and by proper means, is the only affection for them, consistent with the dignity and happiness of mankind. To make these the end of mental cultivation, deprives the mind of its dignity, and overlooks the prime and pure motive of all first efforts for education.

Since then knowledge and cultivation are agreeable to the mind, we conclude, that such degree of knowledge as will afford most pleasure, is the nearest to the mind's perfection of intelligence; and that such state of cultivation, as will render the exercise of conception, reason, and taste, most agreeable to the nature of things, and to our own feelings, is the nearest to a perfect state of mental discipline.

The mind begins its infancy in a state analogous to that of the body. It is created in a rudimentary state. Its powers are to be drawn forth by a treatment suited to their nature. Its capacities, its susceptibilities, its character, intellectual and moral, are developed by degrees. And this, so far as we know, is a law of all earthly life.

The body, in its growth, must have proper nourishment and exercise; medicines for its diseases, and due protection against violence; and, as to its training, who justifies any other than that which tends to its perfection?—None of its powers are perfect at first, but, by nourishment, by exercise, by remedies for its disorders, and protection from injury, it must reach its perfection. The human soul begins its life under a process of education, which is to continue, in some form or other,

throughout the whole term of its earthly existence.

What then is education, and the work of education? This question relates to the life of the mind in the present and future state, and brings before us the chief points with which we are now concerned.

In relation to the nature and objects of education, for the purposes of the present life, the views of men are governed by the leading passion. If wealth be the chief earthly object, the acquisition of wealth will be the chief object for which a man will educate either himself, or his children; and the education will be such, in kind, and degree, as will, in his judgment, render the occupation most lucrative.

As to the kind of education: Is the man destined to live by agriculture. The kind of education, for such, is supposed to be of that kind which will most aid him in the tilling of the ground, and obtaining the most money for its products. That man must be a farmer, soul and body. And the standard of the mind's education, in this case, will be adjusted to the temporal occupation. The benefits of education, to his other relations, are forgotten in the all-absorbing qualifications of the farmer. The knowledge and discipline which would fit him for any other sphere, would be wholly superfluous; he must spend no money, in his education, beyond what is necessary to enable him to till the ground, to sow his seed, and to sum up, at the end of the year, the amount of his earnings. The brief term of the business portion of his life, and the kind of business, which is to yield his body a living, determine the studies for the improvement of his mind. The employment which is to form the working portion of his time, during the working portion of the year, fixes the standard of his intellectual course. The pretext of a provident and lucrative industry devours the substance of his resources; and leaves for the hours, days, and months of leisure, for mental improvement, only the crumbs which fall from the table of his avocation. Thus is it, also, in many instances, with the daughters of the farmer, mechanic, or laborer. As it is supposed, that such will never advance beyond the position of mistress of the farm house, it is thought that very little education is demanded, and such accordingly receive but little. If such can make good bread and butter, things very important, in any case, read and write, and cypher, so far as to calculate the products of her dairy, and the like, she has all the education, in the opinion of some, demanded by her position; more than this would be considered a useless expenditure of money, and waste of time.

But why should not the farmer's son be as highly educated as any other individual, who is to adorn professional life? Such an one may yet sit in the councils of the nation, or grace the Presidential chair. And shall that young lady, who is to be his companion through life—to share in the honors of his promotion, shall she be less perfectly educated? Such disparity would render both unhappy. The education of the young of both sexes must advance in equal proportion, or the race will decline in virtue and intelligence.

But some education is deemed necessary to the farmer and mechanic. To read, write, and cypher as far as the Single Rule of Three, was, in times past, and still is by some, a sufficient education, for the man, who is to earn his bread by the sweat of his face.—That so much learning is necessary, is thought to be self-evident. Yet we are of opinion, that some argument is necessary to prove it; and that argument is the same, which recommends all the branches of a complete education. But why in the case of the farmer, or the farmer's wife, are these branches considered necessary. Can any one tell how the mere ability to write one's name, to write or read a note of hand promotes the art of plowing, or sowing, or reaping, or making bread, or butter, or raising poultry, and the like?—The ability to read the news no more helps the strength and skill of the farmer than the free command of the literary stores of all the languages. Why then is this amount of education, in this case, considered necessary? The secret is this: it is found to be convenient; not for the purposes embraced in the farming itself, but pertaining to sundry relations of the man. How would any one undertake to show that the farmer, or his wife, would not find it a great convenience to understand chemistry, botany, and kindred sciences?

