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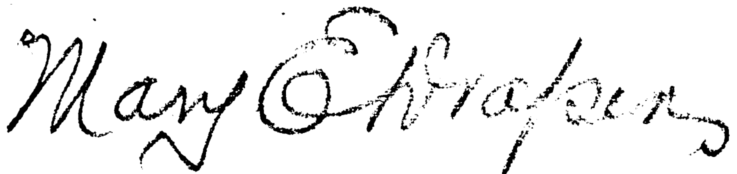

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OXFORD ADDRESSES:

BEING THE

INAUGURAL ADDRESS,

AND

ADDRESS TO THE GRADUATES OF MIAMI UNIVERSITY, OF THE YEARS 1829, '30, '31, 32, '33, '34,

BY R. H. BISHOP, D. D. PRESIDENT;

ADDRESSES

DELIVERED, ON ANNIVERSARY OCCASIONS, BEFORE THE ERODELPHIAN AND UNION LITERARY SOCIETIES OF MIAMI UNIVERSITY;

AND

AN ADDRESS

DELIVERED AT THE ANNIVERSARY OF THE SOCIETY OF THE ALUMNI OF MIAMI UNIVERSITY, SEPTEMBER 22, 1834,

BY WILLIAM M. CORRY, A. M.

HANOVER, IND.
PUBLISHED BY JOSEPH G. MONFORT.
HANOVER COLLEGE PRESS.
1835.

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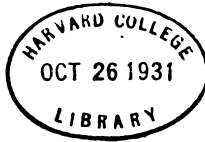

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ADVERTISEMENT.

The object of the publisher, in presenting this volume to the public, is to afford the patrons and friends of Miami University, in a connected and cheap form, a collection of Addresses, which were delivered within her walls, and published, from time to time, in pamphlet form.

Miami University is deservedly reckoned among the first Institutions of our country. These addresses afford a specimen of her literature and moral character; and it is confidently hoped that their perusal will be a source of pleasure and improvement to the friends of learning every where.

Dr. Bishop's Addresses are well worthy of preservation. They combine richness of thought and expression, and abound in moral and religious counsel and instruction of the highest order. They exhibit a miniature view of that widely extended field, which, for many years, he has so carefully and constantly cultivated, in the education of multitudes of young men, who are now to be found in every State, and occupying every station of useful life. The addresses of Rev. Messrs. Gray and Thompson seem necessary as an introduction to the President's Inaugural, and they are certainly worthy of the place they occupy.

Literary Societies are justly esteemed as invaluable aids in the cause of education: they are equal, at least, to one third of the whole College course, if well organized and conducted. The Societies whose anni-

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versary addresses are included in this volume, like the Institution with which they are connected, are yet in infancy. These addresses are their first offerings. May they prove a *stimulus* to kindred Institutions to press forward in advancing the great interests of letters.

The Alumni of Miami University have formed themselves into a Society, and hold their annual meeting at Oxford, at the close of the College year. Their last Anniversary Address will render this volume of increased interest and value to them.

If this publication will, to any extent, promote the prosperity of Miami University, or afford gratification to those who have been, or still are, its members, every anticipation will be fully realized. The end secured will be but a tribute of gratitude from one who has enjoyed liberally the privileges of the Institution.

THE PUBLISHER.

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ADDRESSES

DELIVERED AT

MIAMI UNIVERSITY, OXFORD, O.

BY

R. H. BISHOP, D. D. PRESIDENT.

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ADDRESS,

BY THE REV. WILLIAM GRAY,

AT THE INAUGURATION OF THE REV. R. H. BISHOP, D. D. AS PRESIDENT OF MIAMI UNIVERSITY, MARCH 30, 1834.

To day we are assembled, as the patrons and friends of literature, to aid an infant seminary, whose birth has been involved in a long night of numerous and almost appalling difficulties. Many of which have arisen from a train of imperious circumstances, necessarily connected with the existence and location of the institution, while others have been thrown in the way by prejudice, selfishness and ignorance.

But, by the persevering efforts of its friends, and by a propitious providence, these mountains have been cast into the sea, and the gloomy night has given place to a pleasant morning, pregnant with prospects of the most flattering character.

Here, lately a wilderness, has the sun of science begun to dawn. Within these consecrated walls is now erected a standard, around which the sons of the south and west are rallying to receive that instruction which will make them the lights and safe-guards of our beloved country.

Here the ancient wisdom of Greece and Rome, the modern improvements of the arts and sciences, the morals and religion of the sacred scriptures, will invite, amuse, improve, and reform the youthful mind.

THE FACULTY—BRETHREN:

To you we have directed our attention, to you we have raised our inviting voice, and have called you from your country and friends, to fill those seats of science, and to disseminate (by precept and example) those instructive lessons which will inspire our sons with wisdom, and lead them in the paths of virtue and piety. This we have done, in the fullest confidence of your qualifications.

While in this public manner, we are happy to have it in our

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power to contribute a testimonial of approbation, and to confirm our engagements by this solemn investiture.

Your task will be arduous—your responsibility great. You will need all the resources of your wisdom; the exercise of much patience, forbearance and perseverance, in the discharge of the many, difficult and important duties of your office.

To preside over, and to manage all the varied and perplexing concerns of this institution; to be charged with the care and education of so many young men (collected from different parts of the country) possessing talents, dispositions and habits so diverse; to secure their affections, to guard their morals, in short, to watch for their souls, is a station awfully important. Especially, when you consider that the sentiments and habits of young men (trained here) will have an influence in society, extending to many places, and to future generations. But, however numerous and weighty these obligations, you are encouraged to seek and expect the aid and patronage of this board. You are encouraged to seek the blessing of God, without which all your endeavors will be unavailing.

THE STUDENTS:

Young gentlemen, when you consider the station, the duties and the responsibilities of those placed over you: that they have solemnly engaged to observe the laws, and to promote the interests of this institution; do you not feel the varied and strong obligations which rest upon you? Do you not feel equally bound? Will not the expectation of your parents and friends, your honor and usefulness in future life, together with the dearest interests of society, urge you to diligence in study, and circumspection in all your conduct? Let the flattering hopes of your instructors, the good reputation of this institution, the fond wishes and constant exertions of its patrons, all be realized in the character you shall sustain here, and bear with you into active life.

While necessarily associated together, cultivate friendship with each other; but let not such intercourse subject you to the influence of that demon of lawless *insubordination* and *revenge* which has often proved a curse to other institutions. Submit to the mild and wholesome rules of discipline which have been formed to promote the order, peace and prosperity of this house. Endeavor to

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govern and suppress those wild and lawless passions which would lead you astray, the indulgence of which would subject you to the goadings of a guilty conscience in future life.

Let a sense of your youth and inexperience open your ears to the instructions of the wise; and be careful to follow the example of the good, while you are admonished by the fate of those who, though possessed of promising talents, have, by vicious and intemperate courses, blasted their parents' hopes, become a source of sorrow to their friends, and a nuisance to society.

You have assembled here to receive that instruction in literature, those impressions in virtue and piety, which are to be the foundation of your future character and usefulness in life.

Probably, in this consecrated place, where the gracious offer of salvation is tendered you, by all the endearing considerations and compassions of a God of mercy, your fate may be fixed for eternity. Here you may either be marked, with the seal of the Holy Spirit, to eternal life, or, with the signet of reprobation, to everlasting destruction. As sinners, fallen, depraved and guilty, you ought, with deep solicitude, to inquire, how you are to escape the wrath of a sin hating and sin avenging God. You ought to learn from the meek and condescending Saviour how you are to find rest for your souls; and, in all your studies, pay particular attention to the sacred Scriptures, which are able to make you wise unto salvation, through faith in Jesus Christ.

Thus, after having sought, should you find the pearl of great price, and obtain the boon of eternal life (the end to which all your studies should be made subservient) you will have that wisdom which an inspired Apostle desired (exclusively) to enjoy before God, and boldly declared to men. You will then leave this College, invested with its honors, crowned with its blessing, with a mind well improved, and with a heart filled with love and compassion towards your fellow men.

You will then become your parents' joy, your country's boast, and, probably, burning and shining lights in the church of God.

THE CITIZENS GENERALLY:

Friends, you are also deeply interested in the prosperity of this institution; and, after a long series of discouraging circumstances, you are brought to feel that interest, while your prospects begin to brighten.

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Your possessions, your families, your souls' present and eternal concerns, are deeply involved here. The character and usefulness of this institution will, in a certain degree, rise and fall with your character; thus you have it in your power to do much for its prosperity. The students must necessarily have intercourse with you; your conduct and conversation will have influence with them. If you desire your own and your children's welfare, if you wish to promote the interests of this College, and to render it useful to society, cultivate morality and religion among yourselves. From your example let those young men learn virtue and piety, instead of vice and profanity. Banish from your families and your village the gambler, the profane swearer, the drunkard and the Sabbath breaker. Let such learn, from the regulations and usages of your little society, that you live not exclusively for yourselves, but to profit others, and to promote the common interests of mankind. Let virtue, piety and integrity, with all the train of moral excellence, characterise you as citizens, and you will aid this common cause, which in return will prove a special and lasting blessing to you and your families.

ADDRESS,

BY THE REV. JOHN THOMPSON,

ON DELIVERING THE CHARTER, KEYS, &c. TO THE PRESIDENT.

In testimony of the confidence which this Board of Trustees reposes in your talents, endowments and fidelity, the ensignia of the superintendence, direction and government of this important literary institution, are now committed to your care. [*Tendering the Charter, Keys, &c.*]

The guardians of this institution are not insensible that your task is arduous, your situation trying, your office important and highly responsible.

To lead the youth of our land in the path of literature and science, so as to prepare them for usefulness and respectability in the various departments of our Republic, is an undertaking that requires talents, learning, industry and unremitting perseverance. And it is still more difficult to watch over their morals—train

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them to regular habits—and imbue their minds, as far as human exertions can effect, with the meliorating influence of our holy religion. This, if possible, is more important than the former.—Because it is well known that the human mind, improved and elevated by science without moral principles and habits, is only prepared to perpetrate crimes of greater magnitude. In such circumstances, knowledge, instead of terminating in wisdom, guided in its course by the love of justice and social order, degenerates into selfish craftiness; and renders its possessor a curse to society instead of a blessing. And how can genuine morality be cultivated without the precepts and sanctions of religion? The experience of all ages proves that it cannot. Consequently the great business of education sinks from its native dignity, its exalted eminence, when conducted *so* that the Alumni are led to think *religion* to be no part of the qualification of a young gentleman for public life.—And where can a religion be found so just to God, so good for man, and producing such credentials of its divine original, as that contained in the Bible? The sages of antiquity, though heathens, were not ashamed to teach with care the religion of their country; much less need we be ashamed to train up our youth in the knowledge of that religion which has descended from heaven; which only can regulate effectually our hearts and lives for comfort and usefulness *here*, and fit us for happiness in the eternal world. And, although, from the nature of our institution, principles merely sectarian, or such as respect modes, forms and minor diversities of opinion, must be excluded; yet, on the broad ground of our common christianity, the great facts, in the knowledge of which we are deeply interested—the moral and divine precepts—the eternal interests of men—and the glorious hopes presented in the gospel—may be successfully inculcated.

But the governing of such an institution is as difficult and important as the task of giving instruction; and the latter cannot long succeed well without the former. To combine the dignity and authority of the president with the affection of a parent—the impartiality and inflexibility of the judge with a sympathizing compassion for the victims of youthful folly—an undeviating adherence to wholesome laws and regulations, with a discriminating discernment of the various shades of defalcation and crime—to guide, with firm, steady rein, yet with such discretion as never to

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break the cords with a rash or tyrannical touch, requires such an assemblage of qualities—such a natural talent for governing—such knowledge of mankind—such insight into the springs of human actions—such self-possession, command of temper and patience—as fall to the lot of but few of the children of men.

Although the standing of the head of such an institution is truly honorable, arising from the high confidence reposed in him, and the importance of the work in which he is engaged; yet it is an honor generally purchased at a dear rate. Who that considers the trying, vexatious and perplexing circumstances in which he is often placed, will envy the worthy gentleman the honor to which his talents and industry entitle him? But nothing substantial and permanent can be achieved without exertions in some degree proportioned to its importance. And Divine Providence has ordered matters so wisely that men can often be found possessing a predilection for the employment, however arduous, which they are eminently qualified to engage in with advantage.

If the duties of president are arduous, and his situation trying and perplexing, the responsibility of the station is equally great. Our institution is under the fostering hand of our state legislature. These guardians of our country's weal cannot avoid glancing their eyes towards the gentleman who directs the vessel freighted with materials so precious to our beloved country.

The trustees, its immediate guardians, are bound by sacred obligations to watch over the institution, and must ardently desire its prosperity. The public eye is directed the same course; patrons, friends, desiring, hoping, expecting good success, and enemies longing and waiting for our halting.

Parents and guardians feel a deep interest in the honor, success and prosperity of the University, which is to train the minds and impress the stamp of respectability on the character of those so dear to them. The high expectations of the young gentlemen themselves must be met, and, if possible, exceeded. And, above all, that God, who, by his providence, has elevated you to this important stand, is looking on and recording in his book. To preserve a conscience void of offence towards God, is paramount to all other considerations. And a consciousness of having done so will support the mind, should slander hurl her baleful shafts, or ingratitude pour out the dregs of her bitter cup.

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Finally: a glance towards the importance of the institution itself, will show the importance of the standing of him who directs its energies and holds the reins of its government. This institution is a nursery from which we hope to transplant into these important stations of society our future Physicians, Counsellors, Judges, Statesmen and Divines. We trust that the pulpit, the bar, the seat of judgment, our representative hall and senate chamber, and even the hall of congress, shall be enriched from the fountain of science opened in the midst of the western wilderness.

We hope to see some of these fruits ourselves; but our children's children to remote ages, shall reap and gather in this invaluable harvest. Important indeed is the standing of him who commences and leads to maturity such a seminary of science.—But happy shall he be, who, filling the seat with fidelity, shall find his labors crowned with success.

Notwithstanding that this board are deeply impressed with these considerations, they cheerfully, without one fear of miscarriage, commit this institution to your care; assisted, as you shall be, by these worthy gentlemen already associated with you, and others that may, from time to time, be added to the faculty. Promising you all their patronage and influence in so weighty an undertaking; and praying for the aid and approbation of that God whose providence rules over all, and whose smiles give life. If Jehovah build the house, they shall not labor in vain who build it. If he keep the city, the watchmen shall not watch in vain.

INAUGURAL ADDRESS,

BY THE REV. R. H. BISHOP, D. D. PRESIDENT.

My Friends,

Our motto at this time is—

"The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the Lord; both small and great. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord" [Ps. 115: 12—18.

Two thousand years ago, our fathers were wandering in the woods of Germany, or along the northern banks of the Caspian

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or Euxine sea, in a situation, in many important respects, worse than the present condition of the Indians of North America.

The God whom they worshipped was a God of cruelty and blood. His titles were, the Terrible, the Severe, the Father of Carnage. And to this God our fathers, in what they supposed to be a solemn act of religious worship, literally sacrificed their own children.—Nor had they any higher conception of the joys of a future state than those of ceaseless slaughter, and drinking beer out of the skulls of their enemies, with a renovation of life to furnish a perpetuity of the same enjoyments.

Greece and Rome, in their proudest days, marked our fathers as barbarians; and the Jews, to whom were committed the oracles of the Living God, marked both the Greeks and Barbarians as outcasts and aliens; yet, even then, Heaven had plans of mercy, and prophecies and promises, respecting those wanderers and outcasts; and, in the fulfilment of these promises and prophecies, all these marks of misery and disgrace are obliterated.

It is written: "God shall enlarge Japheth and he shall dwell in the tents of Shem." It is further written: "Surely the Isles shall wait for me, and the ships of Tarshish first to bring my sons from afar, their silver and their gold with them, unto the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."—We are this day, my friends, witnesses for God, that these are the words of him who knew the end from the beginning. We are the children of those who were outcasts and barbarians—but we are all recognized as sons of the Highest; and we are this day in full possession of privileges and attainments which as far surpass the privileges of the Jews as the meridian splendor surpasses the light and the heat of early dawn; and we are as far superior to the boasted attainments of Greece and Rome as the light of Heaven and the arrangements of Nature exceed the feeble and the narrow contrivances of man.

Nor as men, have we any reason to be ashamed of our ancestors. In the most triumphant, as well as in the most effeminate days of Persia, and of Greece and Rome, they were a hardy and frugal, and, in the language of the world, an industrious and virtuous people, commanding the northern countries of Asia and Europe; and while they were never subdued themselves, they, on various occasions, furnished the means by which kingdoms and

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empires were overturned and a new order of things was established.

Twelve or fourteen hundred years ago these people took possession of the British Isles; and, animating all their institutions with the spirit of freedom, and liberty, and research, they soon became strong at home, and formidable abroad. And, from that day to this, their ships have traversed every sea, and their colonies have been planted under every climate; and their warriors, and artisans, and scholars, have visited all the nations of the earth.

Two hundred years ago an important branch of this stock was planted on the eastern shore of the vast continent of North America. It has taken deep root, and has preserved all the vigor of the original stem in its best days. It has been plentifully watered by the dews and the rains of Heaven; the meridian sun has communicated to it its most invigorating influence; and it now overspreads a tract of country, which, in extent and natural advantages, can be compared with any other tract on the surface of the earth.

We are met this day, my friends, under circumstances not altogether dissimilar to those under which our fathers often met, both in the old and the new world. When our situation this day is compared with that of Oxford, in Old England, or with that of Cambridge, in New England; we are the rough and poverty stricken, and the half tutored barbarians; and the students, and tutors, and fellows, and professors, and chancellors, and the other high sounding titled officers connected with these ancient institutions, are the sons of the arts and the sciences, and of plenty, and of ease and elegance. Yet, all things considered, our situation this day is, perhaps, as encouraging as that of Oxford, in Old England, was in the days of Alfred, or that of Cambridge, in New England, not two hundred years ago.

Not sixty years ago, all the country west and south of the Allegheny mountains was a wilderness. There are now in that region nine states and three territories; and a population of not less than three millions.

Twenty years ago the state of Ohio was just organized, with a population of not more than forty thousand. In 1792 Volney describes Cincinnati as not much superior to an Indian village.— We have now a population of upwards of 600,000; and we have farms, and cities, and manufacturing establishments, which vie with those of the oldest states in the Union. Other sixty years

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hence, and the population and improvements will, in all probability, be extended to the Pacific ocean.

There is something in the origin and progress of the people of the United States which has given them a spirit of enterprise, and an elevation of character, which have as yet distinguished no other people upon the face of the earth. Ignorance, and barbarism, and fable, furnish no materials in the history of these people. We here behold a people, in the full possession of the arts and sciences, and under the influence of a benign and heavenly religion; taking possession of a continent, and springing up at once, a mighty nation.

We are, my friends, in the good providence of God, a part of this mighty nation. The institution which we are now organizing is one of the *outposts* of her extended and extending possessions. Only a generation hence, and what is now an outpost will be the centre. To dwell at any length, at this time, on the use of Colleges and Universities, must be, in a great measure, unnecessary. It is my happiness this day to address men who have seen, with their own eyes, and who have examined for their own individual improvement, schools, and colleges, and universities of every description: and, having in early life enjoyed the advantages of these, have, for half a life time, been giving to their own families and neighborhoods, and to the nation at large, a practical illustration of the value of all such institutions.

We need not, at this day, repeat that both the moral and physical strength of a community depends, under God, solely on the number of well informed individuals which that community may be able to call its own. Nor need we say that, all other things being equal, that individual will be the best informed, who, in the early period of his life, has had the greatest number of well selected and well arranged facts set before him. Nor need we announce that a college or a university is an institution where the acquirements, and the experience, and the history of the world, are arranged and detailed for the express purpose of informing the human mind; and for fitting every individual who may spend a reasonable time within its walls to be a kind of university himself, to his own and to the succeeding generations.

Time was when the personal advantages of a liberal education were, in a great measure, confined to the professional characters.

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It is not so now. A diffusion of even scientific knowledge is, in the United States at least, now nearly as extensive as that of air and water. It is the birthright of every citizen of the United States to aspire to the highest honors and to the highest trusts which twelve millions of free and enlightened citizens can bestow. And it is equally his birthright to enjoy, in early life, the means by which he may be fitted for filling, with dignity, every one of these important and honorable departments. And since to be worthy of the suffrages of enlightened men, and to be qualified to rule over enlightened men, must require attainments of a very different kind from those which are necessary to manage the affairs of a rude and ignorant multitude; the true value of scientific acquirements can only be known and felt in an enlightened community. Hence the youth of the United States have inducements to aspire to intellectual and moral improvement which are presented to the youth of no other country under the sun.

Equality, with respect to the enjoyment of civil and religious rights, is a great and most valuable privilege. But this privilege may be secured by the constitution of a country, and even to a great extent by the laws and by the administration; and yet all the offices of power and trust, and nearly all that gives character to the nation, be chiefly confined to the individuals belonging to certain classes. The land of our fathers is a country of this kind. In the United States it is otherwise. There is here an equality with respect to the acquiring and enjoyment of wealth, and an equality in our daily social intercourse with one another, which is unknown in every other country under the sun; and which has an influence in producing, and perfecting, and bringing forth into exercise, intellectual and moral talents, to a degree of which those who have never seen it can have no adequate conception. And the same causes which originally produced this equality in the United States, will continue to operate in the northern and western states particularly, for generations hence.

It is from this fact, rather than from any other, that we are encouraged to hope that the Miami University will increase with respect to resources and influence, with the increase of the resources and influence of the Western States. The states on this side of the Ohio River are to be filled up with a hardy and industrious race of men. And while these men shall, with their own hands, culti-

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vate their own soil, they shall, in all ordinary cases, have an abundance of the necessaries of life. And while every one will not be ashamed of laboring with his hands, the blessing of heaven upon his honest and daily labor will afford him and his children ample means for intellectual and moral improvement. A taste for reading and study, and a continued desire to become acquainted with the history and the improvements of the day, will, then, in some measure, mix with the plans and pursuits of every head of a family, and will be by him infused, to a certain degree, into the character of every one of his sons. And while, from a population of this kind, we are not to expect a great number of what, in Europe, would be called learned and scientific characters, yet a full share of them will unavoidably be produced; and from almost every family will spring up men, and women too, who will understand and appreciate all that is valuable in the whole circle of the arts and sciences. In such a country, and among such a people, schools and colleges of every description cannot fail to receive an ample support.

It may, therefore, be by no means an unprofitable exercise simply to sketch out, at this time, the nature and the kind of support which the Miami University, and other institutions of a similar nature, must have, from the community at large, if ever they are to be permanent and extensive public blessings.

And, in the first place, we must take it for granted that every head of a family, and every man who has any influence, will exert himself, in his proper sphere, to extend the influence of common English schools, and of grammar schools, by which the youth of the land may be prepared for entering colleges and universities. To make our children worthy of our fathers, a common English education, and a good grammar school education must be within the reach of every man's family. The Miami country, and a vast tract of land to the west and the north of this district, is rich, and is to be rich for ages in producing human and immortal beings, as well as in producing all that is necessary for the support of animal life. And the soil is to be cultivated by the lords of the soil and by their children. We could name one father of a family in this district, who has prepared all his sons for college, and who has supported some of these sons at college, by making his sons at once farmers and scholars. The sons have had, from their boy-

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hood to their maturity, their study and their laboring hours; their study and their laboring weeks; and, while attending college, their study and their laboring months; and, in this way, the mind and the body have been mutually invigorated and supported. An independence of mind, and an independence of fortune, and a strength and vigor of mind and body, have been thus cherished, and secured, and perfected; compared with which the largest hereditary states among the lordships and dukedoms of Europe are perfect insignificance. Now, with but very little exertion, but with a combined and well directed exertion, the whole country from which the Miami University is to derive its chief resources, may be filled with such noblemen of nature. Every family and every neighborhood, has entirely at its own command the means of preparing any given number of its sons for entering the regular classes of the university. And in this way a healthy and virtuous, and really learned population, may be continued till the end of time. Every family may thus, in fact, be a body of well informed scientific men.

Nor will the youth, thus prepared, ever disappoint the expectations of their fathers, or mothers, or country. No fashionable amusements—none of the seductive arts which mark the degeneracy of an age or of a country, will be necessary to recommend literature and science to youth of this description. The stores of ancient and modern discoveries will only need to be pointed out to such youth; and they will grasp them and make them their own at once.

The report of the joint committee of last assembly, and the act which was the result of that report, to provide for the support and better regulation of common schools, will, if followed up and acted on by the people at large, form an era in the history of Ohio. Common English schools, and academies, and colleges mutually act and react upon each other. They are in fact all essential parts of one great whole. Wherever you find a region of country studded with grammar schools, you will find in the centre a flourishing college or university; and wherever a school of the higher order rears its head and gets into successful operation, the neighboring country will not be long without its institutions, in which the elements of a good substantial education will be successfully taught.

We proceed, however, to state,

II. That a university, to be a public and permanent blessing,

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must have, from the community at large, a large share of pecuniary support. All the improvements and discoveries of the world are, in some form or other, to be brought into and exhibited within the walls of a university. The means to procure these improvements and discoveries, and to exhibit them to advantage, within a given time, must, therefore, be furnished, or you cannot have a university.

The Miami University, is, in the ordinary language of the day, liberally endowed. It is liberally endowed when compared with a common school; and it is liberally endowed when compared with many other chartered colleges in the United States. But for the purpose of accomplishing, within a reasonable time, the great end of either a college or a university, its present funds are by no means adequate. We have, likely, enough for the permanent support of the necessary number of instructors, and for keeping the buildings which are erected in good repair; but to make your present officers and their successors useful, you must furnish them with other means. A library is needed; a philosophical and chemical apparatus is needed; additional buildings are needed; and to furnish these worthy of the Miami University, and worthy of the population, which, in less than half a generation, will be within forty miles of Oxford, a sum of not less than sixty or seventy thousand dollars is necessary. And to illustrate this, nothing more is necessary than to attend to the history of other institutions of the kind.

Yale College was founded in 1700, and began with a fund of forty volumes folio, the donation of nearly as many individuals, value thirty pounds sterling. In 1714, 16, 19 and 20, this fund was increased by donations of various kinds, but particularly in books and money, to the amount of *three thousand pounds sterling;* and a building 170 feet long, 22 feet wide, and 3 stories high, containing fifty study rooms, was erected. In 1732 the general assembly granted to the college 1500 acres of land. In the same year Bishop Berkely, of Cloyne, in Ireland, bestowed upon the institution 1000 volumes of books, valued at 400 pounds sterling; and a farm in Rhode Island, to bring annually, for 999 years, a rent of 30 pounds sterling.

In 1745 the assembly made a farther grant of 100 pounds, to be paid annually during its pleasure; and in 1750, the same honorable body furnished the means of erecting another elegant and con-

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venient building for the use of the college, to be called Connecticut Hall.

Between the years 1746 and 1758, funds were collected from various sources, to endow a professorship and to erect a house for the professor. And in 1761 a chapel 50 feet long and 14 feet wide, with a steeple and galleries, were erected by subscription.

In 1770 the assembly furnished another considerable sum to found a professorship of Mathematics and Natural Philosophy; and, in 1782, Daniel Lathrop, of Norwich, bequeathed, for the use of the college, 500 pounds sterling. In the same year a new brick Hall was erected, 60 feet in length and 30 feet in breadth.

Between the years 1787 and 89, a few friends on both sides of the Atlantic united their influence and efforts, and purchased in London, and delivered, free of expense, to the college at New Haven, a complete philosophical apparatus.

This may serve as a specimen of the manner in which Yale College was supplied with funds during the first eighty years of her existence. The present state of Yale College is a president, ten professors, and 462 students.

Dartmouth College, in New Hampshire, was founded in 1770.—Its original fund was something about 10,000 pounds sterling, collected in Great Britain, chiefly under the influence and patronage of Lord Dartmouth, and lands given by the state of New Hampshire, to the amount of 30,000 acres. In 1785 the state of New Hampshire and the state of Vermont gave each a township of land to the college, amounting in all to 46,000 acres. Generally speaking, there are betwixt one hundred and fifty and two hundred residents at Dartmouth College. Something like fourteen hundred have passed through a regular course there; and of these upwards of three hundred have been ordained to the work of the gospel ministry.

A similar statement of the rise and progress and the present state of other flourishing and useful colleges in the United States might be given; but what has been exhibited is, we presume, sufficient for our present purpose.

We are, gentlemen and friends, in holy Providence, intrusted with the literary character of a large portion of the populous and flourishing state of Ohio; and we have, to the west and north of us, an Empire which may also receive its future character and

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destiny from us. To discharge our duty to the present and succeeding generation, we must be impressed with a just sense of the importance of our trust. The magnitude of the object to be accomplished, must be fully and *always* before us; and the pecuniary means, to secure the accomplishment of this object, must be ample in order to be adequate.

We ask not for funds which would render either us or our successors in office independent of the good will of the community—but we would state, in express terms, to the fathers and mothers, to the patriots and christians of the present generation, that, to render the Miami University worthy of its name, and to make it really a University to the rising generation, we must have a library, and a philosophical and chemical apparatus, and additional buildings; and that, to procure these, a sum of at least sixty or seventy thousand dollars in addition to the present funds of the university is necessary.

The value of Yale, Dartmouth and Princeton colleges is known, and is duly appreciated, not only in the United States, but over half the world. Nor can any data be given by which you can calculate the *wealth* which these institutions have created in their immediate neighborhoods, and in the United States. The Miami University aims at nothing more, and she would be unworthy of her name and of the patronage of the public, if she aimed at any thing less, than to be to the people north and west of the Ohio river what these distinguished institutions have been and still are to their respective states and neighborhoods. But to make her so, she must have the same fostering hand of munificence by which these nurseries of literature, and of science, and of piety, have been reared and supported.

The charge of parsimony has often been brought against Democracies. Terms vary their meaning with their application. It is true that Democracies have been sparing of their money when mere amusement or sensual indulgence has been the object. And they have been sparing of their money in giving high salaries to their officers, and bestowing pensions on individuals and families for which there have been no adequate services performed. But it is not true that Democracies have been sparing of their money, or of their lives either, when the real good of the community was at stake. The mass of the people may be misinformed, or they

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may be led astray on some particular occasion; but the people must always be faithful to themselves so far as they have the means of information; and they may always be safely intrusted with the disposal of their own money. Let the mass of the people then—let the fathers and the mothers and patriots in the western division of the state of Ohio be fully informed: let them know that it is their interest, and the interest of their children, and of their children's children, to furnish the Miami University with a Library, and with a philosophical and chemical apparatus, and with additional buildings: and whatever is necessary for accomplishing these objects, shall, within a reasonable time, be cheerfully furnished.*

We proceed, however, to call your attention to another class of facts.

No institution of learning, by whatever name it is known, can be a real and permanent blessing to the community, unless it is inseparably connected with the religion of our Lord Jesus—the religion of the Bible. Many facts might be brought to illustrate this.

It is the glory of this religion that it is adapted to the present state of man, and to the state of every man, in every state of society. It is, in fact, the only religion which has ever proposed to be a general and universal good. Hence all the institutions of this religion have for their object the general diffusion of knowledge; and in these institutions every individual, whether rich or poor, learned or illiterate, standing high in society, or belonging to the dregs of the people—every individual is here addressed as an important being—as a being endowed with a rational and immortal soul—with a soul whose energies shall be expanding while eternity itself shall

* However desirable it might be to have at once and immediately, the whole of what is really necessary for the complete endowment and complete operation of the Miami University, it is not to be expected that the object can be accomplished for several years. The institution must grow with the growth, and strengthen with the strength, of the surrounding country. Let it, however, be distinctly remembered, and let it be yearly, in some form or other, stated, that sixty or seventy thousand dollars, at least, are still wanting to make the institution what it ought to be. It would be well also, for the friends of literature and the prosperity of the country, to consider the various ways and means by which all that is necessary might be procured.

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last. Hence these institutions are not only well adapted to bring into exercise all the powers of the human mind, but also to bring into vigorous and profitable exercise all the intellectual and moral powers of every individual of the community. The religion of the Bible, then, must, from its very nature, be one of the most powerful auxiliaries to every institution which has for its object the improvement of the human mind.

Again: The declared object of schools of every kind, and particularly the declared object of the higher schools, such as colleges and universities, is to elevate the intellectual and moral character of man; and, if possible, to produce a state of things in which ignorance and vice shall scarcely be known. But the Bible alone gives us any rational assurance that such a state of things is attainable; and it farther informs us, in plain terms, that that state shall be produced, and produced only by the universal influence of the Gospel of God's Son. When man shall be generally created anew in Jesus Christ, and not till then, shall man be again exhibited in the image of his Maker. When the fear and the knowledge of the Lord shall cover the earth as the waters cover the sea, and not till then, shall there be nothing to hurt or destroy in human society. Farther: It is plainly announced that of the increase of Messiah's government and peace there shall be no end; and that this government is ultimately to swallow up or annihilate all other kingdoms and interests. The stone which is cut out of the mountains without hands, is to crush all the kingdoms of the earth; and is to become a great mountain and fill the earth. Hence it follows that every institution of literature and science, which is not identified with the interests of our Lord's kingdom, must belong to that system which is to be ***destroyed by the breath of his mouth and the brightness of his coming;*** and shall as certainly perish as Pagan and Antichristian Rome shall perish, in God's ***giving the heathen to his Son for his inheritance and the uttermost ends of the earth for his possession.*** And hence it follows, farther, that every attempt to promote literature and science unconnected with the religion of our Lord Jesus, must be warring against heaven, and must, in the issue, be destructive of the best interests of man.

In fine: Man, as an individual, is soon, very soon, to be done with all below the sun. His relation to civil society is short, and the destiny of empires or of worlds is but a small matter when

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compared with his own individual destiny. That system of education, therefore, must be radically defective, which does not, in all its arrangements, view every pupil as at once a mortal and an immortal being. And we know that the religion of our Lord Jesus alone has brought life and immortality to light, and that there is not another name under heaven given among men, whereby men must be saved, but this blessed name.

But how, it is asked, would you connect the interests of the Miami University with the religion of the Bible? In the very same way in which its interests must, in the very nature of things, be inseparably connected with the best interests of the state of Ohio, and with the best interests of the western country.

We are not ashamed to avow our belief that, without the continued blessing of heaven, the University cannot be a blessing to the community. *Except the Lord build the house they labor in vain who build it.* Nor are we ashamed to avow our belief that we have no reason to expect this blessing but as the fruit of united and continued prayers. We ask, then, and publicly ask, the continued and united prayers of all God's people. When, in their daily and weekly prayers, they say, "May thy kingdom come," let them add, as included in that petition, May the Miami University, and all the and colleges of our country, be identified with that kingdom, which schools shall never be destroyed. May wisdom, and integrity, and intellectual and moral talent of every description, be communicated from the Father of Mercies and the Father of Lights, to all the instructors and all the pupils of all our schools and colleges; and may all this mass of intellect and information be under the control of HIM who is to reign forever.

Again: In the proposed plan of education in the Miami University, the Bible itself is to hold a prominent place. It is to be in the hands of every pupil, and is to be regularly and frequently referred to. It is sincerely believed that the Bible is the source of all intellectual as well as all moral strength; and that the human mind will be able to comprehend the works of God, and particularly be able to understand the nature of man and the principles of God's government of the world, just in proportion as it may be able to understand and comprehend God's word. Hence the study of the Bible, the study of its histories, of its doctrines and morals, of its prophecies, of its institutions, shall be connected, in

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the Miami University, with the study of all other history, and with the study of all other systems of religion, and morals, and jurisprudence.

The christian religion is the avowed religion of our common country; and the Bible is the only source from which a knowledge of the principles of this religion, and of its peculiar characteristics, can be derived. The Bible, therefore, demands a high standing among the books which ought to be studied by the youth of the United States.

The professed christians of the United States are, indeed, like men every where else, where freedom of inquiry and freedom of choice are enjoyed: they are connected with a considerable number of differently organized societies. But all these different divisions agree in appealing to the Bible as the standard of their faith, and as the only infallible rule of conduct; and, however much the members of these different societies may differ as to the modes of church government, and modes of worship, and peculiar phrases in explaining some of the more abstruse doctrines, yet the great body of them agree in holding fast, substantially and unequivocally, the leading doctrines of revelation. To the serious christian of every denomination, therefore—to all in fact who recognize the Bible to be the word of God—it must be desirable that their children, and the children of their friends, and the youth of their common country, be early and familiarly acquainted with all that is contained in the Bible.

We need not add that, under the influence of the daily use of the Bible, the Sabbath, within the walls of the Miami University, shall be devoted to devotion and to the study of the Bible; and that the morals and deportment of the students and the officers shall, so far as discipline and authority, and example, can extend, be such as to afford no inconsiderable evidence *that wisdom's ways are ways of pleasantness and that all her paths are peace.*

The age in which Providence has cast our lot is distinguished for the variety and extent of its schemes and improvements.—These mighty preparations and mighty exertions portend no ordinary results. The empire of the world, the command of the human family, is at stake; and the champions who are in the field, and who are mustering their forces, are no less personages than the prince of darkness, the arch-fiend of the bottomless pit, on the

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one side, and Messiah, the seed of the woman and the Lord Jehovah, on the other. And it will hold true with respect to institutions of learning as well as with respect to kingdoms and individuals. *He who is not for me is against me, and he who gathereth not with me scattereth abroad.*

Nor shall the identifying of our institution of learning with the kingdom and with the triumphs of Messiah, impede the progress of the human mind in its discoveries and improvements. *He that planted the ear, shall he not hear? He who formed the eye, shall he not see? He who teacheth men knowledge, shall he not know?* The God of the Bible is the God of creation. In the Bible all the different departments of the universe are again and again called on to praise him. And they *do* praise him, by unfolding their various stores to the mind of man, the lord of the lower world and the high priest of creation. *The works of the Lord are great; sought out of all them that have pleasure in them.*

Genuine piety cheerfully acknowledges the God of the Bible as the Father of Lights, as the only source of genuine intelligence;—and it applies to natural as well as moral science the admonition and encouragement: *If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.*

We close.

We are admonished, by the events of this day, that we are mortal beings. One generation passeth away and another cometh; but the earth abideth for ever. We are organizing a new institution in a new country, literally in the midst of the western forests; but we are also standing upon the ashes of the dead. The workmen who undertook the erection of this building, and who laid its deep and firm foundation, lived not to see their contract fulfilled; the worthy father who organized, and who taught the first school which was taught under the authority of the corporation, has been called home to the better country; and a considerable number of other friends who, during the last fifteen years, were in their places, active and successful in making arrangements to receive, within a given time, a complete course of collegiate education in this spot, have also disappeared. *Whatsoever, then, our hand findeth to do, let us do it, in our place, with our might; for there is no work, nor wisdom, nor device in the grave whither we go.*

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It is but little, a very little, that the most active and best qualified among us can do in the short space which is allotted us. Five, ten, fifteen or twenty years hence, and the most active and healthy among us will be with his fathers. The place which this day knows us will, by that time, know us again no more forever. We need the continued and united assistance of one another, and of every individual in the community. Personal aggrandizement, or personal emolument, can be of no use to us, but for the good of the community and for the good of the next generation. But, if our individual destiny is connected with the destiny and personal glory of the living Head of the New Covenant, and, if the Miami University shall be recognised by him as under his protection and government, our personal labors, however feeble, or however circumscribed, will not be lost in the general reckoning.

It is but little, a very little, that the most extensive and best organized connection of individuals can do in the short space of five, ten or fifteen years: but it is God's plan to accomplish great and important results by the use of very simple means, and these means acting within very limited spheres. The combined and continued influence of air, and water, and heat, and soil, is necessary for the production and perfection of the least and of the most obscure of vegetables; and nothing more is necessary, and nothing less is sufficient, for the production and perfection of all that variety of vegetation which covers the surface of the earth, and which has covered the surface of the earth from the beginning.

It is God's plan that the whole surface of this earth shall be redeemed from the power and the pollution of moral corruption. And, for the accomplishment of this plan, a long space of time is allotted: six, seven, or eight, or, it may be, ten thousand years. A vast number of generations and a vast number of the individuals of every generation, and of every nation, are to be employed in this great and good work. To the Redeemer every knee shall bow, and all nations shall serve him. And if it is only our happiness to be workers with God in this great work, we shall, in the light of eternity, see the whole. Standing upon heaven's high battlement, we shall see its beginning; its progress; its particular situation in every period of its history; and its consummation.—And it will be a glorious and most enchanting whole. And our little schemes, and our feeble exertions, and our confined spheres of action, will become great schemes and mighty exertions, and

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most extensive spheres of action, when they shall be found to have been inseparably connected with this most commanding whole.

ADDRESSES,

BY THE REV. R. H. BISHOP, D. D. PRESIDENT,

TO THE GRADUATES OF MIAMI UNIVERSITY, OF THE YEARS 1829—34.

My Young Friends,

You this day stand on an eminence. It is with respect to yourselves, the dividing line betwixt the youth and the man: and, with respect to others, it is the Isthmus betwixt two generations. You have, in the good providence of God, finished one period of your earthly career, and if your lives and health shall be preserved, you are immediately to push forward into new and untried situations.

You have an imperfect recollection of the circumstances attending your lot when your attention was first directed to letters and syllables; you were then just opening your eyes upon the light of day, and only beginning to know and feel that you were moral and intellectual beings. You have a more distinct recollection of your plans and prospects, when you had finished the ordinary course of reading, and writing, and arithmetic. Your standing, at that period was high, when compared with the situation of many youth of the same age, in countries which are far from being ranked among the uncivilized. Still, however, you were only in infancy. You had heard of Greece and Rome, of Locke and Newton, and of oratory and philosophy, and of men who understood, and who could explain the motions and revolutions of the sun, and the moon, and the stars, and who were acquainted with the cause of the rise and fall of empires: and you had a growing anxiety to see and to examine, and understand for yourselves, these and similar subjects. And this strong and increasing anxiety brought you within these walls; and it has now carried you through a pretty long and extensive course of study.

With very few exceptions, as is the boy or the youth, so is the man. The man acting in public life, is only unfolding and exhibiting, upon a more extended sphere of action, the principles

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which were cherished and strengthened, and brought to a considerable degree of maturity in the nursery, the private school, and the college. Hence you may, even at this early period of your lives, form a pretty accurate estimate of what will be the leading features in your characters in the various situations in which your future lots may be cast. A young man, who at your time of life, is indolent or stubborn, and self-willed, or immoral or irregular in his habits, cannot give much encouragement to his friends, that he will be distinguished for attention to any business with which he may be intrusted. But on the other hand, the young man who, on finishing his college course, has acquired the habits of application, and self-government, and who not only knows but who feels the influence of religious and moral principles, such a young man, bids fair to be an ornament to every class of men with which he may be connected, and an extensive blessing to unborn generations.

From a pretty extensive acquaintance with each of you, we can publicly say, "that as yet, no one of you belongs to the class of the indolent and the immoral." Without any hesitation, we say to your friends and to the public, that you are thus far, promising young men: that the labor and the expense bestowed upon you by instructors and parents, and other friends, have not been bestowed in vain. But God only knows what will be your future characters.

Though you have finished, and finished with credit to yourselves, an important part of your course, yet you are only entering upon life. Your character is yet unformed. Another period of five, or six, or ten years, is still required to determine the important question: whether you are to be a blessing, or a curse to the community. We hope, however, the best of every one of you, and from all that we know of you, we have a strong confidence that the expectations of your fathers and mothers, and other friends will not be disappointed.

In parting with you, we cannot, at this late hour, give you any new information. Nor can we bring before you any motives to worthy and useful conduct which have not again, and again, both in public and in private, been urged upon you. You have acquired a competent knowledge of the powers of your own minds, and of the nature and use of language. You have acquired habits of attention, and research, and reflection. Your memories and

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judgments are tolerably well supplied with a variety of important facts and principles derived from the history of man, and from the history of science and literature. And, above all, it is to be added, that you are the sons of christian fathers and christian mothers, that from your very infancy, and through the whole of your course of education, the Bible has been open to you, and that with the facts and principles of this infallible record every one of you is familiar. Nor is evidence wanting, that most of you personally know the value of that precious volume: and know also the encouragement which you have, as weak and helpless and guilty creatures, to hope in the divine mercy, and to live in his fear, and under his protection. With these principles and these hopes, though you may have your difficulties and your dangers in passing through life, yet we can with confidence say, that your latter end will be safe and triumphant.

In less than one hour hence you part—and part never more to meet again, either within these walls, or any where else, till all the individuals of all the generations of men shall be collected together in one vast assembly.

You are not ignorant of the solemnities which will distinguish that eventful day. You know also what will render that day, to any individual, a day of joy and gladness, or a day of shame and sorrow. Shall we meet then—but meet only to part again and to part forever? or shall we then meet to enjoy one another, and all that is good, while immortality itself lasts?

What may be your particular situations in passing through life where you may reside—how often and under what circumstances you may move from one place to another—who will be your associates, your assistants or antagonists—whether your period of life and action shall be long or short—and whether your career shall be marked with prosperity or adversity—these and a thousand other circumstances of great importance to your comfort and usefulness are all unknown to me, and to you, and to your most intimate friends.

Your Father who is in Heaven, knows them all; and if you know him that is enough. He has arranged them all. He is your creator, your preserver, and will be your judge. Take him as your God, and your guide, and your everlasting portion, and all will be well with you both in time and eternity.

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GENTLEMEN TRUSTEES, AND OTHER FRIENDS,

WE have another occasion to set up our Ebenezer, and to say, "hitherto hath the Lord helped us." We this day return to their fathers and mothers, and through them present to our common country and to the next generation, another class of promising young men. During a four year's course of nearly uninterrupted study, their lives and their health have been preserved in vigor. The necessaries and comforts of life have been regularly furnished them; they have been in all things, and at all times, obedient to the authority of the institution:—no academical censure has, at any period, been inflicted upon any one of them: they have been uniformly affectionate and respectful in their intercourse with one another—and have commanded, it is believed, the respect and the affection of all with whom they have been connected in Oxford and its vicinity; and, though we may be mistaken, yet we are pretty confident, that their natural talents and their literary and scientific acquirements will not, when put to a full and fair trial, occasion any dishonor either to themselves, or to their friends, or to their country.

Thirty years ago all the region on this side the Ohio, from its source to its mouth, and from its banks to the great lakes, was one vast wilderness. The most of you saw it in that state; and you pitched your tents and located your families and the families of your friends, in its heavy and thick forests. The bodily labor, the anxieties of mind, the plans and the pursuits, and the tear and wear, and extinction of animal life, which have been witnessed in this region, during that period, exceed our calculations. But we know, and see, and feel, and enjoy the results. Among these results are the thousands of young men springing up in peace and plenty on the farms, and in the villages and cities, which now cover this extended country of hill and dale, and of brooks and rivers, and fertile fields, and healthy atmosphere.

This fine country was not settled by hordes of hunters or of shepherds; much less was it settled by the fragments of worn out regiments, or disbanded armies; or by the refuse of the population of such places as London or Paris, or ancient or modern Rome.—The emigrants to this country were free men and free women, and they were the sons and the daughters of free men; and, at the very time of their pitching their tents in these forests, they were

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in possession of all the useful and ornamental arts; and they sat down with the determination not only to clear and to cultivate the soil, but to cherish and to perfect plants of a nobler kind—plants of immortality. Hence almost every family had its library; and almost every county town had, from the beginning, its printing press, and its weekly paper; and every week's mail, and every package of goods, brought publications from the Atlantic cities and from Europe. Hence, also, in the division of the land, as in the division of the land of promise, under the direction of Jehovah, a definite portion of the soil, and of all its improvements, was devoted to the support of literary and religious institutions. And hence we have seen the Bible, and systems of theology, and systems of politics, and the classics of ancient Greece and Rome, and Euclid, and Euler, and Newton, and Reid, and Stewart, and Addison—we have seen these in the log cabin; and we have seen them studied, and their value appreciated, by the old and by the young, where a European would expect to find all belonging to society but very little removed from the savage state.

Time was when literary attainments were the exclusive property of a few professional men, and when, to be master of any thing like a liberal course, required the labor of nearly a life time. It is not so now. While the objects of study have been greatly multiplied—ten fold more than they were in the days of our grandfathers—the facilities by which they may be studied, and understood, and applied to practical purposes, have been equally multiplied. The elements—the great and the leading facts of the most abstruse, as well as the most practical sciences, are now within the reach of nearly all. Man and woman—the young as well as the old—are now to be found in all the departments of life, who are familiar with the researches and discoveries of some of the most learned and the most eminent men of other days. Literature and science are now, in fact, to a great extent, incorporated with the life and the daily employments of almost every man. Hence, whatever may be the particular sphere which a man may expect to occupy, he must now, in early life, some how or other, acquire, what, not fifty years ago, would have been called a liberal education, or be utterly unfit to move any where, but as a mere drudge —a mere beast of burden.

The chartered literary institutions in this and the adjoining

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States are not, as yet, too numerous. The location of the most of them is also happy. They have all gone into operation, or been reorganized in the course of the last five years. They are all rising, and command, in a moderate degree, the public confidence. And the great and leading principle has been settled with us, and by a pretty expensive experiment to some of the people of the West, (at an expense of, at least, one hundred thousand dollars) that the religion and the practical piety of the Bible must pervade the whole of a literary institution, or it will go to destruction.

It is, perhaps, a considerable mistake to make the large establishments of Europe a model for our Western colleges. Extensive and liberal endowments of professorships, and fellowships, and scholarships, have, as yet, been the nurseries of indolence, and extravagance, and vice of every kind, rather than of the opposite virtues. Where we have had one Sir Isaac Newton, or one Milner, we have had one hundred who were only *nati fruges consumere.* A moderate endowment, just sufficient to put the institution fully and fairly into operation, and to meet the necessary expenses of tear and wear—that which will make the officers of the institution comfortable, but not raise them above their daily labor, or put them beyond the reach of public opinion—an institution, in fine, which will accommodate, and do justice to, from 100 to 150 young men: such an endowment or arrangement is the kind of institution which, in my opinion at least, is the most likely to be a permanent blessing to the community.

