DISCOURSE

ON THE

PRESENT STATE

OF

EDUCATION IN MARYLAND:

DELIVERED BEFORE THE

HONORABLE THE GENERAL ASSEMBLY,

ON

THURSDAY THE 31ST. OF DECEMBER, 1807.

BY

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Prov. 22d. & 6th. "Train up a Child in the way he should go;
"And when he is old, he will not depart from it."

BALTIMORE:

PRINTED BY WARNER & HANNA.—1808.

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DISCOURSE, &c.

Prov. 22d. & 6th. "Train up a Child in the way he should go;
"And when he is old, he will not depart from it."

THE proper Education of Youth is the command of God; the dictate of nature; and the best foundation for the just observance of those Laws which are necessary for the well being of society.

To prove and illustrate the importance of public education, in these three views of the subject, is what is chiefly proposed in the following Discourse.

In the first place, the proper Education of Youth is the command of GOD.

The whole tenour of divine Revelation; as well as the particular words of the text, proves the truth of this proposition.

The whole œconomy of nature, throughout the physical, as well as the rational and moral world, tends to shew that it's great and Almighty Author designed that Man should be

trained up to virtue and knowledge, by a course of progressive improvement.

Those powers of the understanding and conscience, with which we are so peculiarly favoured by the *Creator* prove this interesting truth: and throughout the sacred volume, those who improve these to the utmost possible extent for his glory, and their own happiness, are exhibited as making the nearest approaches to Deity; and also as being the peculiar objects of his love and regard. And, on the other hand, such as neglect or despise the culture of these endowments, are exhibited as the Enemies of God; and but little removed from; and not seldom, sunk below, the 'Brutes that perish.'

In the second place, the proper Education of Youth is the dictate of nature.

It is a Law stampt by the Hand of Omnipotence on the nature of every thing that lives, to lead and direct it's offspring to the greatest possible happiness, suitable to the end of it's Being; and that rank it holds in the scale of existence. This is peculiarly evident in the parental tenderness of human nature. Here reason and instinct seem to co-operate with combined force. The offspring of nothing that lives is so long exposed to a helpless state of dependence on parental care and solicitude as that of Man. In this is displayed the wis-

dom of Omnipotence. A Being, such as Man, on whose conduct in life so much depends; not only as it regards his own happiness; but that also of society, would require a course of proper discipline; of habitual experience; of mental exercise; of progressive improvement; of tried and confirmed principle, ere he venture on absolute self-dependance; or even practical exertion for passing usefully and honourably through life. Assuredly then, the voice of divine revelation and the voice of nature unite their combined influence in the instruction given us in the Text, "Train up a child in the way "he should go; And when he is old, he will not "depart from it."

In the third place, the proper Education of Youth, is the best foundation for the observance of those laws which are necessary for the well-being or happiness of society.

This is that view of the subject to which I would wish, at present, my highly respected audience to pay peculiar attention.

Too often does the importance of Education, as well on a less, as a more liberal scale or system, lye hid from common or general observation. A few practical accomplishments for the demands or business of life, are all that some consider as necessary. And indeed, to many of more enlarged views, too often is the importance of acquiring either moral and virtuous

habits; or correct and just principles for the conduct of life, placed in the back ground;—perhaps excluded altogether. And if so, all such must surely require conviction with respect to the truth of what I am now endeavouring to inculcate, that a proper education is the best foundation for the just observance of all laws, human or divine.

The influence of mere example or custom, it is true, may have some effect in forming a conscientious regard to the observance of such laws as are indispensible for the safety and happiness of society. But from a regular course of habit and discipline; and a uniform system of enlightened morals, inculcated by precept, and recommended by instructive exercise and example, such as ought to be exhibited on every liberal plan of public education, can we rationally expect to see any lasting obligations impressed on the human mind. Trained up in these from the earliest years, what an advantage must literary and moral discipline convey? It is thus that conscience is formed on sound principles;—the passions softened and restrained; and the mind informed in the knowledge of every right; and every duty and obligation, whether of a civil or sacred; a private or a public nature. Exclude this from any proper system of public education; and you exclude the best portion of it's excellence or worth.

In the midst of all the light, civil, moral and physical which, as a people; we collectively possess, I apprehend, that education is a subject, not yet studied or understood in proportion to it's importance; or even to our own views of its various advantages to the community. In modern times and nations; and more especially in such as make any pretension to the enjoyment of civil and religious freedom, education is left, chiefly, to parental disposal and management.