It is a very plausible presumption, that where any one has so much to do with seeds and plants, he would find such knowledge especially convenient. You will perceive then, that it is not just so easy to designate that kind of education which the argument from convenience would recommend, for any situation, short of a general discipline in all the sciences.

But what shall be the measure of education? By what means shall we determine how much knowledge or mental discipline of any kind, shall serve the necessities or suit the convenience of any given occupation?—How extensive a knowledge of languages, or the intellectual discipline acquired by the study of a language might serve a man in obtaining the most perfect knowledge of his art? How much is the least that will make him as intelligent in the means, methods and results of his industry as he might be? How much mathematical science is the most that a farmer or mechanic can use in his occupation? How little, or the least of philosophy, that either of these can do with? And how much is the most that can be profitably employed? We must point out the bounds of the practical utility of education; for until these bounds are shown, it is presumptuous, and even perilous to measure our intellectual necessities by what seems to be the calls of a temporal occupation.

For the mere purpose of money getting, then the kind and degree of education short of the highest and applicable with advantage to any given occupation, cannot be clearly defined. The saving, even in dollars and cents, by limiting the mental culture, is too uncertain to be our guide in training the rational and moral powers. And from our different temporal pursuits themselves, and the various situations in which we are placed,

we have this argument against the depression of the standard of education. But the education of the human mind for the present life, only has to do with yet higher or things than these. The body is not the man. The life of the body is not the life of the man. The comfort of the body may be fairly provided for, and yet the man may fall of the chief end of his existence. Or the body may live in comparative privation, yet the chief ends of life as to this world may be accomplished. Think of the exalted nature of the mind, its capacity, its susceptibilities and its certain destiny, and how can we doubt the chief part of its design is sought in the cultivation, and exercise its own powers? The higher powers of man's earthly life flow in the channel of clear well directed thought. The sound mind enjoys thought. Exercise is its pleasure; and the degree of pleasure is the degree of mental cultivation, and intelligence. Let any one be educated in the habit of clear and just thought; then furnish him with knowledge, and his happiness will spring in a great measure from his own intellectual exercises. To say nothing here of the results, either temporal or everlasting of this mental employment if the workings of a disciplined and enlightened understanding are delightful, ought not those workings themselves to be provided for by education? Is not their blissfulness the internal evidence that the mind was formed for such operations; and that it can accomplish by no other means, the ends of its existence? This is an object worthy of the mind. Is it not worthy of a rational and moral nature to prepare to enjoy itself, to be happy at home—find occupation within its own resources to make its own intelligence and reason as a river of life to its feelings? And whatever ends out of its existence, may arise either of its Maker, or its fellow beings, will not those ends be, in all respects, best fulfilled by means of its own best states, and exercises? Such facts amount to virtual demonstration and the only one possible from the constitution and course of nature that the highest attainable degree of knowledge, and discipline is due by the law of nature to the human mind.