The means by which schools and colleges of every kind may be supported and managed in the great valley of the Mississippi, are ample. A large portion of the inhabitants know, from experience, and from the present state of the world, the value of literature in all its departments. The population, in many extensive districts, will soon be dense. Industry and an abundance of the good things of this life pervade the whole. All the arrangements and operations of missionary, and Bible, and tract societies, and of Sabbath school associations, harmonize in giving an impulse in favor of literature, and of literature of the purest and most solid kind.—And the increasing thousands of the youth of both sexes must be educated, in some degree, corresponding with the extending course of education, or all our national and civil advantages will be to the next generation of very little avail. For it must not be concealed

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that we have within our bosom a mass of ignorance and corruption—and an increasing mass of this kind, in morals, and politics, and religion—that must not only be stemmed, but must be dried up from its very sources: or, like our own majestic father of waters, it will swell and swell, and overflow and overflow, till it shall sweep all before it, leaving nothing behind but desolation. In this conflict there can be no neutral ground. With each party it is a war of extermination; but of the issue there can be no doubt.

We have, my friends, in the management of Miami University, a great and an important trust committed to us. The welfare of the thousands who are springing into life, and of the millions of the next generation, is at stake. We have our particular station allotted us; but, as the concerns of a single institution can never be detached from the general interest, we neither stand nor labor by ourselves. The enlightened, the wise, and the good, through the whole of the Western country—through the whole of the United States—in every land—are our fellow laborers. Wherever the true nature of literature, and science, and religion, is understood, there we have an auxiliary. And there is an impulse now given to the human mind, which, under the direction of Him who "must reign till he shall have put all enemies under his feet," shall finally, and at no distant period, put the great body of the people of all lands in the full possession of all that is necessary to render them wise, and good, and happy.

SEPTEMBER 30, 1830.

MY YOUNG FRIENDS,

THIS day is, on many accounts, a day of deeper interest to you and to your friends, than the day of your birth was. On that day you were barely ushered into the world—unknown and helpless strangers. A son was indeed born, and he was the hope of his father and mother, and the subject of the congratulations of a few friends and neighbors; but that was all. There were no details: there were none of the accumulated, and mixed, and extended cares and anxieties, which your situation this day excites.

You have, for these ten or fifteen years, been the object of the most sincere and ardent anxiety. Many plans and arrangements have already been made and executed, which had you and your situation this day for their particular and ultimate object. During

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the whole of this period you have been ascending, step by step, into public view. With every step your horizon has been extending, and your friends have been multiplying, and have taken, year after year, a deeper and deeper interest in your welfare. And you have now arrived nearly at the point when each of you must decide for himself whether the high expectations which have been cherished concerning him are to be realized, or whether all the time, and labor, and expense, and care, which have been expended upon him, shall be *lost*, or, perhaps, worse than lost.

In reviewing the past period, you will find many things on which you may dwell with delight. You are the sons of men and women of distinguished merit. You may disgrace your ancestry, but your ancestry will never disgrace you. Unless you should become unworthy of your descent, you will never have any occasion to blush in pronouncing the names of your fathers and mothers, or of your grandfathers and grandmothers. You have had your characters and habits, thus far, formed under the influence of christian instruction and christian example. You have, ever since you have been able to attend to any thing, been under the nurture and admonition of the Lord. And you, as yet, know the vices and follies of the world only through books. And may the Father of Mercies forbid that you should ever know any of them through any other channel.

Some six or seven years ago, you did, of your own accord, commence the course of studies which you this day finish. It was, from the beginning, and it ever has been, your own free choice to be students and scholars. No friend or teacher has ever been under any necessity to urge you or drag you on any other way than by presenting before you the proper objects of pursuit. You have had, in pursuing the course presented, your difficulties, and your cares, and anxieties; but you have also had your pleasures. And we return you this day to the bosom of your respective families, in good health—with constitutions unimpaired—with a considerable stock of important knowledge in the different departments of human investigation—and with habits and principles of action, which, under the blessing and protection of heaven, will, we trust, make you honorable and useful members of society, in whatever department of life your future lots may be cast.

In looking forward to what may be your future situations and

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characters, you have many brilliant objects of hope, and much, also, to fear. You are by birth the citizens of a great and growing empire. The United States of North America is your birth place; but the country occupied by these States—extensive, and fertile, and abounding with every natural advantage, as it is—is only the seat of the empire—not the empire itself. You are the legal heirs of that rich inheritance, for which Washington and the patriots of the Revolution on this side the Atlantic, and for which Hampden and Russel, and the body of the Puritans on the other side of the Atlantic, staked their all. Nay, further, you may trace your inheritance back through a long line of patriots, and statesmen, and scholars, and apostles, and martyrs, of every age and almost of every country under heaven, to the commencement of history. And you have come into existence, and, should you live, you will be called upon to act in an age peculiarly interesting.

Ever since human nature was corrupted, and man became a rebel against the authority of his Maker, there has been an unceasing warfare between knowledge and ignorance, truth and error, virtue and vice. Hence, this world, with all its beauty, and all its capacity to render its inhabitants happy, has been, and still is, to a great extent, the abode of disorder, and degradation, and misery, of every kind. A large portion of our fellow men have, in every age, and in every country, and under every form of government, been the subjects of the most degrading vices, and the objects of the most unjust and cruel oppression. But this state of affairs is not to last forever. Truth will ultimately prevail over error; knowledge will ultimately dispel and annihilate ignorance; and virtue will extirpate vice. We are encouraged, by the very best authority, to look forward to a period when the love of God and the love of man, and righteousness and peace will be universal—when men of every country, and of every nation, and of every class, will be generally happy, because they will be generally virtuous and generally restored to the favor and image of their Maker. And we have reason to believe that that happy period is at no great distance—that the men are already born who shall be the honored instruments of at least carrying through a vast number of the preparatory arrangements.

There can be no doubt with any reflecting mind as to the means

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which must be used to produce this great and important change in the state and character of man. Ignorance, error, and vice, are acknowledged, on all hands, to be the sources of all human misery. Let the mind, then, of the great mass of the community be enlightened, and regulated by correct, religious, and moral principles, and the great work is achieved. And among the means by which the mind may be enlightened and brought under proper discipline, the Bible—the word of God—must always, with every sober, well informed man, hold the chief place. Here, and here only, we have correct and full information concerning the nature of man, and concerning his future destiny, and concerning the relation that he sustains to his fellow men, and to his Creator, Preserver, and Judge. It is the Bible also only, which has announced that the period shall arrive when truth, and peace, and righteousness, shall cover the whole earth; and, while it has announced the fact, in clear and express terms, and with a certainty which cannot be doubted, it also tells us that it is only under the influence of its doctrines, and promises, and institutions, that we have any ground to hope that such a state of things will ever be realized. Let the Bible, then, my young friends, be, as it has been, your text-book, your book of daily reference, and the standard by which you shall try every principle of morality and religion. You may, perhaps, after this day, lay aside, with perfect safety, the daily use of all your other text-books; this book you cannot lay aside with safety, either to yourselves or to others, while you are immortal, and frail, and sinful beings, sojourning in a world of ignorance, error and vice.

As the moral disorder has not only infected all lands, but also every department of social life, the remedy must be carried into every department. It has been a great mistake of some, otherwise wise and good men, to suppose that the Bible—the ultimate and the only infallible standard of religion and morals—ought to be studied regularly and systematically, only by the public teachers of religion. This, though not intended so, is as much as to say, that piety and religion, the love of God and the love of man, and daily intercourse with the God who made us, ought to give a prominent character only to those whose particular duty it is to teach religion. Society needs pious physicians, and pious lawyers, and pious legislators, and pious judges, and pious magistrates, and pious

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merchants, and pious manufacturers, as much as it needs pious preachers of the gospel. And when "Holiness to the Lord" will be written upon the bells of the horses, and when "all the vessels used for the ordinary purposes of life will be as the vessels before the altar," the world will have that kind of physicians, and lawyers, and legislators, and judges, and magistrates, and merchants, and manufacturers. And, under the influence of such men, the whole surface of the earth, for the long period of *one thousand years,* shall be stocked with inhabitants, and every man in every land, and in every situation, shall be sitting under his own vine and under his own fig tree, and none to make him afraid. And the earth shall, year after year, and month after month, be yielding her increase, and God, even our own God, shall bless us.

These, gentlemen, are the prospects which are set before you. They comprehend the renovation of human nature, and the restoration of our world to the bloom and to the bliss of Paradise. Nor need you indulge any fear that such a change will not be realized. Unsullied faithfulness has announced it, and the zeal of the Lord of hosts will perform it. Hence you need not fear any opposition which has existed, or which may exist. Nor need you fear to be left alone in a course of this kind. He who governs the universe will never be at a loss for means and instruments to fulfil his gracious designs; and though he needs not any of our feeble services, he will be in no man's debt.

A great number of facts might be stated which would go to show that the time when this great change shall take place can be at no great distance—not greater than that of two or three generations. The history of the discovery of America, and of the settlement and independence of these United States, when viewed in connection with the history of the old world, furnishes a body of such facts. The human mind, and the state of society, and the knowledge and the practical application of the principles of civil government and religion, have, by a vast train of otherwise independent events, assumed, in these United States, a quite different character from what they could have assumed in the old world. And, if we believe in a particular overruling providence, and admit the divine authority of the declarations of the Bible respecting the glory of the latter days, we cannot doubt that all these new associations, and all these new developments of the human mind, are some of

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the most important preparatory movements for the renovation of the world. Hence we have ventured to say, "that the country now occupied by these United States is not the empire itself, but the *seat* of that growing empire, whose sons and citizens you are."—Whoever else may be employed by the Almighty and the gracious Sovereign of the universe in giving to man and to all human institutions a new character, the sons of these new born States will be called upon to act a most distinguished part.

And yet, while these are the brilliant objects of your hope, you have much to fear. You need indulge no apprehensions as to the issue, nor as to the personal safety and triumph of all who shall be on the side of knowledge, truth, and virtue. But the conflict will be severe, and many will fall in the conflict never more to rise.

You have much to fear respecting yourselves; and blessed, saith the spirit of inspiration, is the man who feareth always.

It may be that you will not take your stand on the right side; and then, if you persevere, sooner or later, you must fall; and it may be that a large portion, and the best portion, of your life shall be spent before you take your place, either directly or indirectly, on either side. And, when you shall have taken your proper stand, you may mistake as to the means, or may not exert yourself with any thing like the vigor or interest which the importance of the subject demands. And, in any one of these cases, there will be a great loss. While you are to be above all local prejudice, your friends and the community have a right to expect that, in every thing which shall have a bearing upon the improvement of the state of society, any way within the sphere of your operation, you shall take a deep, and an active, and an increasing interest.

Beware, however, of too much confidence in your own talents or acquirements, or in the peculiar fitness of the particular measures which you may recommend and urge. With all the talents whieh you possess, and all the knowledge which you have acquired, you are yet only in your infancy; and, though you should live and go on to improve till you shall have filled up your three score years and ten, you will find that you shall have many things to learn, and, from the day that you shall enter upon public life till the day you shall become superannuated, you will find many connected with you in doing the business of life, who have not enjoyed half the opportunities of improvement which you have enjoyed,

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and who yet will be very far your superiors in the particular business in which you and they will be engaged. Happy is the man who has a just estimate of his own powers, united with a just estimate of the peculiar powers of those with whom he is associated. The race is not always to the swift, nor the battle to the strong. There is such a thing as "the lame taking the prey."—Imprudence has destroyed the usefulness and the happiness of a far greater number of young men entering upon life than ever the want of talents did.

But, my dear friends, above all things, beware of supposing that any talents, or any acquirements, or any advantages, which you may possess, or any employment to which you may devote your lives, will supersede the necessity of personal religion—supersede the necessity of daily and hourly throwing yourselves upon the mercy of God, through our Lord Jesus Christ. You are, and must be, in every situation, dependent creatures. You are sinners, and are and will be exposed to innumerable temptations. You are mortal, and must soon be done with all that belongs to the present state of things. Eight, or ten, or fifteen, or twenty, or even sixty years, soon pass away. You are immortal, and will soon be in eternity; and all that we now enjoy, and all that we now perform, are valuable only so as they may prepare us and others for this last and unchangeable state.

To live habitually in the fear of God, and maintain daily intercourse with him, as our father and friend, is the most general and the most important of all general rules. Carry this principle with you into all the departments of life, and, whatever may be the dangers and difficulties in your lot while sojourning here below, all will be, at all times and in all situations, WELL.

RESPECTED AUDIENCE,

Your attendance on this day, and on former occasions, is matter of heart-felt gratitude. Public institutions cannot be public blessings, unless the community at large feel an interest in their prosperity.

The importance of education is readily acknowledged by every reflecting mind. A man, to be useful and comfortable in the present state of society, must be able to read and write, and cast up accounts. He must also have the means and the power of corre-

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sponding with his friends at a distance. Let his situation in life be ever so humble, he has to give and receive information on a great variety of subjects. And the most ignorant and illiterate has a distinct conception of the influence which one man has upon another, and of the importance of moral discipline and self-government. All these objects are embraced in the arrangements of the most imperfect of our common schools, and in our higher schools. In colleges and universities there are not many other distinct articles. He who fells and hews the timber in the forest, and he who, in the distant city, gives it its last polish, are laboring in the same employment, and are mutually dependent upon each other.

Under every form of government there must be, from the very nature of man, and the nature of society, different departments, and an infinite variety of ways, in which mutual improvement may be promoted. It is indeed true, that, in an extremely rude state of society, almost every man performs with his own hands, all the labor which is necessary either for himself or his family: but it is equally true, that, in such a state of society, a bare animal subsistence is nearly all that is enjoyed, and that, as the comforts and conveniences of life are multiplied, men become more and more dependent upon one another; and in no one case is this mutual dependence more evident than in the case of education.

Gradual and, as to what we yet know, endless development is one of the great distinguishing characteristics of all God's works, and is most legibly enstamped upon the human mind, and upon society. There was a time when Demosthenes, and Cicero, and Bacon, and Locke, and Newton, knew not the letters of the Alphabet, and had not a name to express the milk by which they were nourished. There was a time when the inhabitants of Great Britain and France lived in caves and hollow trees, as the ancestors of the polished Greeks had done centuries before. The sun shone, and the rains and the dew fell, and the rivers flowed in the great valley of the Mississippi, one hundred years ago, pretty much as they do at this day. And there were men, and men too of noble minds, who traversed at that time these extensive regions; but letters and the arts of reading and writing, and of collecting and transmitting information, were unknown. And hence the soil remained uncultivated; the metals and ores in the bosom, and even upon the surface, of the earth lay undisturbed and useless;—

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and where millions of human beings, and millions of domestic animals, now live in plenty, and could furnish food enough to half the world, a few hundred of naked savages strolled from hill to hill, and from river to river, in search of a scanty and precarious subsistence. And yet the resources of this extensive country are only beginning to be opened.

Every man who has a family, is convinced of the importance of having a good common school in his immediate neighborhood.—He knows also, that he who is to teach must himself first be taught, and, that the teacher must always be in advance of those who are learning. He farther knows, that among those who are engaged in teaching, there are great varieties: that some are far better qualified for their profession than others. Hence it follows from the very nature of things, that there must be in every country where there is any improvement, some course of education, some means of obtaining information of a higher order than what is required in the primary schools. Besides, the question must present itself to every reflecting mind: How are books to be furnished for these primary schools? How are systems of grammar, and of geography, and of Arithmetic, to be compiled, and adapted to the capacity of the young, and the ever varying state of society? They can be furnished only by men of science and of general information; and these men must have their minds formed in schools of a higher order.

No man who is the least acquainted with the state of the world, need be told, that the present age is an age of general improvement. Every mechanical art, and all the modes of doing business in all the departments of life, are very different this day from what they were in the days of our grandfathers. All these improvements may be traced to the state of literature. The source of all improvements, in all the arts, and in all the different modes of doing business in the world, is to be found in the improvement of the human mind. There are books now prepared and in common use, in our primary schools, which put the boy, or girl of six or eight years of age, in possession of more important information, than many of our fathers, who were men of information in their day, had at the age of 40. And there are schools in many parts of our land, in successful operation, which claim only the rank of primary schools, and which, notwithstanding, have a more

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extensive and a more efficient course of education than was known in the most of the colleges of the United States, not thirty years ago.

It is a great mistake to suppose that the higher schools are only for the benefit of the wealthy, and those of high standing in society. Are the common schools, in which provision is made for the instruction of all the children in the neighborhood, for the benefit of the wealthy and the well informed, and those of high standing only? Are the various voluntary associations, in our own country, generally called Benevolent Institutions, whose particular object is to seek out the youth of every description, and put them under a course of efficient intellectual improvement—are these for the benefit of the wealthy only? And where and how were the men formed, who have been and still are the most active and the most efficient in establishing common schools, and introducing into them, and into every cottage in the land, improved books, and improved modes of instruction? These men are generally the sons of Colleges and Universities; and the books and improved modes of instruction are the productions of men, who spent their best days, and nights, and years within the walls of some college.

But farther: go into any college in the United States, and make inquiry as to the young men, who are there, or who have been there, and you will find, that an overwhelming majority have been and still are the sons of fathers and mothers in moderate circumstances; and that a large number have been literally of the poor of the land. Nay, throughout the world, in every generation, and in every land, you will find, that the great body of men of learning and science, have been from the lower and middle classes of society, and that having spent their lives in promoting the improvement of their fellow men, and having never aimed at acquiring any thing more than a bare competency, they have left their families, each member to shift for himself, and to begin the world anew as his father had done. Amassing individual wealth, has never been the object of the body of learned men; their object has generally been to diffuse wealth and prosperity through the community, and to cherish in the breast of the meanest human being, a spirit of industry, and vigor, and independence. Hence, it is a remarkable fact in the history of man, that wherever schools of the higher and the lower order have a general influence, poverty and dependence

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either do not exist, or if they are known, they do not appear in that degree, and in the distressing forms, in which they do exist, where general education is neglected. It is chiefly by the united influence of common schools and colleges, that the poor of all lands are raised from the dunghill and set among princes.

But call if you please, associations of learned men, Aristocracies, and consider and examine them as Aristocracies, and you will find that they are Aristocracies of a peculiar kind; altogether of a *levelling* nature. There is no royal road to Mathematics; no hereditary inheritance of much value here. Learning and science form a something, which cannot be conveyed from father to son, as a landed estate, or as a bank stock is conveyed, and as places of power and trust are conveyed in some countries. A man to be a member of a learned body, must by his own personal exertions, acquire and retain, and increase the necessary qualifications. There is no entering or rising here, by birthright, or by proxy.

But farther. What was it—and what is it, which has destroyed or weakened or modified the Aristocracies of Europe? And what was it, which prevented the establishment of Aristocracies in these United States? It has been, and is, the influence of schools and colleges, and the general diffusion of knowledge. When the peasant and the laboring classes of any community, are men of reading and thinking, and when hundreds of the sons of the poorest in the land, are every year rising to eminence, as men of research, and of general information, the eminence which depends altogether upon Lordships and Dukedoms, or upon having been the sons of a distinguished man, will be held of very little account. An ignorant and vicious son of a duke or lord, or of a colonel or general, or even of a President of the United States, will be only so much the more an object of pity or contempt.

The sum of what has been suggested is, that every individual in the community has a deep interest in its literature, and that if there is any difference, the poorest man has the deepest interest. That literature of various kinds, is actually needed—as much as food, and clothing are needed, by every individual in every department of life. That there can be no such thing as an opposition of interests, betwixt the pursuits of literature and any of the other lawful employments, in which men are engaged. That on the contrary a good efficient system of education, can have nothing but

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a healthy and invigorating influence upon all that belongs to society. That much less can there be any opposition of interests betwixt the different schools which may exist in any community, provided these schools are so organized and so conducted as to produce the development and the moral government of the human mind. And, finally, that, as the human mind is susceptible, so far as is known, of endless improvement, and as all that belongs to society is, consequently, also susceptible of indefinite improvement, and, as the lower and higher schools in every community must, from their very nature and design, act and react upon one another; it is of vast importance that the system of education adopted, should be, in every part of it, efficient; that it is, in fact, of as vital importance to give to the infant mind a good beginning, as it has been supposed to be of importance to give to the graduate of sixteen or twenty-one, a good finish.

SEPTEMBER 28, 1831.

MY YOUNG FRIENDS,

A kind providence brought you together, in this place, from different families, from different States, and from different religious societies, and at different times. Some of you have been associated together for upwards of six years; and others of you have had only one year's intercourse.

A kind providence has also watched over you while you have been together. You have enjoyed good health; you have lived together as brothers. Your daily and yearly wants have been regularly supplied by means of parents and other friends. You have been agreeably and, we trust, profitably employed; and, though at a distance from your former friends and acquaintances, and only here as sojourners, yet you have, all the while of your intercourse and connection with one another, been at home.

And the same kind providence, which brought you together and which has kept you together till this hour, now calls you to separate. You stand now together for the last time on earth: you will never again all meet on any one spot, till you and I, and all the human family, shall stand before the tribunal of the Judge of all the earth.

One generation goeth away, and another cometh. There was a time when your grandfathers and great-grandfathers were only

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school boys; and then they grew up to manhood; and, having served their day and generation, they disappeared. "Your fathers, where are they? and the prophets, do they live forever?" And when you shall return to the neighborhoods of your respective fathers and mothers, and shall have visited the scenes of your earlier days, you will likely be astonished at the changes which only two, or three, or five years have produced. Human society is every where, like the atmosphere, or the surface of the mighty deep, continually changing, and presenting, almost every hour, a new appearance. Even while we speak, thousands are just entering upon life; and thousands are pushing and jostling upon one another in the active scene of life; and other thousands are, under an infinite variety of circumstances, closing their eyes upon all below the sun, and entering upon a new and untried state of being.

You expect, my friends, after another short term of study, to enter upon public life, in some of the great departments of society. The men who, thirty years ago, directed the councils of the nation—or who framed or new-modelled her laws—or who opened up to her new sources of enterprise and wealth—or who defended individual and private rights—or who attended to a faithful and speedy administration of justice—or who labored to advance the various and important interests of literature and education—or who, by night and by day, were at the call of every family and of every individual who was afflicted with sickness or disease—or who watched and labored with equal intensity over the moral, and religious, and eternal interests of the old and the young, and of the poor and the rich—those men who, thirty years ago, occupied all these and similar important situations in society, have either disappeared, or are just sinking below the horizon; and those of a later day, who are still in the vigor and prime of life, are soon also to go the way of all the earth; and you and your fellows of the same age and standing, are to take their places.

We cannot, at this late hour, suggest to you any thing which has not already, in a great variety of forms, been presented to you in the course of your education. But, as a small memorial of our best wishes for your future welfare, you will be pleased to take along with you, the following hints. And,

1. If you are to fulfil the just expectations of your friends, in any of the important stations in society, you must continue to be

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close students; and you must, for years yet to come, enlarge, and enlarge, your stock of knowledge, and bring into exercise still farther and farther, your intellectual and moral powers.

With all your acquirements, you are, as yet, acquainted only with a few elementary facts and principles. The facts and principles which are still unknown to you, even in those subjects which you have studied most thoroughly, are numerous; and the various applications of the facts and principles with which you are familiar, are literally infinite. Instead, then, of supposing that you have this day finished your studies, if you are to be of any use in society, you are to consider yourselves as having only acquired the knowledge of the alphabet and grammar of an education.

Whatever may be your acquirements, and whatever evidence you may have given of possessing talents of the first order, you know not, as yet, any thing of your full strength. Indeed, a more decisive evidence of want of talent cannot be given, than for a young man to suppose that, when he has obtained his degree of A. B., or even of A. M., he has arrived at his full growth.

Besides: The period in which Providence has cast your lot demands of every man, who would rank as a scholar, or as a man of business, in any department of society, yearly and daily enlargement of his stock of knowledge, and, yearly and daily, some new development of his powers. Improvements of every kind, in all the departments of life, have, in the present generation, far outstript the ordinary march of history; and the youth just entering upon action, who will be satisfied with the acquirements which he may have already made, will, in the course of a few years, find himself an age behind his former fellows.

2. If you would be useful in your day and generation, you must cherish liberal and extended views of men and things. The man who has never been out of his native valley may be allowed to believe that there is nothing valuable or desirable beyond the hills which bound his vision; and the man who has associated only with those of a particular religious or political sect, or who has studied only one set of books on any subject which he has studied, may be excused in supposing, that every thing which does not, at the first glance, exactly accord with his notions and acquirements, must be erroneous and dangerous: but other things are to be expected of those who have travelled, and read, and examined, and laid up knowledge for themselves.

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We are, without doubt, on the eve of a great and important change in the political, and moral, and religious state of society.—All belonging to the condition and character of man, all over the globe, is evidently in a state of revolution. It will be found utterly impossible to stop or to turn the natural course of things. Men every where, both in politics and religion, must come back again to a few first principles; and, by these few first principles, all old established systems any way connected with man, as a social being, must be re-examined and annihilated, or re-modified. And the generation is likely born who are to do this great work—who are to be the instruments of this new creation. "And now he hath promised, saying, yet once more will I shake not the earth only, but also heaven, and this word once more, signifieth the removing of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain."

As native citizens of the United States, you have had your lot cast under the most favorable circumstances. It is here, and here only, that the important experiment has been made, that the great mass of the community are capable of governing themselves, and that due subordination can be maintained in all the departments of civil life, without a military force, or an hereditary nobility, or a religion established by law; and that the strength and the safety of the community does not consist in restraining, but in encouraging freedom of inquiry, and freedom of discussion. The whole of the government of these States, in all its departments, extending over twenty-four independent and sovereign, and yet confederated and united, republics, rests upon public opinion, and upon public opinion only; and this public opinion is to be created, or changed, or modified, by free, and full, and general, and universal discussion.

Great diversity of opinion must, of course, exist in all the departments of such a society. But this diversity can only be about the local and the temporary application of general principles. The man of enlarged mind, and the true friend of his country, will, in the hottest political discussion, remember that he is a citizen of the United States, and that his personal and family welfare is identified with the prosperity of these States. He will farther remember that his antagonist also is a citizen of these States, and has his personal and family interests equally identified with the continuance of equal rights and equal privileges. And, finally, he will

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remember that there have been good men, and honest men, and genuine patriots, and men of talent, and wisdom, and experience, connected with all the political parties which ever yet have been, and that, in the changing and shifting state of society, the man who has his supposed personal interest connected with the South or the North, or the East or the West, this year, may, next year, or during the next presidential term, have his personal and family interest connected with the opposite point.

It must not, however, be concealed that the community may often, from conflicting opinions—sometimes on great and important matters, but more frequently on, comparatively speaking, very little matters—be in great and imminent danger. Men of very narrow views, and of very limited capacities, though sincere and honest, may be very far mistaken; and they may be very noisy, and they may, for a time, have considerable influence over an honest and otherwise well-informed majority of their fellow citizens. Real and great difficulties will also every year exist in applying acknowledged general principles to the almost infinite variety of subjects connected with the external and the internal policy of these United States. And, on all such occasions, the man who has the most enlarged views of men and things, and who has the most complete command of his own temper and disposition, will, all other things being equal, be the best patriot, and the best statesman, and the best citizen, and will, ultimately, bear away, through life and through succeeding generations, the largest share of a nation's glory.

As to the great and important concerns of religion, so far as these are connected with social intercourse and personal usefulness, the same general principles will apply. The Bible is the supreme and infallible standard of the religion of our common country; and it is ultimately to be the supreme and infallible standard of the religion of every country, and of every people. This book, among a number of other incontestible proofs, proclaims its divine authority, by containing a number of facts and general principles, simple and easy to be understood by themselves, and yet of the most extensive sweep: facts and principles in their nature as unbending as the nature and purposes of Jehovah, and yet capable of being applied to all the ever-changing and infinitely diversified states and characters of man and society.

To an inattentive observer, the christian world, particularly as

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it is exhibited in the United States, appears to be divided, and greatly disturbed by an almost endless variety of conflicting opinions; but not so, I presume, to the man of enlarged and liberal views. The plain and simple truths of the Bible, which fit men for heaven, and for the enjoyment of God, and for being useful members of society, are confessedly understood, and received, and practised upon, to a great extent, by thousands in nearly all the different religious communions. Why, then, should the peace of either civil or religious society, or the usefulness of a single individual, be in the least, interrupted by differences of opinion about matters, which, though in many other respects of great importance, yet are not essentially connected with the fulfilment of the great object of christianity, so far as the present state of men's exertions is concerned; viz: the fitting men for eternity, and for their being useful in their day and generation?

From all these views of civil and religious society, and from an infinite number of particular facts and observations connected with these views, I give to you, as my last parting advice, a general rule for your future conduct, in your intercourse with your fellow men, your fellow citizens, and your fellow christians. It is,

Above all things, be on your guard against the influence of personal and local attachments, and personal and local antipathies; and whenever you can find a man, sincere, and honest, and well-informed and active and enterprising, in his own particular department, cultivate an acquaintance with such a man; and let men of such a character, be your friends, and your associates, and your confidants, wherever you can find them, without any regard to country, or state, or districts, or religious or political connexions; and, in this way, persevere in serving your God, and your country, and your fellow men, in discharging all the particular duties of social life.

This general rule must not, however, in any case, be acted upon so as to oppose any permanent regulation of any society, with which you may be connected. Every society, whether civil or religious, must have a code of laws, for its own internal government; and for each of these, there is generally some particular, appropriate reason. It may be, that on some occasions, as in cases of commercial restrictions, and of terms of communion among religious bodies, the policy of some of the regulations may

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be questionable; but it may also be, that on examination, they will be found to possess more of propriety and justice, and of a fitness to promote the general good, than those, who have but little practical knowledge in these matters, at first view, apprehended. But let this be as it may; every regulation of every society, must be cheerfully submitted to, by all the members of the society till it is legally changed by a full, and free, and fair discussion. The opposite doctrine must make the opinion, or the disposition, or even the mere whim of every man, the supreme law.

One word more:

With all your attainments, and with all your extended plans and prospects, you are to remember, that you are soon to be in eternity. You have already had many warnings, on this great and important point. You are to form plans, and increase your stock of knowledge and form connexions, as if you were to live and be active members of society, for ten, or twenty, or thirty, or forty, or fifty years, from this date; but you are also to remember, that you may not live a single year or month, or even a single day, after some of these most important arrangements have been made. And you individually know well, the practical improvement, which ought to be made, of this fact, both with respect to this life and the next.

May the God of your fathers be, from this day, your God, and your portion: and may you, from this day, live in His fear, and be exclusively devoted to His service: and, then, whether you shall be called home next year, or fifty years hence, it will be with: "well done good and faithful servant, enter thou into the joy of thy Lord."

FRIENDS, AND FELLOW CITIZENS,

As the organ of the Trustees and Faculty of Miami University, it is again my agreeable duty, to express our gratitude to you, for your attendance at this time. We also express our sense of the deep obligation we are under to you, and to many other friends in Ohio, and Kentucky, and Indiana, and in nearly all the Southern and Western States, who have thus far, given to our exertions in the cause of literature and science, your cordial and continued support. Next to the smiles and the protection of the Lord God of heaven and earth, no other favor, from any other quarter, could have been of more value.

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When these exertions commenced, seven years ago, though there was the form and the name of a college, yet it was not supposed that it could be in less than five or six years, any thing more than a good grammar school. But a kind providence having given us the support of a well informed and liberal community, and having blest us particularly with the charge of a large number of remarkably promising young men, the Institution has obtained, we trust, a respectable standing among the higher schools of our beloved country, in a shorter period than was anticipated. It is hoped, that all who are engaged in the management of the concern, will ever feel the strong obligation under which they are, never to act, in the least matter, unworthy of the high confidence which has been placed in them; and that their exertions instead of being diminished, will be increased; and that their arrangements will be yearly extended, so that Miami University, during the present and the succeeding generations, may keep pace in her improvement, with the yearly increased population, and the yearly increased improvements of these Western States. No man can at present form any adequate conception, of what will be the character and situation of these States, only thirty years hence. Unless some severe visitation of providence should occur, only one thing is certain. *Onward*, will be the watch word, and the individuals or associations, who will in any degree relax their energies, will soon be left far behind.

The government of the institution has been and is conducted upon a new principle, for the government of Colleges. We have no code of bye-laws—nor any official visiting or locking up of rooms. We have a course of education, and a particular specified object to be obtained; and every instructor is left to take his own way, in discharging the duties of his department. Every young man is, also, put entirely upon his good behavior. If he is capable of being instructed, he knows what is right, and what is wrong; what is proper, and what is improper; what is worthy of his character and prospects, and what is not worthy: and if he is not, in a very few months capable of governing himself, and of respecting all the rights and privileges of his associates, he is dismissed as hopeless. It is believed, that this is the only principle of government, which suits the sons of freemen, and which will

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render the youth of our land, capable of being useful members of our great, extended and extending Republic. The experiment has also succeeded far beyond expectation. We have dismissed very few as hopeless. But of all the means to be used, for the government of youth, and for the forming of their characters and habits for future usefulness, there is nothing like the influence of Bible instruction, and regular and full Sabbath-day employment.

It has also been a leading object, to give a full and thorough course of academic instruction; and to encourage no one to attempt to go through the course, who did not give considerable evidence, that he possessed the talents and the disposition, which, with ordinary exertion would make him, in due time, a respectable scholar. Three things are supposed to be necessary, to make a body of respectable scholars:

1. There must be a full and extended course of education, distinctly set before the proposed scholar; and the arrangements connected with the course, must be such, that oral instruction, to almost any amount, shall be communicated during every step. A narrow and limited course of education is like putting an iron shoe on the foot of an infant.

2. There must be in the school, a body of well disposed, and active, and enterprising young men. No teacher, whatever may be his talents or attainments, can create intellect, and very few teachers have even the power of rousing and bringing into action, confirmed indolence. Nor can there be a greater curse connected with any public or private institution, than one halfdozen of indolent young men, particularly if they have their pockets full of money, and have high notions of their personal and family dignity.

Upon this principle, a considerable number of boys and young men, from the grammar school, and from the lower class in college, have, in the course of the last four years, been, at different times, sent home privately. It is considered as an act of great injustice to parents and to the community, to allow any young man to continue to spend his time and his money, after there is little or no prospect of his fulfilling the just expectations of his friends.—Besides, there are many young men, who are, on many accounts, not capable of becoming scholars, who might immediately be very

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profitably employed in some other kind of pursuits: but allow them to linger about a college some two, or five, or six years, and you render them unfit for every thing that is good. And,

3. To make any body of respectable scholars, there must be sufficient time allowed. The great object of all useful instruction is, to unfold the powers of the human mind. And you cannot force nature here. A young man, who is to be a scholar, must be allowed *years* for the gradual, orderly and full development of his powers. And, if he is to have the advantages of a college course, he must be well prepared before he enters college. It is something more than a mere deceit, it is a murdering of the powers of the youthful mind, to admit a young man to sophomore or junior standing, when he ought to be attending to the studies of the grammar school. *One* year's study, in a lower class, or in a lower school, will enable a young man, of ordinary talents, to double his acquisitions, in a higher class or higher school, next year; but push him, without that preparation, into a higher place, and one of two things must be the result: either, the studies of the higher place, are not more than what the studies of the lower place would have been; or, what is turned over and proposed to be studied, is not understood. And, in either case, you have something else than—a good scholar.

SEPTEMBER 26, 1832.

MY YOUNG FRIENDS,

THE greater part of you have already been five or six years from home, attending to classical and scientific studies; and you have three years more to spend in professional studies; and still farther on, there will be another period of some two or three years spent, before you shall be able to get fairly into business, and have any thing like a prospect of usefulness and independence. Ten years, therefore, of the best part of your lives will be passed away, before you shall have obtained the great object of your pursuit. And upon a very moderate calculation, the bills paid all this time by your friends for boarding, and tuition, and clothing, and books, and travelling expenses, will not, with any of you be much under two thousand dollars, and with some of you, the amount will be nearer three thousand.

According to the reasoning of many, the one half of this mo-

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ney vested in a farm, and the necessary stock, or in some mechanical, or mercantile concern, say only three years ago, would have by this time produced, or at the very farthest would in another period of two or three years produce to you, and to a rising family an abundance of all the necessaries and comforts of life.

But the money, and the time spent in acquiring a liberal, and a professional education, form but a very small portion of the items of the account. Expectations and anxieties of many intimate friends are always in such cases numerous and high. A father and mother, and a brother, and a sister, have feelings with respect to a son or a brother who is engaged in such a pursuit which admit of no calculation. And exertions and in many cases deprivations and sacrifices are made by those friends, in order to procure the means of support to the son, or brother which are never made under any other class of circumstances. Add to all—that with all the care and prudence; and attention which can be exercised; all those literary, and scientific and professional attainments are made at the risk of losing health and life; and the life, and continuance of all the earthly comfort of the parent, sometimes only one parent, and that the mother depends upon the life, and the continued comfort, and success of the son who is far from home, and who is day after day, and night after night engaged in these arduous pursuits.

Something truly valuable, then, certainly ought to be attained, when that something can only be attained at such an expense and risk.

With all the astonishing powers which distinguish the human mind, and with all the attainments which have been made in any age, or in any section of country, there is a strong tendency in human nature to degenerate; and the mass of the community even in the most enlightened, and civilized spots has been always a dead weight upon every kind of intellectual, and moral improvement. Hence, all profane history opens with views of man in a state of barbarity. Hence, the inhabitants of all the newly discovered countries, in modern as well in ancient times have been found to be savages. Hence, there is not a single instance known of any tribe or nation rising from the savage state without foreign aid. Hence in all large cities, and wherever there is a dense population, whatever may be the religion, or the learning, or the

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form, or the spirit of the government, there has been a constant accumulation of moral corruption, and human misery; and in every age, and in every country it has only been by the continued, and vigorous exertions of a few, that this accumulation has not speedily overwhelmed and destroyed the whole. And hence every state, and kingdom, and nation, and every institution, civil and religious, that has as yet been known in the history of man, has sooner or later been overwhelmed by the growing corruption, and degeneracy of the mass of the people. The wisest and most upright of patriots, and lawgivers, and moralists, have as yet been able to stem, or keep within specified bounds, the torrent for a few generations only. The majority having always been as yet on the side of ignorance and vice, this majority has yet always finally prevailed.

Nor need we go beyond the boundaries of our own happy country for illustration, of the strong tendency which is in human nature to degenerate. No portion of the globe since our first father left the abodes of innocence, has been settled under more favorable circumstances, than these United States have been. The origin of these States, is not to be sought for in a barbarous age.—There is properly speaking no savage, or barbarous period, in the history of United America. We here find a people in the full possession of all the useful, and all the ornamental arts, taking possession of a continent, and springing up at *once* a mighty nation. But with all these peculiar advantages the tendency to degenerate is marked upon every spot of our soil, and upon every movement of our unexampled increasing population. It is notorious, that all the new settlements on each side of the mountains, on the north and on the south, in the east, and in the west, in the vallies, and on the rich alluvial soil, as well, as on the barren, and broken uplands, have been always for one generation at least, in a semi-savage state; and that in every settlement, it has been only by the great exertion, and in many cases by the great sacrifices of a few, that even common schools have been introduced and continued.—There is not perhaps a single county in any one of these States, and Territories, which does not owe nearly all its civilization, and improvement to the personal exertion of some five, or six of the first settlers. Had those few individuals at a particular period been removed, and no other such, immediately imported from the

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old settlements, the second, or the third generation, would in the most of cases have been found more savage, and more barbarous than the Indians were, when they were first visited by the Europeans.

By the exertions of Missionary, and Tract, and Education, and Bible, and Temperance Societies, the intellectual and moral wants of all these states, have, in the course of the last ten years, been systematically and pretty fully explored. The results have generally been sufficiently alarming. These wants have, in almost every case, been found considerably exceeding previous apprehensions. It has been ascertained, that in the State of Kentucky, neatly the one half of the white population is growing up unable to write or read. Many of them have not the opportunity even of a common school education. Kentucky is the oldest, and has always stood high among the Western States. And though there have been little or no efficient legal enactments about common school education, in that state, she has always commanded as many active and intelligent individuals as any other state has done. The inference is pretty fair—that taking the whole of these Western States into the account, the one half of all the children of all the citizens, are growing up without the knowledge of letters.

No intelligent man need be informed, that the state of common schools is always a pretty correct test of the information and morals of the people; and that the whole system of education is *one whole*. Common schools, and academies, and colleges, and professional attainments, and the intellectual and moral strength of the whole community must always rise and fall together. Nor is there any such a thing as the conflict betwixt ignorance and intelligence, being stationary. The conflict is, in every case, a war of extermination, and a war without any cessation of hostilities. And, notwithstanding of all the increased and varied exertions of the last ten or twenty years, in behalf of the better interest, when the unexampled increase of our population is taken into the account, it is very problematical, which side has made the most progress, and which side has the ascendency with respect to numbers.

We wish now to apply these and similar facts, with which you are familiar, to the case in hand. You have, my young friends,

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devoted your lives to the cause of literature, and science, and general information; and you expect to be public men in some of the great departments of life. And you have already sunk a large portion of your patrimony, in this concern. You have a deep individual, as well as a deep public, interest in the matter. Your country needs all your labors, and all your attainments. Your country *knows* she needs your services. The call from every quarter for literary and scientific men, is urgent; and you have vested your patrimony in what will, with the ordinary blessing of heaven, be ultimately most profitable stock.

We have therefore only to say to you, go forward with a steady firm step. Follow in the tract of your Fathers, who were the pioneers of these rich States. Join hand and hand with your seniors, who have gone before you, during the last ten or fifteen years from the various schools, and academies, and colleges, of our common country. Acknowledge a kindred soul in every man, old or young, who has a taste for general information, from whatever country, or from whatever school he has his origin. Remember that the most ignorant, and hopeless of your countrymen, have children, who will soon be men, and whose minds are capable of perhaps higher attainments, than any which you yet possess; and that the parents themselves are by no means insensible of the disadvantages, under which they have struggled. Call to mind that, though we call the work to which you are devoted a warfare, it is a generous warfare. It is not on your part a war of death and destruction, you are in every case to be the messengers of life and health, and individual, and national prosperity, and every individual, into whom you shall infuse the proper spirit, will possess, and will exert from that hour, to the hour of his dissolution, a creative power which shall extend in all directions, into all classes of society, and which shall be felt, and enjoyed among the children of unborn generations.

Only one subject more, but it is the most important of all. I address you, likely for the last time. I will never after this day, see you all together again on earth. And I wish, and all your friends here, and elsewhere wish you, not only to be happy and useful in time but through eternity. And you know as well as any of your friends know, that you cannot be happy in the prospect of eternity, till you are reconciled to the God who made

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you. And it may be that there are some of you, who have always been good students, and who stand high, as scholars, and who are agreeable in all your intercourse with your fellow men, but who are yet in a state of condemnation. And must we part with you, while you are enemies to God? Can you not love him, who is the giver of all good, and who so loved the world, that he gave his only begotten son, that whosoever believeth in him, might not perish but have everlasting life. Can you be too soon prepared for the most certain, and most important of all events?

Ten, fifteen, twenty, thirty, or even fifty, or sixty years prosperity in the world, will not make up for the loss of everlasting bliss; nor can there be any thing of genuine prosperity, and happiness, while the soul is under the curse of God. Godliness is profitable unto all things, having the promise of the life, that now is, and of that which is to come.

But you have often been admonished, that though while in youth you are to make preparations for a long, and an active life, you may be done with all that belongs to this life in a very few days.—There was one of your number; nor is it any discredit to any of you to say, that in all the departments, he stood first in the class. He was only a year ago, as likely to live till this day, as any of you were. But you saw death enter into his vitals. He was as the grass, "In the morning it flourisheth and groweth up, but in the evening it is cut down, and withereth." M'LAURIN stands not among you this day.

SEPTEMBER 25, 1833.

MY YOUNG FRIENDS,

BY the continued blessing of your heavenly Father you have at last finished your college course. You this day look back upon the past, and forward to the future, and you feel a deep interest in both.

You are only beginning life, and yet you have already passed through considerable varieties. You have had your plans, and some of them considerably extended; you have had your hopes and your fears, your anxieties, your enjoyments, and your disappointments. You have already had connections of various kinds with your fellow men—agreeable and disagreeable, profitable and unprofitable, and some of a longer and some of a shorter duration.

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And, in all these varieties, you have had, more or less, a development of the great leading principles of human nature, and you have been studying yourselves and your fellows, and you have acquired, as you suppose, a considerable stock of knowledge of man, as an individual, and as a member of society.

You expect, should Providence continue your lives and your health, to be public men: you are to spend your lives in promoting the best interests of your fellow men, in some or in all the diversified departments of social life. And you expect to stand high.—You are commanded even by the Spirit of inspiration to "covet earnestly the best gifts." By the time you shall enter upon public life, you shall have passed some ten or twelve years in close preparatory study, and shall have expended from two to three thousand dollars of what might have been your patrimony. It is reasonable, then—it is, in the nature of things, indispensably necessary—that you should cherish hopes of usefulness and enjoyment in some measure commensurate with the labor, and expense, and risk which you have incurred.

We can cheerfully and heartily this day recommend you to the confidence of your friends, and to the confidence of the community. We can say that you have minds capable of attending to any kind of business which is necessary for the welfare and improvement of society. We can say that, during the years you have been connected with Miami University, there is scarcely one of you who has, in a single instance, disappointed our expectations. And we can say that, as a class, you command as much talent, and as much moral and intellectual attainment as, perhaps, any other class of equal numbers, in any part of the United States, have ever commanded. But a recommendation, however strong, and however well deserved, is nothing more than an introduction. Unless a man can recommend himself by managing his own business and the business of others which may be committed to him, the recommendation of his best and most honest friends will avail him but little.

Many graduates, who are good scholars, and whose standing is high among their friends, do not succeed in life so well as many who have not half their natural talents, or half their attainments, and who have not enjoyed half their advantages. This ought not to be so. And there is always some great and essential defect in the graduate where it is so.

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It is very common to resolve nearly the whole of such disappointments into the rude and ignorant state of society. But this is not satisfactory. The great body of the community have common sense, and they have the power of discrimination, and, generally speaking, they are capable of understanding fully their true interest, when it is fully and fairly set before them. It is further to be remembered, that the great end of all intellectual attainments ought to be to fit a man for serving his day and generation in any department of life where Providence may cast his lot. The days of monkish, inactive literature and science are gone. Hence that young man, whatever may be his talents or attainments, and whatever his advantages may have been, who cannot accommodate himself to the state of society in which his lot is cast, and with which he is to spend his life, has either not enjoyed a good education, or he has not been able to understand one of the chief ends of his existence here on earth.

It never was the design of the Creator and Governor of the world, that the great body of the human family should be men of learning and science. From the very nature of civil society, the great body of the community, old and young, rich and poor, and under every form of government, must be employed, directly or indirectly, in manual labor. All the conveniencies, and comforts, and luxuries of life, must be obtained by the hard manual labor of the multitude. But still, it was as little the design of the Creator and Preserver of all that the mass of the community should remain, in any land, or under any form of government, in ignorance and in a rude and uncultivated state. Every human being has a mind susceptible of progressive and unlimited improvement. There are, indeed, great diversities in these susceptibilities. But these very diversities are adapted to the improvement of the whole, and to the improvement of every individual. Hence, in the general arrangement of every well organized society, there is provision made for the intellectual and moral improvement of those who have very little time and very few opportunities for close study or individual investigation. And this important and responsible station is filled, or ought to be filled, by the graduates of our colleges.

It is a great mistake for any individual, of any class, to suppose that his interest and improvement are separated from the interest

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and improvement of the whole community. The rich man is, in many cases, more dependent upon the poor man and the day-laborer than the poor man is depending upon him. And, upon the same principle, the well informed man—the first rate scholar—is, in many cases, more dependent upon the ignorant and less informed than the less informed is dependent upon him. With this remarkable difference, that it is not expected that the less informed man should be able to view society in all its ramifications and mutual dependencies, or to adapt himself to any thing but one single class of circumstances, while it is the professed business of the scholar, and the man of science and of general information, to take large and commanding views of men and things.

Human society is one great whole. In this whole every man has his proper place assigned him; and he is to labor in his place for the good of the whole. And those who have received a liberal education, more or less at the public expense, are under peculiar obligations to devote their acquirements to the good of the community, and to the good of every individual, and of every class of individuals.

All schools are supported, more or less, by public endowment. Our colleges are particularly so: they could not exist so as to be accessible to any but the sons of the very wealthiest, were they not supported by public funds. And for what purpose are these public funds given and continued? For the good of the whole:—that the individuals who enjoy the advantages of these institutions may be fitted for communicating to the community at large the knowledge and acquirements that they have attained. Public funds are devoted to the support of colleges for the same general purpose for which public funds are expended in opening and keeping in repair canals and navigable rivers. It is but few, comparatively speaking, who, personally, make any use of these public highways. But every individual, man, woman and child, merchant, mechanic and day-laborer, receives, daily, a vast amount of benefit from these public expenditures. In like manner, not one in the thousand has ever any occasion to call for the official services of the judges of law, in the district or supreme courts, while every individual in the community is, daily and hourly, enjoying a vast amount of benefit from these judges being supported at the public expense. Hence, the graduate of a college must be very

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unfaithful to himself, and very unfaithful to his fellow men, who is not continually devising and executing some means by which all the benefits of a liberal education may, in some sense or other, become common property. He must, of course, be, in some of the departments of life, a public man: a man of business, and a man who can make himself agreeable and useful to all with whom he has intercourse. But to do so is no easy matter. It will require continual study and continual exertion. And a man, to be useful in his day and generation, must end his studies, and end his labors only with his life. All he has acquired in college can be nothing more but the alphabet of his education. Farther:

It is no uncommon thing for young men of high intellectual talents and attainments, to disappoint their own expectations, and the expectation of their friends, by supposing that, in order to stand high, or even to be useful, they must be known, and known immediately, as *great men.* This is another great mistake; the supposition is contrary to all the analogies of nature. The richest crops are produced by the slow and silent operation of nature, which is generally too minute to be an object of any of the senses. The gourd, which springs up in a night, perishes also in a night; but the oak, which is to last for generations, is the growth of generations. In reading the lives of the most eminent and useful men, you will find that, with very few exceptions, they were actively and extensively useful, in their different departments, years upon years, before they were known as great men; and that, when they became known to the world as evidently great, their activity and personal exertions were nearly at an end.