If the ancient free states of the world can be justified in deviating from the allowing of the free exercise of this parental right; and, exclusively, assigning to their Legislators the education of their youth, it can be vindicated only on the consideration of the doctrine I inculcate, that on the state of the public instruction of youth must, in a great measure, depend, the prosperity, freedom and happiness of any society.

And, indeed, when we consider the degenerating, and too often dreadfully ruinous consequences of the youth of any state, either receiving no education on a liberal scale as it affects the conduct of life; or on such a system only, as must exclude any attention to such discipline, it might well justify, at least, some share of Legislative interference, whether in ancient or modern times.

From that happy eminence on which Divine Providence has placed us as a people, is it possible that this can be a subject imperfectly understood;—or inaccessible to any parental heart? I trust not. If so, we cannot possibly be averse to an unprejudiced, impartial enquiry into the state of public education, as it now exists among ourselves. The patronage it receives; the discouragements it encounters; the obstructions to which it yields; or the arduous difficulties which it surmounts, especially in our own state, cannot, I presume, be uninteresting to the feelings of the parent; of the legislator; or, the advocate of the cause of God and Religion.

To elucidate, or even enumerate all these, would extend this subject far beyond the bounds of my present purpose. Let it suffice that I select a very few of those particulars, in which, it is presumed, we are too prone to be mistaken; or for want of due consideration of the subject, too ready to form erroneous impressions.

In the first place, it appears to me that we are apt to limit our views of education to too contracted a scale, restricting it, merely, to the attainment of a few useful branches for the purposes of business; and leaving out the progressive culture of the mind; and all that dis-

cipline which tends to enlarge and envigorate its noblest powers.

This is that mistaken view of education which the Roman Poet, though a Pagan, denounced for its immoral tendency as the offspring of sordid avarice, or ambition, and the corrupting principle of all that terminated in the total degeneracy and ruin of his country.

In the second place, it is presumed that we are not sufficiently impressed with a proper sense of this salutary truth, that the state of education, among any people, should be encouraged in proportion to their other advantages in the scale of progressive improvement and prosperity; and even to the importance of their local situation.

Situated as MARYLAND is, in the bosom of the union, the diverging rays of her civil, her commercial, her moral and literary knowledge, should be worthy of those distinguished advantages she enjoys from the God of Nature. Let this observation afford no ground for invidious distinctions. It is surely the duty of all to be sensible of the favours they possess from Heaven;—And how can this sense be better expressed than by raising human nature to that rank in the scale of intellectual improvement, which it has been destined to fill by the great Creator?

In the third place, it is presumed that an erroneous impression prevails, even among some of the first understanding, and the best disposed to the promotion of the interests of public education; and that is, that the poorer description of citizens in Maryland want a suitable education more than the rich; and the remote or least populous parts of the state, more than the thriving village, or crouded city; and they are therefore led to conceive that such a system as is calculated for the instruction of the poor only, merits any public aid or support.

Now this impression, however popular or benevolent, and dictated by humane and charitable feeling, I consider as very unfounded, and of a tendency also to lead to what is very inconsistent with the pure uncorrupted principles of that civil policy, which is the boast of our state and country.

It is readily granted that in every county in the state there may be a few, and a few only, who want, and should receive some public aid in acquiring a suitable education. But, I shall venture to assert, that the poorer citizens of this state are not more generally in want of a suitable education than the more opulent. I never yet entered the poorest cabin in Maryland, even in the more remote parts of the country, where one of the first pieces of furniture that met my eye, was not a slate and pencil for the little

accompts of the family. Now, can it be said that the rich and independent, equally exhibit proofs of being qualified by a proper education, for all the functions to which they may be called by their situation in life? I presume not,—and hesitate not to assert without the fear of rational refutation, that the opulent citizens of our state, generally considered, want a proper or suitable education more than the poor.

In as far, also, as relates to real usefulness, or the virtuous and prudent conduct of life, adapted to our republican habits, I am disposed to believe that the poorer description of citizens have a more correct taste and just sense of a proper education than the most wealthy. When we consider the manner in which our little masters and misses are generally employed, from the age of five to fifteen years, in dancing and dressing, and fiddling and triffling to the frequent interruption, and in some instances, total exclusion of the more exalted culture of the understanding; I leave it to the moral philanthropist to judge, among what class of citizens we are to look for the most just and correct views of an education, suited to the simple manners of virtuous republicans.