Let us now turn to some other considerations pertaining to the present life. The relations of all men are manifold; and no one of these relations can be a just gauge of the education of any individual. The farmer is not a farmer only; the mistress of the farm-house is not the mistress of a farm-house only; the mechanic is not a mechanic only; he is not merely a well constructed machine to do certain kinds of work. His wife is more than a dumb waiter, or a mere machine to do the cooking. The interests of the temporal occupation of either of these persons demands only an inferior education. But that farmer, or mechanic at the head of a household, and to feed, and clothe a family is the least he has to do as their head. Their minds must be nourished and trained to do this successfully, the nature and interests of the mind must be understood. The relations of the mind, as well as of the body must be understood. That farmer, mechanic, or laborer, is a member of a social community, to which he owes the issues of a pure heart, and of a cultivated understanding; this is true of all.—These ought to bear in mind, that it is their duty to be perpetual contributors to the improvement of society; and if they would derive benefit from the society in which they live, they must freely give to it. These same persons are members of civil society, they are bound to understand, and uphold the government under which they live; its interests in some measure belong to all, all are responsible for its well-being; all exercise a controlling influence over its destinies. Of the man's earthly relations this is the highest, and in them reside the strongest temporal motives for his complete education. When is the man furnished for the temporal purposes of his life? Is it when he is prepared to till the ground, ply his mechanic art, buy and sell? When is the young woman furnished for the temporal purposes of her life? Is it when she is instructed in the art of house-keeping, and when she has sufficient education to enable her to buy and sell such commodities as is necessary to her department. But she is more than a house-keeper, just as the farmer is more than a farmer. If it were not so, then different occupations would require different kinds and different degrees of education. But have not all these persons one common circle of relations? The common laborer may need less knowledge of a particular kind, to work his simple implement and earn his daily wages than the lawyer does to manage his causes, the Divine to teach the doctrines of the gospel, and enforce the duties of religion, or the Statesman to appoint and execute the forms of a wise legislation. But as the builder of a family, a constituent of a social community, a citizen of a free country, and a supporter of a popular government, he requires intelligence, and no less cultivation of mind than the Statesman and Divine. Here as the men are all sovereigns, they should have a mental training befitting kings; and as the men are sovereigns, and receive the education of kings, our daughters are princesses, and deserve the education of queens. In our country, at least every man should be a statesman, in wisdom, as he is in responsibility. All have a personal concern in the government of the country. The most profound, and vital questions of the state are to be decided by the vote of the most humble man in the community, and on his influence over the councils of the nation depend the security, and value, of his own capital and industry. Shall such an one be educated only for the farm or the shop, or the counter? Entrusted as he is with the well being, social, political and religious, and unavoidably concerned with the interest of his fellow beings; a citizen of a nation whose interests are implicated in the policy of every other nation on the face of the globe, and whose prosperity depends on the intelligence and virtue of all the people; a director of a government formed and modified by the people themselves; shall the mass of such a people be educated with no regard whatever, to these relations and affairs? Between the private pursuits, and public relations of such,

there is an immense inequality of importance; and now the solemn question is, whether, in the educational process it shall be in the mould of his private pursuits or public relations his understanding shall be cast.

Against these reasonings as against all true and legitimate argumentation, for the reformation, and improvement of mankind, we have the objection of practical difficulty to contend with. There is the stubbornness of intratable understandings, which this theory has to encounter and which yields no indulgence. There is the costliness of the education, compared with the means of the majority. There is the immeasurable disproportion between the powers of ignorance to be subdued, and the power of knowledge to conquer. There is the seeming mutual repugnance between sundry manual employments and tastes of cultivated minds.—These difficulties and others, are formidable indeed. —But they dwindle down before the consideration, that most intellectual intractability stands in a prejudice, fostered in a prevalent ignorance, and a want of proper mental cultivation that the costliness of a commodity is commonly as its rareness, and is not indirectly a result of it;—that in well concerted and resolute expeditions against ignorance, one chases a thousand, and two puts ten thousand to flight; and that the stern law of necessity may always be trusted to reconcile the highest cultivation of the mind, to the lowest useful employment, even if such reconciliation were not an effect of education itself.

We ought not to distrust our arguments for education, because they may point to measures that may be impracticable now. We are only accountable for the beginning of good enterprises, the finishing we may leave to others, and if we establish principles that are true and unchangeable, we may discharge our duty though it should be the work of another generation to carry out those principles. We may assert with the greatest confidence that the principle of educating either male or female, for the temporal situation of each, requires nothing less than that they should be well educated—that all should be disciplined to clear, logical and habitual thought;—that the relish for intellectual occupation ought to be awakened in every mind; that all should have the means of knowledge within their reach, and be made to feel the proper motives to improve them.