The general rule, then, is: If you are to be great and useful men, lose no time in fixing upon your profession, or business for life. Having entered upon your profession, attend to your own proper business, and attend to other business only as it is connected with your own. Let every power and every thought be devoted to your great object. In the language of Scripture: "Whatsoever thy hand findeth to do, in your proper department, do it with your might." And let the obtaining of a name among the great men of the earth be only a secondary object.

You are to go forth into the world, and you are to mix with men of all classes, and of all states of intellectual and moral improvement; and you are to make your appearance among these as men of

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knowledge, and of refinement, and as men of superior minds. All this is well, and all this will be allowed you, if you are not unfaithful to yourselves. But a very little imprudence may deprive you of all these advantages. Beware, then, of the pride of knowledge. Beware of undervaluing the talents or attainments, or moral or intellectual character of any, however humble, with whom you may have intercourse. You will find, in the humblest walks of life, and under the most unfavorable circumstances for improvement, some who will be your superiors in something that is truly excellent. And what men would many of these have been, had they, in early life, enjoyed the advantage which you have enjoyed? But even granting that they are your inferiors in every thing, recollect the obligations under which you are, to communicate freely of your store to the needy and to those who have been less favored. And you will find, in all such cases, that "there is that giveth and yet increaseth, and that there is who withholdeth more than is meet, and it tendeth to poverty."

In whatever department of life your lot may be cast, you are to take your standing as men of knowledge and influence, and you and others, who have enjoyed similar advantages, are to correct errors, reform abuses, and both in modes of speaking and modes of acting. And we shall take it for granted that you will always have truth on your side, and that you will never recommend any change of opinion, or change of measures, without being able to support the recommendation with good solid arguments. But granting all which is a little more than will be always found in practice. Be not too sanguine in your expectations of your success: lay your account to meet with difficulties. You as yet know little more than a theory of men and things; you have a great deal to learn as to the proper time and proper mode of applying first principles to active life. And in active life you will find many men your superiors in this all important branch of knowledge, who have not read half the books which you have read, and who have not any thing like the power of thinking and reasoning that you have. Hence, if you would succeed in producing any great and permanent improvements in society, you must be content to sit a considerable time at the feet of some of these men.

Young men are often by far too sanguine in their expectations of success in dealing with the minds of other men. They do not

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consider how long they themselves were in obtaining their superior knowledge, and how many mistakes in their own mode of thinking they have already corrected, and how little, after all, they really do know. Nor do they consider how unreasonable it is to expect that men who have, by the habits of years, and perhaps by the habits of generations, been confirmed in their opinions, and in their general course of conduct, should be convinced of error or mistake at the very first or second representation of its opposite, and that too by a young man who, as yet, has no established character.

It is farther of vast importance for a young man, in these matters to understand well the difference there is betwixt temporary and lasting success, particularly in the art of persuasion. There are men to be found in public life, who are always in a bustle, and always making a noise, and generally if not always followed by a crowd. And yet these men are rarely ever found producing any lasting good effects; and they rarely continue their labors long in any one place.. Hence, they are not generally the most useful men. It is much better therefore, for a young man beginning life, to take his station; to mark out his boundaries; to fix upon some distinct and definite object, and to consider well the means which are necessary for obtaining that object in a given time; and then set himself seriously and perseveringly to work. "In the morning sow thy seed, and in the evening withhold not thy hand." It was in this way your fathers subdued the forests of ages, and substituted in their places the farms, and the villages, and the cities, and the canals, and the rail-roads which you enjoy.

We notice one more very common mistake. Many young men who are otherwise exceedingly well qualified for being useful in their day and generation, destroy in a great measure all their prospects of usefulness, by unnecessarily engaging in controversy. Every neighborhood, and every generation, and every year has in all the departments of life, its peculiar, and local, and temporary causes of controversy. And these controversies are generally carried on while they last, with uncommon warmth, and are swelled in the discussion, to matters on which the welfare of the nation, and of the world, and of unborn generations, depends.—And yet after all, they are generally very little things; things which never ought for a moment to disturb the peace of a man of

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general information. It is extremely foolish then in a young man entering upon life, to involve himself in the iniquities of his fathers, and to waste his talents and blast his prospects of usefulness and comfort, by partaking in a controversy which after all parties have exhausted their strength, will likely leave the original matter of dispute just as it was.

The general rule then here is: Take large and extended views of men and things; understand well the great and leading principles upon which the welfare of individuals and of society depends, and apply and act out these principles as the circumstances of the time and place will permit. Be as far as possible, every man's friend. Be men of peace and of mutual forbearance, with respect to the thousand little things which have often disturbed the peace of communities. Never meddle but when clearly called to it, with other men's business; and particularly never meddle till the very last extremity, with other men's quarrels. Remember the wise man's saying, "He who passeth by and meddleth with strife belonging not to him, is like one who taketh a dog by the ears."

We close, as on former occasions, by calling your attention to the ONE THING NEEDFUL. You are and always will be dependent creatures. You always will be dependent on the God who made you, for your life, and for your powers of mind, and for your daily sustenance, and for all your opportunities of action and enjoyment. And all your friends upon whose assistance you are more or less to depend every day, will always be as they always have been equally dependent. It is therefore, the consummation of folly and madness, for any man either young or old, to suppose that he can eventually succeed in any plan, or in any course of conduct, where this dependence is not on all occasions most cheerfully acknowledged.

You are the members of a Christian, not of a Pagan, or Mohammedan community; and you are to serve this community, not as a Pagan or Mohammedan, but as a Christian. You have thus far been brought up in the nurture and admonition of the Lord. The Bible was put into your hands with your first book; and it has been continued with you as a text book, and book of reference and daily perusal to this day. Of every one of you it may be said, "that from a child thou hast known the Holy Scriptures, which are

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able to make thee wise unto salvation, through faith which is in Christ Jesus." And is any one of you when now about to make his appearance as a graduate of a college, and to take his stand in the world as a public man, and a man of knowledge and influence, ready to renounce the God of his fathers, and the Bible of his fathers, and all the hopes of the glorious immortality of the Bible, or any of the public or private institutions of the Bible? Renounce any of these institutions which have in a great measure, made him thus far what he is, and which have been the great means of preserving him from ignorance and vice, and of cherishing in him every thing which is noble and excellent?

You may, my young friends, with perfect safety from this day lay aside the perusal of all your other text books; you have now exhausted their contents. These books are only elementary.—They are like the spelling book in our common schools. And as you are to be men of business, you must now find other books in which these elements with which you are familiar, are incorporated with the business of life. But you will find no book on earth, which will fill the place of the Bible. Here the theory and the practice are combined; and they are both inexhaustible. The Bible is like the earth from which all our family derive their annual and their daily sustenance. Year after year, month after month, day after day, it is teeming with the most precious, and with the most indispensable fruits; with this difference, that to enjoy these fruits, every man must turn up the soil, and must gather them for himself.

As public men also, to be useful in your day and generation, you must recommend the Bible, and the doctrines and institutions of the Bible, to the whole community. These doctrines and institutions are the hope of our world. Banish the Bible and its institutions from our land, or from any land, and you bring mankind back again to the dark ages. The experiment has already been made; and every well wisher to the happiness and improvement of society, must shudder at the thought of making a second experiment. But on the other hand, carry the influence of the Bible and of Bible institutions into every family and into all the departments of life, and you elevate human character, and you diminish crime and misery, and you multiply the comforts and conveniences of life; so that "there shall be nothing to hurt or to de-

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stroy in all God's holy mountain, and every man all over the globe, shall be found sitting under his own vine and under his own fig-tree, and none to make him afraid."

Personally also, your interest and your happiness are inseparably connected with your daily perusal of the Bible. "The Scriptures, and the Scriptures only are able to make you wise unto salvation, through faith which is in Christ Jesus." You are in yourselves lost, condemned, helpless sinners. It is in the Bible only that a full, and a free, and a suitable salvation is made known. It is by the constant and daily use of the institutions of the Bible only that men can enjoy the benefit of this salvation. Each man must, to be saved, read, and study, and receive, and act in this great matter for himself. He who believeth and is baptised, shall be saved. He who continues in unbelief, and who continues to set at nought the institutions, and doctrines, and means of salvation in the Bible, must perish. Yes. Whatever may have been his talents and attainments, and standing and influence in society, if he has no personal interest in the salvation through our Lord Jesus Christ, he must perish.

SEPTEMBER 24, 1834.

GENTLEMEN,

GRADUAL development is one of the distinguishing characteristics of all Jehovah's works. And, to trace the various steps by which these numerous and various developments are daily exhibited, has always been an agreeable and profitable exercise to contemplative minds. Hour after hour has thus been spent, and pleasure upon pleasure has thus been enjoyed, while marking the various changes which are continually taking place in the forms and in the qualities of the particular objects of attention, while it advances from the first germ of its existence to its state of perfection. And, among the innumerable astonishing facts which are every where the result of such investigations, this is none of the least, that, while the forms and the qualities of the man or the animal are continually changing, the leading features, which mark the identity of the individual, remain, in a great measure, unchanged. The man of sixty, with whom you had an interview yesterday, was soon recognized by another old man as having been his friend and his playmate fifty years ago, though they had not seen each other during the whole of these fifty years.

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What is applicable to man, as an individual, is equally applicable to that indefinite collection of men which we call human society. Under all the modifications to which this collection is liable, it remains, under the government and protection of the Lord of the Universe, *one great undivided whole*. Like the atmosphere, it is composed of an inconceivable number of individuals. These individuals came into existence, at regular and short intervals, in successive generations. They are continually changing their characters, and shifting their relative position. There are always, in every portion of the whole, the young and the old, and the middle aged. The period of duration for the whole extends from six thousand to eight or ten, or, perhaps, to twenty thousand years.— The mass, in various groups, is spread over the whole surface of the globe—over the waters as well as over the dry land. And the whole, and every part of this mighty mass, is continually subjected to an infinite variety of powerful external as well as internal agents. And yet, under all the changes which are the natural results of these continued and varied operations, the identical characteristics of the body, as a whole, remain unchanged. The elements of civil and religious society are substantially the same in America that they are in Asia, or in Europe, or in Africa—the same this year, all over the world, that they were six thousand years ago. Were it not so, the men of the present generation could derive no real or lasting advantage from their knowledge of either the wisdom or folly, the virtues or vices, of the men who lived and acted in former generations, or who are now living and acting in different and far distant parts of the earth. But, recognizing the fact that the elements of human society are every where, and in all generations, the same, we collect facts and make deductions in the philosophy of social relations in the same way that we collect facts and make deductions in any of the departments of physical science.

Gradual development is equally enstamped upon society as upon the individual. And the means by which the latent powers of the whole may be brought forth into action and applied to their proper objects, are substantially the same by which the physical, and intellectual, and moral powers of the individual are excited, and directed, and improved. For this plain reason:—Every portion of this extensive, and some times apparently unwieldy and disorderly

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mass, receives and preserves its particular character from the aggregate character of the individuals of which it is composed.

All the means which can be used for the improvement of the individual, or society, have one common object, viz: the generating, or preserving, or communicating knowledge. And, however numerous or various these means may be, they all produce the desired effect, by mind acting upon mind. Inform or excite one mind, and that mind immediately informs or excites another mind. And then there is a reaction. The man who takes an interest in producing mental action in another, is himself awakened and informed, and brings into exercise a great variety of powers, which, without having an object of this kind, were dormant or unknown. Hence, all over the world, and in every state of society, improvement is rapid, and extensive, and valuable, just in proportion to the frequency and the extent of mental action and reaction.

The improvement of society has been and will be progressive. Hence, in reviewing the history of the human family, we find that the means of individual and social improvement have been, under the arrangement of Providence, regularly and gradually multiplied and extended from the beginning to the present day. Men have always multiplied as the means of support have multiplied. And again, the multiplication of men has always increased the demand for the means of support. And this increased demand multiples and varies the exertions which are necessary to make the earth and the other sources of human support productive. And, finally, the human mind every where unfolds its powers in proportion to the number, and the variety, and the magnitude of the objects with which it is conversant.

There was a period in the history of man when writing and letters were not known; or, if known, were used only by the few. Nor was this a short period. It extended from Adam to Moses—a space of two thousand years—fully one third of the whole duration from the creation to the present period. And there were many great men, even men of renown, during those days.

It was then that the Jewish patriarchs lived and walked with God, and entertained angels in their tents. All the mechanic, and many of the ornamental arts, had their origin in that period.—Egypt, the first of kingdoms, and the cradle of literature and science, sprung up and obtained, and enjoyed her power and glory

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during that period. It was then that the Chaldean and Babylonian philosophy and astronomy were cultivated. Then were also the Phœnicians, the first of commercial nations who explored, as the modern English have done, the utmost ends of the earth. And then were the thirty and one kingdoms of Canaan, and the one hundred kingdoms of Lesser Asia, and the Isles of the sea, which had their hosts of wise and mighty men, who had their plans and schemes of personal and national elevation, and their dreams of founding eternal cities, and of being the fathers of systems and policies which should be known and acted upon to the last generation of men.

There was another, and it was a long and important period, in the history of our race, when printing was not known, and when, of course, books, as we now have them, did not exist. This period extended from Moses to the Reformation, being a space of upwards of three thousand years.

In this period we have the history of the second Assyrian or Babylonian, and the Persian, and Greek, and Roman empires.—The philosophy and fine arts of Greece and Rome are, of course, included in this period, as also the overturning of the Roman empire, and the establishment upon its ruins of the Turkish dominions in Asia and Africa, and of the feudal kingdoms in Europe.—But what is of far more importance in the history of the developments of the human mind, and of the arrangements of Providence, it was in this period that the gospel was preached to all the nations of the earth; and that churches were founded all over the world; and that men, by the hundreds and by the thousands, were, "by the foolishness of preaching," delivered from the darkness and superstition of ages, and made fit for the enjoyment of the inheritance of the saints in light. It was during the progress of this great moral revolution that the Greek and Latin fathers of the Christian Church lived, and acted, and wrote, and published. And yet these men and their coadjutors did all this without any of those facilities connected with printing and circulating yearly, and monthly, and weekly, and daily publications, with which we are familiar.

We cannot, at this time, enter into any detail as to the various modes of giving and receiving, and of generating and preserving knowledge, which are all the results of the art of printing, and

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which particularly distinguish the present age. We only say, that, comparing the present state of society in Protestant countries with what the state was in Europe previous to the era of the Reformation, we find that Old Testament prophecy is, to a considerable degree, fulfilled. "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." And yet we only enjoy the twilight of the glorious day.

We close, therefore, by requesting you to remember and to carry with you through life, two great facts, which, if duly attended to, will be found to be always great and powerful motives to action. 1st, Human society is one great whole, and is so constituted, that the various ways in which one mind acts upon other minds are literally infinite. Every mind which does act upon its fellow mind, in the present state of existence, may, by a single act, extend and perpetuate its influence over the character and destiny of mind to the very last generation of men.

Can you tell me who suggested the first thought of a representative republican government? Or can you tell me from what a variety of minds, and from what distant countries and ages, the principles which are embodied in the constitution of the United States have been derived? Or can you tell me the influence which the American Revolution has had upon the character and destinies of men in Europe and America, and in Asia and in Africa, during the last thirty years? Or can you form any estimate of the probable results of this revolution at the end of the next period of thirty or fifty years?

Make similar inquiries as to Sabbath schools, and education associations, and missionary arrangements; and calculate, if you can, the results on the character and destiny of the human family, by the end of the second or third generation from this time.

2d. I wish you to carry along with you, as a second fact, that the improvement of society is always in the direct ratio that improved and cultivated minds have upon one another. The influence of only one well informed mind upon an ignorant and corrupted community is small when compared with the combined influence of some six, or eight, or ten kindred spirits.

Bring the half of any community into a state of improvement

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equal to that of the eight or ten, and calculate, if you can, the results in a given period. But let two thirds or the whole of the community, be in a high state of intellectual and moral improvement, and let such minds act and react upon one another, and the results will exceed, not only all calculation, but even all our present standards of excellence, the Bible only excepted. And revelation, and the present arrangements of Providence, lead us to the belief that there will be something like this high and general, if not universal state of intellectual and moral improvement, in many very extensive portions of the globe, before another period of fifty years shall have passed away.

And now, my young friends, we are to part, and this parting is not only between the teachers and the taught, but the class, and nearly all the other associations connected with a college life, are to be broken up. This day, in the course of an hour or two, you separate, never more again to meet in any one place on earth, till all the individuals of all nations, and of all classes and conditions of men, shall be assembled before the Judge of the quick and the dead.

You leave this place and travel on in all directions; and you are to become immediately, or very soon, the integral parts of new associations, and of many new combinations which are still unknown, because not in existence. And you are to have your individual places and spheres of action, and influences in all the ramifications and in all the modifications of that extensive and moving, and ever changing, though still unbroken mass, called human society.

And you part as you came together, and as you have been together, under an unutterable weight of responsibility to God and to one another, and to thousands of your fellow men, with whom you may come into direct contact, and to millions both of the present and of the unborn generations, upon whom you are to exert an extensive influence, from the single fact that they and you are essential parts of one great unbroken and undivided whole. And when we shall again meet it shall be when "every man shall give an account of himself in the judgment."

We commit you to the care and the protection of the God of your fathers. May he be your portion. May his work be your work, and his people your people. And then our next meeting will be a happy meeting.

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ANNIVERSARY ADDRESSES

DELIVERED BEFORE THE

ERODELPHIAN

AND

UNION LITERARY SOCIETIES.

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PREFATORY NOTICE.

The following addresses were delivered before the Erodelphian and Union Literary Societies, on anniversary occasions, by request; and published separately. They have all been distributed; and many who are anxious to procure and preserve them, cannot be accommodated: on this account the Societies cordially co-operate in publishing them in a connected form, and with other coincident matter. Moreover, it is confidently believed that the volume of which they form a part will be contributive, in some degree, in promoting the interests of literature and sound morals, the grand object for which our associations were formed.

In behalf of the

Erodelphian and	Hugh Lancaster, J. G. Monfort, James Brown,
Union Literary Societies.	J. Pursell, S. F. Cary, S. Moorhead,

Joint Committee.

Miami University, February 10, 1835.

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ADDRESS,

BY BENJAMIN DRAKE, ESQ.

DELIVERED ON THE SIXTH ANNIVERSARY OF THE ERODELPHIAN SOCIETY, SEPTEMBER 27, 1831.

GENTLEMEN OF THE ERODELPHIAN SOCIETY,

THE recurring anniversary of our society is a period of more than ordinary interest. Not a few of the members who have gone forth upon the busy theatre of human affairs, return to their *alma mater*, on this occasion, to mingle in its social and intellectual festivity; others, in succession, take their farewell of the University, and the cherished companions with whom they have run their collegiate course. It becomes, therefore, a day of salutation and of parting, at once enlivened by congratulations and saddened by regrets. Without indulging, however, in the deep-toned feelings inspired by these circumstances, I shall proceed in the discharge of the duty with which you have kindly honored me.

We have not convened this evening, gentlemen, to partake of the pleasures of the convivial board, nor the excitement of the stock exchange. We come not as heated and boisterous partizans, into the political arena; we do homage to no triumphant hero;—commemorate the birthday of no royal bantling; but here, in this quiet retreat, on the enlivening anniversary of our society, its members, pausing once more in their career of business and knowledge, have assembled to enjoy the reminiscences of their early literary pilgrimage, arouse in each other a spirit of laudable ambition, and accumulate fresh ardor in the race of usefulness and glory.

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A careful observance of passing events will lead to the conclusion, that the present is an age at once interesting and remarkable. In tracing back the pages of history until the mind is lost in the twilight of antiquity, scarcely a period can be found bearing any just comparison with the present. In looking abroad, we feel that there is every where a degree of freedom, of moral elevation, bold and restless enterprise, individual comfort, and wide spread intelligence, to which former ages furnish no parallels. In these things, constituting, as they do, the true greatness of a people, even the proud and palmy days of the ancient republics, when civil and military renown, liberty, and the arts, shone with their brightest splendor, bear but a feeble comparison with the present. History may dwell upon the power and glory of Egypt, of Greece, of Rome; she may point triumphantly to the colossean pyramids of the Nile, the crumbling temples of Athens, the marble columns of Augustus; but in what did the greatness of these countries consist? Not in the freedom, the intelligence, the happiness of the people; on the contrary, the mass of their population were impoverished, illiterate, and abased; dragging out a miserable servitude in the construction of magnificent works, to gratify the ambition of a tyrant; or fighting the battles of an arrogant republic, that its eagles might wing their triumphant flight over conquered kingdoms. A chosen few were enlightened and powerful, while, over the many, ignorance and despotism hung for centuries, like a black and baleful cloud.

The pervading bias of the present age is an inquisitive and enlightened spirit of research, running, not merely in narrow channels, among certain classes, but pervading every rank of society, and mingling with all the affairs of man. Nothing is now taken upon trust. The long established systems of government—opinions venerable for their antiquity—the prevailing axioms in politics, morals, and physics—are questioned, and brought to the standard of truth, with a degree of boldness unknown before the middle of the last century.

Among a variety of causes, the art of printing has contributed, more than any other, to produce and keep alive this spirit of inquiry. The press has become a mighty engine for the dissemination of knowledge, rendering individuals and nations familiar with each other, and their sentiments, arts, literature, and improve-

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ments, the common property of the whole. No efforts, without the aid of this invention, could have brought learning within the reach of the mass of mankind. The process of transcribing books is too slow and expensive to place them in the hands of any but the rich: this magic art has so multiplied and cheapened them, that they are now attainable by nearly all who are able to read.—We have become so familiar with the operations of the press as to lose sight of its achievements. A single example may serve to illustrate its wonderful power:—The steam engine which prints the London Times, one of the largest papers of the British metropolis, throws off, perfectly printed, four thousand sheets per hour. It has been computed that, to prepare with a pen, in the same time, the number of papers circulated daily, by the proprietor of the Times, would require a million and a half of scribes.

The facilities of travelling by sea and land, which mark peculiarly the present age, have materially co-operated with the press in the dissemination of knowledge. The extended navigation of the ocean—the multiplication of canals—the invention of steamboats, one of the most splendid triumphs of human genius—the construction of rail-roads—and other modes of conveyance uniting comfort and celerity, are exerting a prodigious influence in the correction of errors of opinion, the advancement of literature and the arts, the diffusion of religion, and the reformation of governments.

A further illustration of the peculiar character of the age, may be drawn from the physical condition of the species. A general amelioration of their circumstances has taken place. Many of the loathsome and mortal diseases which formerly afflicted the human family, scourging and depopulating cities and kingdoms, and setting medical skill at defiance, have either wholly disappeared, or so far yielded to the power of medicine, as to carry with them no longer the dread of desolation and death.

The houses, dress and food of mankind have undergone corresponding improvements. In most countries the inhabitants are better clothed and fed than in previous ages, while the effects of machinery, every where felt and acknowledged, are constantly lessening the necessity of manual labor, and augmenting the comforts and luxuries of life.

The present, indeed, has been appropriately termed the age of

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invention and discovery. Labor-saving machines are multiplied to an extraordinary degree. No one, at the present day, is bold enough to assign limits to human ingenuity. Man is no longer content to gaze with inactivity upon the many wonders the mechanic arts have performed. Animated by the opulence of human power, whose magic creations meet him at every step, he is not likely to rest until the vast field of nature has been traversed and all objects subjected to his dominion. The ultimate influence of the mechanic arts on the moral and physical condition of our species, must present to the philosophic mind a theme of the deepest interest.

Ancient systems of war have been modified until many of its appalling cruelties are banished from the field, while the prevailing sentiment of most of the European, as well as American nations, is decidedly pacific. The pen and the press are superseding the sword and the bayonet, in the adjustment of intestine commotions and national disputes.

The subject of education presents another distinguished feature in the signs of the times. The present systematic efforts for the cultivation of the mind, are far greater than those of any former period. This cause is no longer left to the caprices of ignorant parents, or the benevolent labors of a few individuals; it is now fostered in many countries by the power and the purse of government. The establishment of Sunday schools is, of itself, sufficient to confer distinction on the age in which we live. A public charity which sets apart one day in seven for the moral, religious, and literary instruction of the rising generation, cannot fail to exert the happiest influence upon the condition and prospects of mankind. Intimately associated with this is another modern institution, equally entitled to commendation. I refer to the society for placing the Bible, "without note or comment," within the reach of every family. Let the schoolmaster and the missionary traverse the most benighted land, and brighter hopes and fairer prospects will speedily dawn on its inhabitants. These pioneers free the human mind from its mental and moral bondage: teach men their rights, and the means of sustaining them; their duties, and the mode of discharging them. Their march is bloodless—their conquests are the triumphs of liberty, intelligence, and religion. Under their guidance a political movement commencing with the glorious

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Revolution of American Independence, is now going on, to be "marked, no doubt, by great vicissitudes, to prosper and be retarded, to be alternately the object of anxiety and admiration, fear and hope: to be hailed with rapture, to be misrepresented, to be vilified; but, destined to go on, and unfold a mighty train of the most momentous and, as we firmly trust, the most auspicious consequences."

I need not remind you, gentlemen, that entering on the career of manhood under these circumstances, throws you upon the performance of more than ordinary duties: duties not merely of a negative or selfish, but of a high and liberal cast—such as become the *alumni* of this rising institution—such as become the educated sons of a republic, marching, even in her youth, in the front of all other nations. Most of you are genuine backwoodsmen—a proud title, which, if I may test your feelings by my own, not one of you would barter for a higher sounding name. You are natives of the West—indigenous sons of the Mississippi valley, the fairest and youngest portion of our country. You are the descendants of the intrepid pioneers who conquered the Indian and subdued the wilderness, many of whom still live to behold the wild region their enterprize reclaimed teeming with millions of intelligent beings. Wonderful change! The ordinary events of centuries crowded into the life of a single individual!

As the educated sons of the West, you have duties to perform, varied in character and elevated in kind. Your co-operation is expected in weaving the coronal of Backwoods literature; in preserving unspotted the ermine of our jurisprudence; in sustaining the integrity of our political institutions; in assuming the sacred office of winning man from the downward paths of vice and error, to life and immortality. You are placed in the physical centre of this mighty republic; let it be your aim to render it the centre of literature, morals, and religion. Like your own beautiful Ohio, which gushes fresh and pellucid from the bosom of the mountain, and, with accumulating volume, stretches onward to the ocean, diffusing life, wealth, and fertility along its shores, may it be your proud destiny to cause this magnificent valley to send up the pure streams of learning, knowledge, and patriotism, that shall flow to the remotest limits of the republic, sweeping away sectional jealousies, giving perpetuity to the union, and happiness to the people.

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It is not my object, on the present occasion, gentlemen, to institute an inquiry concerning the prevailing errors or excellencies of our higher institutions of learning. Of the great value of a well regulated collegiate education there can be, it is thought, no diversity of opinion. It has been a matter of some regret, however, that an undue proportion of the young men educated within our colleges, either fall by the way side or are ultimately surpassed in the race of literary and professional distinction, by those who have never trodden the academic groves. This, no doubt, is oftentimes the result of a defective system of study, such as Milton quaintly describes, as the scholastic grossness of barbarous ages, that, "instead of beginning with arts most easy, they present their unmatriculated novices, at first coming with the most intellective abstractions of logic and metaphysics: so that they, having but newly left those grammatical flats and shallows, where they stuck unseasonably to learn a few words with lamentable construction, and, on a sudden, transplanted under another climate, to be tossed and tormented by their unbalanced wits, in fathomless and unquiet deeps of controversy, do, for the most part, grow into hatred and contempt of learning, mocked and deluded all this while with ragged notions and babblements, while they expected worthy and delightful knowledge." In numerous cases, however, it appears to be the result of mistaken views on the part of the graduates, many of whom, greatly enamored of their diplomas, ever afterwards place their reliance upon them. Having long toiled over their books, having won the approbation of their teachers, and finally received the full honors of the institution, the idea of being on the same intellectual level with those who have neither partaken their labors nor shared their rewards, is forever banished from their minds: they refer complacently to their parchments, and on them they are content to repose. The result is obvious: a race of educated idlers, of superficial lawyers, of ignorant physicians, of flippant divines, is thrown upon the community, to swell the popular prejudices against our higher seminaries of learning.

Not so, in many instances, with those young men whose fortunes have debarred them the advantage of a liberal education, who have had no instructor but the village schoolmaster—no *alma mater* but the log school house. Conscious of their defective education, they labor to supply its deficiencies; schooled in adversity, they be-

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come habituated to systematic industry; having no collegiate honors on which to rely, and aware that unwearied diligence can alone place them on a level with their classic brethren, they become disciplined in a habit of intellectual exertion, that ultimately carries them beyond their most opulent competitors.

The graduates of our universities should bear in mind that, in the attainment of their classic honors, they have merely laid a foundation, on which is to be erected the superstructure of their future reputation. They have, it is true, sojourned within the halls of science; they have wandered in the groves which surround them; they have listened, in the portico, to the eloquent teachings of their professors: but all these are simply designed to inspire the love of knowledge, and to point out the modes of attaining it. By skilful and experienced leaders, they have been made familiar with the armory of learning. Let them now gird it on, and resolutely encounter the many obstacles which on every side beset the devious paths leading to the great temple of fame.

There is another cause worthy of being named, which often exerts a blighting influence on the *alumni* of our universities. They are apt to imagine that the fact of their having been called to receive a collegiate education, is an evidence of possessing *genius:* and, acting upon the too prevalent opinion, that it is not only unnecessary, but beneath the dignity of genius to study: not a few are shipwrecked by this fatal error. It may be safely asserted, that he who relies upon genius, no matter how eminently gifted, will, sooner or later, be surpassed by those, however inferior in intellect, who engage in courses of systematic study. Diligent and well directed application is the great leveller of mental endowments, and, in the lapse of a few years, places the dull and the brilliant side by side. That there are striking diversities in the powers of the mind, I will not deny; but the doctrine contended for is, that the sublimest genius which ever animated a human being could have accomplished nothing worthy its elevated nature, without severe and unmitigated labor. Even the immortal Newton—and a more illustrious example cannot be cited—bears testimony to this fact. He was himself a patient and laborious student. In the words of a cotemporary writer, "it is the deepest soil that yields, not only the richest fruits, but the fairest flowers; it is the most solid body which is not only the most useful, but which

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admits of the highest polish and brilliancy; it is the strongest pinion which not only can carry the greatest burden, but which soars to the loftiest flight."

Again: It is of frequent occurrence that young collegians, after entering upon their professions with the liveliest enthusiasm, are soonest discouraged. Relying upon their scholastic attainments, they are too confident of the speedy acquisition of professional honor and emolument. They endure their probationary period with impatience, and, as the time rolls sluggishly along, bringing little demand for their pleas or prescriptions, they become restless and discouraged. Perhaps they behold some of their young brethren of inferior opportunities outstripping them in business, and they are mortified at their own failure: their pecuniary means being exhausted, they lament their choice of a profession in which they fancy success is not the consequence of merit: their books lose their wonted interest, their offices cease to be pleasant retreats. Hence, they first run to the enjoyments of society for relief, then to its follies, and, finally, its dissipations; every new step diminishing their prospects of business, each successive day weakening those moral ties which alone bind us to an honorable life; until drinking and gaming, with their attendant vices, follow, and they are lost forever. Would that I could impress it upon the young aspirant for business, that he who is fortified by industry, by sound morals, by an inflexible determination to succeed, no matter in what occupation or profession he may be engaged, will seldom, if ever, taste the bitter cup of disappointment. The struggle may be protracted: he may be compelled to wait for months, and even years; a thick gloom may overshadow his prospects; all the bright anticipations of youth be apparently blasted; still he must not despair: these untoward circumstances should inspire him with fresh ardor in his career, and animate him to continued perseverance. Let him unfurl his banner within the walls of his office, and rally around it with that decision of character and invincible firmness which, setting at defiance all temptation, looks steadily to the goal of success. Here, while contemplating the busy world, and closely observing the practical affairs of life, let him, in obedience to the wise precept, *know thyself*, often look in upon his own thoughts and feelings; inspired by the loveliness of virtue, he should so mould his affections and so regulate his princi-

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ples, that he may continually practise her precepts; and, with that frugality of time which is the great secret of success in life, let him go on, augmenting his stock of professional knowledge—making frequent incursions into the departments of general literature, whose spoils enrich the conquerer without injury to the conquered—and, sooner or later, a day of sunshine and prosperity, of competency and distinction, shall beam in upon him, with an effulgence proportioned to the gloom and desolation of the long and cheerless twilight by which it was preceded.

Let us return, gentlemen, to a brief notice of some of the duties devolved upon us as members of this Society. To place it among the valuable institutions of the country, its honors must be cherished with zeal, and its objects prosecuted with fidelity. Its library and cabinet should be enlarged, and its archives enriched by literary and scientific essays. Among these we shall delight to linger long after our present youthful enthusiasm is cooled by the "dark brown years of age."

A rich and but partially explored region is spread around us, in which much is still to be examined and described. We have yet scarcely seen the varied and magnificent works of the valley in which we live. Upon whom so appropriately devolves the duty of displaying its resources as upon the educated natives of the West? Let it no longer be our reproach, that the world is indebted to foreign pens and foreign genius for all that is known of this Western land. Objects deserving our immediate attention are numerous and elevated in character.

Where can be found a higher theme for the pen of the philosophic historian, than is presented by that peculiar race which once roamed in savage wildness over this vast continent, and, within the memory of many here present, built their wigwams and strung their bows on the spot where we are now assembled? But he who would seize upon this theme must hasten to the task. The power of the "pale face" has driven the Indians from hill to hill, and from prairie to prairie; their council fires are almost extinguished; their traditions are nearly forgotten; the last echo of their war song is but faintly heard along the receding frontier.—Like the white mist of the morning on their native hills, they are melting away; and long, it is feared, before the problem of their origin is solved, the record of their final extinction will have been made.

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The mounds and fortifications of the Mississippi valley, together with the bones, implements of war, and other relics entombed within them—still the unsettled theme of controversy—should be carefully studied and described. This, too, is a work which admits of no delay. Civilization is already around them, and, within the lapse of a few years, these extraordinary monuments of a half civilized race, who, in distant days, kindled their fires over this vast region, will be totally destroyed.

Geology, likewise, which displays the formation and wreck of worlds, laying bare the evidence of the changes in the physical condition of the earth, holds forth its allurements. This sublime science carries us back to the night of chaos, when the elements were moulded into form and beauty; when the first depositions of islands and continents were made; and the various strata of rocks were formed into shape and character. The geological phenomena of this valley have been but partially observed. The various kinds of rock, the diluvial and alluvial formations, the fossils, the marine remains of the limestone strata, the huge masses of granite which lie partly imbedded in the soil, the coal and slate deposites, are but part of the objects presented for examination by this new and interesting science.

Our rivers abound with a great variety of fish and shells, which merit description and preservation; whilst our hills are rich in numerous useful minerals, yet but imperfectly known. To display their resources would be adding to the general stock of scientific knowledge, and rendering an essential benefit to the community.

The wild animals that traverse our hills and plains, are gradually becoming extinct, or retreating to the more distant West, where they will soon be overtaken again by the destroying march of civilization, whether they remain on the arid sand plains that stretch beyond the Mississippi, or take refuge among the cliffs and dells of the towering Chippewan. A more interesting memoir than one embracing this department of Zoology, could scarcely be added to the archives of the society.

The vegetable kingdom, with its gorgeous and unwritten beauties, invites the botanist to wander with his pencil and port folio, over the valley and the hill; our giant forest trees, throwing their lofty branches to the clouds; and our flowers—the gems of the vegetable world—that shoot and shed their aroma in the shade beneath, have never yet been fully described by a native pen.

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Nor does the catalogue end here:—The birds, whose plumage adorns, and whose notes make jocund our fields and woods; the stealthy serpents that glide in the grass beneath our feet; the fire-flies that illumine the dusky hue of twilight; the worm that spins its silken thread; the gaudy butterfly that sips the dew of the opening rose; the spider that weaves its gossamer tissue, with a degree of skill that baffles all human imitation; with countless other links in the wonderful chain of animated existence, are above, around, and beneath us, at once inviting our attention, commanding our admiration.

And is the field of our labors bounded by the physical sciences? Have we no subjects for the painter—the historian—the novelist—the bard? Is nature, in the West, too tame for the genius of poetry and painting? I might point you to the grand and rugged aspect of the Kenhawa, where it leaps from the mountains of Virginia—to the wild and picturesque falls of the Miami—to the beautiful and magnificent cascade of St. Anthony—to the placid Ohio, rolling its silver tide, foaming beneath its countless steamboats, from the Alleghanies to the Mississippi—to the chain of beautiful lakes that stretch along our northern boundary—to the vast savannas of the Illinois and the Arkansas—to the rich luxuriance of our forest foliage in spring, and its gorgeous hues in autumn—to the "trailing clouds of glory" that beautify our Italian skies—as presenting noble subjects for the pen and the pencil of genius.

True it is, we have no splendid cathedral, where—

"——o'er ruin'd fanes the ivy wreathes,"

—no baronial castle, in whose desolate hall the fox makes his bed, and the moping owl builds her nest: we can boast of no classic associations—no crusades to the Holy Land—no national escutcheon on which are engraved the triumphs of a thousand years.—Still, however, even the brief space of half a century has marked the young West by some events that may serve—

"To point a moral, and adorn a tale."

She has had her enterprizes of peril and privation, not only with the red men of the forest, but with Albion's veteran troops. Her busy hum of civilization, rife with activity and intelligence, has every where disturbed the silence of the wilderness. She has

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built up cities, established schools and universities, constructed important public works, covered our rivers and lakes with canvas and with steam, and so far developed our physical resources as literally to render this vast valley the "land of promise." May not these achievements claim a passing notice?

And are there no distinctive features in our population? Where are the peaceful French colonies of this region, who, amidst the influx of Anglo-Americans, have preserved their national characteristics? Do the manly and impulsive natives of the West present no peculiarities? Is there nothing worthy of being sketched in that ceaseless stream from the Northern hive, which bids fair to extend the "universal Yankee nation" even to the shores of the Pacific? Where, it may be asked, are the great of the Aborigines —Logan, Little Turtle, and Tecumseh? Where the Indian fighter?—the squatter of the prairie?—the fur-trapper of the Missouri? Are there no more Mike Finks on our rivers?—no more Pete Feathertons in our woods? Are the Indian traditions all told, and the border legends all sung? These are themes that would inspire an Irving or a Cooper:—may we not hope that our society enrols among its members those who are yet destined to touch them with a master's hand?

There is one other subject, gentlemen, which, amidst your labors for personal distinction, or the advancement of the objects of this society, should neither be forgotten nor neglected. The literary character of our valley is yet to be formed. Hitherto a few solitary individuals, scattered over this wide region, have pursued their intellectual labors without unity among themselves, or encouragement from the public. May we not hope that a better state of things is approaching? Literary men are not only multiplying in the West, but beginning to act in concert. Institutions have been founded, and periodical journals established, that must stimulate to literary effort, and preserve and disseminate the fruits of literary labor. Those now entering upon the stage of action are destined to exert a powerful influence on the intellectual character of the West. Whether that influence shall be good or bad, will depend upon circumstances chiefly within our own control. If we think proper to render our literature feeble in style and puerile in sentiment—abounding in silly affectations and far-fetched conceits —let us continue to read and imitate only the lighter and more

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superficial productions of other regions, which the steam press and the cravings of a morbid appetite are spreading abroad in the land. On the contrary, if we desire to have a literature imbued with that vigor and manliness which are the appropriate characteristics of Backwoodsmen—one that is pure, racy, and elevated—the path to be pursued is obvious. We must cultivate, diligently, an acquaintance with the ancient classics; we must linger around the "well undefiled" of English literature; and, above all, realize that we are under no mental bondage, and that we owe no servile literary allegiance to any people. It is our duty to consult nature—to contemplate things as they are—and, coming to the task with a sagacious observation and chastened judgment, to speak and write as we feel and think. Instead of imparting tramontane sentiments and opinions, without discrimination, to be moulded to the circumstances of this valley, our literature should be the result of the political, moral, and physical condition of things by which we are surrounded.

If the position be true—and there seems no reason to question its accuracy—that external objects exert a strong and enduring influence on the feelings and intellect of man, what may we not anticipate in regard to the literary character of this valley, which has been so bountifully favored by the beneficent hand of Providence? I leave the inquiry, gentlemen, to be answered by yourselves, in the confident hope that, as Western men, you will burn with the laudable ambition of cherishing and advancing the literature of your native land, until, in beauty and opulence, it shall be in the intellectual, what our magnificent rivers, prairies, and lakes are in the physical world.

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ADDRESS,

BY J. M. STAUGHTON, M. D.

DELIVERED ON THE SIXTH ANNIVERSARY OF THE UNION LITERARY SOCIETY, SEPTEMBER 27, 1831.

Ladies and Gentlemen,

We live in an eventful period of the world. The rapid manner in which knowledge is extending, has never had a parallel in the history of ages. It seems as if by one electric shock, whole nations are aroused from the apathy of ignorance; while by the touch of the celestial fluid, the holy fire of learning and of liberty bursts forth in a bright and glorious flame.

While the moral world is dignified and cheered by the numerous inventions of the benevolent, which tend to lighten the load of misery, incident to mortality, and to disseminate the principles of pure and undefiled religion, an equal spirit of enterprize is at work in the intellectual. New societies, new associations, new books have been produced, with the view to extend the progress of useful information. Those classes of society that were formerly degraded and ignorant, have been stimulated to the acquisition of knowledge, and they now display the utmost zeal in its prosecution.

The immense masses of learning that were formerly hoarded up by a few fortunate individuals, have been of late years freely distributed. The aristocracy of knowledge is passing into the republican simplicity of general diffusion. This Agrarian law of the intellect has made very learned men out of fashion; while he is regarded as the benefactor of his race, who most successfully disseminates the greatest amount of useful knowledge.

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The spirit of the age, like a mighty current, bears us all onward! None but plain, practical, efficient men are able to ride its heaving billows. The nineteenth century is, indeed, an era of action!

In what manner, then, shall we most successfully imbibe the spirit of the times? is a question of the utmost importance; and to you, young gentlemen of the Union Literary Society, who are preparing yourselves to come forward and mingle with the busy scenes of active life, it bears an interest of incalculable weight.

You are to become the senators, the divines, the jurists and the physicians of our land. To you will be committed the interests of our mighty republic. Looking forward, therefore, to the high destinies that await you; keeping before your eyes what your country expects, and has a right to expect, from you, how diligently ought you to seek out the most successful mode of employing your time, and how assiduously should you devote every moment to improvement.

Some years ago I was forcibly struck by a remark which fell from one of our most eloquent statesmen in Congress: that no man was fitted for any ordinary purpose of life who was not fairly up with the present state of the world—if he were a day behind, he might as well be twenty years. The importance of this truth ought to be more extensively felt; it should be appreciated and acted on by those who conduct our schools and colleges; for, though much improvement has been effected in the ordinary routine of education, no unprejudiced man can hesitate to pronounce the course *still* defective. It is not adapted to the spirit of the times. I venture to assert, that too much attention, both in grammar schools and in colleges, is still devoted to the classics. I know that the system is much ameliorated—I know that the old race of pedagogues, who would flog a boy for a false quantity more severely than for a moral delinquency, is nearly extinct.

It was under one of these that I myself was first imbued with letters. His whole soul was bound up in the classics; he was a learned man, and yet utterly ignorant of every thing except Latin and Greek. Methinks I still see the venerable man, on his tall stool, his hoary locks streaming over his shoulders, measuring on his fingers the feet of verses which the trembling urchins scan, drinking in the melody of the poem with the excited rapture of a lover of music, at the sound of Handel's notes. Peace to his shade

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—he is gone! Of him, as of the celebrated Dr. Busby, it may be said that he fairly died of bad Latin: the ungrammatical versions of his scholars broke his heart.

I must clear myself, however, from the imputation of not placing a proper estimate on classic erudition: I would have no young man pass through college without an acquaintance with the Latin and the Greek; but I would not have these cultivated at the expense of other and more useful branches. Who has not met with young gentlemen, fresh from the honors of a college, inflated with classic erudition, yet who were unable to speak or write the English language with accuracy or propriety? Ought this to be? Is not a course of instruction that allows such incongruities radically defective? I have seen a gentleman, who graduated in one of our most distinguished colleges with great credit, stand, in stupid amazement, at beholding a ball supported by a jet of water from a fountain. Ought this to be? Should men be crowned with the richest collegiate honors who are thus grossly ignorant of the simple elements of hydraulics?

I am much gratified to learn that in this, the first and the greatest institution in this mighty valley, the venerable President and his learned associates have given such a cast to the studies as renders them calculated to prepare the pupil for the purposes of the world. The instruction given within those walls has uniformly a practical tendency, and will fit you for the active scenes of life. Young gentlemen, value your privileges—I charge you improve them.

It is to the study of the sciences, and particularly of the natural sciences, that I would in an especial manner call your attention.

Far be it from me to disparage the utility of the pursuits of literature; on the contrary, few, I believe, value more highly its intrinsic worth and its pervading influence on society. It is that power which harmonizes the jarring strings of life. As the Roman poet sung—

"Emollit mores, nec sinet esse feros."

While chiefly to the influence of christianity must be ascribed the present lovely, moral, and social system, the *power* which the charms of literature has exercised over the rough and rugged nature of man, must not be forgotten.

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Literature is the cool and refreshing grove, into which the traveller turns from the sunny and crowded walks of human affairs; and while he is invigorated by the umbrageous shelter, he is cheered and sustained by the delicious fruits which cluster in its luxuriant foliage.

Cherish the pursuits of literature; for though the hurried business of life may, in after days, prevent your constant attention to the attractive study, you will feel, even across the ocean of disappointed hopes and unrequited labors, from this enchanting land—

> "Gentle gales,
> Fanning their odoriferous wings, dispense
> Native perfumes, and whisper whence they stole
> Those balmy sweets."

In most of our colleges the sciences are only touched in the slightest manner; in some they are entirely neglected. In this institution, however, the talents of the professors, and the constantly increasing apparatus, afford you means of improvement, which you ought most assiduously to cultivate.

I am aware that I might have selected a much more popular theme for this anniversary address, and perhaps, considering the nature of the occasion, I ought to have done so; but a solemn sense of the importance of this neglected branch of education has prompted me to use my feeble endeavor to urge its study upon you.

In all places the pursuits of science cannot fail to promote the comfort and happiness of man; but it is in the United States that such researches will be attended with the greatest advantage.—Citizens of a country almost boundless in extent, stretching through every variety of climate—the land of hills and flood, of the forest and the prairie, abounding in the most magnificent of the Creator's labors—ought we not most diligently to study out their nature and relation?

How many a useful mineral, think you, sleeps in the undisturbed quiet of our mountains? How many a healing balsam drops its perfume unheeded in the depths of our forests? How many a medicinal plant lies imbosomed in the primeval silence which reigns in the unexplored wilderness.

Look at the beautiful temple of nature by which we are surrounded! Gaze from this elevated point on which we are this

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moment assembled! Does not the view cause that love of nature which warms each bosom to send its thrilling influence through every fibre?

This love of nature is deeply rooted in our souls; this is the grand excitant to the study of natural science. It is not the peculiar privilege of the polished and refined; all hearts are sensible to its charms.

> "Ask the swain
> Who journeys homewards from a summer day's
> Long labor, why, forgetful of his toils,
> And due repose, he loiters to behold
> The sunshine beaming, as through amber clouds,
> O'er all the Western sky; full soon, I ween,
> His rude expression and untutor'd airs,
> Beyond the power of language, will unfold
> The form of beauty smiling at his heart."

The important benefits which the sciences have conferred on our race are so palpable that they need no comment. What though we cannot, as did Archimedes, so arrange the mechanical powers as to form an engine capable of seizing a ship of war, and, whirling it through the air, dash it to thousand fragments?—what though we cannot so combine mirrors and lenses as to burn up whole navies by the concentrated solar rays?—yet have the sciences raised us far beyond the boasted advancement of the ancients. In all the comforts of domestic life, in the infinitely varied manufactures, and in the facilities of commerce and of travel, how infinitely superior. They had no printed books, no mariner's compass, nor optical instruments; what did they know of the explosive force of gunpowder, which has so effectually altered the face of modern warfare? Did they ever dream that man could imprison the vapor of water, and compel it, as a slave, to do his bidding?—force it to spin, with flexible fingers, the finest thread?—or, with unconquered arm,—

> "Drag the slow barge or urge the rapid car"?

Besides these advantages, the sciences have exerted a prodigious sway over the moral destinies of the world. What, for instance, has the art of printing, as improved by scientific machinery, done for our race? The liberties of the people are guarded

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more effectually by the press than they could be by thousands of armed men. The very dissemination of books and newspapers among a people is enough to make them free.

It has often been said that Napoleon was vanquished by the steam engine, and truly too. But for the introduction of that most valuable present from science to the arts, England could never have found the pecuniary resources, nor have spared the men that made up the *materiel* of those immense armies, with which she so effectually opposed that mighty victor. The improvements in navigation, particularly in the navigation of our rivers by steam, and the adaptation of that wonder working power to land carriages has almost annihilated distance, brought remote cities into close connection; and, by rendering each more dependent on the other, serves to bind the jarring and discordant parts in bonds of interest. I look upon the rail roads and canals, which stretch across our various states, as so many immense cords, which will keep up our Union, that is now the joy, and pride, and the example of the world.

The study of the sciences produces the most happy effects on the heart. The constant contemplation of the Creator's works, tends to fill the mind with sentiments of gratitude and humility. Association with the beautiful objects of creation, invigorates the affection, and infuses a glow of benevolence into the soul. A naturalist can scarcely be a vicious man. During the reign of terror in France, when crowds were daily consigned to the guillotine by the sanguinary tribunal, a number of persons were brought into the garden of the palace of justice, to undergo the mock form of trial which preceded execution. Among them was a lover of botany, a man of simple and retired manners, yet on whom suspicion had fallen. While the judges were passing rapid sentence on his comrades, he stood admiring the beautiful flowers which were growing in the garden, and examining their structure. The judges, by acclamation, declared that the man who could, in such a critical moment, be fascinated by the charms of flowers, must be too simple to plot against the interests of the republic.