From these free remarks, I hope my enlightened audience will not infer that I am obnoxious to those accomplishments, that under proper restraint and direction, tend to the innocent

embellishment of social life. It is against their abuse only I complain; and the two prevalent propensity of expending more on their attainment, than on that improvement which alone can raise man to that degree of moral and rational dignity designed for him by his great Creator.

But in order to understand the true bearing of this or any other subject in which the community are highly interested, it is necessary to see it in a just light, under all the advantages or disadvantages of its present condition. To the important question, what is the present state of public education in Maryland? we ought to be able to afford such a reply as should be satisfactory to an enlightened people, to a free and independent commonwealth, formed and supported under the auspices of a perfect equality of right and privilege.

In order to this, let us take under review the state of public instruction in the more advanced seminaries, under legislative patronage and sanction.

In the first place, we find one institution which our state had placed at the head of public instruction; and which from the zeal of its patrons enlightened faculty, and very liberal endowment and apparatus, once promised a distinguished sphere of usefulness, from what causes or motives is not for me to say, now

shorn of its honours and emoluments, and like the departing sun, sinking fast into the darkening atmosphere of neglect and oblivion.

Some other institutions appear to rise in succession, sanctioned indeed by the state; and yet left entirely to their own resources, their own establishment, and their own principles, both in theory and practice.

This is peculiarly applicable to that institution which has obtained a very liberal support from many of the most wealthy and influential in its vicinity and elsewhere. Yet within the walls of that institution, no poor man's son, or of those in moderate circumstances, can enter as a student. Admitting its advantages to be ever so great and distinguished, or the principles of its establishment ever so congenial with those of equal rights and privileges, they can be enjoyed only by the youth of men of fortune, a consideration which I will venture to say, should alone were there no other, exclude any institution for public education, from legislative sanction and exclusive privilege.

Under a constitution that guarantees not only equality of right, but also equality of enjoyment in the use or exercise of any establishment in which the community at large should be equally interested, no other principle of legislation should prevail.

I trust my liberal audience will not impute this animadversion to any invidious or interested motive. In a dignified work lately published in London, you may find a Critique, by a British gentleman travelling through Maryland, to the same purport, respecting that establishment, and its aristocratical tendency, even with respect to some of its exterior forms or appendages.

Owing chiefly to these considerations, another college institution in the city of Baltimore, under legislative sanction, has received a respectable patronage from several liberal gentlemen of property, who wish to encourage an advanced system of education on terms accommodated to those in moderate circumstances, as well as to the more opulent part of the citizens.

Besides these institutions there are a few schools or academies on the Eastern and Western Shores of this state, who have, for several years received a liberal support or endowment; and of the management and success of which, it is presumed that annual statements are submitted to the Honorable the General Assembly, equally proportioned to the aid and encouragement they receive from the state.

As to the state of the various schools established without any public sanction or endowment from the commonwealth, it is not to my purpose at present, to make any observations.

The remarks on those that are authorised or sanctioned by the state, are submitted, not from the impression of their being unknown to my enlightened audience, but with the view of shewing by what I have yet to offer, not only the importance of proceeding on correct principles in the promotion of public education; but also that there has been a considerable deviation from these principles in what has already been done.

If we would obtain a just or correct view of the state of public Instruction in Maryland, we must see it in all its parts; it must be exhibited fully and impartially. Were this done, it is presumed, it will be found, that though it is to be regretted, that a proper education is not as generally extended to the youth of the more remote parts of the state; and of the poorest in the community, as to require no legislative aid; yet it must be allowed that, it has no less interesting a claim on their liberal attention, that Seminaries or Colleges for the more advanced parts of education, and the promotion of science, be placed on the best foundation: and that this cannot be so, when the promotion of literature and science is assigned over entirely to those, and those only, whose circumstances can afford the extraordinary expence inseparable from their attainment.

The consequences of this, in the progress of a little time, must be obvious. All talents

and advantages, derived from literary proficiency, in a few years, would be with the opulent only;—and the youth of the poorer citizens; or even those in moderate circumstances, however highly endowed by the God of Nature, will be left, like unpolished diamonds in the mine, not only undistinguished, useless and unobserved; but also without any power of shedding their native lustre on themselves or others.