But the great argument for education is drawn from the life to come. There is a great probability that the intellectual character will in the world to come, forever be influenced and affected by the education it receives here. For first: the necessity of education is not wholly a result of the fall of man from rightness, and this necessity is not removed by his spiritual renovation. It is not because the race of man is a fallen race, that every man is born in infancy, and comes to his perfection by degrees. Nor does any moral change in this world supersede education, for any of the purposes, for which education is ever required. The infancy of the understanding is entirely compatible with moral purity. The mind needs aid in its development, not on account of its moral infirmity, but from the dependence of its nature. The necessity of education attaches to man, as a human being, not as a sinful one, and whatever may be the process of clothing the mind within the heavenly perfection, it cannot be supposed to involve a miraculous preparation of the intellectual powers for their most harmonious, and efficient operation hereafter. No intimation of the kind appears in the Bible; nor any known conditions of the heavenly blessedness.

Secondly: the revealed connexion between the present and future state of the mind strengthens the probability, that the different degrees of intellectual discipline in this life will create everlasting distinctions. We have a suggestion, on this point, from contrasting, in a single particular, the mind with the body.—The body betrays a nature, incompatible with immortality. Its present phenomena raise frequent and perplexing questions, concerning the true theory of a future state. They so disagree with our notions of a future life, that, with respect to the everlasting condition of the body, they surround us with difficulties, insurmountable, except by the supposition of some essential preliminary change. The grades of earthly perfection in the body, are no approximation towards an immortal constitution. But this material organization, before it can reach a changeless state, must be reformed.—It must be sown a natural body, and it must be raised a spiritual body.—The system of corporeal agencies, and susceptibilities, in the human constitution, is to be transformed and modified to correspond with any scriptural and philosophical intimations of the future state.

But the mind suggests its own immortality by its very constitution and operations here. Its present nature and organization raise no difficulties in our theory of the future life.—It is as fit for existence in a spiritual, as in the natural world. For even here a large and important portion of its exercises have no connexion with matter, as their source or support. And its imperfections themselves, so far as they consist in a limitation of its powers are not only adapted, but destined to exist forever.

Now that all human understandings will be placed upon the same level of power and excellence, in the future life, we ought not to take for granted. Analogy favors the opinion that the results of intellectual discipline will be everlasting. And while we follow that only guide in this matter, we may observe that no analogy will help us to obliterate from our views of the future state, the most familiar intellectual distinctions. The different orders of created understandings will never be assimilated to each other. The angel and the man will never be confounded. If any point in the doctrine of immortality is settled, it is this, that man will forever be man;—that the general laws of mind which govern our experience here, will prevail in our experience hereafter; and hence that one human intellect will differ from another human intellect in glory.

And what intellectual distinctions can be more confidently expected to exist forever

among men, than those which result from education, in this preparatory state? What distinctions are more worthy of everlasting preservation than these? There is the superior self-command, and the expansive and harmonious movement of the intellectual powers accompanied by a vigorous discipline; there is the capacity of perceiving, and enjoying the more remote relations of things of higher views of the beauty and sublimity of the mind, and especially the intellectual and moral glory of God. Shall all such noble fruits of mental industry here, be merged in undistinguishable uniformity of character? We dare not assert it; but rather presume that along the track of the minds' unending progress will run the traces of earthly discipline to graduate the intellectual glory of the soul, and fix its place in the ranks of light and power.

It contravenes no revealed law of the Divine administration to suppose that the degrees of intellectual perfection will depend upon education here; and that only to him who has a disciplined understanding will be given the everlasting benefits of it. Indeed, this view seems so agreeable to some notable rules of future retribution, that it can scarcely be regarded as otherwise than true. We certainly know one respect in which the future state of the mind is determined by the discipline of the present life. There are forever distinguished among the heavenly throng, those who came out of great tribulation, and whose peculiar experience here wrought out for them a far more exceeding and eternal weight of glory. It was the discipline of the present life that made on those minds an everlasting and glorious impression, and this too, in agreement with the laws of the mind. The superior glory and bliss of those minds are the proper effects of their earthly experience on the spiritual constitution.—Their spirits thus become more delicately adjusted to their condition, and more keenly sensitive to the beatific influence of God, and to the purity and glory of the heavenly state. Since then, the moral feelings, improved according to the laws of the mind, by the earthly discipline, distinguish themselves forever by the legitimate fruits of their improvement; they furnish one clear case, in which the temporal experience produces its proper effects upon the everlasting character and condition of the mind.