It is only within the last two centuries that these improvements have been made. To what cause shall we ascribe these mighty changes? One word will answer: it is a word that should be written in letters of gold—INDUCTION.

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But what is this magic word that has so changed the face of society, which, in the words of one of the most accomplished scholars, "has caused a new philosophy to issue from the furnaces of the experimentalists, that has confounded all the reasonings of the ancients"? What means *Induction?* It is the application of common sense to the investigation of science.

Francis Bacon, Lord Verulam, is a name dear to every lover of science. To his majestic intellect was revealed the idea, which none of his predecessors had ever discovered, that the only means of acquiring knowledge was to interrogate nature.

Previous to his day, the ordinary mode of philosophic inquiry was, to commence by the formation of a theory, to which every fact, as it presented itself, was forced to bend; and when an experiment could not be reduced to adequate dimensions, by this Procrustean bed, it was rejected as false or worthless. The venerable father of modern philosophy, however, took another view. Hear him:—"Homo naturæ minister et interpres, tantum facit et intelligit, quantum de naturæ ordine, re vel mente observaverit, nec amplius scit aut potest—Man, the servant and interpreter of nature, understands and reduces to practice just so much as he has actually experienced of nature's laws; more he can neither know nor achieve." He swept away, at one stroke, the musty cobwebs of the ancients, brushed off their theories, and, with the motto—*Hypothesis non fingo,* set himself to apply common sense to science.

He was, decidedly, the first who pointed out that the true method to study science is, to search after truth. He liberated the human mind from the slavery of theories, and of names, and of schools. The mental independence which he achieved has laid the foundation for the glorious superstructure of science which is now erecting. And when the beautiful temple shall have been completed in all its fair proportions, when the top stone shall be brought forth with rejoicings, then, and not till then, will the benefits which Lord Bacon has conferred on our race be duly appreciated.

It was the opinion of one of the profoundest statesmen of our land, that, in all the affairs of government, a frequent recurrence to first principles was of indispensable importance. Of paramount importance is it that all those who are engaged in the pursuits of science, should frequently recur to those grand principles and

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rules which are found in the *Novum Organum* of Lord Bacon. I would have no young man pass through college without a thorough understanding of those invaluable precepts; I would not have him to translate from the Latin, which is very strongly marked by the quaint and highly figurative language of the day; but I would have him read and diligently study such a compend as that which is to be found in the 10th and 18th numbers of the Library of Useful Knowledge. These principles, which may justly be called the foundation of all true science, are scarcely known even by our most accomplished scholars. The London Society for the diffusion of useful knowledge, merit the thanks of the community for thus throwing open to common readers the valuable treasure of the *Novum Organum.*

I cannot pass by the labors of this society with the slight notice I have just given it. Its establishments and that of the sister institution, the London University, I look upon as one as the greatest triumphs over ignorance that has ever been achieved. Notwithstanding the attempts that have been so violently made to injure these institutions, and to brand their supporters with the stigma of infidelity, they have prospered; as the sun, rising in his majesty, dispels the foul shades of night, so has the onward march of these noble associations put to flight the calumnies of wicked men; and shed a steady and effulgent light, which has cheered the moral and intellectual world.

As the country we inhabit abounds in natural objects which invite the investigation of the philosopher; as our forests are rich in shrubs and flowers of unknown properties, and of birds of lovely plumage that are not known to the naturalist; as our streams are alive with fishes that have never been described; and as the earth hides mineral treasures of which we are ignorant; so is the intellectual state of our country more highly favorable to scientific culture. We are, by our situation, placed far beyond the influence of those sectional prejudices which so often arrest the march of truth in other lands.

Lord Bacon, in speaking of the causes which tend to prevent the knowledge and reception of facts, has pointed out a series of obstacles which he has denominated *idols,* false divinities, which we are apt to erect in our minds, and to which we pay that reverence which is due only to the holy and immaculate shrine of truth.—

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These idols do not, I believe, receive that reverence here which has been paid them elsewhere. Our citizens, in all matters of government and of science, are free thinkers of the freest cast; and I am prepared to make good the assertion, that, with us, the truth bears a more powerful sway than among any other people.

As the idols of this distinguished writer include most of the sources of prejudice and error, we will look at them for a moment, and then try for ever to dethrone them from their usurped dominion. These idols, or false notions of the mind, so deeply fix themselves in it, that they not only shut up the avenues through which truth might enter, but even when it has entered, they present themselves again and will hinder the advance of science, unless men, being aware of them beforehand, guard against them with all possible diligence.

The first class of prejudices is called *idola tribus*, or idols of the tribe, because they are common to the whole tribe or race of mankind. They are, in fact, those general prejudices which arise from the infirmity of human nature itself. The most formidable of these is the influence of imagination; its efforts in perverting the truth are so very numerous, that I scarcely know what instance to select. This idol, this false divinity, enabled Mesmer to perform his astonishing cures by animal magnetism; this endured the metalic tractors of Perkins with magic powers; this gave efficacy to the prayers of Prince Hohenloe; this enabled the long suffering captain Symmes to discover the theory of concentric globes.—This power it is that points the hazel twig to the earth over a hidden spring of water; this sharpens the old lady's ears at the sound of the death watch; this appoints the hour of midnight for the walks of ghosts and the revels of hobgoblins; this gave efficacy to the royal touch in scrofula; and this endues the seventh son of a seventh son with intuitive powers as a physician. This idol, indeed, stands in the avenue of knowledge, and but too often presents an insurmountable barrier to the admission of truth. One of the most remarkable traits in the mind of Sir Isaac Newton was his freedom from its influence. Perhaps no human being had ever such a command over his imagination. By the application of a sublime geometry to the motions of the heavenly bodies, he suddenly arrived at such magnificent results, that we are lost in wonder as we peruse his *Principia*, that he gave not way to the full

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swing of his fancy. But no; his steady mind, fixed on the truth alone, could see no other object—

> "All piercing sage! he sat not down and dreamed
> Romantic schemes, defended by the din
> Of specious words and tyranny of names,
> But, bidding his amazing mind attend,
> And with heroic patience, years on years,
> Deep searching, saw at last the system dawn,
> And shine of all his race on him alone."

The other idols of this class are violent prepossessions, the restless activity of the human powers; the influence of the will and affections on the understanding; the fallacy and incompetence of the senses, and the inordinate love of generalization; all these obstacles must be vanquished, or we can never see the truth in its native purity.

But there is another class of idols, whose dominion, though less extensive, is by no means less imperious. These are the *Idola Specus*, "idols of the cave or den," the prejudices which stamp on each mind its own peculiar character. "In addition," says Lord Bacon, "to the general waywardness of human nature, every man has his own peculiar den or cavern, which breaks and corrupts the light of nature, either on account of his constitution or disposition of mind, his education and the society he keeps, his course of reading and other similar causes." In another part of his work, this illustrious author designates these idols by the figurative names of "each man's particular demon" and "familiar seducing spirit." I need not advert to the influence which these causes exert in barring out truth from the mind. Each one must have felt the inward struggle for the truth, and have triumphed in the victory.

Another class are the *Idola Fori*, or "Idols of the market-place." These are prejudices arising from mere words in our usual intercourse. This is, indeed, one of the most troublesome of all the idols; and, perhaps, on a careful survey of all the sciences, we can point out but two or three beyond the limits of mathematics, to the progress of which this slavery to words does not offer serious obstacles. Among this favored few, Chemistry stands pre-eminent. To the genius of French philosophers, belongs the honor of having invented a nomenclature capable of indefinite extension,

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and of endless variety of modification. To the emancipating influence of this triumphant effort of genius, must, in a great measure, be ascribed the wonderful advancement that this branch of science has made during the present century. In Botany, too, though the nomenclature is made barbarous and radically defective, it is uniform, and, in this single redeeming quality, has rendered the science certain, and insured a progressive enlargement of its boundaries. On the other hand, look at Physiology, where all terms and language are uncertain. Here is the fairy land of the *Idola Fori;* and although it may be high treason to utter it, the department of metaphysics is under its idolatrous influence. Thus, among those who are called philosophers, do these dangerous usurpers bear a sway, that, like the luxuriance of the Upas, reigns in uninterrupted solitude.

But to what shall I liken the *Idola Theatri*—"the idols of the theatre"—the wild and visionary theories of philosophers? Shall I, with Lord Bacon, compare them to the gaudy and unsubstantial pageants which are paraded on the stage of the theatre; or to the song of the syren, which lures but to destroy; or to the fascinations of Calypso's grotto, fair and deceitful; or to the *mirage* of the Egyptian desert, which mocks the thirsty traveller with the illusion of cooling fountains and refreshing groves, while nothing is spread before him but interminably arid sands? No—these are all too weak. They are the sweeping pestilence of knowledge.—Like the Indian cholera, which has made such awful havoc with our species in its travels from the land of Magi, their baleful influence saps the very vitals of truth, and, with a withering desolation, leave nothing in their track but death and destruction.

Think not, however, that I am opposed to theory when theory is chastised by the rigid rules of philosophy. The theories of Sir Isaac Newton are splendid triumphs of the force of human intellects, and the atomic theory of John Dalton has not only explained the phenomena of Chemistry, with unerring accuracy, but, with prophetic power, has pointed new combinations, that, but for its illumination, would never have been discovered. It has been said that to think is to theorize. So it is to them that think wildly; but to the philosopher, to think is not to theorize. Very few men are capable of theorizing, in its legitimate sense.

"All these idols," says Bacon, "are solemnly and forever to be

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renounced, and the understanding must be thoroughly cleared of them; for the kingdom of man, which is founded in the sciences, cannot be otherwise entered than the kingdom of God—that is, in the condition of a little child."

What sublime simplicity is there in this declaration!—what truth! Indeed, knowledge must be received in all humility.

To the minds of youth are the sciences peculiarly adapted, and, indeed, it is a gross perversion, in ordinary education, to burthen the minds of children with the recollection of names instead of ideas. Let it not be said that their tender minds cannot endure the load of science. Experience has proved that they can. I once knew a little girl not over seven years of age, who was a good chemist, and who could unfold the intricacies of the theory of definite proportions with unerring accuracy. All children and youth love the sciences. Nature is their favorite study. Their minds are so free from the impressions of the hindrances we have mentioned, that the truth finds ready access. So great, indeed, is the love of truth in the human breast, says Lord Shaftesbury, that we are enchanted with the very shadow of it.

When a man once brought his son to a celebrated ancient sage to learn philosophy, on asking his terms, he was informed that they would be twice as much as for any other scholar. Why so? Because your son has been taught by another master, and, consequently, I shall have to unlearn him what he has already learnt, before I can begin to teach him the truth.

Young gentlemen, the circumstances under which you are placed are highly favorable to the acquisition of science. The United States is, of all lands, the most propitious to its rapid progress, and of these, the Western are least trammeled by ordinary prejudices. In this well regulated institution, every facility is afforded you, and your own society is capable of being converted into a powerful engine of improvement. The interesting cabinet which you already possess, and which, I am gratified to observe, is gradually increasing, indicates a taste for natural science, which augurs well for your future progress.

The devotion I feel in the subject must plead my excuse, if I have been too urgent in pressing it on your notice. Belonging to a profession that is intimately connected with the natural sciences, I early acquired for them an enthusiasm that I pray may never

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leave me. They are my favorite study; and when, from the ordinary pursuits of my profession, I can, for a moment, turn aside to them, they are my joy and my consolation.

I must again most earnestly press them on your close and unremitted attention.

DISCOURSE,

BY CHARLES CALDWELL, M. D.

ON THE ADVANTAGES OF A NATIONAL UNIVERSITY,* ESPECIALLY IN ITS INFLUENCE ON THE UNION OF THE STATES; DELIVERED, BY REQUEST, TO THE ERODELPHIAN SOCIETY OF MIAMI UNIVERSITY, ON THE SEVENTH ANNIVERSARY OF THAT INSTITUTION, SEPTEMBER 25TH, 1832.

GENTLEMEN, MEMBERS OF THE ERODELPHIAN SOCIETY,

THE general benefits of education, as the parent of literature, science and the arts, and an auxiliary in morals and good government, have furnished, for ages, a standing theme of academical discourses. Unwilling, therefore, to ask you to accompany me over a field, the full harvests of which have been gathered in by others, and where the gleanings might but ill reward our toil in collecting them, I shall offer no apology for declining to select

* A few years ago, there appeared in the Western Monthly Review, two or three papers on the subject of a National University. It is quite probable that between those articles and this discourse there exists a considerable similarity, as well in style and manner, as in sentiment. If so, the reason is, that they are all the product of the same pen. Yet, to avoid, as far as possible, any striking resemblance between them, the writer, while preparing the discourse, was careful never to look at the papers in the Review, nor even to think of them. It is deemed advisable to communicate this information to the reader, that he may not suspect the author of plagiarism. The communication will further apprize him, that the views contained in the discourse have not been hastily formed.

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the same topics, as the ground of the exercise I am about to engage in. Partly moreover from your daily studies, and in part from other incidental causes, it is scarcely probable that the subject is less familiar to you than to myself. Nor can it fail to possess for you, in the spring-time of your lives, when your sensibilities are vivid, and your fancies creative, a freshness and a charm, which must have rendered it an object of the liveliest attention. This being the case, you are already so fully apprized of its extent and value, that no effort of mine could add to the interest you naturally feel in it, or strengthen the impression your minds have received from the habitual contemplation of it.

History has already made known to you, that the different degrees of education which the nations of antiquity possessed, were the measures of the rank and splendor they enjoyed. Even their opulence and power conformed invariably to the same standard. You are not now to be informed that the astronomical and literary attainments of ancient Egypt, limited as they were, formed the brightest symbol on the escutcheon of that celebrated country, and will preserve her name from oblivion, and confer on her reputation, when, like the site of Troy, the "city of the gods," the spot where her pyramids stood shall be disputed, and the Nile alone will indicate to the traveller the domain of the Pharaohs.—That the imperishable glories of Greece were the product, not of the sword or the truncheon, but of the pen and the chissel. And, that had not Rome cultivated letters, philosophy, and the arts, she would have continued, as she began, a nation of barbarians, and her renown in arms would be slumbering in endless oblivion, beneath the ruins of the power that achieved it. With these things you are already familiar. It is also known to you, that when the fruits of education had perished, in the downfall of the Roman empire, and even the hope of their reproduction was nearly extinguished, the world became, for centuries, as the result of that catastrophe, a waste of ignorance, licentiousness, and blood. That that period of desolation and dismay was called the "dark ages," not more from its want of knowledge, than from its destitution of virtue, and its pollution by crime. That the commencement of the return of happier times received the name of the "revival of letters," because it was the issue of mental cultivation. That the event was hailed as the day-spring of a renewed civilization of the

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human race, and their emancipation from the tyranny of brutal domination, where strength had trampled with impunity on weakness, and vice had triumphed over virtue and honor. That modern nations rose in their moral and political standing, and improved in their general condition, in proportion as they welcomed and encouraged education, and partook of its benefits. And that, at the present time, education is the acknowledged source of their prosperity, power, and glory, and, as such, is embraced and cultivated by them, with an eagerness and energy corresponding to its importance. Even under the blighting shadow of despotism, where the mass of the people are merged in ignorance and wedded to slavery, the higher orders eagerly avail themselves of that great fountain of knowledge and influence.

These truths, I say, have been abundantly disclosed to you, in the course of your studies. And you have further learnt, that of all existing governments, that of our own country is most vitally dependent on the general diffusion of the fruits of sound education, for the continued purity of its principles, the stability of its general organization and subordinate institutions, the success of its measures, the prosperity of the nation and the happiness of the people. That if intelligence and virtue, wisdom and patriotism, the fruits alone of mental culture, are *valuable* under other forms of government, they are *indispensable* under ours. And that, while by the possession and proper use of them, we may attain, as a people, an unparalleled degree of social felicity, and rise to the loftiest point of political greatness, we must sink, without them, through corruption and misrule, to the deepest abyss of degradation and misery. Such is the nature of our government, that we cannot hold a midway course. To one extreme or the other we as necessarily tend, as the needle does to the pole, or the plummet to the centre.

Such you already know to be the difference between the conditions of educated and uneducated nations. Nor have you now to learn, that between the standing and enjoyments of different classes and individuals of the same nation, a like difference is produced, by different kinds and degrees of intellectual training.—Hence, the inference, alike true and momentous, which can neither be too earnestly inculcated on youth, nor too extensively promulgated to the world, that to education, in the true meaning of

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the term, is man indebted for all he possesses calculated to sweeten, dignify, and embellish life, and render it an object of desire to a being endowed with intelligence and taste. In an uncultivated condition, man is the most abundant source of evil and misery to his fellow-man, as well as to himself. These considerations enforce, as a paramount duty, on pupils, diligence and ardor in the prosecution of their studies; on teachers, zeal and faithfulness in the high trust committed to them, and on all, the encouragement and promotion of the great work of instruction; that work, which is to direct the movements and settle the destinies, not alone of our own country, but of the human family; and not alone of the present inhabitants of the globe, but of all future generations. But, waiving any further reference to the general influence of education, I shall offer to you a few remarks on some of its more particular bearings.

It has long been inculcated, as a political maxim, that, in every country, the education of youth should conform to the character of the existing government. In the enforcement of this, the nations of antiquity, especially the Romans, Greeks, and Persians, were inflexible. A deviation from the custom, if stubbornly persisted in, would have subjected the offender to banishment or death. Nor are modern nations indifferent to the policy, although they do not enforce it by so severe a penalty. The object of it is, to cultivate in the minds of the people a spirit of loyalty, and a sentiment of patriotic attachment to their political institutions. These feelings, united to a well regulated pride of country, may be made to minister, in a high degree, to the strength of a nation, and the welfare of its inhabitants. Is the form of government monarchical? According to the views I am considering, principles and opinions favorable to that form should be inculcated in seats of learning of every grade, but especially in those erected for children. First impressions on this subject are not easily eradicated. On the contrary, if they are judiciously and forcibly made, they become a portion of the individual, and are as lasting as life. It is all important, therefore, that they be correct. Is the government aristocratical, democratical, or mixed? Policy requires that the same rule be observed in the business of instruction.—From their earliest years, pupils should be accustomed to such views, and imbued with such sentiments, as may render them friendly to the institutions which protect them.

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As relates to this subject, it is worthy of serious inquiry, what course may be most advantageously pursued in our own country? Our government is peculiar; in several important particulars, materially different from all others. It is, in a special manner, much more purely *federative* than any other that has been heretofore framed. And this not only ranks with the strongest features; as a fundamental principle, it is second only to one other. Next to the Freedom and Independence of the States, their UNION, ON FEDERATIVE GROUND, is the most vital provision of the government, and should be held the most inviolable. It is that which our purest patriots and wisest statesmen have most highly prized, and the possible subversion of which they have contemplated with the deepest solicitude. The reason is obvious. Every consideration bearing on the subject, proclaims it the most essential to our security, peace, and power, as a nation, and to our welfare, as a people. And now, that there hangs over it a storm-cloud of portentous aspect, ready to discharge on it its accumulated thunders, it has become the duty, not only of every reasonable and virtuous American, but of every one not maddened by passion, or hardened by crime, to inquire anxiously how the impending desolation may be averted. Be it our business, then, on the present occasion, to endeavor to answer the question—"Can any scheme of education be projected calculated to STRENGTHEN THE UNION OF THE STATES?"— My reply is affirmative; and I give it confidently. That such a scheme can be devised, it is impossible for me to doubt; nor am I without hope that it may also be executed. The nation possesses ample power as well as the necessary means for carrying into effect the measures contemplated. I trust, therefore, that it will not be wanting in the disposition to use them, as all that is most important to it, both now and *in future*, may depend on the issue. For, should DISUNION take place, it will not be an evil of inconsiderable magnitude, or brief duration. The breach will be as wide as pole from pole, and as lasting as the elements of the human mind, unless it should give place to a *forced consolidation*, under a military despotism. Edifices overthrown, cities laid in ashes, fortresses erased, and navies destroyed, may all be rebuilt, and appear again in renovated freshness and beauty; and fields, wasted by the hand of the spoiler, may be restored by industry and the bounties of nature. But, once demolish the fair fabric of the federal govern-

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ment, and no earthly power can reconstruct it. The mutual repulsiveness of its parts will render their disseverance eternal; and its mighty fragments, spread over the surface of a dilapidated empire, while they constitute the most mournful and magnificent ruin that time has witnessed, will present an everlasting monument of the madness of those whose hands disunited them.

Were the question proposed to me—"In what are the citizens of the United States, as a people, most dangerously deficient?"—I would answer decisively—in a SPIRIT OF NATIONALITY, in that expanded and practical loyalty and devotedness which identify mankind with their native land. That Americans love their country, I do not deny. But they love it only in *subdivisions*. Their patriotism, as individuals, does not cordially embrace the whole of it. From living under State governments, and feeling their influence first and most immediately, especially in personal and social interests, they are rendered so sectional in their sentiments and sympathies, as to be much more of state than national patriots. I regret to add, that, in some sections of the country, strong and illiberal antipathies are fostered against others. This unfortunate defect of national patriotism was strikingly exemplified in several occurrences during the late war with Great Britain. Did the enemy invade any one of the States? The inhabitants of it, indignant at the insult, and deeming his footsteps a blot in their heraldry, and a dishonor to their soil, were ready to rise in mass to repel or destroy him. But the citizens of one State felt much less solicitude to expel the foe from the territory of another, more especially a remote one. When the West and the North were the seat of war, the East and the South seemed scarcely sensible that the enemy was in their country. And the same was true of the other sections of the Union, when the conflict was at a distance. Many other alarming examples of a want of national patriotism might be easily cited. In the present condition of the Republic it is scarcely possible for the case to be otherwise. Sectional and selfish feelings and attachments are the natural growth of sectional divisions and governments. The States are not sufficiently sensible of their dependence on each other for the prosperity they enjoy. They do not seem to know (or knowing, they forget,) that they resemble a pyramid formed of columns, where each one contributes to the strength of the structure, and where the removal

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of one endangers the fall of those that remain. In their pride and self-confidence, they do not bear in mind that each one of them is necessary to the protection and welfare of every other, and that the nation, which is the political offspring of their union, gives protection to the whole. Nor is it easy, in a period of peace and safety, to teach them this important truth. They would learn it much more readily under the pressure of adversity, especially under that of a foreign war, (could such a one arise) which would be dangerous to their Independence. The late war, already referred to, was not of that description. No power of the enemy, either in the field or on the ocean, nor any he was able to bring to the contest, could have endangered, in the slightest degree, the freedom of the States.

That my subsequent remarks on the influence of the scheme of education I purpose to recommend, may be the more easily understood, and the more correctly appreciated, it is requisite that I premise a few further propositions. In the system of our federal government, as in every other system where action is maintained, there are two powers in constant operation. And they are necessarily antagonists. In the present case, they are the *centripetal* and the *centrifugal;* and, although in direct opposition to each other, they are alike indispensable to the existence and perfection of the machinery they keep in motion. But a fair equilibrium between them must be maintained. Destroy, or too far enfeeble either, and the other, taking the ascendency, and acting without control, will produce confusion, if not ruin. The solar system furnishes the best illustration of this. Its principles and movements constitute the most perfect exemplar on the subject. The centripetal power there is lodged in the sun, and holds the planets and their satellites to that body, while the centrifugal attaches to the planets, and tends to throw them from him. Let the former prevail, and all the subordinate members of the system will tumble headlong into the central orb. This would be *consolidation.* Let the latter predominate, and, in the words of the poet, the same members will "fly lawless through the void," to the annoyance, if not the overthrow, of other systems. This would be *anarchy.*

To apply my illustration:

In the federal system, the national government represents the sun, and the States and Territories the planets that revolve around

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him. The federal Constitution is the centripetal power, intended to retain the States in their orbits; and, through the medium of their own constitutions, and the sentiments in favor of their sovereignty and rights possessed and warmly cherished by their citizens, the States have the centrifugal power in themselves.—While these two forces balance each other, the movements they maintain and control will be regular, the harmony of the system will continue, the union will be stable, and the country prosperous. In strict obedience to constitutional law, the States will perform their duties to their own citizens, to each other, and to the whole Republic; and the national government will commit no usurpation of State privileges. Free from the danger of disturbing influences, the great federative machine of State, complete and in good condition in all its parts, will move magnificently onward, midway between the calm of consolidation and the convulsions of disunion. And it will present in its course an unrivalled spectacle of moral grandeur and national glory. Some view of the opposite state of things, proceeding from conflicting causes, will be given hereafter.

Here a question of infinite moment presents itself to our consideration—"Which of the two powers of the federal system, the centripetal or the centrifugal, gives the fairest promise to gain strength with years, and ultimately predominate?" To this an answer may be easily given. I regret to add, that events have occurred to answer it already, in a way that portends calamity to our country. The federal constitution, as heretofore mentioned, forms the centripetal power; and every thing that bears on the subject, shows that it derives no additional strength from time.—It has not yet received, nor, from present appearances, does it seem likely to receive from the people or the States, that sentiment of veneration and regard, to which it is entitled, both on account of the wisdom which marks it, and the pure and august source from which it emanated. On the contrary, there is too much reason to believe, that, as it increases in age it decreases in strength; that many politicians are much more anxious to find blemishes than excellencies in it; or, if they cannot find them, to imagine them, or make them by false constructions; that it has, therefore, become an instrument of much less authority with the States and the citizens than it was in former years; and that there is a growing disposition in the country to weaken it still further, if not to

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treat it with entire disregard. In fine, instead of being venerated, as it once was, as the record of a *voluntary* and solemn compact between the States, reminding them of their early alliance and plighted faith, admonishing them of their highest interests, and binding them on principles of justice to their duties to each other, and to the nation, it is looked on, by too many, with jealousy and dislike, as if it were a system of fetters, framed *without authority*, and *arbitrarily* fastened on the members of the Union, to clog their movements and deprive them of full scope and freedom of action.

Such, I say, is the case with the centripetal power of the federal system. In strength and influence, it is palpably on the decline. But the condition of the centrifugal power is widely different. That its strength is increasing with an alarming rapidity, cannot be denied, and ought not to be concealed. The danger it portends should be boldly confronted, and unyieldingly counteracted, by every means that can be brought into the contest. Although the constitutions of the States, in which the centrifugal power is partly lodged, remain unchanged, it is far otherwise with the spirit of state sovereignty, and the opinion of state rights among the people. Within the last ten years, or even a shorter period, they have been more than quadrupled in strength. As relates to the subject of them, sentiments are now openly avowed, not only in the current discourse of certain political circles, but in public meetings and the capitol of the nation, which, twenty years ago, would have been reprobated as seditious, if not punished as treasonable. Persons uttering them would not only have forfeited public confidence; they would have lost their standing in social life, and been stigmatized as disturbers of good order, corrupters of the community, and enemies of the country. Those who were once treated as conspirators against the Union, under a celebrated character still living, never, in their most secret communications, used language half so threatening, nor a fiftieth part as baleful in its effects, as certain *honorable legislators*, and other men of distinction do now, in the face of the nation. But words are only the heralds of deeds. In such cases, the usual course of human conduct is, to *speak* first—in the commencement perhaps cautiously and in whispers, then more boldly and audibly—and ultimately to *act*. Men rarely plunge at once into consummate guilt. Cataline had been a deep gambler, a practised seducer, and a contemner of

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the gods, before he became the chief of traitors. And Arnold had projected various other fraudulent schemes to possess himself of wealth, before he attempted to sell his country. Thus, the meditated crime being gradually approached, and rendered familiar by conversation and reflection, its commission follows as a matter of course. So true is it, that—

> "Vice is a monster of such frightful mein,
> As to be hated, needs but to be seen;
> But, seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

Such will be the issue of the audacious and unprincipled conduct of some of those who speak so lightly of the federal constitution, and so boldly of severing the Union. They will pass from words to acts, and attempt treason. So dangerous are deviations from virtue, even in thought!

But the circumstance which, beyond all others, will strengthen the centrifugal tendency of the States, and thus derange the balance of the system, is their growth in population, wealth, and power. In plainer terms, their increase in magnitude and weight, as political bodies. That this will add to their disposition to recede from their federal centre, is as certain as that the momentum of a large moving body is greater than that of a small one, when the velocity of each is the same. Were the planets which belong to the solar system daily increasing in size and weight, without a corresponding increase in the sun, they would ultimately escape from his control, and fly from their orbits into the wilds of space. And such, it is to be apprehended, will be the fate of the States of the Union, unless the centripetal power be strengthened. But no modification of the constitution of the United States to that effect can be made, without the calling of a general convention. And even then, under the influence of the popular views and feelings, which now pervade the country, there is reason to believe that that instrument would be made weaker rather than stronger.—By far the *most effectual way*, then, if not the only way, to attain the desired end, is to enlighten and *nationalize the people*—to augment their intelligence and virtue, and infuse into them a fuller measure of the *federal spirit*, to the exclusion of a portion of that which *attaches them inordinately to the States, and to what are erroneously considered their rights.*

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Am I asked how this purpose is to be effected? I answer, chiefly in two modes. The general diffusion of sound education, in whatever way it might be done, would greatly contribute to it.—By enlightening the minds of the multitude, and enlarging their views, it would fit them the better to embrace and comprehend federal measures, and set a proper estimate on national concerns. They would then be convinced, by the exercise of their intellects, that both their interest and their duty bind them to the Union; and the moral influence of suitable training would complete the work. But such training would be indispensable. All experience testifies that it is not wise in us to trust our conduct, in matters of intense excitement, to the government of reason alone. We are too much swayed by feeling to be secure under such direction.—All our faculties, then, moral and social, as well as intellectual, should be so disciplined, as to harmonize with each other, and be rendered subservient to the same end. Then would intelligence and virtue become the sponsors and foster parents of nationality, and do their part in counterbalancing the growing centrifugal tendency of the States.

Another measure calculated to promote the same object is, to accustom the people, as much as possible, to contemplate national objects, and weigh national interests; to approach them familiarly, make them topics of family and fireside consideration and discourse, experience constantly more or less of their influence, and thus become identified with them in their feelings. To effect this, every thing that will admit of it ought to be federalized—instituted, I mean, on federative principles, and arranged on a federate plan. Like the general government, it should embrace the States, and have a national centre. Thus we have a national Judiciary, Treasury, and Postoffice establishment, whose influence in strengthening the Union might be made immense. A national Bank and Mint, more especially the former, contribute not a little to the same end, by interweaving and identifying remote interests, supplying the people with a national and uniform currency, and facilitating, beyond any other means, the intercourse of the States with each other, through the channels of commerce and trade.—I doubt whether this effect of a national Bank has ever been considered and appreciated as it deserves. To me it appears important. Yet I do not know that it was even alluded to in the debates

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of Congress respecting that institution. Did time and the occasion permit me to dwell on the subject, the nationalizing influence of the United States Bank might be clearly demonstrated. Nor am I sure that a national debt, to a reasonable amount, is a national evil. On the contrary, I verily believe that it has been to us a national blessing, and would so continue under suitable management. A general scheme of national roads and canals, especially rail-roads, by facilitating travelling and other modes of intercourse, and thus virtually contracting the boundaries of the empire, would minister incalculably to the strength of the Union. A few millions of dollars appropriated annually in this way, for a short term of years, would tend to save us from disunion, anarchy, and blood, and might avert from us the necessity of expending hereafter tenfold as much in destructive wars. Nor should the scheme to produce nationality terminate here. Let the professions of Theology and Medicine be also nationalized. Let them, I mean, be so organized, and their members so formed into societies, as to have currents of influence setting from each of the States, and from different sections of the same State, to be concentrated in a great federal reservoir; and let the issues from that reservoir be diffused, in return, throughout the Union. And let Temperance, Peace, Colonization, Bible and Tract societies, and other institutions founded for moral and benevolent purposes, be similarly organized and administered. Let them also have each a national centre, and become nurseries of federal feeling throughout the States. Add to these a society, nationalized in the same way, whose sole object shall be the PRESERVATION OF THE UNION; and the joint influence and benefits of the whole may be made incalculable—I trust irresistible. By communicating to the people proper views, and cultivating and maturing in them correct feelings, with regard to the rights, powers, and beneficial effects of the general government, they will operate with a force altogether unknown to mere statute laws.

As time does not permit me to detail these schemes, and exhibit them in all their elements and bearings, I must be content with the brief reference to them already made, and shall only add, that no difficulty need attend the establishment or administration of them. Should the experiment ever be fairly made, our country will have reason to rejoice in the issue.

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But, above all, let there be established a national scheme of early education. If wisely planned and organized, and ably conducted, that will become paramount, in its influence, to all the others. It may be rendered in time so powerful an engine in reviving the faded nationality of the people, as to save the Republic from the dangers which threaten it.

Youth is the period for the formation of habits. The entire being of man is then flexible, and may be moulded at pleasure.

> "'Tis education forms the common mind;
> Just as the twig is bent the tree's inclin'd."

"Train up a child in the way he should go, and when he is old he will not depart from it." Let the education of youth, then, be sufficiently federalized, and the Union is secure. The discontent of baffled ambition, backed by a spirit of faction and conspiracy, may occasionally assail it; but its discomfiture will be as that of the billows, which break against the cliff, and fall in defeated fragments at its base. Let each American youth feel that he is educated for the Republic, and under its parental wing, and his being will become national. He will have incorporated with his nature the attachment of an ancient Persian to his country, and the firmness of a Roman in defending it. And that attachment will be strictly federal. He will not love any portion of his country less than he does under the present plans of education; but he will love his *whole* country much more.

The outline of a federalized scheme of education may be briefly sketched. It should embrace one university in each State, with as many colleges, academies, high-schools, and other subordinate seats of instruction, as may conform to the number, wants and resources of the people. Add a National University, as a federal centre, to which, in magnitude and means, the other universities and colleges shall stand related somewhat as the state governments do the national, and the arrangement will be complete. Throughout this great confederation of schools, by far the most magnificent and powerful ever erected, whose accumulated light may be made to reach, in time, the remotest confines of civilization, and penetrate even the abodes of barbarism—in all these institutions, I say, let such uniformity of instruction and discipline prevail, that the lower may be suitable nurseries to the higher—schools, technically so

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called, to academies, academies to colleges, colleges to universities, and State universities to the National one, so that a family resemblance may mark, and a kindred spirit actuate the whole. In each one of this great nation of schools, let the inestimable value of the federal union, and the paramount duty of preserving it, be thoroughly inculcated by text-books and lectures—on the minds of children incapable of comprehending the reason of it, as a matter of faith, and on those of pupils more mature, as a political truth, founded in the philosophy of human nature, and amply sustained by history and experience. Let a course like this be steadily pursued, and I repeat, that the union of the States, cemented originally by the blood of our fathers, and further confirmed by the sentiments of our posterity, will be indissoluble. So hopeless will be any attempt at disunion, that it will turn to quixotism; and faction and intrigue will ultimately cease to dream of the project. But, as has been already done, with regard to several other topics, which have been only referred to, I must again plead a want of time to analyze fully a federative scheme of education, and discuss it in all its points and relations. I shall therefore confine such further remarks, as I may have to offer, to a single but leading feature of it, a National University.

In commendation of such an institution, we have as high authority as the world can furnish, in favor of any untried experiment. Washington, the father of his country, and one of the most unerring judges of men and human affairs, earnestly urged its establishment on the legislature of the nation. Adams the elder, and Jefferson, two of the most distinguished statesmen and sages that time has produced, did the same. So did Madison, who, in depth of research, and solidity of judgment is inferior to none of his predecessors in the Presidency. So did Monroe, than whom a purer minded statesman, or a more honorable man, never graced the annals of patriotism. And so did Adams the younger, who, for brilliancy of genius, philosophical acuteness, and variety and extent of attainment, has no superior among his cotemporaries. Why the present chief magistrate has declined to recommend the establishment of a National University, it does not fall within my province to inquire. I shall not, however, disguise my regret for his failure; the more especially, as the present would be a most opportune period for the enterprise, the treasury being full, the revenue abundant, and the national debt nearly extinguished. Nor do I hesitate to add, that the establishment of the institution would be infinitely

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more useful to the nation, and would therefore, in an equal degree, confer more renown on the chief magistrate, than the extinction of the debt.

But, in favor of the erection of a National University, there may be adduced other and weightier reasons, than the mere opinions of illustrious men. The institution would raise, to an unprecedented height in our country, the tone of education, the standard of literature and science, and the rank and influence of their successive cultivators. Thus would it not only prove to the nation a source of additional power and splendor at home; it would increase, in an equal degree, its foreign renown, and consequently its weight in international concerns. Am I asked in what way it would produce effects so extensive and beneficial? I answer, through sundry channels, a few of which shall be briefly considered.

In grandeur, and all other imposing and useful qualities, the University would correspond with the resources of the nation, and the high character of the people for intellect and energy. The buildings would be spacious, splendid, and commodious; the libraries extensive and judiciously selected, and the suits of apparatus complete—well fitted for the purposes of science, and prepared in the highest and costliest style. To these fundamental requisites, all the other provisions of the institution would conform. The funds would be ample, the professorships sufficiently numerous to embrace every requisite point of knowledge, whether practical or ornamental, and filled by the ablest and best qualified teachers; in the arrangement for exercise, amusement, and manly accomplishments, convenience and elegance would be skilfully united, and the whole would be organized on the most approved plan and principles of instruction. It would be an institution of modern times, suited to a liberal and enlightened period, not a servile copy of originals that have descended to us from ages of ignorance and superstition. The site would be some convenient spot in the District of Columbia, open to the eye of the nation and the world, and subject to the exciting and elevating influences of proximity to the seat of the most august government that man has established. In fine; the institution, when complete, would be a great national monument of elegance and sublimity for taste to admire, and of usefulness for judgment to approve and imitate.

Thus provided with all that literature and science require for their advancement, and suitably administered by faculties worthy of it, the

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institution would operate powerfully and beneficially in a threefold way; on other seats of learning—on its own pupils—and on the country at large. I shall offer a few remarks, by way of illustration, under each of these heads.

Inspired by the example of the CENTRAL UNIVERSITY, and resolved on being as slightly eclipsed by it as possible, and of rendering themselves, if not successful competitors of it, at least worthy collaborators in the same great cause, State universities and colleges would imitate it in their provisions, and exertions to excel. They would, in a particular manner, add to their libraries and suits of apparatus, increase the number of their professorships, select teachers of higher qualifications to fill them, so modify some of their usages, as to fit them better to modern times, and thus amend their style of instruction. The examples of the higher state institutions would be followed by the lower ones, and an ambition to improve would every where prevail, until the general condition of education would be greatly enhanced, and ultimately perfected,

This picture is no creation of the fancy. In neither the drawing nor the coloring of it has the imagination been concerned. Reason and experience have alone been consulted in the work. It is a representation founded in nature, and conformable to two of the strongest and most active faculties of the human mind—*the propensities to imitate and to rival.* Man is essentially an imitative being; and the uniform direction of imitation is *upward.* The high never follow the example of the low; the rich and powerful of the feeble and destitute. The reverse is the practice of the whole human family. I repeat, therefore, that such will be the case with the literary institutions of our country. The lower will, as far as possible, adopt the arrangements and rules, and aspire to the amended teaching of the higher, until the whole shall become instinct with the lofty spirit of the National University, and shall vie with it in practice. Thus will the latter seat of learning be not only a great centre-light, to diffuse its radiance *directly* throughout the Union, but a source of *power* to promote knowledge *indirectly,* by exciting other institutions to laudable competition. Like the sun in the planets, whose destiny he controls, it will give light, and animation, and productiveness to the entire federative system of schools.

It has been alleged that the National University will also operate powerfully, and to great advantage on its own pupils. Nor is it con-

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ceivable how the case can be otherwise. It is a law of nature, that all things produce in their own likeness. Great things are the parents of great things, and small things of small. And this law prevails as certainly in the moral and intellectual world, as in the physical and organic. The human intellect then is no less subject to it than the human body. Wars, revolutions in nations, and other momentous occasions develope minds calculated to act a suitable part in them. History abounds in facts confirmatory of this. The revolution in England produced a Cromwell, our own revolution a Washington, the French a Napoleon, and the South American a Bolivar. Great deliberative assemblies are the nurseries of great orators and debaters; and Greece and Rome were indebted for their illustrious men, to the grand events in the midst of which they grew.

Such will be the issue of the National University. Great in all its attributes, it will produce, on that ground alone, corresponding effects in the formation of scholars. The intellects of those educated in it, will receive the highest degree of development and polish, of which they are susceptible. Most of its pupils moreover, especially that portion of them that shall come from remote parts of the country, will be youth of lofty promise—the *elite* of the nation. Few of any other description will resort to it from a distance. They will be peculiarly susceptible, therefore, of high excitement and honorable effort, in relation to their scholarship and intellectual standing. Nor is it easy to imagine a combination of circumstances, better fitted to produce such effects, than that under the influence of which they will be placed. In whatever is substantial and useful, as well as in what is calculated to excite admiration and produce effect, the institution itself, as already mentioned, will be grand and impressive. The very fact, therefore, of being a pupil of it, and a candidate for its honors, and of having access to all its sources of improvement, will be an incentive to ambitious aims and strenuous efforts, in every mind of an elevated order. Nor will the proximity to the seat of the national government, the arena of great intellectual struggle and achievement, and the theatre of vast and imposing events, fail to contribute to the same end. No youth of a common spirit, much less of an aspiring one, can remain unambitious and inactive, in such a situation. Nothing can prevent him from resolving and endeavoring to prepare himself to act, at a future period, a distinguished part in the councils of his country—to become a representative, a senator, a minister abroad, one of the heads of department at home, a judge of the supreme court, or chief magistrate of the nation.

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Another circumstance which will operate on the youth of the University, as a powerful incentive to attain distinction, will be, that their studies will be prosecuted and the result of them exhibited under the eye of the nation; and not of this nation alone, but also of foreign ones. The former of these effects will take place through members of Congress and other functionaries of the general government, who assemble at Washington from all parts of the United States, and the latter through public ministers from abroad. All striking occurrences in the University will become known to these personages, who will rarely fail to give them publicity. In examinations and other modes of trial, therefore, the standing and performances of the pupils will be subject to a much wider inspection, than those of the pupils of any other seat of learning. Corresponding to this will be the extent of the sphere, through which currency will be given to official reports, and other forms of intelligence respecting merit or the reverse—success or defeat, in contests for prizes—honors conferred, or disgrace incurred. Nor is this all. The youth of the University will be assembled not only from the several sections of the United States; the high reputation of the institution, united to the spirit of liberty it will foster, and the full development that will be given, by its professors, to the engrossing doctrine of human rights, will draw many to it from foreign countries. Some will repair to it from Spanish America and the West India islands, and some from Greece, Spain, Poland, and other parts of Europe, where personal and political freedom is prized. A portion of the intellectual chivalry even of Great Britain, France, and Germany will be found within its walls. This will become another ground of intense devotion to study. It will produce the most ardent and unremitting competition. Among the natives of the United States, the North will endeavor to wrest the palm of scholarship from the South, the East from the West, and each section of the country from every other; and between Americans and foreigners a similar struggle for pre-eminence will be maintained. In the latter case, the question, whether the American mind be, in any respect, inferior to the European? will be finally put to rest, even in the opinion of uninformed skeptics and prejudiced enemies; and our country will not suffer in the comparison. The issue will silence forever the impudent prating, and cover with odium the false statements of the Halls and Trollopes, and other unprincipled British scribblers, respecting the degeneracy of man in America. No scene of competition equally animated will be

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exhibited in any other seat of the muses. The necessary result will be, pre-eminent excellence in intellectual cultivation. What youth of a lofty spirit and an ardent temperament, feeling that he has intrusted to him a deep stake in the reputation of his country, in a contest with a foreign one, or of the spot where he was born, in a competition with another portion of the same country, and apprized that the result would be made extensively known to his own honor or discredit—what high-minded young man, engaged in such a trial, with the eyes of those most dear to him, riveted on him, and their hopes and fears alive to the issue, would fail to struggle for success, virtually under the motto of "victory or death?" What youth, I repeat, worthy of a place in the first literary institution on earth, would not rather sink under the toils of intense and unabated study, than fail in such a contest? My appeal is to yourselves, as a body of young men, familiar with ambition and the pride that becomes you. And I feel confident, that, were you now to reply to it, your answer would be NONE. Under these circumstances, the graduates of the University would be among the foremost scholars of the age, and must attain a similar rank as philosophers and statesmen, civilians and members of the other learned professions. The influence of this state of things, with some of its accompaniments, on the destinies of the Union, will be adverted to hereafter. In the mean time, its beneficial effects on the prosperity of the country, and its standing with other nations, must be obvious to every one.

The maxim, that knowledge is power, is as true of communities as of individuals. Other things being equal, the most enlightened people prove always victorious, in every contest, whether civil or military. Is there a struggle for superiority in agriculture, commerce, or the arts? knowledge decides it. And, in war, ignorance and barbarism readily yield to civilization and science. The conquest of Mexico and Peru, by the Spaniards, and of numerous and powerful tribes of Indians, by the cavaliers of Jamestown and the pilgrims of Plymouth, are in proof of this. Nor, when all the circumstances of the case are taken into view, is the subversion of the Roman empire, by the hordes of the North, in contradiction of it. The knowledge elicited and diffused through our country, then, by the National University, will give us strength and splendor at home, and that will give us standing and influence abroad. Deference will be always paid to us, our rights will be respected, and our friendship courted by other nations, precisely in proportion to our power to protect our rights, command respect, and

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confer favors. And that power will be in the ratio of the knowledge we possess, and our wisdom and energy in bringing it into action.

Am I asked how the operations of a literary institution, erected merely for the instruction of youth, can produce such effects in strengthening the Republic? I answer, by enlightening the Republic, and diffusing through it sound and patriotic dispositions, and thus making it ONE. It will be understood that the *unity* to which I allude is not a consolidation of the States, but a strict compliance, by them, with the duties enjoined on them by the federal constitution. And this end will be greatly promoted, by the knowledge communicated to youth, and the national spirit cultivated and confirmed in them, by the education received in the National University. That education will be so far federal, as to represent federal principles and measures in their true character and relations, show them to be indispensable to the welfare of the country, and, in this way, implant securely a due regard for them in the juvenile mind. The youth thus instructed will ripen into men, and conduct, at a future period, the affairs of the commonwealth. They will become members of the state and general governments; and may acquire, in time, an influence not to be resisted, in maintaining harmony between them. Perfectly master of the principles of both, as well as of their delicate and important relations, and having no preponderating biasses on the subject, they will be the most competent judges and the safest arbiters, in all cases of difficulty between them. While they will prevent usurpation, on the part of the national government, they will so far moderate the claims of the States, as to keep them in obedience to the federal constitution.

But this is not the only channel through which the National University will benefit us, as a people. It will form, not only great statesmen and legislators, but philosophers, historians, poets, and other men of letters, of similar standing. And each of these classes contributes its part to the power and prosperity of a nation. Whatever developes the natural resources of a country, adds to its strength. But an enlightened philosophy alone can do this. It alone can unlock the rich stores of mineralogy, geology, botany, and natural history, and give free access to them. And they are abundant sources of power as well as of wealth. The same is true of chemistry, mechanical philosophy, and the different branches of mathematics, more especially astronomy, navigation, and engineering. They also are sinews of national strength. And all these will be greatly advanced among us, by philosophers and mathematicians formed by the system of instruction to which I have

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referred; and of which a central University is to be the chief organ. Great divines, physicians, and lawyers are likewise substantial and effective elements of the power of States. These also will be the natural growth of a well conducted system of federal education.

National renown of every description is national strength. To this, mere literary renown forms no exception. It is not only an element of power, but the most pure and lasting that belongs to the aggregate. It endures long after the dissolution of all the others, and sheds a glory on their ruins. By erecting a high literary standard, therefore, which the writers and orators of the country shall emulate, a central University will add indirectly to the strength of the nation. The warrior will wield his sword and direct his thunders with the more spirit and effect, from a knowledge that his story will be told and his deeds celebrated by historians and poets of distinction; and he will yield up his life more gallantly, and with the greater alacrity, from a confidence that scholars will erect to him a monument which will be unimpaired, when mausoleums and pyramids shall be but fragments and dust. Of statesmen, philosophers, and men of profession, the same is true. They also are cheered in their labors, and strengthened in their efforts to benefit their country, by the hope that their names will survive, through some form of literary composition. So are all men of high standing and public usefulness—all, whose individual reputation may contribute to the renown of their native land. Nature has implanted in them a love of fame, as a part of their constitution; and they do their duty more earnestly, and to better effect, from a secret trust that some memorial of them will descend to posterity, in the pages of the scholar. Such are a few of the channels, through which literature adds to the strength of a nation.

The condition of our native tongue, in the United States, is far from being creditable to us. It is nearly as colonial now, as it was when we submitted to the British yoke. We have no American standard of taste in it, to which, as a people, we are willing to conform. True, we have the productions of Webster; and they are works of great labor, erudition, and value. But they are far from being generally received by us, as authority in letters. In a spirit highly discreditable to us, as an independent people, we look too much to Great Britain for instruction in lexicography, philology, and the entire range of polite literature. This is a species of dependence and acknowledged inferiority, not only humiliating to ourselves, but which detracts from our standing, in the view of foreign nations, and so far tends to limit

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our influence with them. In stronger language, it diminishes our power. A dependent condition, as respects any thing essential to existence, influence, or fame, is incompatible with the possession of full power, either national or individual. Great Britain, France, and Germany owe much of their strength to their *entire independence*—their possessing within themselves all that is necessary to scientific and literary existence and rank, as well as to national glory. Of ancient Greece and Rome the same was true. I allude especially to pacific and social power—strength at home and an ability to exercise a weighty influence over foreign nations, by peaceful measures and a high example. This is the power of knowledge and wisdom; a possession much more honorable than a mere capability to enforce sub mission by arms; and an enlightened independence, on the score of vernacular language, forms a part of it. To our attainment of this point of independence, nothing else would contribute so essentially, as a National University. By either producing within itself the requisite elementary works, or sanctioning officially those produced by American learning and talents elsewhere, that institution would soon establish a standard of literary taste and authority, which would be adopted by scholars, as well as by the public. Such an establishment would be not only convenient and reputable to us, but highly beneficial. Being itself national, it would contribute in an eminent degree, both directly and indirectly, to the formation of a national literature, and would have much influence in nationalizing the people. While, by aiding to confer on us a name in letters, it would enhance our standing abroad, it would also become a ground of national pride to us, and bear its part in binding us to a common centre at home. Great Britain owes much of the pride and firmness that sustain her in all her trials, and no little of the influence she exercises in Europe, to her pre-eminence in letters. Sir Walter Scott has added more to the solid and permanent strength of that empire, by his writings, than Lord Wellington did, by the overthrow of Napoleon. Germany also is rapidly strengthening herself on similar ground. And we shall do the same, as soon as our federal system of education shall be completed.