It is therefore presumed that when any legislature, in a free country, becomes the patron of public education, it should be a leading principle with them, as far as in their power, to extend not only the mere rudiments of education to the poor; but also that all Colleges or advanced Seminaries, under their sanction, should be founded on such terms as would open their advantages to those in less prosperous circumstances, as well as to the most opulent.

In such institutions, the youth of the most wealthy and those of the poor, should occasionally be brought together. And thus, the former would be taught, at an early age, to learn that no advantage of birth or fortune could place them on superior ground to those who had neither; and yet surpassed them in genius; and that industrious and close application to study which great proficiency must ever require.

If we look for a precedent for this procedure, we may find it in the conduct of every state, ancient or modern, where any regard has been

paid to the principles of equal right, of civil freedom, or even of general philanthropy. We find it in the system of education, adopted by the ancient Persians, as given us by Xenophon; it constitutes the very essence of the systems of Solon and Lycurgus,—and in modern times, it has been adopted as a leading principle in every state, pretending to any shred or vestige of civil liberty. Where this leading principle is not provided for, I contend for it, that all legislative sanction and exclusive privilege should be withheld, would we act in unison with the spirit of our happy constitution.

Even in Britain, the son of the peer and the son of the peasant meet together in the same literary class. And in proportion, as an industrious application is more characteristic of the latter than the former rank or description; so do they not seldom rise superior to all the advantages of the sons of an indolent or dissipated peerage. It has been owing to this principle being cherished in their colleges, that we find in their public offices and deliberative assemblies, the genius and talents of the great Chatham, of a Burke, of a Sheridan, of a Curran, of an Erskine, a Sir William Jones; and I may add the present Lord Chancellor of England;—Not to speak of their most celebrated philosophers, historians and poets, have far outshone all the offspring of the proudest of their nobility.

But is this the principle of education, now publickly sanctioned in Maryland? It is not. Liberal education, as it now exists, is assigned over to the large purses of the rich—and it seems as if it would be sufficient for its best interests, if the youth of the poor are aided in the acquisition of the first rudiments of literary instruction. But with every sentiment of respectful deference, allow me to observe that, nothing can be more degrading to an enlightened people; and generally independent in their circumstances, than such a state of public education.

In order to encourage it on more liberal and dignified principles, all advanced seminaries, legislatively sanctioned, should by proper endowment and privileges, be rendered accessible to the youth of those in moderate circumstances, as well as to those of the most opulent in the community. Otherwise, I hesitate not to aver, that it would be less degrading to us as an enlightened people; as well as less injurious to our principles as freemen, to open roads from the most remote to the most commercial point in the state, at a toll so high, as that none but the most wealthy could afford to travel on them; as to sanction the way to the most liberal and advanced education of our youth, on terms that are inaccessible to any but those of the most opulent parentage.

I am not certain that I have rendered these observations so clear as to convince every understanding; yet it appears to me that their truth and importance must be perfectly obvious.

When we look at our history as an independent nation, young as it is in that respect, we have a sufficiency of proofs and examples of the share, that liberal education has had in bringing forward its first and ablest statesmen, legislators, and patriots.—And if we duly weigh this consideration, I trust the doctrine I now vindicate, cannot fail affording conviction to every unprejudiced mind.

In every endowment, conferred by legislative sanction, a principle of perfect impartiality should also invariably prevail. If the preceding remarks be correct, such impartiality is absolutely indispensible.—And if so, no professors or faculty in any college, legislatively sanctioned, should be left in a worse situation, where they faithfully discharged their duty, than those engaged in subordinate institutions. The consequence of their being thus partially treated, must be obvious. They must thus be rendered more dependent on the wealthy, and their terms also will have to be less accommodating to those in less favourable circumstances; besides, it would appear to be a sound legislative principle, that all of the same profession, trade or business, should receive an

encouragement, impartially proportioned to their respective interest, usefulness, or importance to society. Now, if this principle be correct as to the public favour, or sanction given to any particular species of art or manufacture in the state, can it be less so, when applied to those employed in the most interesting and useful of all manufactures, the improvement, culture, and advancement of the powers of the human mind? surely not.—And if so, should not all the pecuniary aid or endowment conferred by the state, be annually assigned to all in proportion to their well attested interest or advantage to the community?

