

aimed at, while religion is thrust into the background, is as if a man should build an elegant mansion for the sake of improving the landscape, and with no intention of living in it; or as if a community should erect a church for the sake of holding town meetings and political caucuses in it, and hearing lyceum lectures, with no intention of using it as a place of worship, except perhaps occasionally.

There is, indeed, a great cry about excluding sectarianism from our literary institutions, and throwing them open to persons of all religious opinions. Now, in this country, where we have no established church, it is difficult to define a sectarian, unless it be a man who differs from us in religious sentiments. So that in fact, with the exception of a few, who have no opinions or care on this subject, we are all sectarians; and to exclude sectarianism from a literary institution is to exclude all religion from it. And such is usually the result, when it attempts so to trim its course as to suit all parties. But really, of all kinds of intolerance, that is the worst which is furious for toleration, and that the worst kind of sectarianism which is fierce for irreligion. The only true liberal and manly course for an institution to adopt, is, openly to avow its creed, and not to disguise its desire to have all the youth adopt it who resort thither; while at the same time it uses no other means but argument and example to convert them, nor permits their religious opinions, whatever they may be, to have any influence in awarding literary honors. In this respect the motto of the ancient Tyrian queen should be adopted by every teacher: —

“*Tros Tyriusve nullo discrimine mihi agetur.*”

Such a course does, indeed, make the institution sectarian, that is, it shows a preference for some particular system of