Some branches of science would be advanced in this country in a higher degree than others, by the establishment of a National University. This would be the case, in a special manner, with astronomy; in which, from a want of suitable apparatus and encouragement, we

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are extremely deficient. The United States does not contain a single observatory that can be called respectable, much less complete. Every establishment of the kind we possess, is restricted in its means. Hence, we are compelled to look abroad for all improvements in that department of knowledge, which is so surpassing in sublimity, as well as so useful, and therefore so peculiarly fitted to give distinction to a community that successfully cultivates it. But a National University would remedy this defect. Corresponding in excellence with its other provisions, its observatory would be furnished with every thing necessary to explore the heavens, and make further discoveries in them, and to acquire a full and practical knowledge of those already made. Other high institutions, following the example set by the central one, would make suitable improvements in *their* observatories, until our country would be as abundant, as it is now deficient, in the means of prosecuting astronomical science. We should then be prepared, not only to vie with the nations of Europe, in our acquaintance with the heavens, but to discharge in time our long-standing debt of knowledge to them, as relates to that subject. The advantages which this condition of things would confer on us, as a nation, both at home and abroad, are too obvious to need a recital. They may be summed up in the single remark, that it would give us a standing and an influence in the empire of mind, not surpassed by those of any other people.

One object of the University would be, to prepare such pupils as might be destined for public, rather than professional or literary life, to become accomplished statesmen, financiers, and diplomatists. The science of political economy, therefore, and of natural and international law would be extensively cultivated in it. So would physical geography and the science of mind, branches indispensable in the direction of the affairs of an empire. Without a competent knowledge of mental philosophy, and the physical character of the various sections and localities of the globe, it is impossible to become an accomplished statesman. The truth of this might be easily made appear, by an analysis of the duties of such a personage.

There is reason to believe that the globe we inhabit, especially in its polar regions, and in the great western and southern oceans, is far from being fully explored. To complete its geography, as well as for the promotion of commerce and the arts, many discoveries are yet to be made; some of them no doubt highly important. And they must

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be made by maritime nations, of which the United States must become ultimately the greatest. In the way of discovery, Great Britain, France and Holland, Portugal and Spain, have already done much; our own country very little. Hitherto our youthfulness, as a nation, has excused us; but it cannot, in justice, excuse us any longer. If our fleets and navies can visit every ocean and sea, in the concerns of commerce and war, they can also contribute, under proper management, to the further exploration of the globe. Let them be engaged, then, to a reasonable extent, in that business. One successful enterprise of this kind, might do more for the glory of our country, and the benefit of our race, than scores of naval victories. But the faculties of the National University, familiar with the wants of science, as well as with the best means of supplying them, and being in habits of constant intercourse and intimacy with the executive department of the government, and acting virtually as a scientific council to it, might do much in the suggestion, encouragement, and direction of voyages of discovery.

By many other channels, which time does not permit me to enumerate, might this great institution diffuse its influence throughout the nation. Even members of congress, and other high functionaries of the government, might be enlightened and liberalized by it, and rendered more competent to the duties of their stations. Ignorance and illiteracy, coming within its sphere would be instructed, or put to shame and banished by it; and, in either case, we should be less annoyed and dishonored by them, in the high places of the nation. The government would be more under the guidance of cultivated minds. Legislators would endite their own speeches, and public men of every description their official communications. No officer of the nation would render himself an object of pity or derision, by being compelled either to think or write by proxy.

Am I asked what influence all this would have in strengthening the union of the states? I answer, a vital one. Sound knowledge a correct feeling, under the common appellation of intelligence and virtue, are the only powers that can perpetuate the Union. Other things may act as auxiliaries, but they alone are the rock of our safety. Compared to them, laws to suppress sedition and punish treason, and all other legislative enactments, even though enforced at the point of the bayonet, are but threads to cables. An enlightened and truly virtuous people will cling to the Union, with a resolution that no artifice or

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temptation can shake, and a grasp which nothing but death can relax. But it has been already shown, I trust satisfactorily, that education is the only source of intelligence and virtue, and that the best scheme of education for the United States, is that of which a National University shall be the centre. By such a scheme alone, as I verily believe, can the youth of our country be so trained, as to be rendered truly national in their character. And if they be not thus nationalized, the Union must dissolve. It will return to its original elements, as our bodies do to dust, long before the middle of the present century, unless the growing sentiments of *state rights*, *state sovereignty*, and other popular prejudices of the kind, be kept within the limits of our federal constitution.

But this is not all. The power and splendor, which the scheme of education I am considering, must confer on the nation, would further add to the strength of the Union. Whatever may augment our national glory must have this effect. Man is instinctively attached to what is great and illustrious. He especially delights in forming, in his own person, a part of it, because the relation is flattering to his vanity and pride. Great Britain and France may be safely cited in confirmation of this. In science, literature, arts, and their accompaniments, those empires are great and glorious. Hence their subjects are inordinately wedded to them. Nothing can induce them to efface or forget their national birthright. They may deeply complain of the abuses of government, and oppose them even in arms. But no matter. In all that constitutes patriots, or gives character to men, they are Frenchmen and Englishmen still. Let the empires be reduced to the standing of petty powers, and the attachment of the subject will be also reduced. Of the ancient Greeks and Romans the same might be affirmed. Their countries were the most powerful and illustrious on earth; and hence their patriotic devotedness was the most intense. They would have preferred death in any form, to the extinction of their nationality. Nor, as respects the United States and their inhabitants, will the case be otherwise. Give to the nation the power and splendor, which a federal scheme of education would bestow, and, by that consideration alone, the attachment of the people to it will be greatly strengthened. That bodies attract in proportion to their magnitude, is as true in ethics, as it is in physics. By a wise and vigorous administration of our affairs, the American nation is destined to be, in a short time, pre-eminent in power and lustre over all others.

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And that circumstance will tend to the preservation of the Union. The several States will glory in being parts of so splendid an empire; and their disposition to recede from it will be extinguished. They will be convinced that the weight and respectability which each of them possesses, as well as the safety and prosperity which it enjoys, when they are united and moving in mass, would be lost to them, should they separate and act in fragments. They will be sensible of their resemblance, in this respect, to an army, which, when advancing in column, is irresistible, but is easily vanquished, when its array is broken.

Two further grounds, on which a National University would minister to the strength of the Union, and I am done. Nor can I doubt that you will concur with me, in considering them powerful; because you have yourselves experienced their force.

Young men, especially those of warm temperaments and generous dispositions, are strongly attached to the place of their education. Their devotedness to it arises at times almost to idolatry. Nothing is to them so lovely and sacred, as the venerated walls of their *alma mater;* while her embowering groves, assimilated in their fancy to that of Egeria, in the retirement of which they have pursued their studies, and her classical walks, where they have often strayed in lonely contemplation, or in fellowship with friends, possess for them the enchantment of consecrated ground. No other spot of earth, save that which enshrines the relics of their forefathers, is so holy in their sight. From any hostile violation or unhallowed touch they would protect it with their lives, or rejoice to wash out the stain with their blood. To your own emotions, at the present moment, I dare appeal for the truth of this statement.

But, as already represented, the capital of the nation, or some other spot in the District of Columbia, would be the seat of the National University. To that spot would cling, with the unyielding force of filial attachment, the affections of the pupils educated there, in whatever section of the country they might reside. The circumstance, as far as the early and cherished prepossessions of distinguished men might avail, would bind the members of the Republic to its centre, with cords formed of some of the choicest materials of our nature. Should danger, from without or within, threaten the capital, identified with the University in the minds of the alumni, they would hasten to its defence, from every point of the Union, with resolutions and means

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which it would be impossible to resist. Under such circumstances, Washington would be to them what Paris is to Frenchmen, and what Rome was to her sons who had been trained within her walls. Every thing would be done that wisdom could devise or gallantry dare, to protect her from dishonor, and preserve her inviolate, as the heart of the nation. Nor would the sons of the institution come alone. From their standing and influence, they would be able to bring along with them a sufficient force of the chivalry of the country, to insure success. Thus would filial reverence and love co-operate in strengthening the union of the States.

But this is not all. Youth is the period for the formation of friendships. The mind at that season, when nature is in blossom, being neither callous from care, nor flinty from selfishness, is alive to all that is generous and attractive. Nor are any friendships stronger or more lasting, productive of higher gratification to the parties, or of greater benefits to others, than those which are contracted in colleges and universities. The friendship of Damon and Pythias, so celebrated in story, commenced, as we are told, within academic walls. And many others, less romantic indeed, yet equally unchangeable, formed under the habitudes of college life, might be easily cited.

As already mentioned, many of the most high-gifted youth, from each state of the Union, will resort for their education to the National University. Here intimacies will be produced, and friendships to endure for life, contracted between young men from every section of the country, destined, at a future period, to become leaders in conducting the affairs of the Republic. Family alliances, in places remote from each other, will also grow out of the same influences. Hence will arise such an extensive personal intercourse and wide-spread sympathy, and such a constant interchange of intelligence and kind offices, that the whole nation would seem connected as one great family. At least there will be no portion of it that will not have a knowledge of the local concerns of all the others, and feel an interest in them. Thus will spring up, out of the moral and social relations of the University, a sort of national friendship and good will, which must operate with no small power in preserving the Union. Statesmen, who have been intimate from their boyhood, who confide implicitly in each others rectitude and honor, and are at the same time personal and long tried friends, will be much more likely to accommodate differences of opinion, conciliate animosities, reconcile jarring interests, and

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maintain the harmony and integrity of the commonwealth, than they would be, were they strangers. This is certain, if any thing be so in the philosophy of man or the history of governments.

But the hour admonishes me to close this discourse. Yet the subject of it, far from being fully discussed, has been but briefly noticed in a few of its points. It will belong to such of you, therefore, as may feel an interest in it, to follow out the consideration of it, at a more convenient time.

Those of you, gentlemen, who are about to take leave of this seat of learning, and embark on the turbulent ocean of affairs, will enter into life at a momentous crisis, in the concerns of the nation. Since the perilous times of our revolutionary struggle, the prospects of our country have never been so gloomy. The darkest hour of the late war, when the British bayonet, associated with the merciless hatchet and scalping knife, was busy on our borders, was sunshine to the present. The murmurs of discontent throughout our land, waxing louder and louder, and the spirit of dissatisfaction becoming more general and embittered, threaten us fearfully with civil commotions. In the eventful scenes likely to grow out of this condition of things, you will be called on to act your parts; and I do not permit myself to doubt that they will be, in all instances, correct and honorable, and in many distinguished—such as may become high-minded patriots and virtuous citizens. Though I cannot but feel assured that, in your political capacity, the UNION OF THE STATES will be the pole star of your movements, I notwithstanding take the the liberty earnestly to implore you to that effect. Let the Republic, and the *whole* Republic, be the object of your most intense and devoted regard. Whatever may be his standing as a man, or his pretensions as a statesman, patriot or moralist, distrust the motives and reject the counsels of him, whose language or measures lean toward DISUNION. Admit not the fellowship, nor breathe even the atmosphere of the modern Cataline. He is smitten with a moral leprosy, dangerous to youth, and no communion should be held with him by the healthy. No matter what may be the ground, real or pretended, of his dissatisfaction with the government; and no matter what his own condition, high or low, rich or poor, a private citizen or a public functionary; if he openly advise or secretly suggest a breach of the Union, or if his conduct tend to that effect, he is a traitor to his country, and should receive, in the abhorrence of the virtuous, if not from a penal law, the reward of his crime.

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To bring before us, in its true character, the enormity of those who would foster sedition, and separate the States, let us contemplate, for a moment, the nature and magnitude of the evil they meditate. This we may do, in a degree sufficient to consummate our detestation of those who would violate the integrity of the nation, by looking but for an instant on hasty sketches of UNION and DISUNION, and contrasting the bright felicities of the one, with the deep desolation and horrors of the other.

Let the Union be preserved, by a strict observance of the provisions of the constitution, and the government be faithfully administered under a code of salutary laws, and the issue of the great political experiment we are making, will be glorious, not only beyond example, but beyond the anticipations of the boldest calculator. Extravagant as this prediction may possibly be deemed, it is, notwithstanding justified by the history of the past. Hitherto our progress in prosperity has outstripped hope, and filled even the measure of imagination itself. Be the Union maintained then, I say, and, in the full enjoyment of their liberties and rights, the people of the United States will experience a degree of political and social happiness, known only to themselves. Content and abundance will every where prevail. Under the influence of institutions founded in wisdom, and constantly improving from experience and fresh developments of mind, and by the protected and productive industry of the citizens, the nation will advance in opulence and grandeur, until it shall leave far behind it, all that the rivalry of other nations can achieve. During the lifetime of some to whom I now address myself, the population of the States will surpass one hundred millions; and, from various moral considerations, their weight and power in the concerns of the world, will be far beyond their numbers. From causes already cited, they will be peaceful within; and no foe from without will court destruction, by troubling their repose. As soon would the mariner challenge to conflict the deep on which he floats. Humanly speaking, they will be at the defiance of fortune. No earthly power will be able to shake them in their purposes, or stay them in their march toward the object of their wishes. By their own wisdom, aided by the strength of their navies, they will be the arbiters of maritime law; and through their merchantmen, they will receive into their ports an abundant supply of the riches of the world. In all things that may minister to the prosperity, strength and splendor of the country, and the convenience, comfort and happiness of the peo-

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ple, their INTERNAL IMPROVEMENTS will correspond with their general condition. In a special manner, their agriculture and manufactures will be in a state of high perfection; flourishing towns and cities will spring up in numerous places which are now overshadowed by forests, or rich in the gorgeous growth of the prairie; hills and mountains will be levelled or tunnelled, and roads and canals, of the best construction, formed for the accommodation of the traveller and the man of business; and steam vessels, and others of the choicest workmanship, will cover, in numbers conforming to the wants of the nation, the broad surfaces of our lakes and rivers. Under the favoring auspices of peace, and through a federal scheme of education, suitably conducted, the intellect of the country will be developed in an unprecedented degree, and all the products of minds correspondingly improved. In fine: the Republic, I repeat, will present a spectacle of moral and political grandeur and glory, new to the world, and which no effort of mine can pourtray. And our unrivalled prosperity, under free institutions, will insure, in the end, the overthrow of despotism, and the freedom of our race.

Do you doubt the accuracy of this picture, and suspect it of exaggeration? Let me invite you to take a calm retrospect of the last half century. Examine with care, and inform yourselves correctly, what the United States were fifty years ago, compared with what they are now. Having done this, calculate, reasonably, their future progress, under the same form of government, wisely administered, and say, on your best judgment, whether I have either drawn or colored extravagantly, in the representation just submitted to you. Nor do I fear the issue. You will promptly acquit me of all exaggeration. Such, then, will be the condition of our country, in less than three fourths of a century, if the Union be preserved. The contrast, could it be suitably drawn, would furnish the more striking and impressive picture.

Let the Union be severed, by groundless discontent, or the projects of ambition, and all these prospects will vanish like a vision, and a scene of realities, the perfect reverse of them, arise in their stead. A great and powerful nation, liberal and magnanimous in its views, and peaceful in its temper, will be broken up, not into two or three large communities, but into a number of feeble, jealous, and fretful ones. For but few of the States will coalesce with each other. From pride and ambition inducing each of the larger States to aim at supremacy,

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they will inevitably separate; and should they consent to unite with any of the smaller ones, it will be on such terms as will deprive the latter of independent sovereignty—a condition which will be submitted to only as the issue of compulsion. These petty powers, instead of viewing each other as ancient friends and neighbors, that had fought, and bled, and triumphed in a common cause, will burn with the mutual animosity of rivals and foes. Their feuds, moreover, will have the rancor and bitterness of family hatred. Hence, domestic concord will soon give place to civil commotion; the olive will wither throughout the land, and the laurel spring from the blood-stained soil. The industry and arts of peace will fail, and many of the fairest productions perish, under the unsparing operation of war. The plough being exchanged for the sword, by the youthful and vigorous, agriculture will be abandoned, or practised only by the feeble and incompetent. Instead of fresh towns and cities rising in their pride and beauty, to embellish the country and give comfort to the people, many of those already erected will be converted into scenes of desolation and mourning. The brightness of day will be obscured by their smoke and ashes, and the darkness of night dispelled by their burning. Of ravages like these, united to a general abandonment of productive labor, extensive poverty and wretchedness, with their usual concomitants of profligacy and crime, will be the fatal issue. Peaceful enterprise of every description being thus paralyzed, all that belongs to the permanent greatness and power of nations, will necessarily retrograde. If the communities become comparatively strong and terrible in battle, it will be but for a season. Their strength will be the offspring of unnatural excitement, and, therefore, evanescent. It will be but the furious vigor of the bacchanal or the maniac, destined to fade with the fervor which produced it. Their power and influence abroad, in common with their real strength at home, will be now but matter of history. Not a remnant of either will survive, except in mouldering ruins and saddened remembrance. No foreign nation will respect or consult them, or have any other connection with them, than that of turning them to its own interest. Their naval force being also enfeebled, the petty remains of their fleets will be liable to insult and aggression which they dare not resent, and their sea-coast to invasion which they will be unable to repel. As education cannot flourish amidst the strife of arms, more especially intestine strife, mental cultivation will degenerate, and ignorance and comparative barbarism usurp the places

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of civilization and knowledge. This disastrous condition of things will be aggravated, in all its appalling qualities, by the ferocious border warfare that must extensively prevail. From our national temperament we are prone to extremes. The French and Irish perhaps excepted, we are more so than any other enlightened people. From being now uncommonly peaceful in our dispositions, we shall then become, in an equal degree, belligerent. The business of war will make a part of the stated occupation of each community. Instead of peaceful and smiling villages, garrisoned fortresses and frowning batteries will mark the division lines between the different States. In such a condition of things, bodies of militia-men will be insufficient for the war-like purposes of the country. "Citizen soldiers," as they are fancifully termed, dressed in gaudy attire, and marshalled on a greensward lawn, or strutting to music, through the streets of a city, may gratify the gaze of the million, on a parade day, when all is peace. But experience, as well as history, assures us, that it is unsafe to confide in them on the day of battle. Besides, the people will become dissatisfied with sleeping on their arms, and being constantly on the alert to repel aggression. They will prefer the existence of a regular soldiery among them to a life of such disquietude and ruinous interruption. Standing armies, therefore, with all the expenses and other mischiefs they involve, will form another feature of the time I am pointing to. And these, being themselves the product of war, will necessarily tend to the promotion of that evil. The "pomp and circumstance" attending them, will develope a martial spirit among the youthful, which nothing can restrain. Nor do men, bred to arms and prepared for battle, submit with patience to the repose and *ennui* of a peaceful life, especially if they be loitering in the neighborhood of a foe. Like other men, enamored of their profession, they delight in the practice of it. Should no opportunity, therefore, to unsheath their swords be presented to them, they will seek one. But this is not all. The weaker States will contract alliances (most probably foreign ones) as a protection against the stronger. Thus will they virtually sink into colonies again, proving themselves, by the act, alike regardless and unworthy of the independence and freedom which their heroic sires bequeathed, as an inheritance, to degenerate sons. And England and France may meet again in arms, on fields that were once the abode of freemen, to contend for the mastery over subjugated Americans. The worst, perhaps, is to come. After a long course of the most embittered and sanguinary wars, a few rival chieftains, at the head of powerful

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armies, will agree to partition the nation between themselves, erect separate empires, assume the diadem, and subject the country of Franklin and Washington to military despotism. Or a modern Philip may arise, and lord it over the whole. And thus will sink, in hopeless darkness, the watch-fires of liberty, which our glorious ancestors had kindled on our hills. Thus will fail, for ages, if not forever, the most sublime and momentous experiment the world has witnessed, to determine the self-governing capacity of man—to solve the great question, whether we are the heirs of reason and virtue, or the minions of passion and the instruments of misrule? For the issue of this experiment, be it successful or adverse, will not be confined, in its influence, to ourselves. It will thrill, like the lightning from Heaven, to the centre of every nation that is panting for freedom. If fortunate, it will be to it the messenger of joy, and will brighten its prospects with the day-spring of hope. If the reverse, it will proclaim to it a continuance of its chains, and be the herald of despair. And while Freedom shall mourn over the fallen and hopeless fortunes of our race, Despotism, surrounded by the trophies of his recent victory, will sit more securely on his throne, and survey, with a sterner and less dubious delight, the desolation around him.

To the blood-stained history of the States of Greece, the annals of the fierce Italian Republics, and the records of wars between petty sovereignties in other parts of Europe, I refer you for matter to sustain the views I have here submitted to you. Tell not me that we are a more discreet and reasonable people, and will not run into such wild extremes, or madly court such fatal catastrophes. To Heaven I appeal for my sincerity in declaring that, all things considered, I think we are less so. We are much more awfully stricken with political insanity, than either of the early and less enlightened people, to whom I have alluded. They never had a form of government like ours, nor enjoyed the blessings we are about to forfeit. They could not, therefore, be sensible of their value. They were but unfortunate in never possessing what we shall be criminal in trampling under foot. And for what?—A mere mess of pottage—in the shape of a few bales of cotton and tierces of rice! For this—a thing so unspeakably paltry, compared to the effects it threatens to produce—our birth-right, as freemen, is to be bartered, a nation is to be laid in blood, the happiness of innumerable and unborn millions blighted, the light and glory of the most prosperous and promising empire forever extinguished, and the

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spirit of Freedom, like Hope, by the ills of the fated box, exiled from earth, to find a resting place in some more congenial and fortunate sphere! Was ever delusion so fatal before, or madness so triumphant? But I forbear to pursue the subject any farther. It is as much too weighty for words as it is too painful to be dwelt on.

Such, gentlemen, is the contrast, imperfectly drawn, between the consequences of the UNION and DISUNION of the States. The work is in progress, and you, I repeat, will be summoned to bear your part in it. And, might my aspirations avail, they would be earnest and incessant, that your labors in the mighty cause may redound alike to your own honor and the welfare of your country; and that, by the means just indicated, and such others as may be necessary, the fabric of the FEDERAL GOVERNMENT, the most glorious product of human wisdom, may be so strengthened and confirmed as to prove as STEADFAST AS NATURE AND AS LASTING AS TIME.

ADDRESS,

BY TIMOTHY WALKER, A. M.

DELIVERED BEFORE THE UNION LITERARY SOCIETY OF MIAMI UNIVERSITY, AT THEIR ANNIVERSARY CELEBRATION, SEPTEMBER 25TH, 1832.

GENTLEMEN OF THE UNION LITERARY SOCIETY,

THE honor of being invited to address you, on this your Anniversary, is the more flattering, because conferred upon a stranger. To almost all who hear me, I am, personally, unknown. This circumstance, however, while it calls for warmer thanks, would render my situation peculiarly embarrassing, did I not derive encouragement from the objects of your society and the character of its members.

You are associated to promote the best interests of Literature and Science, in this growing Western community. While enjoying the privileges of this flourishing University, you have wisely embraced the opportunities afforded you for social co-operation; and already, though this is only your sixth anniversary, a spacious and beautiful hall, and a well selected library, cabinet, and apparatus, attest the zeal and spirit with which you have prosecuted your undertaking. Nor are the bene-

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fits of your society confined to the period of your residence here. This tie of brotherhood connects you permanently with those who have gone before you, and those who are to come after. Each successive year will contribute to swell your means and numbers; and, as often as the college jubilee comes round, you will lay aside the cares and troubles of the noisy world, and re-assemble in this delightful retreat, to live over again, in an hour of sweet communion, the pleasures of your college life. This annual meeting cannot fail to be as useful as it is agreeable. The *genius of the place* will shed its happy influences around. Your return to classic ground will call up your classic recollections. If the avocations of life have a tendency—as too frequently they have—to withdraw your affections from your *first pure love*, the slumbering flame will be here rekindled. By the most natural of all associations, you will think of the fervid pages over which you have glowed, the animating truths you have investigated, and the immortal spirits with whom you have communed within these hallowed walls, and ere you depart, to plunge again into the vortex of business, you will plight anew your vows of fidelity to the great cause of literature and science.

Such being the nature and design of your society, I feel as if I were addressing brethren. So far, at least, as kindred feelings and common hopes and interests, together with your friendly adoption, can make me so, I now am one of you. And I propose to seek my subject in the occasion which has called this assembly together. A class of young men are about to take leave of their *alma mater*, and enter upon the theatre of life. We who have stood where they now stand, can well appreciate their situation. How many fond associations cluster around that interesting moment! With what various emotions did our bosoms throb! As we looked back upon the past, the momentary feeling may have been, reluctance to be separated from our companions and guides; our quiet occupations and serene pleasures; and, with Eve, we could have exclaimed, *'Must I leave thee, Paradise!'* But, when we turned from the past to the future, glittering with all the gorgeous colors which our young and vivid imaginations could throw over it; when we saw the wide world spread out before us, and offering a boundless field for enterprise and choice; when, through the vista which sanguine hope threw open, we beheld wealth, honor, influence, renown, all waiting for our grasp, and almost hastening to meet us; how speedily, like darkness before the sun, did every trace of reluctance vanish! Then the predominant feeling was, eagerness to

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be rushing forward. Like greyhounds in the leash, when the game is full in view, we chafed and panted to begin the chase. . Alas! how little were we then prepared to estimate the importance of that crisis! Hitherto we had scarcely been, in any respect, our own advisers. The counsels of parents and teachers had so entirely controlled us that we knew not what it was to be masters of ourselves. So far as respected the formation of character, we had been almost as passive as the marble under the sculptor's chisel. But the scene was then to change. The great ordeal was at hand. Henceforward, under the guidance of Providence, we were to take our earthly destinies into our own hands. We were to assume the responsibilities of men, and by ourselves alone to stand or fall. It was the turning point of our fate. The die was to be cast on which every thing dear to our hopes depended. All inexperienced as we were, the pregnant moment had arrived, when our manhood was to be assayed and proved. The Rubicon of life was before us; once for all, a line of conduct was to be adopted, and the corner-stone of character laid. If we did not feel all this at the moment, we now see it in the retrospect. Experience has begun to teach us how vast an undertaking is the formation of character. O! how ardently, but vainly, have we often wished that we could have begun this task with the light of after years! There are two questions, which, could they be fully answered, would resolve the whole difficulty. What shall young men do? What shall young men avoid? I shall not attempt to answer either of these questions fully, for it would be impossible. Perhaps the best answer, for a summary one, ever given by an uninspired pen, is that of Shakspeare, in the advice of Polonius to his son, on going abroad; a part of which I beg leave to quote—

'Give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull thy palm with entertainment
Of each new-hatch'd, unfledg'd comrade. Beware
Of entrance to a quarrel; but being in,
Bear it, that the opposer may beware of thee.
Give every man thine ear, but few thy voice.
Take each man's censure, but reserve thy judgment.
Neither a borrower nor a lender be;
For loan oft loses both itself and friend,

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And borrowing dulls the edge of husbandry.
This, above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.'

Could each of these precepts be strictly observed, they would assuredly make a prudent, if not a finished, man. But, instead of attempting a general essay on the formation of character, what I propose, in the following remarks, is, to point out some of the evil influences to which American young men are exposed, in the commencement of their career.

I. And, in the first place, at the very threshold of active life, we are apt to overlook the distinction between *character* and *reputation*.

These two things, so widely different, are often fatally compounded. The distinction is this: character is determined by what a man *is*, in reference to himself alone; reputation, by what he *seems to be*, in the opinion of the world. Character is the combined result of our thoughts and actions, as they exhibit themselves to the all-seeing Eye; reputation is the result of the conclusions drawn by our fellow-men, respecting our thoughts and actions. Of character, conscience is the arbiter; of reputation, mere opinion. Hence it is possible that directly opposite decisions may be pronounced at the two tribunals. Our reputation may be as bright as morning, when our character is as black as night. Fallible men may mistake or misrepresent us, and thus fix our estimation too high or too low; but with God and our secret conscience there can be no mistake. Reputation we hold at the mercy of men, exposed to the buffetings of flattery and detraction. But character depends upon no such tenure; it rests not on opinion, and is, therefore, independent of contumely. Human breath can neither make nor mar it. Be it good, or be it bad, it is our own work, and we alone are answerable for it. The merit or the blame is altogether ours.

In one part of this assertion, I believe, all agree. I know of none who are willing to share with others the merit of their good character. But there are many who incline to lay the blame of a bad character on men or circumstances. This is the favorite subterfuge of knaves and fools. The man of guilt and crime endeavors to find solace in the stupendous fallacy, that he could not have done otherwise; and the man of indolence, who has suffered his blood to creep lazily through its courses, and his mind to lie dead, like a stagnant pool, engendering nought but pestilence, is prone to lay the same flattering unction to his

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soul. Both delight in comparing human destiny to a dark and resistless current, against which it is useless to row, and down which they are compelled to float. Alas! they do float down; but dare they ask themselves, where they may land? As well might the boatman, above the cataract, throw down his oar, and trust for safety to the desperate chance of the impetuous torrent. Strange, that so manifest a delusion should ever have found believers! Doubly strange, that influential names should have lent it their sanction! Yet even Napoleon, the man who, more than any other human being, made the most stubborn circumstances bend, like reeds, to his unconquerable will, was in the habit, we are told, of calling himself a mere instrument of destiny, impelled through his mad career, by an unseen and inexorable power. Had this been true, how ineffably absurd to talk of glory! What possible glory can there be in doing what one could not help? The doctrine of ancient Pistol was infinitely wiser, when he said—'The world is mine oyster, which I with sword will open.' But it is useless to argue against fatalism. Why attempt to prove that we are not wax in the fingers of destiny, when we feel that we are not? Every human being is conscious of self-directing power within, and this consciousness transcends all reasoning.

The truth is, the man who desires to carve out a high character, knows that he has power to do it. The ability lies here. The human soul is a vast magazine of matchless energies. They may slumber, as the thunder in its cloud, if not called forth; and then their possessor, after a sort of negative existence, goes down

> 'To the vile dust from whence he sprung,
> Unwept, unhonor'd and unsung.'

But if they be duly summoned, they come forth at his bidding; and then he becomes the lord of circumstances. Resolution operates like faith; all things become easy; *possunt quia possē videntur*—you *can* prevail, because you *think* you can. But remember the distinction, broad as the great gulf, between character and reputation—between what you are, and what men think of you. Every thing in our institutions tends to excite an undue solicitude about the popular voice; to make you look abroad for counsel, instead of inward, where you ought to look. You are strongly tempted to act upon *expediency* instead of *principle;* and when a given course of conduct is proposed, to ask yourselves that ignoble question, *What will the world say of it?* instead of that noble question, *Is it right?* But bear this in mind;

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that character is of infinitely higher moment than reputation, and can never depend upon it. Men cannot make you good or bad, by calling you so. Yet, as public sentiment is more likely to be right than wrong, your reputation will, for the most part, depend upon your character; so that, if you in fact deserve admiration or detestation, you may, in the long run, count upon receiving it. Of this, at all events, you may rest assured, that, if you only take sufficient care of your characters, you may confidently leave your reputations to take care of themselves. Act in such a manner as to meet your own secret approval, and you may smile upon the buzz that goes abroad respecting you.

> 'One self-approving hour whole years outweighs,
> Of stupid starers and of loud huzzas.'

II. In the second place, we are extremely liable to set out in life with erroneous impressions respecting the importance of *wealth*, as one of the objects of life.

This evil appears to be increasing. The present is emphatically a wealth-loving age. Both individuals and communities are multiplying their efforts towards its acquisition. There is hardly a power in nature, be it the steam, the wind, or animal strength, which is not compelled into constant service. Machinery, too, is working its daily miracles in the abridgement of every kind of labor. All this is to heap up wealth. And then, what is the paramount object of universal legislation? Unless you have directed your thoughts particularly to the subject, it will surprise you to find how much more the laws have to do with the *property*, than with the *persons* of individuals. Man, as an intellectual and moral being, is hardly noticed by lawgivers; but man, as a property-holder, is the object of ever watchful care. Does your neighbor owe you the most trifling debt, the law stretches out its puissant arm to enforce its payment. But suppose you wish him to perform some moral duty, or do a noble deed; will the law come forth in its majesty to help you? No; such things are beyond its province. Whatever concerns man, as an immortal being, is left to the impulses of his own bosom; but whatever concerns him, as a banker or broker, is made the subject of strictest regulation. Indeed, so supreme a thing has money become, that there is scarcely a personal immunity belonging to a freeman, which has not its price. Has my person been assaulted, my liberty invaded, my reputation blasted; the injury is redressed, and the aggressor punished, through the medium of his pocket. Nor

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is this all. There are very few crimes known to our laws, which cannot be atoned for by a pecuniary fine. And what is this but a substitution of money for good behaviour—a sale of licenses to transgress the laws? What is the whole theory of punishment by fines, but a general proclamation, that for so much money any man may have absolution for so much turpitude? But what would strike a superior being, looking down upon our planet, with most astonishment, would perhaps be the legal doctrine respecting the binding nature of promises; a doctrine settled after the most grave and solemn deliberation. This doctrine is, that the most sacred moral obligation is not, of itself, sufficient to make a promise binding in law, while the smallest pecuniary value is sufficient. In other words: if I promise you that I will do something, which, by every principle of religion, justice and generosity, I am bound to do, and this be the only consideration of the promise, the law will not compel me to make it good; whereas, if I have received from you the tithe part of a penny's value, as an inducement for making the promise, I am held to the strictest letter of performance. I might pursue these reflections further. I might refer you to the ponderous tomes on political economy, which undertake to bring the rules of amassing wealth into the form of a science; and to the voluminous and angry discussions, which are crowding our journals, respecting the tariff and the bank—those mighty subjects of contention throughout this land. Our glorious Union is well nigh rent into fragments on a question of dollars and cents! But enough has been already said, to evince the supreme importance attached to wealth, in this age of money-making; in which sense alone, I fear, history will pronounce it a golden age. And my object, in making these remarks, is, not so much to find fault with the spirit of legislation, as to account for the dispositions of individuals.

It is not strange that citizens bend all their energies towards wealth, when governments think so highly of it. But is it wise? Are we not jeopardizing interests of unspeakably higher concernment? Were men no more than animals, it were well, perhaps, to make their outward condition a matter of absorbing solicitude. But for beings only a little lower than angels, methinks the heaping up of precious dust should, at most, be only a secondary object. And here let me be clearly understood. I do not object to a general anxiety for a competency. This is praiseworthy. The evil I deprecate, is, that tendency, in the present times, which induces our young men, when they first start in life, to

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make the accumulation of wealth the great and primary purpose of their future plans. I may, perhaps, over-estimate this tendency. But it seems to be decidedly the spirit of the age to make wealth the *end*, instead of the *means*, of life and happiness; and this cannot be done but at the expense of some of the brightest excellencies of individual and national character. I would not wish for the days of Lycurgus to return, when iron formed the only circulating medium, although I believe the maxim upon which his memorable code was founded, that *luxury is the bane of society*, was then, and is now, incontestibly true. If there be a devouring worm gnawing at the root of our best institutions, that worm is luxury. But modern civilization could not tolerate the same rigid application of the maxim which Sparta did. The use of ages has converted so many luxuries into absolute necessaries, that a greater amount of wealth has become indispensable. Yet still its glitter need not dazzle all eyes and fascinate all hearts. I would ask these questions:—Does freedom gain by an increase of wealth? Is patriotism strengthened? Are the heroic virtues nourished? Does the mind, with its godlike attributes, thrive on gold? Is the dignity of our nature exalted? Man, we are told, is a being formed 'for large discourse, looking before and after.' But how does the master passion of which I am speaking, cramp, contract, and narrow down his mightiest purposes! *O quid non mortalia pectora cogis, auri sacra fames!* Bound willing slaves to the chariot wheels of Mammon, what motive or excitement can we have to high contemplation or great achievement? Where the love of accumulation once takes root, does it not deaden every thing like chivalry and enthusiasm; make us cold, calculating, and selfish; clip the wings of imagination; dim the fires of intellect; and fasten down to earth those thoughts which ought 'to wander through eternity?' Take Hamlet's sublime burst of admiration, when thinking of what our nature was capable, and see how poorly it tallies with that inferior being who loves, labors, lives, and all but dies, for gold. 'What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a God!' Such is man, in Shakspeare's high conception. But O! how different from that earth-born creature with whom wealth forms the *ultimatum* of all endeavor!

And here let me protest against misconstruction. I should blush to be considered as joining in the vulgar hue and cry against *aristocracy*. In

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this free land, if a man chooses to devote himself exclusively to money-making, he has a right to do so. And inasmuch as our laws give him no peculiar privileges, from being rich—unless it be a privilege to contribute a greater share than others towards the support of government —I see not what right any body has to complain of him as an aristocrat. My remarks, therefore, on this head, have been made with entire freedom from popular prejudice.

III. In the third place, we are very likely to begin life with false notions of the importance of *office*.

This may be called the besetting sin of our institutions, the one dark spot on the else bright disk of our political sun. One of the first things we learn to boast of, is, that we live in a land where every station is accessible to every citizen. This is, indeed, a glorious truth. No wonder it makes the young man's bosom swell with a noble pride. As a motive to bold and persevering effort, it deserves to operate with transcendent power. But the good it produces in this way is not unmixed with evil. It does something more than foster generous emulation, and excite honorable aspirations. It generates bad passions, and leads to unworthy practices. I intend no reference to any party or class. The evil is a general one. It grows out of the fact that all cannot have office at once. To use a current expression of the day, the *outs* must always be more than the *ins*. Lavish as we may be in the creation of offices, they can hardly amount to one for every hundred aspirants. The consequence is obvious. Where multitudes are scrambling for what only one can have, it requires an extraordinary degree of virtue to prevent a resort to foul play. Intrigue then becomes an overmatch for desert; tortuous courses gain the the advantage over straight; artifices, tricks, and stratagems, become the order of the day; and practices utterly unworthy of high-minded men, are applauded because they are successful. To an untainted mind there are few spectacles more disgusting than an electioneering canvass. I need not describe it, for you all know what it is. You have seen men, who, on any other occasion, would blush to be the herald of their own praises as much as they would scorn to asperse their competitors; you have seen such men go about the streets, in tattered dress, to solicit suffrages, now blowing the trumpet of their own merits, and now backbiting their opponents. It seems as if their infatuation for office had clothed them in triple brass; as if they had forgotten, in the fury of the moment, that magnanimity is at the head of noble qualities. You all remember the lofty distinction made by Lord Mansfield, and

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felt by all kindred minds, between that popularity which *follows* a man, and that which *leads* him; between the fitful shouts of a mob, and the loud clear voice of fame. There was a time—it was the Arcadian age of our republic—when that distinction was not merely a fine sentiment, but a rule of action. Our worthies waited to be called forth as candidates, instead of putting themselves forth. Would Washington, think you, or Hancock, or Hamilton, or Franklin, or Warren, have supplicated for the suffrages of their fellow-citizens? Would they have stooped to artifice to secure an election? No; It were profanation of their immortal names to suppose it. Nay more, could they, without violating the high laws of their character, have humbled themselves so far, it would have been the certain means of defeat. Their contemporaries would not have endured it. They chose to select for themselves and judge for themselves, in the first instance, who was worthy of their support, and who was not; and they would have withheld honors thus asked for, as they would have spurned services thus offered.

Methinks it might, in some measure, rebuke the spirit of office-seeking, to reflect that there can be no real honor in extorted favors. When office is tendered, unsought, as a spontaneous tribute to merit, that very fact is substantial honor, of which the best may well be proud; and, in this view, the gratification would be precisely the same, whether it were accepted or declined; but when it is obtained by trick or conceded to importunity, it is no honor. Besides, however office be obtained, it seems to me we are in danger of over-estimating its importance. There is no real glory in office itself, but only in the manner in which it is administered. Did Nero reap glory from the station of Emperor, or Jeffreys from that of Judge? On the contrary, the harvest of both was everlasting infamy. I repeat it, a man may honor his office, but his office cannot honor him; all it can ever do, is, to enable the possessor to render more conspicuous the same qualities which would distinguish him as a private citizen. And, therefore, it seems to be high time that we should learn to think more of the individual man, and less of the functionary. I am no decrier of ambition; on the contrary, I applaud it, if guided by enlightened reason. But I wish to find it in a peasant as much as in a prince, out of office as well as in office. I would see ambitious farmers, ambitious mechanics, ambitious scholars, who never think of seeking office, because they believe that the post of honor may be a private station. Why not adopt the excellent sentiment of Pope?—

'Act well your part; there all the honor lies.'

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It were melancholy, indeed, if the only path to true glory were through official distinction. Were this to become the universal sentiment, I should tremble for the dignity of American character. Far distant be the day when we shall begin to value ourselves chiefly for what is extrinsic and factitious. What sentiment can be more anti-republican? I AM AN AMERICAN CITIZEN! Is not this enough? Or must we add, *I have a commission—I have a diploma—I carry written certificates of my respectability?* Time was, when the exclamation, *I am a Roman citizen!* was a passport every where; and shall we, who acknowledge no aristocracy but that of nature, who respect no charter of nobility but that which the Almighty has given, by stamping us for men; shall WE, THE PEOPLE, who call ourselves the fountain of all honor, and those to whom we delegate authority, our servants—shall we prostrate ourselves before the images our own fiat has set up? Away with such a degrading thought! We underrate ourselves as private citizens; we fail in proper self-respect, when we ascribe so much consequence to badges and places. And the evil is most pernicious in its influence upon young men, because their eyes are most likely to be dazzled by the pomp and circumstance of office. It seems to me that patriotism could not breathe a purer prayer than that all our youth might grow up, and enter upon life, with a determination to respect themselves for what they were, intrinsically, and not for what the suffrages of others might make them. The individual man, with his immortal hopes and energies, would then be every thing, and the tinsel glories of station nothing. But now,

> 'Proud man,
> Drest in a little brief authority,
> Plays such fantastic tricks before high Heaven,
> As make the angels weep.'

IV. In the fourth place, we are apt to set out in life with false impressions respecting the nature of *civil liberty.*

There is implanted, in every human breast, an instinctive aversion to all restraint; though, in the social state, this aversion yields to a conviction of the manifest necessity that government should have power to execute its purposes. The simple theory of republicanism is, that the people voluntarily part with a portion of their natural rights, to obtain increased protection for the rest; and these rights, thus parted with, constitute the power of government. But the love of power is quite as strong and universal as the love of liberty; and hence, the

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operation of the republican system must be a perpetual contest between two antagonist principles; as the love of power tends constantly to encroachment, on the part of government, so the love of freedom must tend constantly to resistance, on the part of the people. Hence it is, that jealousy of power, which is but another name for the love of liberty, becomes our great republican safeguard; and, as such, can never be too sacredly cherished. But, then, jealousy of governmental *power* is a very different thing from jealousy of individual *superiority;* though, by a most natural transition, one is apt to slide into the other. In fact, it has become a fundamental maxim with us, that *liberty* and *equality* must go hand in hand. These magic words have been so often used together, that we are apt to be startled at the idea of contemplating them apart. In our magna charta of liberty, it is declared that 'all men are created equal.' In many of the state constitutions, it is declared that 'all men are born free and equal.' Now, to these declarations, rightly interpreted, every body assents. But the remark is obvious, that, admitting all men *to be born* equal, it is not asserted that they must *remain* so. To guard, however, against mistake, the framers of the constitution of Ohio adopted a different phraseology. Their language is, that 'all men are born equally free and independent.' This language seems to me far preferable to the other, because it is strictly and literally true; whereas, it is not strictly and literally true that all men are born absolutely equal. There are endless inequalities among men, at the moment of their birth, over which human laws can have no influence, because they result from that law of laws, the paramount and unchanging law of nature. They are not inequalities of right, but of circumstances, of capacity, strength, opportunity, and so forth. In these respects, so far from all men being born equal, it is doubtful if any two can be found exactly equal. And if we are thus unequal at the moment of birth, how much more so must we become, as these infant germs of inequality develope themselves in after years? Nor are these inequalities repugnant to liberty. On the contrary, they are its genuine, natural, and necessary offspring. What is it to be born free, and to live free, but to have the capacity and the right to differ, indefinitely, from those around us, to soar above them, or descend beneath them? Our boasted liberty were an empty name, if all men are to be yoked together, lest some one should excel the rest. But there is no danger of this. It would require a sterner despotism than mankind ever were scourged with, to reduce all men to a level, and keep them there. Something like an approach to such a state

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may be seen in the serfs of the feudal ages, or in the peasants of Russia, or in the slaves of our sister states; because their iron bondage hinders them from obeying the infinitely various impulses, to which the souls of freemen respond. But why argue upon a foregone conclusion? It is self-evident that men will approximate to equality, not in proportion as they are most free, but precisely in proportion as they are most enslaved.

I have called your attention to this subject, not for the sake of verbal criticism, but because measureless evil may result from not making the distinction. History is full of warning on this point. A failure to discriminate between liberty and equality, as the birth-rights of men, has more than once resulted in consequences, at the recollection of which humanity shudders. It produced the abhorred *ostracism* of Athens, by which every citizen of whom the rest were jealous, was marked out for banishment. It caused, both in Greece and Rome, those malignant persecutions of illustrious citizens, which have fastened upon republics the imputation of ingratitude. But these are far from being the most frightful illustrations. In recent times, it produced that horrific state of things in France, which history, for lack of a stronger phrase, denominates, *the reign of terror*. There freedom had been already purchased by the decapitation of a monarch, and the demolition of his throne. But this was not enough for the spirit of phrenzy. Equality was yet wanting. Though privileged orders were abolished, there were yet some citizens more wealthy, more gifted, more wise, more illustrious, than the rest. Here was inequality not to be tolerated in the first hour of liberty. The high must be cut down to the level of the low, that liberty and equality might walk hand in hand. This was the doctrine, and you have heard how it was applied. The guillotine became the potent leveller, with that fierce triumvirate, Danton, Marat, and Robespierre, to direct its infernal operations. The blood of the best citizens was poured out like water. To be distinguished from the herd, was to be singled out for destruction. Good men died by thousands, amidst the fiendish shouts of *Egalite*. No tongue can adequately tell the nameless horrors of that murderous period. Of all the dark pages in history, that is immeasurably the blackest. And it ought to be held up as an everlasting premonition to us, against the same tremendous mistake; against every attempt to violate that liberty which our fathers left us, by striving to force equality upon our citizens. To force equality in a land of liberty!

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Why, the very terms imply an absurdity. In that free competition which it is the glory of our institutions to foster, some will distinguish themselves above the rest; and if, through jealousy of superiority, they are to be proscribed on this account; if their great qualities or attainments are to preclude them from public favor; if the force of opinion is to be arrayed against them, in violation of the great compact of universal freedom; then, I say, the promise of liberty is a mockery, and the victims of persecution may exclaim, with the Irish poet—

> 'Come, despot of Russia, thy feet let me kiss;
> Far better to live the brute bondman of thee,
> Than sully e'en chains by a struggle like this.'

There is no disguising the consequences. We shall fall at once under the dominion of demagogues, the worst tyranny that ever infested the earth. Equality is the darling theme of demagogues. They harp upon it until they have displaced their superiors, and fixed themselves in power, and then preach up subordination; as men throw down the ladder on which they have ascended, to prevent others from ascending after them. But the miserable trick does not long succeed. The poisoned chalice they have mixed is soon commended to their own lips. The superiority they have gained, by preaching up equality, is quickly seized upon by other demagogues, who take advantage of the glaring paradox, and, by a just retribution, hurl them from their places. And thus it goes on, in endless change, from bad to worse. But the picture is too disgusting to be dwelt upon. And I turn from it, to remark, that, if any of us are dissatisfied that others should be above us, there is one, and but one, noble method of removing the cause; it is, by raising ourselves to their level, but never by dragging them down to ours. This is a levelling system worthy of ingenuous and honorable men. Let our young men adopt and pursue it, in the spirit of magnanimous competition, and their whole united force will be concentrated to elevate the standard of American character. In the most fervid hour of strife, let them bear in mind, that the man who displaces a worthier, from any station whatever, to make room for himself, has inflicted an injury upon society, and forfeited the title of patriot. We have read, with admiration, of that Spartan virtue, which inspired a mother to return this exulting answer to those who praised the memory of her fallen son: 'Sparta has many a worthier son than he.' It might be looking for something almost superhuman, perhaps, to ex-

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pect a disappointed aspirant to rejoice in his own defeat, as an evidence that his country had better men than he. But who does not feel that, if such an instance of self-sacrificing patriotism could be found, the possession of office could confer no additional glory? Byron, in one of his moody seasons, has said—

> 'He who ascends to mountain-tops, shall find
> The loftiest peaks most wrapped in clouds and snow;
> He who surpasses or subdues mankind,
> Must look down on the hate of those below.'

I trust this ebullition of misanthropy is a foul libel upon human nature. For, if it be true that he who surpasses others, must be followed by their hate, who would ever toil to achieve any thing great or good? Better that all should pine in cold obscurlty, and the wheels of human advancement cease to turn.