Were this principle reduced to operation, would we see one institution, under any designation, liberally endowed by the state, and another neglected; or, one with half, or little more than half the number of students, in the receipt of an equal portion of endowment with any other?—And yet, it is presumed, that this is a true state of the real support or endowment assigned, at present, for the promotion of public education in Maryland.

It is not however my design to reflect on what has been done, with any other view, than to lead to a more correct principle in future; and should this attempt appear to any in the light of arrogance; a longer practical attention to the subject, and that in this state, than has

fallen to the lot of many, I hope, will be my apology.

On the state of public education, depends correct knowledge on all subjects,—and on this knowledge, together with the acquisition of virtuous and dignified habits of thinking and acting, must the perpetuity of our civil and religious freedom and happiness, in a great measure, depend.

To the principles, on which our most advanced schools of education are established, must we be greatly indebted for the preservation of the purity of those principles, civil and religious, which have equally exalted this country to be the envy of the world; and honoured it with the hatred of its tyrants and oppressors.

As the degenerating effects that must arise from any public institution, founded on corrupt principles, are incalculable; so also are the benefits which are diffused throughout the community, by nurseries of freemen, formed or educated on pure principles, congenial with our republican habits and impressions; and living to spread themselves throughout the extent of a country, whose population encreases, and expands itself beyond all former example.

Would time admit, illustrious instances of this truth might be adduced from the history of

this, as well as of other states of the union. Under the literary auspices; republican principles; and virtuous example of a WITHERSPOON, in Nassau-Hall in New Jersey, such *principia* of moral and civil rectitude and patriotic integrity were inculcated, as have not yet lost the lustre of their influence throughout the union. Under his instruction and example, many a young plant of pure American patriotism, opened those expanding blossoms that have continued to breathe their healthful fragrance, even to the present day.

I cannot close this subject, without earnestly recommending it to that respected audience which I have the honour now to address, to take those views of this all-important subject into their most serious consideration. It is a subject on which, I trust, there can exist no party divisions, no local prejudices, no narrow or illiberal views or interests.

No enlightened individual refuses an assent to the high and commanding importance of this subject to the best interests, as well as reputation of this state, and of the union,—And, if even a faint ray of light has now been thrown on any of its darker shades, it is hoped, it will be received without prejudice, and examined without partiality.

In the prosecution of this subject, I have endeavoured to shew, that the proper education

of youth is the dictate of nature; the command of God; and the only true and effectual way of maintaining the just observance of such laws, human or divine, as are necessary for the well-being of society.

I have also taken the liberty of submitting to your attention some of the most prevalent mistakes on the subject of public instruction; and have also exhibited such a view of its existing circumstances, in this state, as might tend to justify the principles I advocate on this subject; which are, in the first place,—That legislative patronage or aid, should be granted to such seminaries or institutions only, as are calculated for the reception of the youth of citizens in moderate circumstances, as well as those of the most wealthy.

Indeed the very nature and spirit of our civil constitutions demand a strict and undeviating attention to this principle; and also that in all our most respectable public establishments of education, the youth of all descriptions of citizens, should, as much as possible, be brought up together. It is only under the operation of this principle that genius, virtue, and talents, when stript of all other ostentatious appendages, can be properly estimated for their own sake; and in every institution, where these have full sway; and placed also under proper trustees and visitors, favourable to such views,

there is little to be apprehended from that corruption that must otherwise necessarily arise.

Exclusive privilege, or pecuniary aid should, also, be invariably cherished on terms most inflexibly impartial; and perhaps would be best disposed of, when given only in the way of bounty, or premium, for services actually rendered.

To your liberal and enlightened understandings, then, do I leave these considerations; and shall close the subject by presenting to your recollection,—that all the light and knowledge which, as a free people or nation, we most prize, and at this moment possess, originated from that regard to civil and religious liberty, inculcated by education, which your forefathers brought with them to these shores. A zealous adherence to those principles, and those only, which first planted the young scyons of freedom and independence on our coast, when broken off from the old rotten stems of tyranny and corruption in the eastern world, can lastingly maintain them inviolate to ourselves and posterity: and along with them that purity of literary and moral instruction, for which your country so recently fought and bled; and from "an howling wilderness has become a fruitful field."

