

sight. Hence despotic power will not be satisfied till it has robbed Christianity of its vitality; and, alas! it has usually found a venal priesthood, ready to perform the mummifying process.

An enlightened system of public education is almost equally hostile to arbitrary power as is Christianity. In fact, you cannot enlighten the people, generally, without teaching them their true character, and showing them that God made them to be free. Either, therefore, the power of the tyrant or education must fall; and the same agency which he has employed to embowel Christianity will be ready to obliterate the primary school, and petrify the college and the university.

These suppositions sustain, I trust, the first part of the general proposition, that religion, education, and freedom are inseparable. But the second part maintains that there is such a connection and sympathy between them, that to mar and deteriorate one is to impart what the chemist would call a *catalytic* influence to all the rest, whereby they shall be degraded and become impure. To show this will require a parallel series of suppositions; and yet by an appeal to history, we might convert these assumptions into facts. But that belongs to my third argument.

We will suppose the religion of a nation to become corrupt, either by the introduction of false doctrines, or the substitution of external forms for the piety of the heart, or by an amalgamation with the world. Now, unadulterated Christianity is a stern advocate for the most liberal system of education; both because it courts the most rigid scrutiny, and because, without intelligence in the community, its plain and honest features would soon be buried, and its vitality smothered, beneath the meretricious ornaments of formalism, or burned over and blackened by the fires of fanaticism. But a