V. In the fifth place, we are early in danger of being tinctured by the *scepticism* which is stalking through the land.

It must be confessed, that there is abundant reason to distrust the information that comes to us through most of the usual channels. The licentiousness of the press has reached a fearful extreme. It is a bold assertion, but I do firmly believe, that, if you take the whole mass of periodical and controversial literature now current, and scan it rigidly, you will come to the appalling conclusion, that it contains as much falsehood as truth. It has become almost a matter of course, with ephemeral writers, to take their side, like hired attorneys, and, right or wrong, to make the most of it. Hence, they present us only with garbled and one-sided statements. If, in our zeal to be right, we hear both sides, we still have only the extremes; we still need a sworn jury to pass upon the facts; upon the *facts* did I say? Alas! we have no means of ascertaining what are facts—they come in such a questionable shape. I know there are honorable exceptions to this sweeping censure; but, sad to say, they are exceptions, and so prove the general assertion. There is not a pulsation of the press, which does not send its poison through every vein and artery of society. If it were not an odious task, I might extend the sphere of these remarks, and embrace books of voyages and travels among the common vehicles of deception. We should read them as we do romances, and with very little more credence. It seems as if the majority of writers, like too many politicians, had forgotten that there is such a thing as

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moral obligation in these matters. For they who, in private intercourse, would crimson at the bare idea of suppressing truth or uttering falsehood, do not hesitate to palm off falsehoods by wholesale, upon the public, with the most shameless effrontery; as if the turpitude of a lie could be neutralized by its being told to numbers! We are in the habit of expatiating largely upon the advantages which printing has given to modern over ancient times. But, if we take into the account the amount of error thereby circulated, there will be a fearful discount to be made from the gross balance in our favor. This unparalleled licentiousness is suicidal in its operation. It defeats its own purpose, by destroying confidence. Over wise men, there is no doubt that the press is hourly losing its influence. If not, it ought to be. For it is better to suffer from thirst, than to drink of a polluted stream. We are forced to scepticism in self-defence. And did our scepticism extend no further than to this kind of information, I would not speak of its increase as an evil. We are compelled to form the habit of incredulity, in order not to be duped. Common prudence requires us to station distrust as a sentinel, whenever we take up a periodical.

But the misfortune is, that scepticism does not stop here. It makes bold to assail every subject. At no period of the world have the foundations of all belief been so portentously disturbed. I doubt if there be a more alarming tendency in the present times, than this revolutionary spirit which is awakened respecting all matters of opinion. It is no longer a mere ripple on the surface, but a heaving amidst the depths. It seems as if, ere long, we were to have nothing settled beyond question, but the results of mathematical demonstration. Thank heaven, they are beyond the reach of scepticism. Doubt dares not approach them. Not one can ever change. They stand, and will stand, as firm as the everlasting hills. To all intelligent beings, in all worlds, they always were, and always will be, impregnable truths. But besides them, what is there that is not doubted? I could hardly name a tenet in religion about which all agree; nor do I know of a single doctrine in metaphysics, in ethics, in civil polity, or in political economy, which cannot number very nearly as many opponents as adherents. We are at war about first principles on all these subjects, There seems to be a growing and dangerous passion for originality. Writers appear to think more of starting new doctrines than true ones. Hence, each successive theorist commences the erection of his own

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system, by tearing down all that have been built before. Thrice fortunate the sage who outlives his own hypothesis!

The fact is, to doubt is the easiest thing in the world. We require evidence to believe, but none to doubt. It costs less effort to assail fifty truths, than to ascertain the foundations of one. And then our little pitiful vanity is puffed up, if we can unsettle a belief long entertained. To shallow minds the sceptic always appears more profound than the believer. Truth soon wears for itself a beaten track, and little fame is to be acquired by walking in it. But the sceptic ventures to depart from it, and thus becomes a pioneer. This is gazed upon as something bold, sagacious, imposing; a splendid triumph for the mind, a glorious emancipation from old fetters. The author is lauded as a philosopher, and has his followers. And to obtain all this eclat, what has it been necessary to do? Nothing but to look wise and deny. He who denies has the negative; of course, the labor of defence is thrown on the other side. The modest believer has all the trouble, and none of the glory; though, in these times, he is, in reality, the more bold and independent of the two; for, so far as reputation is concerned, he becomes a martyr to truth. Time was, when an old opinion was taken to be true, until shown to be false. Its antiquity was a presumption in its favor, at least sufficient to throw the burthen of proof on the doubter. But this is now reversed. The doctrine of to-day, *prima facie*, overrules that of yesterday. The consequence is, that the sunshine of belief hardly lights upon a truth, before a cloud of doubt flits over it. The mind scarcely anchors itself firmly in a conclusion, before a gust of scepticism comes to heave it from its moorings.

Nor is the evil confined to merely speculative opinions. It saps the breastwork of our historical faith. Scholars supposed, a few years ago, that they had some substantial information in regard to Greece, and Rome, and England. But Mitford, Niehbur and Lingard have scattered their old opinions to the winds. It may be that they have the right of the case; but the misfortune is, that readers who cannot devote a whole life to the examination of their authorities, can never know this; and, therefore, can never be certain but what, before they have reigned their century, their thrones will be usurped by another set of equally plausible pretenders to historical infallibility.

Now in this turmoil and hurly-burly of opinions, what are prudent men to do? To believe or not to believe? That is the question. Shall we shut our eyes against all new doctrines, and cling pertina-

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ciously to old ones? That will not do; for undoubtedly this boiling of the caldron has thrown up much that is worth preserving. Shall we then unbind the fastenings of belief, and yield ready credence to whatever comes? This were equally unwise; for undoubtedly many of the newfangled notions that throng upon us, are utterly worthless. What then must we do? I answer, we must be cautious, be circumspect, be more than ever vigilant in the examination of opinions. We must oppose doubt to doubt; we must defend ourselves against scepticism, by using its own weapons. We must do as merchants do, when credit and confidence are destroyed,—trust nobody. The advice of the apostle was never more appropriate; we must prove all things, and hold fast that which is good. To every lover of truth the present is emphatically a scene of trial; but it is most so to young men, who have not been schooled, by sad experience, to habits of distrust and incredulity. They must walk as among pitfalls and precipices, looking before every step; for the age is rife with novelties, and they will be strongly tempted to mistake innovation for improvement. They must first establish their opinions upon the severest scrutiny, and then consider them settled, if they would ever know intellectual tranquillity. For what condition is more deplorable than that of a human soul, drifting rudderless amidst eternal doubts! Perhaps it were happier to believe in error, than never to believe at all; for though blind credulity is a great evil, yet blind incredulity is infinitely greater. Between a perpetual calm and a perpetual whirlwind, we should choose the former.

Whether this state of things—which I hope I have set forth too strongly—is always to continue, is a question upon which it were fruitless to offer conjectures. It has resulted from the unprecedented mental excitement and activity, which distinguish this age from all preceding ones. And, therefore, we may hope, as all tempests are hushed when they have spent their fury, that the disturbed elements of opinion will ere long settle down into a tranquil state; and the world arrive at that happy condition described by Milton, 'When truth, though hewn, like the mangled body of Osiris, into a thousand fragments, and scattered to the four winds, shall be gathered limb to limb, and moulded with every joint and member, into an immortal feature of loveliness and beauty.'

I have thus presumed, without the age or experience which would qualify me for a Mentor, to point out some of the evil tendencies, against which the young men of our country, now coming upon the

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stage, are called upon to fortify themselves. In so doing, I have endeavoured to avoid every topic upon which the public mind is particularly inflammable. This place, I rejoice to believe, is never to be made a political arena. Though party rancor rages abroad, here let unanimity be found. Let Mars have no worship in this temple of Apollo. We resort not to academic shades, as to county meetings. We come to them as peaceful sanctuaries. They should be kept as free from the din of strife,

> 'As those deep solitudes and awful cells,
> Where heavenly pensive contemplation dwells.'

The pursuits of the student, more than any other which can be named, require serenity. His life should be all passionless and pure, that he may worship truth in the stillness of the soul.

I hardly need to add, in conclusion, that the scholars of the West have every conceivable motive to give themselves up undividedly to study. Their lot is cast among an infant but giant people, who are bounding on in the high and palmy career of prosperity, with a rapidity surpassing all former example. In no favored region of the globe, has Providence poured out his bounties in such magnificent profusion. Who can cast his eye over our majestic forests, our luxuriant fields, and our mighty rivers, and not say to himself that if we do but half as much for our intellectual condition as nature has done for our physical, we shall be the most enviable people upon whom the sun looks down? Upon you whom I address, and such as you, it depends whether SOULS, as well as fruits, shall ripen under our western skies. Shrink not, then, from the high responsibility which rests on those to whom *much is given*. Already, young as our existence is, we contribute for the commerce of the world, our full proportion of the productions of the earth; and shall we be deficient in that loftier species of production, which goes to swell the great aggregate of human knowledge? Forbid it, patriotism and generous pride! Let not the exuberant fertility of our soil serve only to emblazon, by glaring contrast, our sterility of mind. But when the stranger, attracted hither from far distant lands, by the fame of our rich country, is lost in admiration at finding how much the reality exceeds report, let us be able, pointing to a highly educated, refined, and virtuous population, to tell him and the world, with as much truth as triumph—

> 'MAN is the nobler growth our clime supplies.'

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ADDRESS,

BY THE HON. THOMAS EWING,

DELIVERED BEFORE THE UNION LITERARY SOCIETY OF MIAMI UNIVERSITY, AT THEIR ANNIVERSARY CELEBRATION, SEPTEMBER 25TH, 1833.

Gentlemen of the Union Literary Society,

I for some time feared that causes beyond human control would have denied us the gratification of assembling on this your Anniversary. Our State has been threatened, and in some parts visited, by that fearful scourge, which, in its inexplicable course, has traversed almost the whole civilized world, and recently spread mourning and desolation over one of the fairest of our sister States. But a beneficent Providence willed that the destroyer should pass us lightly by: the gloom which his approach spread over our land is now dispelled; the pursuits of busy life, where they had been suspended, are resumed, and danger and alarm have ceased. You, therefore, meet as you have met in times past, and a numerous assemblage of patrons and friends attend to witness the annual solemnities of your society.

You form, gentlemen, a component part of a highly flourishing University, whose prosperity, as a son of the West, I view with feelings of patriotic pride. You are associated for the promotion of science, the cultivation of literature, and the acquirement and diffusion of useful knowledge—a worthy cause, whose friend and votary, however humble, I am. I meet you, therefore, with pleasure, on this interesting occasion, and unite with you cordially in all the fellowship of purpose and of feeling.

Those objects of your association deserve to be cherished, not merely for their own sake, but for reasons, also, paramount to their high value and inherent attractions to their individual votaries—for their cause is the cause of liberty, the cause of humanity in its most comprehensive sense, and is, and, under Providence, I trust, destined to be, the firm and enduring support and bulwark of our Republic. In our country, the will of the people is the ultimate power—the basis on which all our institutions repose—and those who look, with anxious care, to the means of transmitting those institutions to future times, must feel how important is the general diffusion of knowledge, that the public will may be enlightened, and the popular power be a power

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of intellect and intelligence. Equally important is it, while the schoolmaster is abroad in the land, extending his salutary and enlightening influence over the wide surface of society, that our higher seminaries of learning should merit and obtain the confidence of the public. It is theirs to form the scientific and literary character of a people, and they are the nurseries of men who must largely participate in forming the public will, and guiding the future destinies of our country. This University, like the rising community from which she sprung, is young, and full of auspicious promise; her morning sun has arisen in freshness and beauty, and prophetic hope may anticipate his sure and rapid ascension, in unclouded majesty, to his meridian splendor.

But I cannot look upon the impressive scene now passing before us, mindful of the spot on which we stand, without indulging in a moment's pause of retrospection—a transient glance into the dark backward of time. On this spot, within the memory of many here scarce past the period of middle life, and in all the vast and beautiful region which surrounds it, rose one uninterrupted wilderness, lovely and blooming, it is true, in its native wildness, spread out in rich profusion and variety by the creative hand, but art and industry had not yet reached it; it was untamed by the presence, and unbroken by the labors, of civilized man. Here and there a solitary adventurer, of European origin, had passed over and admired the richness of the waste; but civilization was not yet planted in the soil, and the fixed home of man was not here. But now, how changed! Before us arises a commodious edifice dedicated to science; around us spreads wide a country cultivated, improved, abundant in all the comforts, and rapidly advancing in all the elegancies and arts, of life; whose smiling fields and populous cities have sent forth their thousands, here to witness the achievements of the native youth of their own land, in their noble struggle for collegiate fame. And may the wishes of every votary of science, and the more deep solicitude of the friends and parents of those who seek knowledge in these academic shades, be gratified to overflowing, when on this, and in each succeeding year, this University shall give forth to the world her educated sons, rich in her varied lore, and crowned in the fullness of her honors.

Those of you, my young friends, who are just commencing your collegiate course, touch an epoch in life, when it becomes you to push away childish things, and arouse to action all the manliness of your intellect. Pause first, and look with the eye of sober reason on the new

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situation which you begin to occupy, the advantages which it affords you, and the duties which it involves.

On entering these walls, you bring with you the anxious wishes of parents and friends for your welfare and improvement—parents, perhaps, whose hopes centre in you alone, and as you well or illy employ your time, and discharge your duties here, and, as your names go abroad, attended with praise or censure, you bring joy or sorrow to the paternal home.

Here, too, you become, in a more positive sense, the property of your country. Connected, as you are, with one of her most cherished institutions, the public eye is upon you, and your conduct and deportment are subjected to its scrutiny. Nor this alone. Your aggregate body, and each of you, so far as a single member tends to give character to the whole, exert an influence on the institution, which will be felt long after you shall cease to be its inmates. A college is a community in itself; and, like a nation of the great world, acquires and transmits, sometimes for ages, a distinctive character. In it there is perpetual succession. You, whose names are just received upon the college rolls, imbibe from your seniors the morals, the habits, the tone of thought, of taste and feeling, which are prevalent among them; these become yours, and you in turn transmit them to those who, in the order of time, succeed you. Thus you, the present youth of this University, without, perhaps, appreciating the influence of your example, may stamp upon it a character which centuries cannot efface.

However dissimilar the stations which your parents may hold abroad in society, you should learn at once to feel that yours here is a state of perfect equality, except as superior merit, talents or attainments, may give an ascendency to those who possess them. You are now in the dominion of the republic of letters—a government ever just to merit—which knows no hereditary privileges, or transmissive honors—whose distinctions wealth cannot purchase, nor power command, but where all can be compassed by talent and industry. Here the intellectual gifts which nature has bestowed upon you, and all the acquirements of your own industry, will be weighed and appreciated, not only by your preceptors and fellow students, but by the public at large, who yearly attend to witness your progress and pronounce upon your merits.

Another lesson which you should early learn, is that of obedience —exact obedience to the laws, and a strict observance of the rules, of your institution. Those laws are framed by men of high intelligence

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and practical wisdom; men aware of the temptations to which you are exposed, and acute to discern each hidden mischief, the destructive habit, the taint of mind and morals which lurk in forbidden acts, that to you appear of trifling import; and those laws are thrown, as a safeguard, around you, lest the waywardness or facility of youth bring you to evil. You, when you enter here, place yourselves, or are placed by those to whom you owe obedience, under their influence, and are bound, by the highest considerations of moral duty, as well as of self-regard, to respect and obey them; nor does it derogate from that true dignity and manly independence of character to which you should all aspire, to yield that obedience, at all times, and in its fullest extent. Rash and impetuous young men, unused to domestic discipline, whose passions are strong and their moral principles comparatively feeble, are prone to stigmatize the virtue of obedience, in their fellow students, with the reproach of tameness and submission, while they exalt in themselves the opposite vices, with the epithets of high spirit and manly independence. But the nature of things is not to be changed by the abuse of terms. Cheerful obedience, where it is due, is the result of correct moral feeling, and a distinct perception of what is fitting and right; and at all times, except in moments of excitement, which are periods of moral disease, public opinion within your walls, the opinion of each of you, as it bears upon the conduct of one another, and especially the opinion of the world at large, will stamp the seal of perfect approbation on those only, who to their other merits unite that of obedience to the law, and respect for those in authority. 'Honor thy father and mother that thy days may be long,' is an admonition embodying a promise, which comes recommended by more than human wisdom, and enforced by a sanction superior to that of human law. And when the parental authority is transferred and placed in the hands of others, charged, as are your preceptors here, with more than a parent's duty towards you, surely the obligation of filial obedience, on your part, is not lessened, and the reward promised, in the sacred word, for its performance, will not be diminished or withheld. If, then, you would wisely pursue your own present and future happiness, fix early the habit of cheerful obedience to the laws of your institution, and respect and deference for your preceptors; hence will spring up, as the plant from its genial soil, a spirit of mutual kindness and affection. May each of you, my young friends, merit and receive the due reward of this, the earliest and first of social virtues; and when the bonds

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which now unite you shall be dissolved, and you go forth to the world crowned with the honors of your institution, may you bear with you also the sympathy and affection of those who have watched over you here, and guided your footsteps in the paths of science.

Though your progress depends much upon the facilities which your college affords you, and the skill and assiduity of your teachers, yet these are but helps in the attainment of knowledge. The mainspring of success is within yourselves, and all else is unavailing, unless it be made effectual by your individual efforts. Knowledge is slowly acquired by the repetition of external impressions upon a sluggish or inactive mind; and when so acquired, it is forgotten, or becomes valueless for want of application.

A memory, quick to receive, and tenacious of its impressions, is justly prized as one of the most valuable qualities of the mind. Its importance is universally felt; and in every system of education, care is taken of its cultivation and improvement. Artificial systems, too, have been devised to aid, or, perhaps, substitute and supply it. But none of these which have fallen within my observation, are likely to prove extensively useful. If valuable for any purpose, they can only be so in the acquirement of such facts as have few connections or dependencies which will enable us to combine them in a general system of knowledge. For, though many things may, by their aid, be committed to memory in a short time, yet when called up by recollection, they come encumbered with their worse than useless connection, and we cannot exclude the accessary without banishing also the principal idea which it is made to introduce.

My views upon this subject will be more fully illustrated by attending, for a few moments, to your own experience in the acquisition of knowledge. All of you have felt how cold and forbidding is the first approach to a new department of science. It is like entering, a stranger, into a strange land, where every object is unknown, and neither connected or allied with any thing which is already treasured in the mind. Here, study, persevering, indefatigable study, is your only sure reliance; and it can obtain little aid from mental discipline, save only, so far as that discipline enables you to endure mental labor. But when the threshold is once fairly passed, and the first rudiments of the science acquired, you are at once possessed of materials for a new process in aid of memory; that of comparison, arrangement, and combination. The active and vigorous intellect seizes upon each new fact

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or principle with which it is presented, and compares and adjusts it to those which are already fixed in the mind. Thus, every thing of association, connection, or contrast, which are sought as helps in most artificial systems, do, in the progress of our pursuits, lend their aid spontaneously to all who are possessed of native vigor of intellect, and who arouse themselves to exertion. Method in acquiring and communicating knowledge, depends upon this. It arises from mental industry in the comparison and arrangement of ideas as they are received into the mind, and it acquires finish and force from mental discipline, which is well-directed mental industry become habitual.

We sometimes witness, in active life, and in men, too, who lay no claim to extraordinary talents, almost incredible results of the combined energies of memory and intellection. Excuse the seeming indulgence of the *esprit de corps*, if I refer, by way of illustration, to the mastery which an advocate acquires, almost by intuition, over the details of a cause to which he has been an utter stranger until the moment of trial; a cause involved, perhaps, in its legal principles, and obscured by a mass of doubtful and conflicting evidences. With him, how rapid must be the process of intellection; with what a grasp of mind must he seize upon the prominent facts as they arise before him in their ever-varying phases; with what rapidity must he compare, arrange, and combine, that all the crude and discordant materials which are thrown into the cause, are reduced at once to order, in his mind, and are presented with force and precision in his argument; nothing mistaken, nothing omitted or untimely pressed. That which would seem to require much labor and patient deliberation, and which might have occupied the same individual for days in the leisure and retirement of his closet, is thus often performed safely and well by a single impulse of intellectual exertion.

That the human intellect can thus compass with ease, that which would seem to be beyond its power, depends upon what I have already suggested: industry, become habitual in examining and comparing facts and principles, as they are successively presented to the mind; and method, in arranging them according to resemblance or contrast, so that, at a single glance, all their dependencies and relations can be discovered. This is the synthesis of the schools. The mind is first presented with an isolated fact; a single idea, which is known to form part of a whole, which whole is yet unseen; that idea is retained, examined, and understood by itself; another and another are presented, and successively compared and adapted to each other. When they

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coincide, the presence of the one brings up, by association, that with which it is connected; when they differ, antithesis forms an equally powerful principle of association, and thus each is retained with its relations in the memory. Then follows what must always have place in acquiring accurate knowledge; or, as a pre-requisite to close and connected reasoning, the process of analysis; that experimental structure which has been reared by the builder before he could know what kind of edifice his materials would form, must be destroyed. One by one, those materials are taken down, and examined and compared with those to which they must be united; then follows the final and more perfect synthesis, which presents a finished whole, solid or weak, according to the materials placed in the builder's hands; perfect or irregular in its form and proportions, according to the genius and skill of the architect.

I fear my ideas on this subject are imperfectly conveyed. It is difficult to speak, with the brevity which the occasion requires, of the operations of the human mind; and I am not disposed to plunge into metaphysics. My wish is, to impress upon you as strongly as I may, the advantage of mental activity; and I have said thus much to show you something of the extent and nature of your own powers, and how rapid is the process of intellection, when the mind is excited by the occasion, or urged on, by necessity, to prompt and vigorous exertion.

To many great men have been attributed astonishing powers of memory; and much has been fabled of the expedients to which they sometimes had resort to aid this faculty, in the performance of what was beyond its strength. Hortensius, jestingly speaks of Cicero having placed the divisions of his argument on his fingers' ends; and such, perhaps, was his habit; but it is elsewhere said, that the minor details of his most celebrated orations were located in various parts of the forum, and what his unassisted memory could not compass, was thus effected by the aid of local association. To this I yield little credence. That the mind and memory of Cicero never failed him in the forum (except, perhaps, when he shrunk and trembled before the armed soldiers of Pompey,) arose not from any shallow art like this, but from that admirable method which strikes us in all that he has said or written, and which was the result of great mental industry, habitual reflection, and deep-seated knowledge of the nature of man, and the relations of things.

All of you, my young friends, who aspire to an honest fame—who

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are ready to yield up your ease and present gratification for its acquirement, be assiduous to form, and diligent to preserve, a habit of mental industry; all of you may attain it; and to those who do, it is a sure earnest of an honorable result to your collegiate course; and when that course shall be closed, and you go abroad to the world, if this habit attend you, it will bear you in safety and honor through the wide and more difficult range of active life.

And you, who, bidding adieu to these academic shades, are about to enter into that world—henceforth your own guides and the artificers of your own fortunes—pause now a moment on the borders of that restless ocean, ere you embark, and note with me the region through which lies your voyage, and the winds and tides which are to waft you onward.

As scholars, you enter on the theatre of active life in a favorable age, and under happy auspices. Those prejudices against learning and learned men, which once existed and struck so deep root in society, are fast disappearing, if they be not wholly eradicated; and, instead of being doomed to the hatred and jealousy, or the superstitious dread of the populace, which, until within a few centuries, was the common lot, men of learning and genius, if they have also merit, are now the pride and boast of the nations to which they belong; nay, the higher order of scientific and literary talent receives the grateful homage of a world. I will turn aside and dwell, for a moment, on the causes of this change, for it will illustrate my views of the prevailing spirit of the present age.

You have all remarked how very far the fine arts, poetry, painting, statuary, and those branches of philosophy, which have for their object the analysis and exposition of the powers and faculties of the human mind, have preceded, in point of time, that comprehensive philosophy which embraces the universe in its extent, and explains its laws. The reason is obvious: where man is, and the works of nature are, the models from which those are copied, all the elements from which they are combined, are ever at hand. Still those early arts were the product of a few favored regions and master-minds; they were confined, also, among a few, and did not extend to or touch the general mass. Indeed, what could they, even in their highest perfection, avail, to lighten the labors, to increase the comforts, or to avert the evils and calamities incident to the general condition of man? They were patronized by the powerful and the great; and they have shed a lustre over the ages and nations which produced them, but were unknown or disregarded by the less fortunate, but more numerous, portion of mankind.

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But far different is the history of that philosophy which embraces the general laws of the universe. The earth which we inhabit, and the heavens above it, with all the wonders which they present to the unassisted eye, did, in the earliest ages, engage the attention, and excite the wonder and admiration of mankind; and men of high intellectual powers devoted their lives to the observation of their phenomena and in attempting to comprehend their laws. But no individual man, however great his genius, untiring his industry, or profound his research; no succession of such men for centuries, could, in those early ages, unaided by modern discoveries and modern arts, have achieved this mighty conquest. Pythagoras, it is true, is said to have understood and taught the true system of the universe; but with him, it could be only a fortunate hypothesis; for facts and proofs were wanting to satisfy the philosophic inquirer, in his own times and in succeeding ages, of its truth. That knowledge which is the accumulated experience of centuries, was wanting. The earth had not yet been circled by the mariner, or traversed, as at this day, in all its zones; and the optic glass, through which the Tuscan artist has since viewed the moon's broad disk,

> 'At evening, from the top of Fesole,
> And in Valdarno,'

had not been given by Art to her sister, Science. Hence that beautiful catenation of proofs, far more satisfactory than the direct evidence of any single sense, which at this day sustains the theory of the universe, puts doubt to rest, and silences even cavil, was unknown, and philosophy, unequal to her task, yielded to conjecture. Various systems were therefore formed out of a few scattered materials, and the ingenious errors of the learned, and the senseless jargon of the impostor, were thrown together upon the world, to confuse, bewilder, and disgust.

But since the age of sir Francis Bacon, that age in which sound experimental philosophy assumed the place which had been so long filled by the ingenuity of conjecture, or the wild vagaries of erratic minds, there have been settled, throughout the learned world, rules and principles of philosophizing, which tend to the establishment of universal truth in all things which come within the grasp of the human mind. Great men are the natural, the almost necessary, product of the ages in which they arise. So it was with lord Bacon. Consider-

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ing the state of philosophy prior to his time, and the recent accessions which had been made to human knowledge, the new regions of the earth which had been explored, the power which the astronomer had just acquired, to interrogate the heavens and draw forth a true response; considering, too, the natural impetus which their combined causes would give to philosophic investigation, and the means which they placed in the hands of the deductive reasoner to expel the host of ancient fallacies, and to establish a system of harmony and truth; it is not surprising that the age produced this great man; for it could not have passed away without giving to the world most that he has bequeathed us, as the effort of one, or of many minds. The materials were collected for the foundation of a noble edifice, and lo! a master-builder appeared. Succeeding ages have adhered to the principles which he first settled and defined; and the march of science has been thenceforth onward. It has resulted in a full exposition of the true system of the universe, and an explanation of all the laws which govern the movement of the celestial bodies; and now, that knowledge, for which, in the most enlightened age of Rome, the Mantuan bard offered up his first and most fervent prayer, is brought within the comprehension of the ordinary intellect—it is a familiar lesson of the village school.

Chemistry, too, obedient to the same impulse, has arisen a new and beautiful science, out of the ruins of the ancient occult arts. She has investigated the substances of which air, earth, and ocean, are compounded; reduced them to their simple elements; detected their mutual affinities; their latent qualities; and weighed even their ultimate atoms against each other. Meanwhile, all the discoveries of philosophy, and the developments of science, have been applied to the promotion of the useful arts, to the enlargement of the powers, and improvement of the condition of humanity; until, by their aid, the earth has indeed become the heritage of man, and the elements are made subservient to his will.

But I will not particularize. It is the sure standard and touchstone of truth which has been gained to science; it is the overwhelming evidence by which the most sublime discoveries of philosophy are surrounded and sustained; it is the extensive application of all the results of scientific research to the various arts of life, to supply the wants, to heal the infirmities and increase the comforts and enjoyment of mankind, which have rooted from its foundation the ancient popular

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prejudice against learning, and made the human family the general patrons of science.

Consonant to this state of things, modern literature has assumed a more diffusive character, and a more popular form. The *profanum vulgus odi, et arceo,* of Horace, however consistent with the genius of his own times, is utterly at war with the spirit of literature in the present day. Indeed, many of our most successful candidates for literary fame, have abandoned the haunts of fashionable life, and sought their subjects in the general mass of society. They have not shamed to depict the habits and pursuits; to portray the affections and passions, the sufferings and sorrows, of simple, unsophisticated man; and the sweetest poets have loved to linger in the quiet shades, and they have wreathed their choicest garlands of flowers culled in the humble walks of life.

Still, perhaps, it remains a prevailing error of the learned, that they fix too low their estimate of the intelligence, and consult too little the opinions of the rest of mankind. This is unphilosophic and unwise; all knowledge centres not in schools. Most of the facts on which our system of philosophy rests, we owe to the observation of men engaged in the ordinary avocations of life. To them, also, we owe many valuable discoveries in the arts, and the first germ of most of the sciences. The existence, too, of some phenomena of nature, which, resting on their observation alone, thus passed into popular belief, but which were long rejected by the learned, as vulgar errors, is now confirmed by the most unquestionable authority. Those which still remain unattested by scientific observation, and whose connection with the established laws of nature is not yet traced, should neither be implicitly relied on, or rashly rejected—surely not until we arrive, if man be ever destined to arrive, at the impassable boundaries of discovery and thought—until every substance shall have been subjected to the most perfect analysis, and all the sympathies of mind and spirit, and all the affinities of matter, and all the relations of each with the other, as cause and effect, shall have been tested and explained; for there are doubtless still many things in heaven and earth, which our philosophy dreams not of.

I would also impress upon you the advantage of extending, as far as practicable, your acquaintance with men engaged in the various pursuits of life; and of acquiring a general knowledge of their avocations; the means by which they are conducted, the facilities which they possess, and the difficulties with which they may have to contend. Much of this knowledge may be obtained from books; but books alone will not suffice. Its pursuit brings you in contact with men; and, from all whom you meet, whether their faculties be limited

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or enlarged, you may acquire something which will add to your store of useful knowledge. This is everywhere a portion of the prime wisdom; but in our country it is especially valuable. Our government, with all its institutions, is the result of the popular will. Subject to a beneficent and guiding Providence, the power which created, and the energy which must sustain it, are of the people. In every profession, and in almost every pursuit of life, which may here invite the attention of the scholar, man, as he is, in all the variety of situation, character, feeling, and intelligence, and the acts and motives of men, will form the leading subjects of investigation and of thought. It is essential, therefore, to your future usefulness, that you acquire an intimate knowledge of the business and the affairs of men.

You go forth into the world, gentlemen, bearing with you, not only the treasures of science and varied knowledge which you have acquired within these walls, but what is equally valuable, if cherished and retained, a habit and taste for scientific and literary pursuits. From what I have already said, you will be aware, that I would not have you yield yourselves up to them too exclusively, or permit them to encroach on your professional business or study; but let them not be neglected or forgotten. Many hours of the laborious professional student are due to mental relaxations; and also in the early part of your professional career, ere you find crowding upon you those multiplied duties, which come from the fullness of public confidence and the maturity of professional fame—months, and perhaps even years, may be rescued from weariness and mental anxiety, by a happy application to literary pursuits. It is at once a pleasant and healthful relaxation of the mind: it increases your command of language and your knowledge of things: it awakens new trains of association and thought, and stores the mind with striking images; and it may preserve you, perhaps, in moments of weariness and temptation, from turning aside your footsteps into the dangerous paths of dissipation and vice.

A familiar knowledge of general literature furnishes the orator with his most polished, though not, indeed, his most powerful weapons. Poetic quotations, when well chosen, and so happily applied that they seem to arise out of the subject, and especially, if introduced with a perfect continuity of language as well as sense, are, in the highest degree, pleasing; so also are poetic and literary allusions. To me, indeed, they have an indescribable charm; they unite me to the orator by a common bond of taste and association; he thus gives me to feel that he holds converse with the same masters, living or dead, with whom I love to converse; that his mind has glowed over the same sentiments of majesty or beauty, with which mine has been ele-

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vated or charmed; that he has shed the sympathetic tear over those ills of humanity for which I also have sorrowed; or that he has looked with joy on nature, as reflected from the same mirror in which I have delighted to behold her.

But to you who are destined for the bar—and doubtless I might add the other learned professions—no knowledge which you may ever attain from the most abstruse principles of moral and physical science, down to the simplest facts which pertain to the ordinary avocations of life, will you fail to find useful in your professional career. Your business will be with man—his rights and duties, his affections and passions, and the various relations which he sustains as a physical, moral, and social being; and as such, you should study him deeply, and know him well. And the operations of nature, visible results of those immutable laws, stamped on creation by Deity, they encompass *man* about on all sides; they are above, below, around him; in all that he is, all that he does, and every thing to which he has relation; and each of you, whose office it will be to elicit truth amid conflicting probabilities, and to trace his relations and expound his rights to all that he inherits here, should also be the true priest of nature, able to comprehend, and, if need be, to explain her laws.

Most of you, doubtless, in accordance with the wishes of your parents, or from a preference formed in the course of your residence here, go forth with fixed views as to the profession which you will select. Where this is not the case, let me urge the necessity of an early choice: and in all cases, an early commencement of your professional studies, before the habit of mental exertion which you have acquired shall be shaken, or your love of fame overpowered by some rival passion.

While in pursuit of your studies, whether classical or professional, your success has depended, and must still depend, upon your own exertions. It is the office of your teachers to point out and smooth the way before you, but the active energy which impels you onward is your own. This you have early learned to feel, and in this consciousness have acquired a just degree of self-dependence, and a confidence in your own powers. But when those studies at last close, and you enter into professional life, that mastery over your own destinies will *seem* for a while to have forsaken you. On your first appearance, you will find the way filled, and every avenue and point of vantage occupied by those who have advanced before you; but let not this damp your hopes nor curb your spirit of onward enterprise. The same fortune which waited on those who now occupy the stations to which you aspire, will, in your progress, attend on you also. Ours

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is a path which we enter with trembling anxiety; we toil with aroused and excited spirit through its arduous steps; we traverse its even ways with cheerful confidence; we linger, perhaps, a while, with delight, in its pleasant places, and at last disappear and make room for those who are to follow us.

Cast back your recollection for a few brief years, and behold how rapid has been the transition! How many of those who stood first in professional honor, have disappeared from the busy theatre, and are fast sinking into forgetfulness! How many, also, of hitherto unknown name, have arisen, and now fill the places from which those have departed! And, as it has been, so will it be hereafter. Time and chance, and the changing purposes of men, will have opened your way to the highest pinnacle of professional eminence, as soon, perhaps, as the maturity of years and the fulness of your acquirements shall have fitted you for its possession.

I am aware that the ardent aspirations of the young enthusiast are not satisfied with the prospect of a mere ephemeral contemporaneous fame, which, following the condition of our transient being here, does but arise, flourish, fade, and be forgotten. The soul yearns to transform itself, its thoughts, its feelings, and emotions, to after times, thus gaining a kind of earthly immortality. This were, indeed, an object of noble emulation; and some of you, perhaps, are destined to attain it. For fame, in this land, and I trust in the world at large, will, for ages to come, be divided among its numerous distinguished votaries. No one man can, in the present state of science and of public feeling, draw the eyes of the world on himself alone.

In an age and country like ours, it cannot be; an age of peace, of arts, of science; a country, whose distinguishing characteristic is an onward movement, in extending the empire of man over nature, and in improving his physical and moral condition here, and fitting him for his high vocation as an immortal being. Here it must be by the conjoint labors of the learned, the virtuous and the wise, that the high destinies of this people are to be fulfilled; and enough of fame is in store for those of you and your associates in the literary world, who shall be ardent laborers in the fulness of its achievement. Happy, indeed, will be the man who shall stand forth first among those who, in the march of intellect and improvement, shall represent and embody the spirit and genius of this nation in the rising age. How enviable the station which he shall hold in life! How proud the rank he shall attain in history!

Go, then, my young friends, happy in the country which gave you birth; and happy in the prospects which she opens to your manly en-

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terprise and honorable ambition. Blest as that country is, with a government of equal laws; resting on the firmest basis on which human institutions can repose—the public will; standing almost alone, the mighty mistress of a hemisphere, with oceans interposed between her and every rival power; free, therefore, from those sanguinary conflicts which agitate and overturn the kingdoms of the ancient world, your lives may pass away, and ages still may follow, ere the souls of her sons be again tried in scenes of peril, or by the presence of great national calamity. Still, forget not, that you owe, in return for the blessings which she secures you, all the powers and faculties of your mind; and, if her need requires it, the sacrifice of every thing you hold dear, even life itself, at her shrine.

Should the blessings of Providence, as heretofore, attend and preserve her still a firm and united nation, how wide, how boundless are her prospects in ages to come! How countless the myriads of human beings, now hid from our finite vision by the veil which shuts out futurity, who, successively arising into existence as posterity, shall claim at our hands the rich inheritance bequeathed to us and them by our common ancestors! *Your* course of life is but begun. You form, in the endless chain of being, the connecting link which unites the passing age with that of posterity; and it will be yours to transmit to them that heritage, unimpaired, as I trust you will receive it from the hands of your fathers. And may you, and those who in after times shall imbibe the lessons of wisdom and virtue from your lips, become the ornaments, the pride, and the support of our country.

ADDRESS,

BY JAMES HALL, ESQ.

DELIVERED BEFORE THE ERODELPHIAN SOCIETY OF MIAMI UNIVERSITY, AT THEIR ANNIVERSARY CELEBRATION, SEPTEMBER 24TH, 1833.

GENTLEMEN OF THE ERODELPHIAN SOCIETY,

I APPEAR before you to night, in compliance with your request, and with no other reluctance than that which arises from a consciousness of my inability to do justice to the occasion. But I comply with your invitation with pleasure, as it enables me to cultivate an acquaintance with those who have done me the honor to give it, as it affords

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an opportunity of testifying my respect for an institution of learning which is among the most useful in our country, and as it presents an occasion, which, properly improved, may be the means of an interchange of thought, alike beneficial to us all.

There is, to my mind, an inexpressible charm in such a scene as that which I now behold arrayed before me; a congregation of the young—a gay assemblage, in which the juvenile form, the cheerful countenance, the eye sparkling with pleasure, all indicate that I am addressing those who are young travellers through this world of care, whose path is bright before them, and whose bosoms, elate with hope, swell with those high aspirations and sunny visions, so peculiar to the morning of life. It is a scene replete with promise, one which awakens in my bosom, the most pleasurable sensations. There is a loveliness in youth: its ardor, its ingenuousness, its buoyancy of spirit, engage the best affections of the heart; and the beholder of such a scene, involuntarily breathes a fervent orison to Heaven, that the warm and virtuous emotions, and the modest graces of this delightful season, may never become blighted by commerce with the world, by disappointed hope, by sordid care, by demoralizing vice.

The young are the hope of their country. They are the descendants of its patriots, the pupils of its sages, the heirs of its greatness, the guardians of its future glory. To them will be committed the sacred deposit of national character; the liberty, the laws, and the faith of a free, intelligent, and christian people.

When we tread upon the classic soil of a country whose name has long been enrolled in history, if our studies lead us back to the antiquities of Greece or Rome, we experience a species of delight; but it is a mournful pleasure. We behold the monument of past ages—we linger among the tombs of departed greatness, and see around us ruin and dilapidation; and our hearts are weighed down by the chilling reflection, that a shadow rests upon these once sunny plains—that the sceptre has passed away from them, and their glory has departed. Platæa, Thermopylæ, and Marathon, are no longer peopled with heroes; there is no poet in Athens, no oracle at Delphi, no divinity upon the summits of Olympus.

How different the feelings with which we survey our own country! All that we behold is young, and fresh, and growing; institutions are springing hourly into existence, which we fondly hope are destined to flourish through coming ages, and every creative art and inventive faculty is employed in carrying forward the cheering work of improvement. Instead of looking back in pensive admiration at the past, we look forward with bright anticipation to the future; instead of decrep-

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itude and decay, we behold the winning aspect and high promise of youth and beauty.

And it is thus, if we look abroad upon the world of man. Our admiration is excited by the great and wise; by those who have run their race with credit; who have reaped the fruition of their hopes; who have attained the highest point of excellence; who are full of years and full of honor. They have gathered their harvest, their labors are completed. The spring-time and the summer of life are behind them, and the winter of old age is in prospect. With them the season for improvement is past, the heart is trained, and the mind shaped, and the whole character formed for this life, and perhaps for eternity. Imagination can picture for them, in this world, no advance but that which shall be downward, and but little change, except that which shall occur when the places that know them now, shall know them no more forever.

It is not so with youth. Their path is onward and upward. For them the harvest is still waving. They are preparing for the active business of life, and for the bright career of ambition. Wealth spreads for them her treasures; virtue and benevolence allure them to active usefulness by all the rewards that await a well-spent life.

In addressing this society, established to promote the interests of science and literature, I cannot banish the recollection that its members are still in the morning of life, and that I stand here surrounded by the young; by those who will soon be the men and the citizens of our country. The patriots of the revolution have dwindled away to a feeble band, the last of whom tremble upon the verge of the tomb; the statesman, the divine and the scholar, of our generation, will soon follow them; their mantles are silently descending to their sons, and many of you, gentlemen, will, I trust, be found among their successors. A glorious inheritance awaits the youth of this day. You will be the citizens of the greatest and freest country on the globe; to your guidance will be entrusted the destinies of a mighty nation; to your keeping will be committed the sacred inheritance which includes all the great elements of a people's welfare—their industry, their science, their literature, their arts, their laws, and their religion.

The hopes of all the civilized world are fixed upon America. Already has the example of our young nation given an impulse to the cause of freedom in foreign lands. All the nations of Europe have felt the influence of our free institutions. As the mariner, tempest tost, is guided by the polar star, the friends of liberty throughout the world, look with confidence to us; and amid the storms of war and anarchy, amid the darkness of superstition, ignorance and despotism,

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hail the light that is burning here, as the orb which shall direct *them* to a destiny as propitious as our own. Gentlemen, what America is to the world, the youth of America are to their country.

Before you, then, may with propriety be discussed those principles, upon which depend the welfare of our republic.

I shall not now detain you by insisting, as a general proposition, upon the importance of education. I shall assume that it *is* the *most efficient* of all the means which tend to *rational greatness* and *individual prosperity*. I shall presume that I am addressing an intelligent assembly, whose minds are sufficiently impressed with the fact, that in a free country where all vote; where every man may be a candidate for every office; where public sentiment is the origin and efficient agent of all legislation; where laws, customs, and morals, emanate from the uncontrolled will of the people; national prosperity will be found to bear an exact proportion to the virtue and the knowledge with which the public mind shall be imbued. In such a country the laws will be pure and wise, the population prosperous and happy, so long as the citizen shall understand his rights, and conscientiously feel the responsibility of his duties—so long as industry, the useful arts, and the domestic virtues shall be cherished, and the minds of the people shall be deeply impressed with the principles of an expansive benevolence, which embraces goodwill to all men, and reverence for the laws of God.

The only prominent difference of opinion which prevails on this subject, has respect to the means to be employed to produce the desirable effects to which I have alluded. I pretend not to indicate the details of any system, but shall offer a few general propositions in support of what I believe to be the great *desideratum*.

I shall contend that knowledge, to exert a beneficial tendency, must be of the *useful* kind; and that it must be *disseminated* widely, freely, universally. Like the atmosphere, it must circulate throughout the whole population; like the genial rays of the sun, it must light up the mountain and the valley, gladden the forest and the plain, penetrate the dwelling of the wealthy and the cottage of the laboring poor, dispelling from the face of the whole land the mists of prejudice, and the dark night of ignorance, and every where quickening into life the latent germs of intellect.

In the attainments of the mind, as in most other acquisitions, there is a difference between the *useful* and the *ornamental;* there is a point, on the one side of which will be found that which is valuable, because it may be applied to an useful purpose; on the other hand, that which is appreciated as a source of enjoyment. Both conduce to the happiness and the dignity of man; but the one is *necessary*, the other

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superfluous. The one is *useful knowledge*, the other mere *refinement*; without the latter, man may exhibit the noblest attributes of the human character; but destitute of the former, he scarcely rises to the dignity of a reasonable creature.

The most *refined* nations have not been the most virtuous. They have not been eminently happy in their social relations, nor have their institutions been permanent. Greece and Rome had their orators, poets, sculptors, and historians. They carried the military art to a high degree of perfection. In elegant literature, and in the cultivation of the imaginative powers, they have never been excelled:

'By Homer taught, the modern poet sings.'

The record of their greatness is inscribed upon tablets more durable than brass; the barbarian has trampled in vain upon their tombs; their palaces and temples have mouldered away, but their history is freshly remembered by the scholar, and the triumphs of their genius are proudly, fondly cherished in reccollection, as unerring proofs of the perpetuity of the finer creations of the mind.

Yet these nations did not realize the truth of the proposition, which assumes, that the intelligence of the people is the conservative principle of a government. The reasons are obvious. The *people* were *not* intelligent. Knowledge was not *diffused*. The cultivation of the mind extended only to a small portion of the whole population, and did not exert its ameliorating and ennobling influence over the whole mass of intellect. Nor was the knowledge of the ancients of an *useful* character. The sciences were not brought to bear upon the domestic arts. Knowledge was not made subservient to the business of life; commerce nor agriculture were not aided by its discoveries, it did not awaken the latent energies of the mechanic arts; it did not cherish the industry of man; it added nothing to the comforts of the citizen, nothing to the resources of the state. Above all, there was a levity of sentiment and conduct among those nations, and an absence of fixed principle, induced by the want of a pure religious faith. They practised the basest idolatry. Their mythology inculcated vice and folly. They were totally ignorant of the existence of the true God; nor had they the least idea of that sublime system of morals, which is taught only in the christian religion. Their systems of philosophy tended rather to degrade, than to elevate man; not one of them inculcated a generous, noble, self-denying principle of mutual love and forbearance. They were warlike, fierce, and cruel: in prosperity luxurious and insolent; in adversity, rushing with a cowardly despair to the dismal refuge of suicide: in power, they were tyrants; as citizens, factious, and difficult to govern. However we may admire their

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genius, we cannot approve their principles, or concede to them the character of a well-instructed people.

The same facts, with a slight exception, are true of the modern Italians. They have excelled in the fine arts, and cultivated every department of polite letters. But their acquisitions have not been turned to any useful purpose. The people have not been gainers by the acquisitions of the learned. The useful arts, the industry, the social and domestic pursuits of the people have been but little assisted by the discoveries of science. They have had some learned men, and many poets; the mass of the people are painters, and fiddlers, robbers and lazaroni.

France has been, and continues to be, the most refined of nations. In the fine arts, in polite letters, in the whole circle of elegant accomplishments, she stands without a rival. Her scholars are preeminent. In the advancement of all the accurate sciences, France has done more than any other nation. But knowledge has not been disseminated among the people. And such is the fact throughout Europe. Literature, science, and the arts have been cherished with a noble spirit; but the benefits arising from liberal attainments, have been confined to a few classes of society, and to a few individuals, compared with the national aggregate. The wealthy only, have been admitted to the fountains of knowledge; the poor have been kept in servitude and ignorance.

The experiment of instructing a whole population, has never yet been tried, upon an enlarged scale, in any other country than our own; because it has not become the interest of any other government to make an attempt. All the rest of the world is ruled by monarchs and aristocracies; and the people exist in an unnatural state of society, to which ignorance of their rights, and of their power, alone induces them to submit. Their rulers, from policy, discourage, rather than promote, the diffusion of knowledge; because liberty advances side by side with intelligence, and whenever the mind becomes emancipated, the subject of oppression indignantly tears his chains asunder; like the blind restored to sight, he receives a new sense and becomes capable of moving in a higher sphere.

The learned too, have contributed to retard the spread of knowledge. While the rich and powerful labored to secure their acquisitions from the encroachment of the humbler classes, the learned have been equally assiduous in their endeavors to monopolize the treasures of wisdom, to narrow the bounds of science, and to appropriate to a few the power which arises from intellectual superiority. Such, until very recently, has invariably been the history of learning. The priests of Egypt and Chaldea, who were supposed to have made

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very considerable progress in the discovery of science, were as expert in the art of concealment, as in that of investigation; and by their symbolical writing, their systemic policy, and the air of mystery which they contrived to throw around them, they became invested with an awful sanctity which enabled them to govern princes and people. The Phœnician and Theban priests, the Indian gymnosophists, and the Persian magi, all had their secret mysteries artfully hidden from the profane eye of the vulgar; they were the scholars and philosophers of their times; their secrets were those of science, and their power that of superior knowledge. The Jewish priesthood, in pursuance of the same policy, increased their own importance by the invention of a system of traditions, accessible only to the members of their own body. The ancient fathers, the lights of the primitive church, forming as it were, the connecting link between the heathen and the christian world, deeply imbued with the learning and the superstition of past ages, while the dawn of a brigther day was bursting upon their vision —they too, unhappily, adopted an error, which like an incurable disease, had infected and palsied the human intellect throughout every period of its development; and under what they termed the 'discipline of the secret,' artfully concealed from the world, the knowledge which they covertly taught to their own disciples. The Rosicrusians, the Alumni, the Freemasons, and other secret orders, which took their rise in Europe, in the dark ages which preceded the revival of learning, only imitated the example of the heathen philosopher and the christian father, in concealing, under mystic rites and symbols, those abstruse and difficult attainments which were thought valuable in proportion to their rarity, and were considered not suitable aliment for the public mind—'lest the vulgar,' says the learned St. Basil, 'should pass from being accustomed to them, to the contempt of them.' The Romish church embraced the same system; and continues to this day to demand respect for those treasures of knowledge which she carefully conceals from her submissive followers, as the veiled prophet of Khorassan, hid his visage from the blind worshippers, who were prostrated in the dust at his feet. Thus we see, that the aristocracy, in one shape or another, the desire of the educated few to rule the uneducated many, has been the most powerful engine in the suppression of knowledge.