That the gradations of human understanding, in the life to come, will be sunk and lost;—that the weak mind will become strong as the strongest;—that the undisciplined and intractable will share in the fruits of the highest cultivation seems so improbable, that the supposition betrays an air of rashness.—Will the most wayward and uneducated minds that may be raised by divine mercy to heaven, enjoy forever an equal intellectual plunge with a Newton, an Edwards, and others that may be mentioned? The rescued slave of vice, who may have besotted and debauched his understanding into an instrument of appetite and passion;—will he enjoy with a Milton, or a Bacon, the same intellectual perfection, range through the same fields of science, and find the same treasures there? The supposition seems to contradict, I do not say the attribute of divine mercy, for infinite mercy is equal to such a redemption; but it seems to contradict many suggestions of the Bible, the conclusions of the soundest philosophy, and the acts of God in other respects.

These views of our intellectual immortality are not to be confounded with the views of future happiness, except so far as that happiness is modified by the exercise of the understanding. The bliss of such affections may be perfect, while the pleasures of the freest, wisest, and most harmonious exercise of the understanding may not be enjoyed.—While the uneducated christian in his meek sense of ignorance is conscious of no lack of enjoyment, he admires the greater knowledge of his educated neighbor, and would have a more cultivated intellect if he could. His religious faith may stand in full strength.—He may have the liveliest sense of his own acceptance with God, and his christian hope may be as an anchor to the soul, both sure and steadfast, while, if he could, he would have larger views of God and of the universe than he now enjoys. Such an one has all the joys of the heart, but fewer pleasures of the understanding.

We may affirm, with a persuasion scarcely less confident than pleasing, that the intellect of man forms here its character for immortality. The treasures and discipline of the understanding endure forever. Doubtless, certain kinds of knowledge shall vanish away. Many a dogma of false and proud philosophy will hereafter be unknown, as many a vain speculation of former days is now forgotten. Sciences now elaborate and captivating, may then disappear like the hues of the morning cloud before the flood of day. But shall we consign the improvement of the mind itself to the same doom with its crude and evanescent fancies? These precursors of conception and reasoning, like the pure affections of the heart, are preparing for endless exercises. Here then is the great argument for a thorough discipline of the mind by education, the motive of an everlasting consequence. It opens before us a field where the advantages of intellectual training; appear in boundless expansion and exaltation;—intellectual advantages indeed, intellectual only; we do not claim for them alone the solemnity and worth of a moral character, yet such advantages as one man has above another, as angels enjoy above men, and as God enjoys above all.

Such warrant has the parent, who is training his child, by a rigid course of mental discipline, for believing that he is giving to that growing understanding an imperishable character.—The motives of a thorough education, are, in this view infinitely magnified. To train a mortal only were an inferior work. It is a man, and not a brute, that we are rearing. Intellectual powers are preparing under our hand for everlasting operations; to act forever with greater expansion, energy, and blissfulness, for the blissfulness we are here giving them. The parent, in the right education of his child, confers on that intellect an un fading distinction. The touches of his pencil are indelible. He paints for immortality. The undying and unchanging mind retains the impressions of its education while itself lives; and, in the eternity of its being, it will show its training, and thence receive a ceaseless enlargement of its overflowing blessedness.

The comprehensive view, of this great subject may thus be stated: That as the human mind arrives at its proper perfection, only by education, all require education to fit them for the purposes of the present life; and that every human being has in this life, imperious claim to the highest state of mental cultivation which his circumstances place within his reach. Hence, too, it follows that the great business of each generation is to educate the generation that follows; and that the most ample and efficient arrangements for the thorough and efficient education of the masses, forms no small part of the policy of all good government.

The reasonings which we have presented,

WILLIAM LEWIS,

—PERSEVERE—

Editor and Proprietor.

VOL. XIII.

HUNTINGDON, PA., DECEMBER 30, 1857.

NO. 28.