Never let it be said, that in "training up our youth in the way they should go," we

have forgotten that virtuous attachment to those principles for which they separated themselves and their offspring from slavish superstition, from spiritual bondage, and those intolerant civil or religious systems of tyranny that for, so many centuries, have lorded it over the consciences of men ;—And to this day continue to be the scourge of the fairest portion of the civilised world.

To our American shores a blessed and divine providence was pleased to direct those rays of independent light and knowledge, which, at sundry times, and during great persecution, had burst through those dark and overwhelming clouds of intolerance and oppression, which have so long blackened the atmosphere of the eastern nations;—And it remains for us to transmit, under the smiles of the same all-protecting power, the bright inheritance, in unsullied lustre, to our posterity.

This can succeed only by uncorrupted seminaries of education, placed under the culture of those, and only those who owe no fealty, bear no affinity, no connexion with, or attachment to, those seats of either civil or religious despotism and intolerance, from which our country has been so far, and so happily separated.

Into what an alarming and dreadful mistake shall we have fallen, if through any influence, or neglect, or inattention, we admit and cherish any system or establishment of public educa-

tion, under legislative sanction, to arise in the bosom of our country, on principles the very reverse of those which are here advocated?

The invaluable blessings of civil and religious liberty which we enjoy are interesting, in nothing that concerns our happiness, so much, as in the proper training up of our youth in those principles which have given us existence as a nation—A nation in which, I trust the inestimable blessings of moral and religious instruction, shall spread and prosper more and more.

Any mistake or inattention in those who are looked up to for their sanction in the establishment of seminaries, for public instruction, must be an evil for which the public should feel a deeper sense of regret, than, perhaps, on any other subject or occasion. Need I say more to enforce the doctrine I inculcate? I trust not. Every man who feels as a parent will recognise it as the dictate of nature;—Every citizen, who loves his country, will view it as the fountain of whatever salutary streams are to envigorate and refresh the nature and growth of all we hold dear as freemen. Every christian, of every denomination, who venerates the divine principles of our common religion, will cherish the hallowed purity of public education, as the best foundation for the lasting observance of all we owe to one another; to our country; and, above all, to that gracious Providence, who hath so preeminently distinguished it amidst the nations of the earth.

Under all these precious, these inestimable advantages, what subject should more feelingly interest either the natural parents of our youth; or those to whom we, respectfully, look up, as their public guardians or parents, in all that regards the promotion of general happiness and improvement throughout the state?

Soon;—Very soon,—Permit me to remind my much respected audience, must the period of our parental charge expire. The sympathetic solemnity you have, yesterday, been called to attend*—the sable emblems of mortality you now wear, must speak this truth to your hearts, with a more eloquent, as well as, feeling conviction, than any ideas or words, in my power, can convey. "One generation goeth,—with every breath we respire, is passing off the stage of time—and another generation cometh." Yes, that generation whose cause I now plead, is fast rising up to occupy your places.

I would it were in my power to present them to your view;—That I could present before you all their wants, all their claims, all their interests, in which you can be useful to them on this subject.

Reflect that they are to live when we are gone.—Your improvements, your property, and your names they are soon to inherit;—and what is of infinitely greater importance to them, by your neglect of the interests of this subject, they are to be lastingly, perhaps, everlastingly, injured;—Or on the other hand, pro-

* The interment of John Gale, Esqr. one of the Delegates from Kent County.

fited by your liberal provision for their happiness and improvement.

Were this duly considered, the hour of doing good, in this way, would not be procrastinated. No.—And sure I am that were it necessary to urge these considerations farther on the minds of an enlightened audience, tedious as I may have appeared, there is no parent to whom the subject would yet appear to be exhausted.

Finally, let us never forget that this is a duty on which, perhaps more than any other, the UNIVERSAL PARENT looks down with divine complacency.

The most virtuous and the most devout of his servants, and I may add, the most approved in Heaven, however humble;—And not seldom despised and rejected upon earth, have been employed in it, in every age.

To omit every other, as of infinitely less interest, whether for precept or example, with what earnestness of exhortation, with what pathetic expostulation, did the divine AUTHOR of our holy religion, the blessed INSTRUCTOR of mankind offer his saving and enlightening knowledge to the youthful mind?

"*Suffer, said he, little children to come unto me, and forbid them not; for of such is the kingdom of Heaven.*"

And again. "*O Jerusalem! Jerusalem.—How often would I have gathered thy children together, as a hen gathereth her brood under her wings?—But ye would not.*"