Not only have nations advanced slowly in the cultivation of the intellect, but they have proceeded by regularly marked gradations. In the first stage of civilization, the imaginative faculties of the mind have been exercised and improved. Savages are eloquent; and the first flight of genius, soaring above the atmosphere of mere sensual existence, is into the bright regions of poetry and romance. The fine

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arts succeed, with all the refinements of taste, elegance, and luxury. The mind, newly awakened to the consciousness of its powers, bursting as it were, into a new life, riots in the enjoyment of intellectual youth. It has emerged from its chrysalis, light-winged and beautiful; and no longer condemned to grovel upon the earth, bask in the sunniest spot, and revels on the gaudiest flower. Such were the pursuits of Greece and Rome. To the herdsman and the hunter, succeeded the warrior, the orator, the poet, the sculptor, the architect, the musician. Splendid edifices were reared; games were instituted; the ear was charmed with the melody of sweet sounds, and the palled appetite feasted to satiety upon exquisitely prepared exotic viands. Luxury, and the fine arts, have been found associated; not on account of any necessary dependence on each other, but because they are both the offspring of the same state of the public mind; a sensual condition, in which, although the imagination is made the agent, the bodily senses are to be indulged. Greece and Rome fell; leaving behind them the broken vessels of pleasure, the tattered decorations of voluptuousness, the splendid fragments of an intellectual feast. And so will ever fall the nation or the individual, who prostitutes genius, the noblest gift of a beneficent Creator, by making it the minister of sordid pleasure.

Advancing in the culture of the mind, the next step brings us to that state of national improvement, where the useful arts are cultivated; where the latent energies of agriculture, commerce and mechanics are awakened; where the rights of property and person are recognized, and the disciplined faculties of the mind are made subservient to the business of life. This is the age of science, discovery, and invention. And lastly, we arrive at the education of the heart; at that period, when nations discover that the beautiful structure of mental discipline may be rendered permanent by founding it on a rock, and laying its foundations in the deep bosom of the soul, which is itself eternal; when they learn that man is a self-governing creature, the brightest purpose of whose education is only attained, when his passions and affections are trained, his conscience enlightened, and his mind prepared for the business of life, by being richly stored with the facts and truths of useful knowledge.

And here, permit me to remark, how admirably this process corresponds with the natural development of a single mind. In youth, the imagination is bright; the passions ardent; the heart devoted to the pursuit of pleasure. There is poetry and love and music in the young bosom. With manhood, the sphere of being widens, and the matured judgment points the way to more dignified pursuits. The cares and the wants of life stimulate to exertion. The views of man be-

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come practical; and his energies are directed to some purpose of national good, of benevolent action, or of self-aggrandizement. But when the heat and burthen of the day is past, and the heart begins to repose in the mellow sunset of life, there is a season of salutary reflection. It looks back upon the season of life, and learns to correct, to repent and to forgive. If the affections are less ardent they are kinder and more expansive. The heart has connected itself with other hearts, by a hundred ties; children, relatives, and friends have accumulated around, pouring in their tribute of love, multiplying the objects of affection, and opening new channels by which the tide of generous feeling may flow out upon the world; while the fast receding scenes of this life, and the near approach of another state of existence, invites the soul to commune with the God who made it.

Thus do individuals, as well as nations, proceed by an inverted order, leaving to the last those acquisitions which are of the first importance. Should I attempt to direct the footsteps of a young friend, I would say, first cultivate the heart; then train the body and the mind to usefulness; and lastly, if you have the time, the means, and the ambition to render further acquisitions desirable, entwine the wreathes of fancy around the brow of wisdom, and embellish the manly vigor of truth and virtue, with all those accomplishments which may add to it, dignity and gracefulness and innocent enjoyment.

My object, however, is not to address you on the subject of self-cultivation, but to appeal to you as young men, as those who shall soon direct public opinion, in behalf of the great cause of popular instruction. The propriety of educating the mass of the people has ceased to be a problem. Theory and speculation have been exhausted, and the whole matter is now placed in a fair train of experiment. The value of knowledge has been demonstrated in its surprising effects upon every department of human industry, in its ennobling influence upon the heart, and in its meliorating bias upon national character. It has given new energy to mind and increased strength to physical power; it has invigorated morals and religion, by rendering duty a rational principle, instead of a blind impulse; it has sweetened the joys of the social circle, and elevated the tone of national intercourse. Benevolence and peace are among its choicest fruits. The artificial distinctions of rank are fast crumbling away beneath its genial atmosphere; and frigid selfishness is melting under its kindly beams. We are no longer afraid to trust the people with their own rights; to allow them to enter upon their inheritance; to give up to them the possession of knowledge, and the consequent exercise of power, which is their birthright. To educate the people has become a sacred duty. But it is a duty which requires to be directed by dispassionate thought, and

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disinterested motive. We have seen that there is a false refinement which may be mistaken for useful knowledge; and that there is a tendency in extensive mental attainment, as in great wealth, to raise its possessor above his fellow-creatures, and render him callous to their rights. As we have broken down the entail of estates, and the inheritance of political power, leaving wealth and office within the reach of all who have sufficient industry to grasp them; so have we thrown wide open the treasuries of wisdom—the rich accumulations of long ages of experience. Still it requires thought, union, and effort, on the part of enlightened men, to regulate the circulation of this wealth, to banish the counterfeit, and send forth the pure coin, and to diffuse the rich stream with a liberal and an impartial profusion over the whole land.

One of the distinguishing characteristics of the present age, is the manner in which the efforts of individuals are united and concentrated, for the purpose of effecting any object which such individuals deem beneficial. The principle has long been understood, and was illustrated among the ancients by the fable of the bundle of twigs; which, when taken singly, might be easily broken, but when bound together, were capable of resisting the action of a powerful force. The principle, as applicable to mechanics, was too obvious not to be detected in the earliest discoveries of art; and accordingly, we find that the lever, the wedge, or the pulley, is nothing more than an accumulation of power upon a single point. As art advanced, and ingenious combinations began to be invented, the aggregation of several distinct powers in one machine, all brought into harmonious action, and made to operate together in producing the desired effect was the consequence; and in examining any ingenious piece of mechanism now, we do not discover any *new powers*, but only a novel combination of those which have long been known. Matter had always the same properties which it now has. The same principle is true of human nature. The bodily and mental powers of man have been always as perfect as they now are; but they have not always been directed by the same ingenuity which now governs human action.

In military affairs, this principle is beautifully exemplified. The Macedonian phalanx was a compact body of men, regularly arranged, and closely compacted, with their shields interlocked, and their spears protruded on every side. They formed a body so nearly solid, that a shock upon any part, vibrated through the whole. It was as firm as the walls of a fortress, with the advantage of being capable of motion. So too, the Roman legion, though lighter, was also a compact body; and a number of those legions, united together, and giving impulse to each other, like the different parts of a machine, pro-

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duced an aggregate force, capable of being weilded by one controlling mind, and directed to the production of a particular effect.

The principle is too obvious to require any great minuteness of illustration. It pervades every department of human effort. If a great effect is desired to be produced, we add force to force, and power to power, bringing all to bear steadily upon the point of resistence. The weight which one man cannot move, is rised by the united efforts of many; the great oak of the forest, which is uninjured by a single stroke of the ax, is felled to the ground by repeated blows.

It is only in modern times that the same principle has been avowedly applied, as such, to moral powers and agents. It has always been understood: families have united for their mutual protection and advantage; and weak states have combined to resist the oppression of powerful empires. But we are speaking now of the operations of moral agents upon the intellectual world; or in other words, of a direct operation upon the public mind, by the united efforts of individuals. It was left for this age, to witness the most beautiful experiment upon the human mind, which the world has ever beheld. Heretofore, religious opinions have been enforced under the edge of the sword; science, literature, and the arts have been fettered by authority; and political faith regulated by the edicts of power. Physical power was the great agent in the moral, as well as in the physical world. Revolutions in opinion, as well as in government, were produced by violence. But now it is understood, that mind must be directed by mind; and that every weight placed by power upon intellect and conscience, is a fetter which violates natural right, and enfeebles the power of moral action. The effort, therefore, of the present age, is to cultivate the intellect of man; to purify and elevate public sentiment; to give freedom and a right direction to thought; and to effect these objects by argument and persuasion, by a fair exhibition of truth, and a zealous dissemination of instructive facts.

It is equally well understood, that the means must be proportionate to the end. They must be copious, and their action must be incessant. The hardest rock is perforated by the continual dropping of the particles of water; and the waves of the ocean, rolling daily, for ages, upon the shore, give shape and beauty and polish to the pebble.

In the prosecution of this noble design, the friends of benevolence have resorted to the principle at which I have hinted; and have endeavored to give vigor, unity, and body to their plans, by engaging in them a large number of individuals, and a vast amount of means. The objects of these societies have been as grand, as their means and exertions have been gigantic. I need not recapitulate them. You, gentlemen, have united as a band of brothers to preserve the recol-

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lection of the friendship and the studies of youth, and to promote through life the cause of letters, to which you are so greatly indebted. Allow me to press upon you that principle of united exertion, that unity of purpose and feeling, which I have suggested as the vital power of al' great designs; and to urge you, in the name of your country, to bring your individual and collective influence to bear vigorously upon the important national concern of popular instruction. It is a subject of absorbing interest. Had I a voice of thunder, and the persuasive language of eloquence, I could cheerfully spend my days in appealing to every patriotic heart in this republic, in behalf of the neglected rights of a large portion of my countrymen. The genial light of education should be made to illumine every dwelling, and enlighten every mind. Its benefits should at least be brought within the reach of all who might choose to embrace them. Under no other proposition can we be said to enjoy that equality of rights, which is guarantied by our free institutions. To be educated is as much the privilege of the citizen, as to be protected; and as well might our legislature limit the operation of law to a favored district of country, or shut the paths to office against a proscribed class of society, as to deny to any, access to the fountains of knowledge. It is as much a violation of principle to omit to educate the ignorant, as to neglect to sustain the sick; in either case, the wealthy will take care of their own households; the indigent appeal to their country. There is no equality of rights where there is not some parity of intelligence. Theoretically, all men are equal; but in point of fact, those whose minds are cultivated, exert the greatest influence in society. Every citizen may vote, and may instruct the public servants; but how shall one man instruct another on a subject which he does not understand? or who will dictate those instructions, if a few are capable and well informed, and the many ignorant and unenlightened? If we condemn an aristocracy where power is exercised in right of birth, or wealth, must we not, on the same principle, condemn an aristocracy of knowledge? For knowledge is power; and in any country where a few are educated, and the great mass of the people ignorant, the uninstructed many will be governed by the enlightened minority. I am aware that this is an unpalatable fact; the ignorant man is unwilling to acknowledge, even to himself, that his mind is swayed by that of superior intelligence. But I stand here, not to flatter my audience, but to proclaim the truth. Every man, too, may aspire to office. But there are few offices which can be filled by men who are unable to read and write; because reading and writing are necessary to the transaction of business. An illiterate man, in public or in private business, is always acting at his peril, and

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in danger of being misled by those to whom he must resort for information. The citizen, therefore, who cannot read, is deprived of a privilege, because he is ineligible to the offices which should be open to all.

Let us now inquire what are the means and the amount of means necessary for a system of public instruction. The people are awake to the subject—the pecuniary resources of the country are ample—the great point to be gained, is to demonstrate the value of education by rendering it solid and useful. Our systems of education need to be purified and enlarged. Instead of the destructive policy which has been pursued, of narrowing and cheapening education, the whole system of popular instruction needs to be built up; and the skeleton to which it has been wasted, by the parsimonious spirit of the times, swelled out to its legitimate magnitude and gracefulness. Let our schools be such as to communicate profitable attainment, and they will recommend themselves. It is imagined by many, that a system of common schools, for teaching the elementary branches of an English education, is all that is required. I hold this to be a popular mistake, arising from want of reflection. Primary schools are necessary and indipensable. They form of themselves a noble institution. There should be common schools, in which every child in the state might obtain the rudiments of an education—schools, supported by the public, and cherished proudly, as among the noblest of our political institutions. But common schools alone, will not educate the people. They are totally inadequate to supply the wants of the country. They furnish neither the kind nor the amount of instruction necessary to a complete system. They teach little more than the arts of reading and writing, which arts are not knowledge, but only the means by which knowledge may be acquired and communicated; and the young mind, thirsting for improvement, needs a more ample provision to satisfy its ambition, to enlarge its faculties, and elevate its range of thought. The people of the west should not be satisfied with any system which is not complete. They should not be content that the youth of states so favored by nature, and destined to hold so high a place in the federal union, should be stinted in any of the intellectual advantages, which are so liberally enjoyed by some of our sister republics. We are proud of our country; let us be too proud to be inferior to others in the liberality of our public institutions. The time will soon arrive, when the greatness of our population and the wealth of our resources will attract attention; but may the day never come, when the beautiful, the fertile, the high-spirited west, shall be more respected for the number of her votes, than for the wisdom, intelligence, and moral energy of her people!

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In those states where the means of instruction have been most effectually applied, public education is conducted through the medium of primary schools, academies, and colleges or universities. All these are necessary, and as I apprehend, *equally* necessary to the existence of a complete system; because, without them, a youth cannot acquire a liberal education. Without them, you cannot raise up men to fill the liberal professions, to adorn the scientific departments, to serve in posts of high trust, or even to prosecute many of the useful arts which are necessary to public wealth and private comfort. How different would have been the condition of the great state of New York, had not the gigantic mind of a Clinton brought to the direction of her public affairs a more than ordinary amount of acquired knowledge, and wielded the resources of the country, with an extent and accuracy of skill, which could only have been the result of laborious study! And what would have been *our* condition, had not the invention of the steam engine, and the construction of roads and canals, given activity to the trade, and employment to the industry of our country! A few years ago, we were separated from the Atlantic States by a range of mountains scarcely accessible, except to the foot of the nimble deer, or the active hunter; and we found access to the ocean by the meanders of a long river, with boats, slowly propelled by human labor. There was a day when the politicians of our country pronounced, with the grave authority of oracles, that the Allegheny mountains formed the natural boundaries of the union, consigning the fair regions that we inhabit, to the dominion of the savage, or the grasp of a foreign conqueror. But that which political sagacity pronounced hopeless, has been effected by the energy of a brave people, aided by the application of scientific principles. The civil engineer, by constructing roads and canals, has enabled us to pass with ease, the barriers that were once thought insurmountable, and the genius of Fulton, displayed in the application of steam, has advanced us to a state of prosperity which we might not have attained for hundreds of years without this advantage. Thus do the discoveries and inventions of science promote the arts and industry of life—thus do they anticipate time, annihilate distance, and give to educated man a proud pre-eminence over his unenlightened fellow-creatures! And shall not the west aspire to raise up her Clintons and her Fultons? May we not look forward to the day when the eloquent sons of Ohio shall win applause upon the floor of Congress? Shall not our schools and colleges give nurture to the genius of a Marshall or a Franklin? May not the day arrive, when a native of this soil shall preside over the concerns of the nation, and a historian of our own record the perilous adven-

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tures of the pioneer? Shall we deny to ourselves the luxury of such proud anticipations—shall we thwart the destiny of our youth by withholding the means of their advancement, the elements of their usefulness, their power, and their glory!

I do not wish to be understood as asserting it to be necessary for every youth in the country to receive a liberal education. Some might not desire it; and many might not be able to spare from other pursuits the time necessary for its acquisition. I only assume that an equal opportunity should be afforded to each; that the doors of science should be thrown wide open, and that all should have free access. We should educate our youth in our own state; and to do this, it is necessary that any system which we adopt, should be carried out to the highest point of excellence. A large portion of our young men will desire to receive liberal educations, and if they cannot get them at home, they must be sent to other states, carrying out of our country large sums of money, and bringing back such attainments, and such sentiments, as foreigners may be pleased to confer on them.

But we are sometimes told, that colleges and academies are only required to educate the sons of the rich. Never was a proposition more untrue—never was a principle advanced, more fatal to the interest of indigent talent. It is for the children of poverty I plead, when I implore you to give your influence to the building up of nurseries of learning in your own land. The rich man can send his son abroad, and *he will send him*, in defiance of every obstacle; while his poorer neighbor, if the means of education are not brought within his reach, must be content to see his children deprived of its advantages. The consequence would be, that every post of honor in your country, every employment which requires the aid of science, all the liberal professions, every path to honor which invites the ambition of a young and generous soul, would be filled by the sons of the wealthy, or by the young men from other states. Is this the policy of a wise people? Would it be just to ourselves, our children, or our country? If you look back upon the history of the United States, you will find that the men who have filled the largest space in the public eye, who have been most useful and most honored, have risen from the humblest rank of life. They were not cradled in affluence, nor introduced to the confidence of an admiring people, by the patronizing hand of wealth. Franklin, Monroe, Crawford, Pinckney, Webster, Jackson, Clay, Calhoun, Wirt, Van Buren, and a host of others of high name, all rose from obscure parentage. But they are all accomplished, educated men. Those who undervalue education, commit a great mistake when they select such individuals as examples of the little value of scholastic attainments, and point to one of them, when they tell you with

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accents of triumph, 'that man was never within the walls of a college!' Let it be remembered, that such persons are always men of great attainments. It matters not where they were educated; they stand forward, the bright and glorious monuments of the power of knowledge. Those who are called *self-made* men, are not ignorant. They have not risen to distinction without a more than ordinary degree of mental cultivation; and the only difference between them and other students, is, that they have laboriously explored, by the solitary midnight lamp, the same pages which have been opened for you in the college edifice. Such men are not only educated, but they are highly educated; and they rise to pre-eminent distinction because they have pursued knowledge with unusual ardor and success. Talents are not hereditary; they belong to no favored class; and are as often found in the cottage as in the palace. The only difference is in the cultivation. Education is the handmaid of talent. She seeks her favorites with an impartial eye. She takes the child of genius from the abodes of poverty, kindles up a noble ambition in his young heart, conducts him safely through the laborious paths of study, pours into his thirsty mind the stores of wisdom, and at last gives him to his country, fitted to serve her in some station of usefulness, or post of honor. I am supported by the records of all the colleges in the United States, in the assertion, that a large number of those, who prosecute their studies in such seminaries, are young men of scanty means, many of whom earn their own subsistence, and defray the expenses of their education, by their own labor. And it is equally true, that those who thus court the smiles of knowledge with a lover's fervor, most usually obtain the prize, and are generally distinguished in after life for their useful talents, and their solid learning.

Seminaries of learning of the higher class are indispensably necessary to the existence of a system of common schools. You need the former to educate teachers for the latter. Primary schools, conducted by incompetent teachers, accomplish none of the important ends of education; they baulk, disgust, and disappoint the child; they mock the hopes, and frustrate the intention of the parent. A system of common schools, unconnected with higher seminaries, would be an edifice erected upon sand; like a limb severed from the body that sustains it, they would perish for want of the life blood, flowing warm from the fountains of nourishment.

I have not time to dwell on this branch of the subject. It would require a volume to demonstrate its importance. The members of this society have already realized the value of education; they will rally round the colleges and high schools of our land; and if there are others in this assembly who are parents, citizens, legislators, to them

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also would I appeal. I address myself to the young and to the old, in behalf of the highest interest of our common country. If you wish to encourage the liberal arts, to promote useful inventions, to have men of intelligence to direct your affairs, you must provide facilities for giving to your young men liberal educations. It is not enough to teach them to read. This is an object beneath the ambition of a great state. You should aim to emulate the proudest of your sister states and enlist your sons in the ranks of patriotism, with equal advantages for promotion. It is honorable to labor in the humblest post of usefulness; but condemn not the children of your own soil to toil forever in the ranks, while others may aspire to be leaders. Among your sons may be many who possess talents of the brightest order; consign them not to ignorance and labor, while others, by the magic power of education, may be fitted to aspire to the choicest gifts of fame and fortune. Poverty is no disgrace, labor is no discredit; but it is a misfortune and a discredit to any people, to bury the talent and smother the ambition of their children. They belong to their country—their parents are but their guardians; they belong to their country and their God—they are yours but a little while—a few brief years of parental authority may be succeeded by a long life, and will certainly be followed by a longer eternity. It is your task to prepare them for their duties as men and as citizens, as fathers and as christians.

I have spoken to you, gentlemen, of the education of those who will sway the sovereign power of our country; allow me to suggest, that an equally important topic, is the education of that sex, who will train up its citizens, and rule its rulers. It is a subject which appeals with equal force to your reason, and with even greater tenderness to your affections. Why should the fairer sex be neglected in all our systems of public instruction? Not only does her weakness claim protection, but the duties of woman in the business of life, are as solemn and as important as those of man. To her loveliness and virtue, to her fidelity and tenderness, are we indebted for all the social comforts, and the hallowed enjoyments of society and home. On her we lean in adversity, in sickness, and in sorrow; her faithful bosom is the sacred repository of our most secret thoughts; it is her love that renders life a blessing, and home a paradise. She is the nurse of helpless infancy, the companion of joyous youth, the friend of maturer years, the staff of old age, true to all her duties, faithful to every dictate of affection. When the clouds of adverse fortune lower upon the path of friendless man—when all others are faithless—when a cold world, forgetful of the kindly charities of heaven, of nature and the heart, frowns on the child of adversity, the purer and the holier sympathies of wo-

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man, cling with unabated fervor round his fallen fortunes. Under all changes, she is true

> As the sun-flower turns to her god when he sets,
> The same look that she gave when he rose.

And shall we neglect the wellbeing of those who are so dear to our hearts, so faithful to our interests? How often are they thrown defenceless upon the cold charity of the world! How often is the helpless widow, or the orphan girl, compelled to labor with her own hands, for her own subsistence! Incapable of the severe toils of manhood, and excluded from the ordinary paths to wealth and honor, how hard the lot, how hapless the condition, of an unprotected woman! But there are labors, which she may perform; there are arts suited to the weakness and delicacy of her frame; there are departments of industry and science, in which she may be rendered independent, and useful, and respected. And there is another point of view in which the interest of our fair country-women may be regarded as closely interwoven with the destiny of their country. They are the sisters, and the wives, and the mothers of freemen. From the lips of a tender mother, the young patriot first learns the lesson of devotion to his country; from her tongue, in the secret hour, when no eye beholds them, he first learns the history of his being, the nature of his moral relations to his fellow man, and the precepts of that religion, which is the only safe guide to his faltering steps, either as a citizen of this world, or a traveller to a better. It is she who gives the first and the most lasting impression to the human mind. So true and so universal is this principle, that in tracing back the origin of great men, who have risen to eminence from humble circumstances, you will scarce find one whose young ambition was not fanned into existence by the teaching of a faithful mother.

I need not detain you longer, to illustrate the importance of female influence. It is seen in every family, and felt in every bosom. Let this state be among the first to place a proper estimate on the value of female education. Extend to them the advantages that will render them intelligent as they are useful, and wise as they are lovely; and let the praise of your country be in the spirit of that written on the tomb of an English matron, that 'all her sons were brave, and all her daughters virtuous.'

After all, the great object to be attained, is the universal diffusion of knowledge among the people. A system of schools and seminaries for the instruction of youth, is one of the means for accomplishing this end; it is the noblest, perhaps the most powerful, of moral engines. And the day, I trust, is not far distant, when the business of teaching

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youth, will be numbered among the learned professions—when professors and teachers of every grade, shall study as a science, the art of communicating knowledge, and governing the young mind, and shall devote their lives to this honorable vocation—and when they shall be cherished, honored, and rewarded, as public benefactors. But there are other means which should not be neglected. The great object to be effected, is the circulation of useful knowledge. This may be attained to some extent, by the establishment of lyceums for the delivery of public lectures upon useful subjects, by the circulation of books and periodicals, and by various other expedients which are the invention of modern times. The result to be desired is, not to build up a few nurseries of science, in which a small number of favored individuals shall, like plants in a hot-bed, be cherished into precocious vigor, and shoot up into mental life, and foliage and beauty, while the great mass of the intellect of the state, shall remain uncultivated, and chilled by the atmosphere of ignorance; but that knowledge, like the solar light, shall be diffused over the whole surface of society, quicken all the germs of intellect, and produce everywhere its beautiful flowers and its rich fruit.

The great mistake, as I apprehend, which the people of this country are committing, is in relying too much, and too long, upon the action of the legislature. The general assembly cannot perform impossibilities. It cannot legislate education into existence, or circulate intelligence among the people, according to the form of any statute to be in such case made and provided. It can devise a system of instruction and appropriate money towards its support; but this is all it can do. The people must take hold of the subject themselves. Gentlemen must become interested. Public sentiment must be awakened; and those who feel the importance of the subject must concert plans, and concentrate their exertions. The people can do any thing that they resolve to do; they have schools and other means of instruction, to a considerable extent, even with our limited resources, whenever the public mind shall be convinced that these things are essential to the honor of the state, and the best interest of the people.

The first step to be taken, and the one without which I apprehend nothing ever will be done, is to furnish the public with correct information on the subject. Let the facts be collected and placed before them. Let them see what is doing in other states and countries. Place in their hands the statistics of education. Collect for them the experience of other states. Let them see the whole system—its character, its cost, and its advantages. Do this, and the work is done.

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The subject is popular. Let the people be advised as to the means of securing the objects, and they will act with vigor. Place the evidence before them; let them have faith, and though obstacles rise like mountains in the way, there will be sufficient energy in the public will to effect their removal.

Let us never be satisfied until we shall have set in motion every engine which is capable of giving direction to public opinion. Let every moral agent be enlisted in the great cause of popular instruction. Let the benefits of schools and colleges be extended, let the press be enlisted, let the pulpit give its sanction, until the whole population, awakened to the importance of the subject, shall arise out of their lethargy, and with a voice potential, call upon their rulers to *educate the people!*

It is a mistaken opinion, if any indulge it, that education, literature, and knowledge, will flow into your state, without any special exertions for their introduction, by the mere force of circumstances. The pursuit of wealth, and the excitement of party feeling absorb the whole attention of the public, and a strenuous effort will be required, to overcome the demoralizing influence of selfishness and ambition.

Equally groundless is the fond hope entertained by many, that the generation which is growing up will enjoy advantages superior to our own. It may, or it may not be so, as we shall determine. Why should the rising generation be more enlightened than their fathers? What opportunities have they which we did not enjoy? The emigrants to this country came from older states, where civil institutions were completely organized, where seminaries and schools were in full operation, and where knowledge, like a rich stream, poured its blessing over the whole land. They came intelligent, and many of them educated men. It is not so with our youth. Many of them have been born in the wilderness, and are growing up in secluded spots, where the school, the library, and the lyceum, are alike unknown; and where literary researches are confined chiefly to the bad wit and stale predictions of the almanac, or the corrupt slanders of profligate party newspapers.

Nor is it enough that our successors should be equal to ourselves. They should excel us in mental cultivation. Systems of education have recently been much improved, and learning is now more easily and more cheaply obtained than at any former period, while the acquisitions of the student are of a more solid and useful character.

The inducements to the higher branches of study are greater because the unparalled advancement of the mechanic arts, and the multiplication of labor-saving machinery, is every day reducing the proportional amount of human physical labor required in the business of life,

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and of course increasing the number of those who must be employed in intellectual pursuits.

The whole circle of productive industry is becoming enlarged, and all the arts are elevated by the march of mind. The hourly increasing discoveries of science are engrafting themselves upon the agriculture, the mechanics, and the manufactures of our country; and something more than mere muscular power will hereafter be required in those respectable departments of national industry. The farmer and the mechanic will be obliged to *think* as well as *work;* and must improve their own minds, in order to keep pace with the improvements and inventions of the age.

The rapid strides of the great cause of popular education in other countries, should urge us to engage promptly in this great national enterprise. In Great Britain, and on the continent of Europe, the facilities for the instruction of youth are increasing with unexampled rapidity. In Belgium, Denmark, Prussia, Saxony, Sweden, Norway, Russia and Tuscany, the governments have taken measures to introduce and support the systems of public schools.

Schools are numerous at the Cape of Good Hope, in Madagascar, and in the islands as well as on the continent of India.

The grand seignor takes a lively interest in the subject of education, and has taken the schools of Constantinople under his especial patronage.

There is a college in Egypt, and another at Calcutta.

In the island of Japan, almost every individual can read; and in the Sandwich islands, a larger proportion of the population are in the schools, than in any state of this union.

These are but a few of the interesting facts, which might be adduced, to show that the schoolmaster is abroad; that the whole world is awakening from its lethargy; that the people are everywhere bursting the servile bonds of ignorance; that even kings are forced to yield to the supremacy of popular opinion; and that knowledge is becoming diffused. They should excite us to action, kindle up a patriotic ardor, and awaken a noble emulation. They should warn us to avoid relapsing into the apathy from which other nations are just beginning to awake; and admonish us, that unless we make a speedy and prompt effort to increase our schools, to improve our system of education, to purify the press, to elevate and cherish our literature, other nations will sweep past us in the noble race of intellectual competition, and we shall lose the proud preeminence as a people which we now boast.

Those too, who shall succeed us, must act upon a far more extended theatre of action, than has fallen to our lot. We are but the pioneers in advance of the main body. We direct the affairs of a young

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country—they must wield the matured energies of a great state. Where we deliberate upon the concerns of thousands, they must legislate for tens of thousands and for millions. With a territory of immense magnitude, fertile, and abounding in resources, beautiful and inviting to the eye, intersected by noble rivers, possessing every advantage for commerce, agriculture, and manufactures, they will need all the aids of knowledge to fill with success the high stations of citizens and rulers. They must cherish agriculture, invigorate commerce, encourage manufactures, invite useful inventions, construct public improvements, adorn and beautify the country, improve and elevate the people.

I need hardly urge to you, gentlemen, the value of a sound and elegant literature, the promotion of which is one of the objects of your society. The subject connects itself inseparably with that which I have attempted to discuss. The office of literature is to disseminate the results of genius and scholarship. There can be no national literature without a sound and liberal national education. It is the business of education to train up both the author and the reader; to cultivate in the one a taste for the elegant productions of the mind, to endue the other with the power to gratify that taste. But, unhappily, the mercenary spirit of the age is such, that our youth, impatient of delay, and unwilling to wait that gradual development of the mind ordained by nature, plunge prematurely into the toils of manhood. They are satisfied with superficial attainments, which are rapidly effaced from the memory, because they have been procured without effort, and are possessed without pride. The learned professions are crowded with illiterate men—Plutus, and not Apollo is the patron of the liberal arts—and the discovery seems to have been made, that the poetic maxim, *nascitur non fit*, is equally applicable to every department of mental exertion. It was reserved to modern times to discover, that knowledge may be acquired, as militia officers imbibe the military art—by intuition; and that gentlemen may become lawyers, physicians, divines, and authors, by assuming the title, and entering upon the duties. The most pernicious inventions of modern times, have been almost all those experiments in education, by which the natural development of the mind has been attempted to be anticipated, and the periods of study abridged; by which the infant has been decoyed from the maternal bosom into the school-room, to be fed upon the delicate nourishment of the exact sciences; and the young gentleman, suddenly arrested midway in a career of generous emulation, torn from a course of delightful instruction and honorable study, and plunged prematurely into the demoralizing vortex of worldly business.

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Imperfect scholarship is the bane of literature; and if it is desirable that a pure taste for letters shall pervade the west, and that we should rear up a race of sound and vigorous writers, we must elevate the standards of education. And why should not the west have a literature of her own? why should not her sons exhibit the same genius, and attain the same eminence in classic pursuits, as in the other paths of generous ambition? Patriots and warriors have already sprung from our soil. We have given a president to the nation; and an orator, who has borne away the palm from all competitors, and upon whose accents listening senates have hung enraptured, was reared to greatness in this region. And shall we not also have our poets and historians? We inhabit a country whose magnificent features are calculated to excite the imagination to its noblest flights. Wherever we gaze, there is vastness and beauty in the scene. The gigantic outlines of the country, swell and widen around us in every direction, until the mind is lost in the hopeless attempt to combine, and grasp, and comprehend them in one connected view. The picture is too vast to be taken in at a single glance—for it embraces interminable forests, immense rivers, whose hidden sources are still unexplored in the distant wilderness, and plains, which to the traveller's eye, are only bounded by the shadowy and far-seen horizon. Here too, the prolific bosom of nature exhibits a luxuriance unknown to less favored lands; the earth teems with abundance, and the delighted eye revels upon the rich, the glowing, the various, the gorgeous hues, of the exuberant foliage. Our history is full of interest, freshness, and even romance. It is the history of a race of men of peculiar hardihood and independence, who thought with originality, and acted with vigor. It is a story of adventurous incident, and severe privation, which traces the hardy pioneer through paths beset with danger, and tells of days and nights of watchful courage, when every cabin was a fortress, every man, every woman, was a soldier.

We have our antiquities, too—the relics, the tombs, the fortresses of a fallen people. We have a wide land, which is as yet unexplored; full of resources to be developed, of products to be described, and of moral deserts to be improved. May the day soon arrive, when our own scholars shall be the historians of our country, when the native poet shall celebrate the valor and the beauty of the west, when every mound and every battlefield shall be rendered classic ground, when virtue shall be strengthened, and patriotism instructed from the volumes of a national literature, and when the tender tale of love shall be sung in the 'wood notes wild' of our own forests!

Gentlemen, I have pleaded before you the cause of education. It is the cause of prudence and humanity, of virtue and religion, of your

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country and your God. It stands recommended by the founders of your republic, sanctioned by the patriots of your country, commanded by the precepts of your faith. I appeal to you as the alumni of a college, as the members of a literary band united by an endearing title of affection, as the young citizens of a free country, as the future ruler, and father and christian—as you prize your own peace, as you value liberty, as you desire the smiles of approving heaven, I conjure you to devote you hearts to the great cause of popular education, and national literature!

I know that I appeal to patriotic hearts. I need not ask you if you love your country. The brave men of the west have never faltered in the hour of danger. Never did the bugle blast sound in this region without awakening a responsive feeling in every bosom; and should it again bust upon our ears, every young heart would swell with courage. Thus prompt at the call of patriotism, should we be deaf to the gentler impulses of humanity? Ever ready to serve our country in the field, should we be less willing to promote her best interests in the hour of peace? My heart tells me, we shall not. We love our country, and our countrymen. We profess to be a generous and enlightened people; hospitable to the stranger, true to each other, faithful to the duties of charity and friendship. We cannot be faithless to the ties of blood and nature—to the children of our own people!

ADDRESS,

BY DANIEL DRAKE, M. D.

DELIVERED BEFORE THE UNION LITERARY SOCIETY OF MIAMI UNIVERSITY, AT THEIR ANNIVERSARY CELEBRATION, SEPTEMBER 23D, 1834.

GENTLEMEN OF THE UNION LITERARY SOCIETY,

In appearing among classical scholars, within the walls of a university, as your orator on this academical occasion, I find myself in the situation of a Haw tree of the woods, left standing in the cleared ground, and planted about with foreign fruit trees. Being improved by grafting and the various labors of art, their products are savory, and by persons of good taste, are, of course preferred; but still the Haw is not useless, for it serves as a term of comparison, and shows the necessity and value of early cultivation.

In consenting, at a late period, to supply the place of the able ci-

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vilian on whom you at first relied, I felt all the embarrassment that could arise from the consciousness of my incapacity to discuss a theme of pure literature; but I have, finally, chosen a topic which commends itself to my own feelings, and will not, I hope, be unacceptable to yours—it is the character, history, and prospects of the WEST.

The ancient and venerable maxim KNOW THYSELF, has been generally addressed to individuals, but is equally applicable to communities; who should be familiar with the natural resources of their country, and the genius and tendency of their social, literary, religious and political institutions; or they cannot cherish the good, and successfully cast out the evil. This self-knowledge of nations, is especially necessary for one of recent origin, where every thing is still green, and must be fashioned according to the skill of those who regulate its growth.

Society in these BACKWOODS, even in the most thickly settled parts, is but in its forming state; and we are, therefore, invited to scrutinize, with care, the principles which control its development; for otherwise its maturity may offer less of perfection, than is found in communities which sprang up at an earlier period, instead of displaying, in its own strength and beauty, the beneficial fruits of their experience and wisdom.

It may be asked, however, whether, it is consistent with the peace and perpetuity of the UNION, to inculcate a devotion to one of its parts? I shall not give a general answer to this question, but reply, that a devotion to the WEST, is manifestly compatible with both, and indeed the most efficient means of promoting both. This results from the geographical relations between the Valley of the Mississippi and the Atlantic states; relations, which being founded on nature, cannot be dissolved by the hand of art, but are daily acquiring new strength, as the ligaments of the body bind its different organs more closely together in each succeeding year of its natural growth.

I do not propose, however, to go into the analysis of our young institutions; but, in the spirit of the West, shall wander to and fro, expatiating on whatever may seem attractive, but still keeping within its ample bounds.

The first thing which strikes our attention, is the difference between the opportunities for intellectual and moral improvement, in old and new states of society, and their influence on the character of the people.

As the flavor of the grape depends greatly on the soil by which it is nourished, so the temperament of individuals is modified by the intellectual aliment on which their minds subsist in childhood and youth; and of course, in studying national character, it is of great service to

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know the different circumstances under which the people of different places have been educated.

Children who are born in old and compactly organized communities are surrounded from infancy with all the means of improvement which the inventive genius of civilization can create. Books adapted to every age and all varieties of taste—established institutions of learning, from the infant school to the ancient and venerable university—professional teachers of every grade of erudition—ingenious toys, which, in the very creaking of their wheels, speak instruction—full cabinets of the works of nature and art—public lectures in lyceums—and laws of action, for the morning, noon and night of every day throughout the year, are but a part of the means of their education and discipline. They are thus made the objects of a sleepless superintendence; which not only supplies their minds with rich materials of thought, but lays down the rules by which their growth in intellect shall proceed. Educated under these advantages, they acquire a copious and varied learning, and exhibit, in manhood, a conformity more or less striking, to the standards of excellence which have been held up for their imitation.

Most of what gives them this excellence, is either imperfect or entirely wanting, in a new country; but are there no substitutes for these artificial advantages? I think there are several, and shall proceed to offer some of them to your consideration, leaving it with yourselves to assign the value of each.

Precious as may be the benefits which good establishments of learning afford, they are not the only means of intellectual improvement; for the pathless wilderness may be made a school-book, and nature is the institution in which many of the ancients were chiefly educated, whose works of taste and genius, constitute an important part of your college course. It would be an error to say, that all children of the woods are thus instructed; for all are not educated where the best institutions have been established; and many are incapable of being taught: but none, even for mere pastime, can roam over hill and dale, descend the precipice and stray in the cavern that opens underneath, wade through the matted herbage, and part the tangled bushes, without acquiring knowledge at every step, as the bee which buzzes round him, loads its limbs with the *materiel* of its cells, while it flits from flower to flower to feast upon their honey. To derive substantial advantage from this intercourse with nature, the youth must give scope to his curiosity, and be fully aware that its gratification will bring a rich harvest of knowledge. He should, also, cultivate the faculty of observation; which, beyond every other, can be made to supply him with valuable information, in whatever situation he may be placed;

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and must be exercised early, or it will remain inactive and unproductive through life. An acute and vigilant observer finds improvement in the smallest object or humblest event, as well as in those impressive phenomena, which only can arouse the attention of the dull and heedless. He suffers nothing to pass without inspection; and from habit connects all he sees, with the memory of something he has seen before. Even in his moments of deepest study, he glances at what surrounds him, and recognizes the new and curious; he unites contemplation with his observation, or passes from one to the other, with a facility that confounds those who cannot think, except they be secluded from every external influence. He supplies his mind with fresh materials of thought, instead of ruminating on the old; and nourishes it with food collected by himself, in place of what has passed through a hundred intellects, and been subjected to as many distinct concoctions; finally, he perceives new qualities, relations and functions, in the objects that lie along his path, and thus becomes original and inventive. Indeed, with a small number of exceptions, every branch of knowledge and all the duties of life, call for the active and accurate exercise of this faculty; and the world has had but few distinguished and useful men, in whom it was not cultivated and powerful. The WEST as already intimated, presents an endless variety of new objects and operations, to stimulate and reward this faculty; and hence, our young men *may* attain strength of intellect, and treasures of useful knowledge, although comparatively destitute of the means of academical instruction. Here then have been, and still are, a number of sources of mental improvement, which may compensate, to a small extent, at least, for the want of those which abound in older nations.

The extended limits of the WEST, and the broad navigable rivers which traverse it in every direction, exert on the mind that expanding influence, which comes from the contemplation of vast natural objects; while the distant visits and long migrations, to which this condition invites, and the wide, reciprocal commerce, which it suggests and facilitates, perpetually call its inhabitants from place to place, opening new sources of observation, and establishing fresh and profitable modes of intellectual communion.

The want of those arts and inventions, by which the inhabitants of older countries accomplish their ends, renders it necessary for the people of a new state, to invent and substitute others, as emergencies may arise; whereby their faculties are strengthened, and a spirit of self dependence is awakened, which comes at length, to preside over all their actions.

The many opportunities for bold enterprize, compared with the pop-

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ulation, which a new country presents, constitute a kindred source of improvement; for occasions call forth ingenuity, and where the mind is left free to execute its schemes according to its own suggestions, it becomes fertile in expedients, and even failure does not bring discouragement; while success inspires a taste for higher undertakings, and contributes to develop the power requisite to their achievement. . .

In old countries, the employments of men divide them into *castes*, and while each becomes distinguished in the business to which he is confined, and which he can seldom relinquish for any other, his mind is narrowed down to the limited circle of his employments, and like the rail-road car he moves always on the one path. But in a country like the WEST, the same person is compelled to do many different things, and often tempted to change his pursuits. A high degree of perfection in any, is impracticable under this variety of objects; but the intellect, by such various training, expands in many directions, and the aggregate of its powers, is greater than when it is compelled to extend itself in one only.

In a new country, the restraints employed by an old social organization, do not exist—the government of fashion is democratic—and a thousand corporations,—literary, charitable, political, religious, and commercial, have not combined into an oligarchy, for the purpose of bringing up to one set of artificial and traditional standards, the feelings, opinions, and actions of the rising generation; and thus the mind of each individual is allowed, in a great degree, to form on its own constitutional principles; whence result those exhibitions of original character, of which the country has always been more prolific than the city, and which are oftener seen in new than old states of society.

When an individual from the depths of a compressing population, builds his cabin in the WEST, of the trees which grew on the spot selected for his future home, being speedily released from the requisitions of the society he left behind, he permits his children, like the bushes among which they ramble, to vegetate, almost unmoulded by the hand of art. Deep and enduring ignorance might be thought the lot of all who thus grow up in the forest; but observation has shown, that this condition of the mind is far more favorable to the reception of new truths, than that which prevails in the youth of older states of society. Hence, the WEST is pre-eminently the place where discoveries and new principles of every kind, are received with avidity, and promptly submitted to the test of experiment. The mental sensibility is alive to innovations, and the growth of intellect which they impart, has a corresponding activity.

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It is the peculiar distinction of the institutions, and the public sentiment of the United States, that a youth of talents and virtue, may rise from the lowest to the highest walks of society, without being obstructed or frowned upon as he advances. This is especially the case in the Western States, where the feelings of the people are in sympathy with young men of poor parentage; and the knowledge of this facility, arouses the emulation, strengthens the purpose, and enlarges the views of our native population.

For the first quarter of a century after the settlement of the WEST began, it had but few post roads, and its scattered inhabitants seldom saw a newspaper. In this comparative destitution of a political press; it became necessary for the candidates for office to visit the people, and address them, when assembled for that purpose in central situations. On these occasions, opposing aspirants often met each other in fierce or earnest debate; and departed from the arena, improved both in logic and the art of stirring up the passions; while the people themselves were instructed on subjects of legislation, and warmed in their political sensibilities. The practice has survived the necessity from which it was at first adopted, and may still be regarded as a valuable school of oratory and political knowledge.

The itinerant clergy are important teachers in a new country; for they present to the observation of the people, a perpetual succession of ministers, who lodge in their houses, converse with their families, and from the pulpit, promulgate every variety of Christian doctrine, explained by the aid of as many different modes of illustration.

The emigration to the West is a perennial stream. The fertility and beauty of the Great Valley, have been proclaimed on both sides of the Atlantic, and the subjects of European despotism have started from their slumbers and felt new impulses to action. Captivated by the story of our social and political freedom, our native luxuries, and the amplitude of our unsettled territories, the mind of the peasant and the villager, has been raised above the venal condition of their forefathers, and fired with the desire of emigration; the cottage of three generations, and the overshadowing elm of a hundred years, have lost their spell, and the friendships of childhood their charm; brother has bid farewell to brother, the father has pronounced his blessing on the son, impatient to be gone, and the mother shed the tear of love and sorrow, on the daughter she was to see no more; compacts of emigration have been formed, and departing companies have thinned the population of the lordly estate, or left entire streets of the village unpeopled and deserted. Thus, day after day has brought into the WEST, the enterprising and ambitious from other realms; and each has been a schoolmaster to our native population—presenting them with strange

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manners and customs; arts, opinions, and prejudices not seen before; and traits of individual and national character, as numerous as the kingdoms which have poured their little colonies into the bosom of our young society. Many of the advantages of foreign travel, are thus experienced by those who could never go abroad; the Atlantic states and the west of Europe have come to us; and without leaving our native woods we have seen specimens well fitted to enlarge our conceptions of character, and diminish the necessity of hazardous voyages, for the purpose of studying human nature in its development under political institutions entirely different from our own.

The emigrants, themselves, generally the most enterprising members of the families to which they belonged, are improved by the change of place, for it affords new objects and associations; their curiosity is awakened, and their powers of observation are rendered more acute; their minds are thrown into fermentation and become heated; purer standards of excellence float before their eyes and lead them on, while brighter hopes illuminate the paths they are to tread—thus they aspire to a better rank in society, and the aspiration brings the means of its attainment.

The addition to the Union, of Louisiana, with its French and Spanish population, opened to the inhabitants of the Valley, a new source of intellectual improvement; for the trade between the Upper States and Lower Louisiana, has made thousands acquainted with the manners and customs and character, of a different people from ourselves, and thus augmented our knowledge of human nature. In the state of Missouri, the number of French inhabitants was very considerable, and even Indiana and Illinois had masses of the same population, whose intercourse with the Anglo-American emigrants contributed to the same effect.

The near neighborhood, the wars, and the monuments, insignificant as the last may be, of the Indians, have exerted a similar effect on the mental improvement of our young population, because they have been led, intently to observe and contemplate a peculiar variety of the human race, having a number of striking features, and far removed, in most of their qualities, from our own.

Additional means of intellectual improvement, which, like these, are in some degree peculiar to the WEST, may have been recognized by other observers; but a sufficient number have been enumerated to show, that new countries are not wholly deficient in substitutes for the acadamies and colleges of the old. It is true, that sound scholarship, in the present era of the world, is conferred only by institutions of learning, supplied with the requisite books, and confided to able professors; but much valuable knowledge, adapted to the imme-

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diate purposes of human life, may be amassed by observation alone, if the objects and wants which stimulate and satisfy that faculty are brought within its reach. In regard to the varieties of national character, that may spring from this diversity in modes of education, the estimate of a person who has not been familiar with both, may not, perhaps, be according to the fact; but I feel strong in the conviction, that with all its deficiencies in literature and science, the mind of the WEST is at least equal to that of the East and of Europe, in vigor of thought, variety of expedient, comprehensiveness of scope, and general efficiency of execution; while in perspicacity of observation, independence of thought, and energy of expression, it stands on ground unattainable by the more literary and disciplined population of older nations.

But it would be great injustice to the subject before us to stop here. We have considered some of the beneficial effects of new countries on the mind, but their influences are, perhaps, still more salutary on the heart. Without aiming at metaphysical accuracy, we may recognize in the human character, a love of nature for the enjoyment derived from contemplating her beauties, sublimities, and eccentricities—a feeling of romance and enthusiasm—a keen sensibility to whatever is touching or magnanimous in the human character—a taste, in short, for all which the natural and moral world can present, to stir the imagination, and warm and elevate the feelings. This susceptibility constitutes the true poetical temperament, although it may not often express itself in numbers. To do this it must be associated with an imagination, that is not merely effervescent but creative, and an understanding, that will enable that imagination to embody and put forth, in beauty and natural order, those images which, in common minds, play in a lively confusion among themselves, like fairies sporting amid the violets in the darkness of the night, but never moving in procession after the dawn of day. The influence of this temperament on the character of the individual is impressive, and, within proper limits, every way admirable. It is the animating power of the inquiring and reasoning faculties—the soul of the intellect—the vital fire of genius, and the fountain which encircles, with a halo of light, not a few of the noblest forms of human greatness. The influence of this temperament may be seen, *must* indeed manifest itself, in the opinions and actions of the individual, whatever may be his rank or pursuits; and when its intensity does not make him visionary, it throws about his character an irresistible charm. Would you have examples of it, take the man of business, who stops in the street to admire a curious or beautiful object, or listen with delight to the story of a new act of generosity or self-devotion by one whom, perhaps, he never

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saw; and then, by a redoubled effort, overtakes the object from which his attention had been withdrawn; or take the young farmer, who turns away his scythe from a clump of sweet-williams, that may stand smiling in his meadow; or the student who hastens on with his problem or his translation, that he may stray for an hour in the genial air, and register the forms of the passing clouds. The soul that was never warmed by this vivifying flame, like unbaked clay of the potter, is destitute of transparency, and will not vibrate to any stroke; and the greatest intellect in which it may have been quenched, resembles the half extinguished volcano, that obscures with volumes of murky smoke, the heavens which it once illuminated with sheets of fire.

Now it must be admitted, that new countries are more favorable than old, to the preservation and active influence of this temperament; and I cannot doubt, that their inhabitants have greater freshness of feeling, more lively impulses and deeper enthusiasm, than those who grow up and die, in the midst of a dense and struggling population.

Young Gentlemen: let me exhort you to cherish this temperament by every means within your power. Like the other dispositions of the mind, it may be nourished and exalted; or depressed, degraded, and even extinguished. By exercise it grows in strength, and by receiving a direction upon proper objects it acquires dignity. The means of its gratification and improvement are always at your command:—

Watch attentively the conduct of little children, for in them you see the workings of nature; be wide awake to the eccentric movements of those around you, for the human character is known by its extravagant flights, as the corruscations of the clouds reveal to us, that they are charged with electricity; treasure up the great and good actions that fall under your observation, for they will warm your own hearts, and fortify them against the mildew of a frigid selfishness; recall perpetually and dwell upon the memory of your young friendships; foster all your early local attachments, and cherish the wild and airy superstitions of your childhood. When opportunities offer plunge into the depths of the forest, alone, or with friends of kindred taste, and establish a familiar intercourse with nature—drink out of your hand at her gushing fountains, and wade in the pebbly brook below; bathe in the deeper stream, and give yourselves up to musing on the lonely banks of the majestic river; now cast your eyes through the green canopy of maples, and gaze at the vulture poised high in the regions above; then chase the humming-bird, as it glides among the flowers which dress out our prairies in the dyes of the rainbow, or watch the worm as it slowly penetrates the trunk of the fallen tree; seek a spot

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still more silent and retired, people it with the creations of your own heated imagination, and then hold converse with the spirits which you may fancy are dwelling in gayety or gloom beneath its embowering trees; as the thunder-cloud rolls onward, emerge from the woods and contemplate the warring hosts of heaven; sympathize with the ancient and venerable oak when you see him scathed by the thunderbolt; take sides with the conflicting elements, and soothe your feelings with a view of the mild glories of the setting sun, when the west wind has swept away the angry and contending clouds.

Who is he that will sneer at this advice, and call it rhapsody; and guard you against its seductions; and tell you, "the soft grass waves smilingly, but the copperhead lurks beneath?"—Who is he that would subdue your admiration of nature, put out the fires of your enthusiasm, and plunge the ice bolt into your warm-hearts? The man, who forgets the divine command,—"Take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."—Who can *not* exclaim, with the inspired poet—"Praise ye the Lord. Praise ye the Lord from the Heavens: Praise him in the heights: Praise ye him, sun and moon: Praise him, all ye stars of light: Praise the Lord from the earth, ye dragons and all deeps: fire and hail; snow and vapor; stormy wind fulfilling his word: mountains and hills; fruitful trees and all cedars: beasts and cattle: creeping things, and flying fowl: Let them praise the name of the Lord." Who is he that would dry up your fountains of sympathy, with all that is grand and lovely in man, or beautiful and inspiring, in the great field of external nature? It is he, whose feelings never rise above mean heat; whose idols lie on his work bench; and whose delight is in the music of the saw; who passes, heedless, by the tender leaves of the young ash, and looks with ecstasy on those of his ledger; who counts his gold by day and dreams upon it by night; plants in the morning, and hopes to reap at noon; talks only of profitable results; and would make the earth a great work shop, and convert the human family into a vast body of operatives—instigated by avarice and abandoned to deeds of rapacity: The self-styled utilitarian, whose scope of vision takes in but the lowest part of human nature; provides chiefly for the gratification of his animal wants, hoards up the excess of his earnings, and feels no pang in the hour of death, but that of separation from the stores which a life of toil and eagerness, had enabled him to gather into his vaults.

A cherished sensibility to all that is admirable in nature, is in no degree incompatible, with the acquisition of all that is necessary or useful in life. The sluggard, the glutton, and the drunkard, no less than the miser, do not, it is true, find time to indulge themselves in hours of fer-

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vent contemplation among the works of God; all who are not delivered over to the tyranny of one, out of the many desires which belong to human nature, are enabled in the midst of business, to send forth their imaginations upon the world of matter and of man, and take into the warm embrace of their feelings, whatever is touching and noble in both.

He who fosters this sensibility, retains a youthfulness of taste, that keeps him in sympathy with the generations, which, like saplings that spring up around the aged and decaying tree, are at last to succeed him in society. This amiable condescension, spreads an irresistible charm over the character of age. Its maxims of wisdom become a law to the erring footsteps of youth; while the dark and dreary hours from which the most favored cannot escape, are lighted up by the flashes of gayety and innocent mirth, which beam from the eye in the spring-time of life. On the contrary, the sullen old man lives only in the past, and dwelling alone in his dotage, goes down towards the grave, as the sun in winter descends through the mists and fogs of our western mountains, which extinguish his fires, while he still lingers on the verge of the horizon.

Dismissing, for the present, our inquiry into some of the intellectual and moral advantages, which our new country offers, as substitutes for the establishments of older states, let us proceed to speak of the duties and labors which it enjoins upon its sons.

In the first place, we should transmit to posterity a graphic description of the Great Valley, as it appeared in primitive loveliness to the eyes of the pioneers, as many of us remember to have seen it, and as it still smiles in spots unviolated by man. Civilization is a transforming power, and wherever its wand is raised, the surface of the earth assumes a new aspect. The native trees, cut down and consumed, are replaced by the apple and orange; the wild grape, which united their limbs, is succeeded by an exotic, resting on trestles; the rivers are constrained within narrower channels, or turned into canals; and the mossy rocks of their margins, are broken with the sledge or exploded with gunpowder; hills are levelled and valleys filled up; a macadamized road usurps the bed of the little brook, and the rumbling of the coach wheel falls upon the ear, instead of the soft music of its rippling waters; fields of wheat undulate, where the prairie grass waved before, and tobacco and cotton are nourished on the wreck of the canebrake, which formerly spread its green leaves over the snows of winter. Thus the teeming and beautiful landscape of nature, fades away like a dream of poetry, and is followed by the useful but awkward creations of art. Before this transformation is finished, a portrait should be taken, that our children may contemplate the primitive physiognomy of their native land, and feast their eyes on its virgin charms.

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But science, nor less than taste and feeling, is concerned in the record which this generation should leave behind them. Many of our most beautiful plants are eaten out by the cattle, till they can only be found in secluded and inaccessible places; and the young botanist, who would make his herbarium an epitome of the flora of his native land, is already obliged to make long journeys to unfrequented parts; and then remain forever uncertain, whether the plants he may collect are the same, which once grew spontaneously around the cabin of his infancy.

Not a few of our larger animals, have retreated to the solitudes which give birth to the Arkansas and Missouri; and can only be seen as occasional curiosities; but of the lower classes in the animal kingdom, enough still inhabit our rivers, lakes, and morasses, our woods and fields—even the very air we breathe—to reward the inquisitive student of zoology with a rich and varied cabinet. To these he might add, the relics of those immense animals which are now mysteriously extinct, and only known to have existed, by the bones which lie buried in our valleys. The West has the pre-eminence, of having first afforded these grotesque remains to the admiration of the curious; and is perhaps the region of the earth which affords the greatest variety. They are our animal antiquities, and should be collected, described, and arranged, in our own museums, instead of being transported across the ocean.

The earth itself, as well as its organized productions, must be explored. The mineral treasures of the Great Valley are, as yet, but little known, and should be elevated to view by the lever of science. The plan on which our rock formations are arranged, has not been fully revealed; and the petrifactions, in which they are opulent in the highest degree, have been but imperfectly described. Hence a portion of our yonng men should devote their leisure hours to our geology and mineralogy, both of which, without sacrificing any object of immediate personal interest, might be prosecuted to a degree highly advantageous to the public, and honorable to themselves.

Our climates have not yet been rigorously estimated. Extending from where the breezes of the south play among its groves of oranges and palmettoes, to the dreary forests of birch and hemlock, in the north, where frost occurs in each summer month, they present almost every variety that belongs to the temperate zone. The law of their decrease of temperature as we ascend the Mississippi, resulting from the combined influence of higher latitude and greater elevation above the level of the ocean; and the law of variation, as we traverse the Valley from east to west, depending on difference of altitude and change of distance from the mountains, have not been developed.

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The quantities of rain and snow which fall in different latitudes, and their relative atmospheric humidity, are equally unknown. Finally, the data for an estimate of the climate of the Great Valley, compared with that of the Atlantic states in the East, and of the distant territory of Oregon in the ultimate West, are yet to be completed, and present to you an ample and fruitful field for practical meteorology.

But I must dismiss the objects of natural history that await your attention, to dwell on those which more immediately belong to society, and will excite in most of you a higher degree of interest.

It is known to you all, that the Great Valley embraces a system of antiquities, the age and origin of which have not yet been discovered. They consist of mounds, pyramids, embankments, the remains of stone walls, and various circumvallations, beneath which are buried a great variety of implements not recognized by the Indian, as belonging to his race. In exploring the country to the south-west, these monuments of ancient labor are found to become more numerous and of greater magnitude, till, in the solitudes of Mexico, we meet with the wreck of cities, scarcely inferior in grandeur to those mighty ruins, which, mouldering in the valleys of the Tigris and the Nile, have been objects of admiration and study through a hundred generations. Regarding ours as connected, in their origin, with the greater monuments of Mexico, their study acquires a renewed interest; and the mind cannot refuse to dwell on the possibility, or even cherish the hope, that, sooner or later, when all the facts shall be collected and collated, a voice will arise, as from the sepulchre of the lost nation, and unravel the mystery of its connection with the other nations of the earth, and the causes of its utter extinction. The examination of these monuments, constitutes the study of the ancient history of our Valley, and has something in it, to which no heart, not destitute of romantic sensibility, can be indifferent. To be successful, it must be prosecuted with an early diligence; for the action of the elements, and the still more destructive hand of the rude pioneer, are fast reducing them to the level of the earth, and blending them with the soil out of which they were formed.

The next great epoch in the history of the Valley, comprehends that of the Indian; who, from all that has been observed, was its inhabitant for centuries before the discovery of the new world, by the people of Europe. The materials for our aboriginal or Indian history, are comparatively copious; but many of them exist only in the memory of the first settlers of our own race, and others have been recorded, in fugitive publications, that are rapidly passing away. Thus, every hour reduces their number, and increases the difficulty of composing

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a history of this middle period, in the annals of the West. Of the points to which you should attend, permit me to indicate the geographical distribution, relative numbers, comparative strength, affinities of language, and varieties of national character, of the tribes which once dwelt where we now hold possession, and also of those which remain in more distant and savage portions of the Valley. To which you should add such notices of the lives and actions of their chiefs and prophets, the motives of their wars with each other, and with ourselves, their objections to our civilization, and the causes of their extinction or exile, as may be found practicable.

The two last of these topics have a profound philosophical interest, and merit a moment's notice on the present occasion. Why, then, have they rejected our civilization, and adhering obstinately to their ancient habits, retreated before us into the deeper depths of the forest? The answer may, pehaps, be found, in the contrast which their social condition makes with ours. They are hunters—we are agriculturists and artizans; on the scale of human pursuits, they occupy the lowest, we the highest grade; and betwixt us, the intermediate or pastoral class does not exist. Now, has not the want of this connecting link, of the savage and the civilized extremes of society, occasioned the failure and the sad catastrophe, over which the heart of the kind and good, has so often poured forth its sorrows; which have barbed the arrows of our own satirists; and brought upon us the reproaches of our own moralists, poets, and historians? I am not confident in any conviction, on a subject so foreign to my pursuits as that which I now present to your consideration, but can not withhold the opinion, that no people ever passed from the hunter to the agricultural and civic condition, but through the medium of the pastoral.

Tribes of hunters have property, that is, the possession of districts of forest, within which they hunt, to the partial exclusion of other tribes; but the game is in common, and enjoyed by each indiviual according to his success in its acquisition, by personal enterprise. He has not, therefore, an idea of property further than that, by means of which he carries on his operations. But while the untutored shepherd or herdsman, admits that the district where his flocks are driven is common property, he claims *them* as his own; and property being power, he discovers his consequence, compared with that of those who are destitute, and naturally seeks its augmentation; thus by the love of property, man is instigated to scale the heights of civilization. But the Indian has not yet had this desire awakened, and, being indifferent to the means of gratifying it, prefers the freedom of the woods, to the imprisonment of fields and cities. This view of the

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matter, is supported, I think, by the results of all the efforts hitherto exerted, by our government, and our religious and benevolent societies. Little or no progress has been made north of the 35th degree of latitude, and why?—Above that parallel, the winters are so severe, that cattle cannot subsist without fodder; but this must be provided, by labor, and its possession implies a *previous* devotion to agriculture: Below that degree, every kind of live stock, can be supported through the winter, on the spontaneous productions of the earth, and therefore men may be *pastoral* before they are *agricultural;* which is precisely what has occurred.

According to this view of the matter the civilizing of the Indians is beset with difficulties not easily surmounted; but who can say that our efforts have been always well directed? or cease to regret, that they have perished by our presence, as the young corn dwindles and dies beneath the shade of the beautiful sugar-tree, while both belong to one kingdom of nature?

Where now are their warriors and patriots—their chiefs, stricken in years and full of the wisdom of the woods? Gone! conducted by the wild deer to the passes of the distant mountain. Fallen! buried beneath the yellow leaves of the stately poplars under which they consulted on the means of defence against the coming foe. Their paths for war and the chase are fenced across, and overgrown with corn; the voice of the ploughman resounds in the valleys where they laid in ambush for the passing elk; and the bellowing of the ox has replaced that of the buffaloe, which they delighted to hunt. The deluging wave of our population has swept over their villages; and the places where they stood, are known only by a few scattered relics, as the floating fragments of the lost ship, reveal the spot where it sunk beneath the waters of the ocean. Mighty, indeed, has already been the change—vast the increase of inhabitants—incalculable the augmentation of human happiness, within the limits of their country; but it was, indeed, *their* country—the land of their earliest regard, and the sepulchre of their fathers—they loved it as we love it now, for it is worthy of being loved; and they fought for it, as men who love their country will fight: they were vanquished by us; and as magnanimous conquerors we should do justice to their character, and transmit to posterity the story of their heroic and sorrowful fate.

Our own, or the Europo-American history, constitutes the third and greatest department of the annals of the West, and one of the most interesting themes that can hereafter engage your attention.

The early histories of most nations are proverbially little else than tissues of fables, invented in after ages; which may possibly be one reason why we read them with pleasure. But apart from the pure

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gratification of inquiring after what can never be known, and indulging our fancies unfettered by the tyranny of settled facts, there is a charm in the early history of a people, to which no ardent or inquisitive mind can ever be insensible.

It is the distinction of the states in the Valley of the Mississippi, that their history *may* be composed with some degree of accuracy, from the day in which the first emigrants encamped beneath its magnolias and buckeyes. To accomplish this, however, the materials must be collected while those which remain are still within our reach. The very first settlers of the Valley are long since dead. They were French. The first English settlers, at a later period, are also dead; and with both classes many incidents have been lost. Not a few of the later pioneers have already followed to the grave, and with them perished, likewise, whatever was not recorded; the hand of the destroyer is still upon those who are the living archives of our early history, and we should hasten to rescue from oblivion, all that can be extracted from their decaying memories. Much, it is true, has been recorded; but the records are scattered, and many of them will be ultimately lost, unless collected and preserved in historical libraries.

The history of Louisiana dates back, to about the year 1663, a period of one hundred and sixty years. The principal events of the first one hundred years, were Gallic. They were the discovery and partial settlement of what are now the states of Louisiana, Mississippi, Illinois and Indiana,—the alternate possession of Louisiana by the French and Spaniards—the annihilation of the Natchez, the most civilized of all the tribes in the Great Valley, by the French—their labors to establish a cordon of military settlements across the continent, from Canada to the gulf of Mexico—their policy of amalgamating with the Indians, the influence which they established among the tribes, and the objects on which they directed that influence—the wars which they prosecuted against the colonies, as far as they were carried on within the valley of the Ohio, including that with General Braddock, —their final expulsion from the banks of the Allegheny, and, indeed, from most of the region east of the Mississippi, by the war of 1756, with England. These are matters which lie at the bottom of our history, and deserve to be faithfully ascertained and recorded.

They bring us down to the years 1763, when, by treaty between France and England, the latitude of 31° was established, as the boundary east of the Mississippi, and that river as the western boundary, between the dominions of Great Britain and those of France and Spain. This constitutes the Hispano-Gallic, or first period of the civil history of the Valley; which, in reference to the part lying beyond the

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Mississippi, was continued to the cession of Louisiana to the United States, in 1803.

The second period, which may be styled the Anglican, in reality began east of the Mississippi, with the first extension of the colonial settlements, to this side of the mountains, previously to the year 1763; but may not improperly be dated from that time, and continued to 1784; when, by treaty, Great Britain acknowledged the independence of the United States, and relinquished her claim to the whole country east of the Mississippi; and, with it, whatever rights to the soil she might have acquired, by purchase or conquest, of the Indians. During this period of twenty years, the lawful jurisdiction of the greater part of the eastern division of the Valley, was, as it respects other civilized nations, vested by charter, in the Colonies of Virginia, North Carolina, Connecticut, and Pennsylvania, but chiefly in the first. The Indians, however, still held undisputed possession of nearly the whole; and, instigated and aided by the British from Canada, as they had formerly been by the French, maintained, with the frontiers of Pennsylvania and Virginia, a most bloody partizan warfare. This, which may be termed the colonial period, has in it a great variety of romantic and interesting incidents. It was, throughout, a heroic age, and distinguished by many striking military adventures. Within this period, the settlements in the western parts of the states just mentioned, were firmly established; the expedition of Col. Boquet, as far as the Muskingum river, in our state, enabled him to reclaim several hundred prisoners, men, women, and children; the Moravian brethren formed establishments in the valley of the same stream; the bloody battle of the Kenhawa, was fought near Point Pleasant; a daring band of partizan warriors, detatched from the infant settlements of Kentucky, was slaughtered near the Blue Licks; the celebrated speech of Logan was delivered not far from the banks of the Scioto; Daniel Boone enjoyed his romantic wanderings, his rencontres, and his captivities; General Clarke captured the English and Indian forces, at the ancient French villages of Kaskaskias and Vincennes; and the settlement of Tennessee and Kentucky was begun and accomplished, under circumstances of personal privation, hardship, and danger, which have never been surpassed; except, perhaps, in the first emigration to Massachusetts and Virginia. The operations of this period extended from the sources of the Ohio to the banks of the Tennessee and Mississippi; and although they may seem, to superficial observation, to have had no connection with each other, it will appear, on a profound study of their causes, that they were intimately associated in their origin, as they finally merged in one great result. Were

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we to select a portion of American history for the deeds of individual daring, and the thrilling incidents it would afford, this is precisely the one we should choose beyond all others. Some of you are the offspring of these military pioneers, and you owe it to their memory, and to your country, to collect, ere it is too late, the unrecorded reminiscences of that age of blood and peril.

But this epoch is deeply interesting in another point of view. It was the age of Indian treaties, both of peace and cession; the first of which was held in 1765. It has been affirmed, that by these treaties we acquired from the Indians an honest and indefeasible right, to all those portions of the Valley of the Mississippi, which we attempted to settle, but from which certain tribes labored to repel us; and hence we have charged the red man with faithlessness and cruelty. Thus the historian seems placed in the dilemma of believing, either that our pioneer fathers were rapacious invaders, or that the Indians were regardless of the most solemn compacts. I am happy in thinking, however, that no such painful alternative need to be admitted. It is at this time extremely difficult to ascertain the extent and terms of the various treaties, and the true jurisdiction of the different tribes, but my impression is, that our first purchases of the country north of the Ohio, if not that to the south, were from tribes who had no exclusive right to sell; and that those who resisted the settlement of the West were, in reality, defending what they had never agreed to surrender. To this consolatory view of our treaty history—one which, in a great degree, places both the pioneers and the Indians with whom they fought, in the right, and permits us to extend our sympathies to all—I would most earnestly direct your investigations.

The next, or third period of our history, properly runs through but ten years, commencing with 1784 and ending with 1794. Short, however, as it was, it presents to the historian, both military and political, a copious mass of important materials. First, the cession to the confederacy, in 1784, by the State of Virginia, of the North-Western Territory; second, the celebrated federal ordinance of 1787, for its government; third, the settlement of that part of it in which we are now assembled, and the actual organization of the first territorial government ever established by the United States; fourth, the campaigns of Harmer, St. Clair, and Wayne, all within the limits of what is now the State of Ohio, with the final treaty of peace and cession, between the last of those generals and the chiefs of the Miami Confederacy, in 1795; fifth, the admission into the Union, of the States of Kentucky and Tennessee, the oldest daughters of the great Mississippi family; sixth, the establishment of a commercial intercourse between the middle portions of the Valley and Lower Louisiana, with an alleged

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project of certain distinguished individuals in Kentucky, for attaching the former, or a part of it, to the latter; seventh, the Western Insurrection in the Valley of the Monongahela; eighth and last, the establishment of a mail between the new settlements and the old.

This might be called the military period of our history, but it was, perhaps, less heroic than the preceding; and the latter part partook largely of a political and commercial character.

The sixth historical period extends from 1794 to 1804, and was distinguished by the establishment of civil and literary institutions in Kentucky and Tennessee; the admission of Ohio, the oldest of the territories, into the Union; the organization of a territorial government for what is now the States of Indiana and Illinois; and the purchase of Louisiana, by which the western declivity of the Great Valley was politically re-united with its natural counterpart, in which we are now assembled.

The seventh epoch runs, likewise, through a decennial term, and ends in 1814. During this period the Valley was again the seat of great military movements. In 1806 Burr's expedition, not well defined to the public in its object, but regarded by the government as treasonable, was projected, defeated, and its author permanently disgraced; subsequently, the Indian wars, which had been suspended for fifteen years, were revived; Tecumseh, a Shawnese, born on the banks of the Scioto, one of the warmest patriots and cunningest statesmen which the tribes of North America have ever produced, conceived the bold and comprehensive project, of a confederacy of his countrymen, from the upper to the lower Mississippi, that should stay the farther progress of the white man to the West; the first fruit of this patriotic design, was the battle of Tippecanoe, where his northern forces were defeated by General Harrison: the war with England followed, and put armies in motion from New Orleans to the shores of the Lakes; Kentucky, Tennessee, Louisiana, Ohio, Mississippi, and Indiana, sent their sons into the field; Jackson put forth his impetuous energies; Shelby re-appeared in the spirit of 1776; and Tecumseh, after a brief but powerful effort, to prevent the retreat of his British allies, before the army of the gallant Harrison, fell, gloriously fighting in the midst of his countrymen, and the confederacy he had labored to raise was dissolved forever. Although this period, especially the latter part of it, was chiefly distinguished for its military movements, which were on a scale commensurate with the increased magnitude of our population; it brought forth matters of a different character, on which the civil historian will love to dwell—and of which the greatest, relating to our commerce and social intercourse, was the aban-

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donment of barges, propelled by human labor, and the substitution of steamboats, producing a train of beneficial effects to the West, of such interminable length that new ones are still rising up to bewilder our delighted vision.

Thence forward, the hist ory of the Valley is that of your own times, for most of you have been observers of what has taken place within the last twenty years. You have seen Louisiana, Mississippi, Alabama, Missouri, Illinois, and Indiana, erected into states, and admitted into the Union—new territorial governments established beyond their limits—the great rivers of the boundless northwest, ascended to their mountain cataracts, and trading houses built on their lonely and savage banks—railroads, turnpikes, and extended canals, projected and partly finished—the useful or elegant plants and animals of foreign lands, brought over and naturalized: you have beheld commercial cities erected, as rapidly as the young swarm build their habitation in the hollow elm of our woods, when they leave the parent bee-tree; you have seen them become the seats of foreign trade, and gazed with curiosity on packages of merchandize from England and France, from the Levant, and the still more distant India, as they were disembarked on the quays of New Orleans, Natchez, St. Louis, Louisville, Cincinnati, and Pittsburgh; you have rejoiced to witness the extension of religious and benevolent societies, to places where vice and wretchedness held the heart in subjugation; finally, you have exulted in the organization of new institutions of learning, and the advancement of those already existing, till they have acquired a name among the people of the Union, and can dignify their festival days with the enlightened orators and scholars of our remotest parent states.

Such has been the series of events, and such the progress of Anglo-American society in the West, within seventy years. I have placed before you a rapid sketch of both, that you may perceive, at a single glance, how many delightful themes of history that brief period has brought forth to warm your hearts and animate your pens. But it has done still more. It has supplied subjects of biography to an equal extent and of equal interest. Most of the events have sprung from individual enterprise, exerting itself, in many instances, unaided and uncontroled; and the history of our infant settlements might, indeed, be told in the lives of the pioneers. In after ages such a biography would be regarded as the most curious and valuable literary bequest which the present generation could hand down; while we should do ourselves honor by honoring the memory of a race of men, who were often compelled to lay down their axes and fight from behind the very trees of which they were about to build their first rude cabins.

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Young Gentlemen: The scenery, history, and biography, of the Valley of the Mississippi, constitute the very elements of our literature, and their retrospect naturally leads us to inquire into its resources, and the character it will probably assume. When the young planter, on the banks of the Yazoo or the Illinois, clears away the forest, and prepares his lands for tillage, his taste and judgment are displayed in the plan on which he marks out his fields, and the seeds with which he sows them. It will depend on himself, whether his farm be beautiful in its arrangement and varied in its products, or irregular, unsightly, and more prolific in weeds and briars, than the useful and elegant productions of agriculture. Thus must it be with the scholars of the Great Valley. They have a vast field to cultivate, but small portions of which are as yet laid off and planted, and its future beauty and abundance, will be according to their skill and industry.

As a part of the generation to which are confided the rudiments of our infant literature, I would exhort you to study profoundly the elements you are to control, and labor to combine them according to the principles of taste and science. If the germs are deformed and sickly, the future plants must be shapeless, feeble, and unproductive of salutary fruit.

The materials placed at your command, and the age of the world in which you come up to the task, confer upon you many important advantages. When we contemplate the history, condition, and prospects, of the West, we cannot fail to perceive, that its literature, will ultimately prove not only opulent in facts and principles, but peculiar in several of its qualities. Let us inquire into some of its present and prospective characteristics.

In the first place—The time is remote, when language in the West, will acquire a high degree of purity, in nomenclature and idiom. Many of our writers have received but little education, and are far more anxious about results, than the polish of the machinery by which they are to be effected. They write for a people, whose literary attainments are limited and imperfect; whose taste is for the strong rather than the elegant; and who are not disposed or prepared to criticize any mode of expression that is striking or original, whatever may be the deformities in its drapery; consequently, but little solicitude is felt by our authors, about classical propriety. Moreover, the emigration into the Valley being from every civilized country, new and strange forms of expression are continually thrown into the great reservoir of spoken language; whence they are often taken up by the pen, transferred to our literature, and widely disseminated. For many years to come, these causes will prevent the attainment either of regularity

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or elegance; but, gradually, the heterogeneous rudiments will conform to a common standard, and finally shoot into a compound of rich and varied elements; inferior in refinement, but superior in force, variety, and freshness, to the language of the mother country.

Second. Our literature, at present, is but slightly imbued with allusions and illustrations drawn from the classics; and although it may possess a portion of their temperament, they have not infused it; for they are cultivated by a small part of our scholars only, and seldom read, even in translation, by a majority of our educated people. I shall not prophecy on this subject, but nothing indicates, that the number of devotees to classical learning will be greater in proportion to our population, hereafter, than at the present time. I see as little to admire in this neglect, as in that preposterous idolatry to the ancients, which would substitute the study of their literature for that of modern times. A genuine scholar extends his researches as far as his opportunities will permit, and drawing from the literature of all nations—ancient and modern—whatever is good and beautiful in spirit, applies it to the embellishment and elevation of his own.

Third. Our literature will be tinctured with the thoughts and terms of business. The mechanic arts have become locomotive, both in temper and capacity—they travel abroad; and exhibit themselves in every department of society. To a certain degree, they modify the public mind; supply new topics for the tongue and pen; generate strange words and phrases, as if by machinery; suggest novel modes of illustration, and manufacture figures of speech by steam power. They afford canal transportation to the ponderous compiler of statistics; a turnpike to the historian; a tunnel to the metaphysician; a scale of definite proportions to the moral philosopher; a power loom and steam press to the novelist; fulminating powder to the orator; corrosive acids to the satirist; a scalpel to the reviewer; a siesta chair to the essayist; a kaleidescope to the dramatist; a balloon to the poet; a railroad to the enthusiast, and nitrous oxide to the dunce. While we devoutly indulge the hope, that our literature will not depend for its elevation on the lever of the arts, there can be no objection to a fellowship between them; nor any reason why it should not adopt, whatever they may offer, to diversify its objects and enrich its resources.

Fourth. The absence, in the Valley of the Mississippi, of those ancient and decaying edifices, which are scattered over Europe, and were once the seats of great political, military, or social events, must deprive our literature of an element of solemn and touching grandeur. It might be thought, that our own antiquities would supply the place of those; but we know nothing of the people by whom these were erected, and consequently, they inspire but little of that romantic and

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tender feeling, which results from associating the history of a people with the ivy-covered ruins of their former taste and industry.

Fifth. In the West there is no prevailing love or talent for music, the most delightful of all the liberal arts; and, of course, its softening and refining influences will not be exerted on our literature. To what extent a musical taste might, hereafter, be created by pressing the study of this science, as a branch of popular education, cannot be foreseen; but the interesting results that would flow from success, should animate us to a vigorous effort in the experiment. I have little doubt, that the musical temperament of Germany, is one reason why, on having her mind directed to the creation of a national literature, she so speedily and gracefully accomplished the object.

Sixth. A religious spirit animates the infancy of our literature, and must continue to glow in its maturity. The public taste calls for this quality, and would relish no work in which it might be supplanted by a principle of infidelity. Our best authors have written under the influence of Christian feeling; but had they been destitute of this sentiment, they would have found it necessary to accommodate themselves to the opinions of the people, and follow Christian precedents. The beneficent influence of religion on literature, is like that of our evening sun, when it awakens in the clouds those beautiful and burning tints, which clothe the firmament in gold and purple. It constitutes the heart of learning—the great source of its moral power. Religion addresses itself to the highest and holiest of our sentiments—benevolence and veneration; and their excitement stirs up the imagination, strengthens the understanding, and purifies the taste. Thus, both in the mind of the author and the reader, Christianity and literature act and react on each other, with the effect of elevating both, and carrying the human character to the highest perfection which it is destined to reach. Learning should be proud of this companionship, and exert all her wisdom to render it perpetual.

Seventh. The literature of the west is now, and will continue to be ultra-republican. If we compare the constitutions of the new states with the old, we find that when republicans transfer themselves into the free and expanded solitudes of the wilderness, and proceed to organize new institutions, they display an increasing disposition to retain the political power in their own hands. It is possible to run into excesses in this respect, but that error is safer than the opposite; unless, indeed, they should carry their democratic principles so far, as to generate anarchy. Liberal political institutions favor the growth of literature; and, in turn, when its powerful energies are exerted in the great cause of personal freedom, the liberties of a reading people are placed beyond the grasp of tyranny.

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Eighth. The literature of a young and a free people, will of course be declamatory, and such, so far as it is yet developed, is the character of our own. Deeper learning will, no doubt, abate its verbosity and intumescence; but our natural scenery, and our liberal political and social institutions; must long continue to maintain its character of floridness. And what is there in this that should excite regret in ourselves, or raise derision in others? Ought not the literature of a free people to be declamatory? Should it not exhort and animate? If cold, literal, and passionless, how could it act as the handmaid of improvement? In absolute governments all the political, social, and literary institutions, are supported by the monarch—here they are originated and sustained by public sentiment. In despotisms, it is of little use to awaken the feelings or warm the imagination of the people—here an excited state of both, is indispensable to those popular movements, by which society is to be advanced. Would you rouse men to voluntary action, on great public objects, you must make their fancy and feelings glow under your presentations; you must not merely carry forward their reason, but their desires and their will; the utility and loveliness of every object must be displayed to their admiration; the temperature of the heart must be raised, and its cold selfishness melted away, as the snows which buried up the fields when acted on by an April sun; then—like the budding herb which shoots up from the soil—good and great acts of patriotism will appear. Whenever the literature of a new country loses its metaphorical and declamatory character, the institutions which depend on public sentiment will languish and decline; as the struggling boat is carried back, by the impetuous waves of the Mississippi, as soon as the propelling power relaxes. In this region, low-pressure engines are found not to answer—high steam succeeds much better; and, although an orator may now and then explode and go off in vapour, the majority make more productive voyages, than could be performed under the influence of a temperate heat.

Ninth. For a long time the oration, in various forms, will constitute a large portion of our literature. A people who have fresh and lively feelings, will always relish oratory; and a demand for it will of course bring a supply. Thus auditors create orators, and they, in turn, increase the number of hearers. In a state of society where an indefinite number of new associations, political, religious, literary, and social, are to be organized, it is far more effective to assemble men together and address them, personally, than through the medium of the press. If an excitement can be raised in a few, it spreads sympathetically among the many; and is often followed by immediate results of greater magnitude, than the pen could produce in years. Hence, I

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regard the study of oratory as among the most important objects of an academical and collegiate course; and would earnestly commend it to your consideration. None of you should assume, that he will never be called upon to speak in public, and may, therefore, omit the cultivation of eloquence. In this country, occasions for doing good by public speaking come up when little expected; and are not confined to the learned professions of theology and law. The opportunities and calls are numerous beyond computation; and the variety of objects so great, as to extend to every intelligent man in society. Even the merchant, the mechanic, and the agriculturist, are often placed in situations where an expression of their opinions, before assemblies of their own brethren, may be followed by beneficial effects to themselves, as well as to those whom they may address. I am so far from wishing to discourage this practice, that I would promote it by every argument, as an instrument of social advancement, a method of popular instruction on specific subjects, and a means of preserving our free institutions.

Tenth. The early history, biography, and scenery of the Valley of the Mississippi, will confer on our literature a variety of important benefits. They furnish new and stirring themes for the historian, the poet, the novelist, the dramatist, and the orator. They are equally rich in events and objects for the historical painter. As a great number of those who first threaded the lonely and silent labyrinths of our primitive woods, were men of intelligence, the story of their perils and exploits, has a dignity which does not belong to the early history of other nations. We should delight to follow their footsteps and stand upon the spot where, at night, they lighted up the fire of hickory bark to frighten off the wolf; where the rattlesnake infused his deadly poison into the foot of the rash intruder on his ancient domain; where, in the deep grass, they laid prostrate and breathless, while the enemy, in Indian file, passed unconsciously on his march. We should plant willows over the spots once fertilized with their blood; and the laurel tree where they met the unequal war of death, and remained conquerors of the little field.

From the hero, we should pass to the hero's wife, the companion of his toil, and too often the victim of the dangers into which he plunged. We shall find her great according to the occasion. Contented under deprivation, and patient through that sickness of the heart, which nature inflicts on her who wanders from the home of her fathers; watchful, that her little one should not stray from the cabin door, and be lost in the dark and savage woods; wild with alarm when the night closed in, and the wanderer did not return; or frantic with terror, when the scream of the Indian told the dreadful tale, that he had been made a

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captive and could no more be folded to her bosom. We should follow her to other scenes, when the merciless foe pursued the mover's boat; or assaulted the little cabin, where in the dark and dismal night, the lone family must defend itself or perish. Here it was that she rose above her sex in active courage; and displayed, in defence of her offspring more than herself, such examples of self-possession and personal bravery, as clothe her in a new robe of moral grandeur.

The exciting influences of that perilous age were not limited to man and woman; the child also felt their power, and became a young hero; the girl fearlessly crushed the head of the serpent that crossed her forest path, when hieing alone to the distant neighbor; and the boy, while yet too young to carry the rifle, placed the little tomahawk in his buckskin belt, and followed in the wake of the hunter; or sallied forth, a young volunteer, when his father and brothers pursued the retreating savage. Even the dog, man's faithful sentinel in the wilderness, had his senses made keener, and his instinct exalted into reason, by the dangers that surrounded his playmates of the family.

Were it consistent with the object of this discourse, I could introduce incidents to illustrate all that is here recounted; many might be collected from the narratives which have been published; but a much greater number lie buried in the memories of the aged pioneers and their immediate descendants, and will be lost unless they be speedily made a part of our history. As specimens of what remain unpublished, permit me to cite the following, for which I have the most respectable authorities.

A family, consisting of the husband, the wife, and two children, one two years old, the other at the breast, occupied a solitary cabin in the neighborhood of a block-house, where several other families resided, in the year 1789, near the Little Miami river, in this State. Not long after the cabin was built, the husband unfortunately died; and such was the grief and gloom of his widow, that she preferred to live alone, rather than mingle with the inhabitants of the crowded block-house, where the noise and bustle would be abhorrent to her feelings. In this solitary situation she passed several months. At night it was a common thing to see and hear the Indians around her habitation; and, to secure her babes from the tomahawk, she resorted to the following precaution. Raising a puncheon of the floor, she dug a hole in the ground and prepared a bed, in which, after they had gone to sleep, she placed them side by side, and then restored the puncheon. When they awoke and required nourishment, she raised it, and hushing them to sleep, returned them to her hiding place. In this way, to use her own words, she passed night after night, and week after week, with the Indians and her babes, as the sole objects of her thoughts and vigils.

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Would you have an example of fortitude and maternal love, you could turn to no nation for one more touching or original.

The following incident displays the female character under an aspect a little different, and shows that, in emergencies, it may sometimes rise above that of the other sex.

About the year 1790, several families, emigrating together into the interior of Kentucky, encamped at the distance of a mile from a new settlement of five cabins. Before they had laid down, and were still sitting round the blazing brush, a party of Indians approached behind the trees and fired upon them. One man was killed on the spot, and another fled to the village, leaving *behind* him a young wife and an infant child! As no danger had been apprehended, the men had not their ammunition at hand, and were so confused by the fire of the savages, that it was left for one of the mothers of the party to ascend into the wagon, where it was deposited, break open the box with an axe, hand it out, and direct the men to return the fire of the enemy. This was done, and they dispersed.

The next incident I shall narrate, was communicated to me by one of the most distinguished citizens of the State just mentioned. I shall give it to you in his own words.

"In the latter part of April, 1784, my father, with his family, and five other families, set out from Louisville, in two flat-bottomed boats, for the Long Falls of Green river. The intention was to descend the Ohio river to the mouth of Green river, and ascend that river to the place of destination. At that time there were no settlements in Kentucky, within one hundred miles of the Long Falls of Green river (afterwards called Vienna.) The families were in one boat and their cattle in the other. When we had descended the river Ohio about one hundred miles, and were near the middle of it, gliding along very securely, as we thought, about ten o'clock of the night, we heard a prodigious yelling, by Indians, some two or three miles below us, on the northern shore. We had floated but a little distance farther down the river, when we saw a number of fires on that shore. The yelling still continued, and we concluded that they had captured a boat, which had passed us about mid-day, and were massacreing their captives. Our two boats were lashed together, and the best practicable arrangements made for defending them. The men were distributed by my father, to the best advantage, in case of an attack, they were seven in number, including himself. The boats were *neared* to the Kentucky shore, with as little noise by the oars as possible. We were afraid to approach too near the Kentucky shore, lest there might be Indians on that shore also. We had not yet reached their uppermost fire (their fires were extended along the bank, at intervals, for

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half a mile or more,) and we entertained a faint hope that we might slip by unperceived. But they discovered us when we had got about mid-way of their fires, and commanded us to *come to*. We were silent, for my father had given strict orders that no one should utter any sound but that of his rifle; and not that until the Indians should come within powder-burning distance. They united in a most terrific yell, and rushed to their canoes, and pursued us. We floated on in silence—not an oar was pulled. They approached us within less than a hundred yards, with a seeming determination to board us. Just at this moment, my mother rose from her seat, collected the axes, and placed one by the side of each man, where he stood with his gun, touching him on the knee with the handle of the axe, as she leaned it up by him against the side of the boat, to let him know it was there, and retired to her seat, retaining a hatchet for herself. The Indians continued hovering on our rear, and yelling, for near three miles, when, awed by the inferences which they drew from our silence, they relinquished farther pursuit. None but those who have had a practical acquaintance with Indian warfare, can form a just idea of the terror which their hideous yelling is calculated to inspire. I was then about ten years old, and shall never forget the sensations of that night; nor can I ever cease to admire the fortitude and composure displayed by my mother on that trying occasion. We were saved, I have no doubt, by the judicious system of conduct and defence, which my father had prescribed to our little band. We were seven men and three boys—but nine guns in all. They were more than a hundred. My mother, in speaking of it afterwards, in her calm way, said, we had made a *providential escape*, for which we ought to feel grateful."

Although but few years have elapsed since that night of deep and dismal emotion, the war fires which blazed beneath the white limbs of the sycamore and gleamed upon the waters, have long since been superseded by the lights of the quiet and comfortable farm-house; the gliding bark canoe has been banished by the impetuous steamer; and the very shore on which the enemy raised their frightful death yell, has been washed away by the agitated waters! Nowhere, in the annals of other nations, can we find such matchless contrasts between two periods but half a century apart.

In the year 1786, three brothers set out from a wooden fort, in which some families were intrenched, to hunt on Green river, in the State of Kentucky. They ascended the river in a canoe for several miles, when, finding no game, they determined on returning home. The oldest brother left the canoe, that he might hunt on his way back. As the other two slowly floated down the stream, and were at a point called the little falls, they discovered an Indian skulking towards

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them through the woods. He was on the same side of the river with their brother. After deliberating a moment, they decided on flight; and, applying their paddles with great industry, soon reached the fort, but did not relate what they had seen. In about an hour the brother arrived, and, while ignorant of their discovery, made the following statement:

"That has happened to me to-day which never happened to me before. I had not met with any game, and became tired of walking and turned in towards the river, intending to meet my brothers at the little falls, and take a seat in the canoe; but when I got near to that point, my dog sat down and howled in a low and piteous tone. I coaxed him, patted and flattered him to follow me, but he would not; and when I would approach him, he would jump up joyously and run off from towards the river, and look at me and wag his tail, and seem eager to go on. After endeavoring, in vain, to get him to follow me, I concluded to follow him, and did so. He ran briskly before me, often looking back, as if to be sure that I was coming, and to hasten my steps."

The brother was then told that, at that very point where the faithful dog had arrested his march towards the canoe, those who were in it had discovered an Indian. All who heard the story, believed that he had been perceived by the animal, and recognized as the enemy of his master; for, as my respectable correspondent adds,

"The dog of the hunter was his companion and friend. They were much together, and mutually dependent upon and serviceable to each other. A hunter would much rather have lost his horse than his dog. The latter was the more useful animal to his master, and greatly more beloved by him."

Nearly two years afterwards another incident occurred at the same family fort, which displays the dangers which beset the emigrants of that period, and illustrates the magnanimity of the female character.

About twenty young persons, male and female, of the fort, had united in a flax pulling, in one of the most distant fields. In the course of the forenoon, two of their mothers made them a visit, and the younger took along her child, about eighteen months old. When the whole party were near the woods, one of the young women, who had climbed over the fence, was fired upon by several Indians concealed in the bushes, who at the same time raised the usual war-whoop. She was wounded, but retreated, as did the whole party; some running with her down the lane, which happened to open near that point, and others across the field. They were hotly pursued by the enemy, who continued to yell and fire upon them. The older of the two mothers who had gone out, recollecting in her flight, that the

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younger, a small and feeble woman, was burthened with her child, turned back, in the face of the enemy, they firing and yelling hideously, took the child from its almost exhausted mother, and ran with it to the fort, a distance of three hundred yards. During the chase she was twice shot at with rifles, when the enemy were so near that the powder burnt her, and one arrow passed through her sleeve, but she escaped uninjured. The young woman who was wounded, almost reached the place of safety, when she sunk, and her pursuer, who had the hardihood to attempt to scalp her, was killed by a bullet from the fort.

I shall not anticipate your future researches into our early history, by narrating other incidents; but commend the whole subject to your keeping, and hope to see you emulate each other in its cultivation. You will find it a rich and exhaustless field of facts and events, illustrating the emotions of fear and courage, patience and fortitude, joy and sorrow, hope, despair, and revenge; disclosing the resources of civilized man, when cut off from his brethren, destitute of the comforts of life, deficient in sustenance, and encompassed around with dangers, against which he must invent the means of defence or speedily perish; finally, exhibiting the comparative activity, hardihood, and cunning, of two distinct races, the most opposite in manners, and customs, and arts, arrayed against each other, and, with their respective weapons of death, contending for the possession of the same wilderness.

Eleventh. Our literature cannot fail to be patriotic, and its patriotism will be American—composed of a love of country, mingled with an admiration for our political institutions. The slave, whose very mind has passed under the yoke, and the senseless ox, whom he goads onward in the furrow, are attached to the spot of their animal companionship, and may even fight for the cabin and the field where they came into existence; but this affection, considered as an ingredient of patriotism, although the most universal, is the lowest; and to rise into a virtue, it must be discriminating and comprehensive, involving a varied association of ideas, and embracing the beautiful of the natural and moral world, as they appear around us. To feel in his heart, and infuse into his writings, the inspiration of such a patriotism, the scholar must feast his taste on the delicacies of our scenery, and dwell with enthusiasm on the genius of our constitution and laws. Thus sanctified in its character, this sentiment becomes a principle of moral and intellectual dignity—an element of fire, purifying and subliming the mass in which it glows. As a guiding star to the will, its light is inferior only to that of Christianity. Heroic in its philanthropy, untiring in its enterprises, and sublime in the martyr-

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doms it willingly suffers, it justly occupies a high place among the virtues which ennoble the human character. A literature animated with this patriotism, is a national blessing, and such must be the literature of the West. That of all parts of the Union must be richly endowed with this spirit; but a double portion will be the lot of the interior, because the foreign influences, which dilute and vitiate this virtue in the extremities, cannot reach the heart of the continent, where all that lives and moves is American. Hence a native of the West may be confided in as his country's hope. Compare him with the native of a great maritime city, on the verge of the nation—his birth-place the fourth story of a house, strangulated by the surrounding edifices, his play-ground a pavement, the scene of his juvenile rambles an arcade of shops, his young eyes feasted on the flag of a hundred alien governments, the streets in which he wanders crowded with foreigners, and the ocean, common to all nations, forever expanding to his view: estimate his love of country, as far as it depends on local and early attatchments, and then contrast him with the young backwoodsman, born and reared amidst objects, scenes, and events, which you can all bring to mind: the jutting rocks in the great road, half alive with organic remains, or sparkling with crystals; the quiet old walnut tree, dropping its nuts upon the yellow leaves, as the morning sun melts the October frost; the grape vine swing; the chase after the cowardly black snake, till it creeps under the rotten log; the sitting down to rest, upon the crumbling trunk, and an idle examination of the mushrooms and mosses which grow from its ruins; then the wading in the shallow stream, and upturning of the flat stones, to find bait with which to fish in the deeper waters; next, the plunder of a bird's nest, to make necklaces of the speckled eggs, for her who has plundered him of his young heart; then the beech tree with its smooth body, on which he cuts the initials of her name, interlocked with his own; finally, the great hollow stump, by the path that leads up the valley to the log school-house, its dry bark peeled off, and the stately polk-weed growing from its centre, and bending with crimson berries; which invite him to sit down and write upon its polished wood, how much pleasanter it is to extract ground squirrels from underneath its roots, than to extract the square root, under that labor-saving machine, the ferule of a pedagogue! The affections of one who is blest with such reminiscences, like the branches of our beautiful trumpet flower, strike their roots into every surrounding object, and derive support from all which stand within their reach. The love of country is with him a constitutional and governing principle. If he be a mechanic, the wood and iron which he moulds into form, are dear to his heart, because they remind him of his own hills and for-

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ests; if a husbandman, he holds companionship with the growing corn, as the offspring of his native soil; if a legislator, his dreams are filled with sights of national prosperity, to flow from his beneficent enactments; if a scholar, devoted to the interests of literature, in his lone and excited hours of midnight study, while the winds are hushed, and all animated nature sleeps, when the silence is so profound, that the stroke of his own pen grates loud and harsh, upon his ear, and fancy, from the great deep of his luminous intellect, draws up new forms of smiling beauty and solemn grandeur; the genius of his country hovers nigh, and sheds over his pages an essence of patriotism, as sweet as the honey-dew which the summer night distils upon the leaves of our forest trees.

Young Gentlemen: I have directed your attention to some of the circumstances that will exert an influence on the character of our literature. It is for you and your contemporaries to recognize others, and so control and animate the action of the whole, as to bring out results in harmony with the nature that surrounds you. To do this, successfully, you must study that nature, and comprehend its temperament. With the elements of learning and science, conferred by your honored *alma mater*, you should go forth, and make acquaintance with the aspects, productions, and people of your native land. Few of you can travel in foreign countries, but all may explore their own; and I do not hesitate to say, that the latter confers greater benefits than the former; though both should be enjoyed by those who possess the means. But to render travelling beneficial, it must not be performed in steamboats and rail-road cars, darting with the flight of the wild pigeon before the north wind, and cutting through whole states in the darkness of a single night. Thus borne impetuosly onward, you see only the great commercial points, which, from their constant intercourse, become so assimilated, as to afford but little variety. The *diversities* in aspect and productions; in natural curiosities; in works of art, both elegant and useful; in public improvements and resources; in political, literary, social, and religious establishments, and in personal and national character, the study of which should be the chief end of travel, are found in places remote from the commercial highways of the nation, not less than in those which lie upon them; and can only be seen and studied by him who departs from the beaten track, and views every spot with the eye of a curious and disciplined observer. The copious stores of knowledge, and the vigor of intellect, which may thus be acquired, are not the only advantages which travelling in your own country can yield; for it will confirm your native tastes and feelings, preserve your love of home, and strengthen your nationality—so often impaired by premature or protracted residence

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abroad. Hence you will become better qualified as writers; and, when time shall ripen your judgments into perfect maturity, you will be able to lend important aid to your countrymen, in the formation of an American literature, that shall be rich in illustrations drawn from your native land, glowing in its patriotism, attractive by its freshness, and intense in its strength and fervor.

My Young Friends: When you return home as men, you will find that other duties await you, than those which relate to our literature. Your fathers have done little more than clear the ground, and scatter the first seeds of society; and you must not only weed and water the young plants, but enrich the soil with others, to which their limited means could not extend. Thus you, and even the next generation, will be pioneers, like the last; but your pioneering will be less difficult and arduous. I cannot indicate all the labors and enterprises which lie before you; but as specimens may say, that new political constitutions are to be formed, and the older remodeled, as experience may dictate; laws adapted to the character and genius of a varying population, and to the wants and productions of different parts of the Valley, are to be devised; a machinery of civil and municipal government, and systems of jurisprudence, in unison with the taste and temper of our rising communities, are to be instituted; inventions and manufactures, appropriate to our various situations, are to be naturalized, or brought forth on the spots where required, and put into operation; our plans of internal improvement must be extended, and made to unite with each other, in such manner as to spread over and connect all parts of the Valley; institutions of learning, from common schools up to universities, must be organized where they do not exist, and re-organized and improved where they do; public hospitals on all our great rivers should be erected, for the relief of our trading population; new associations, for purifying the morals of the great mass of the people, should be formed; and religious societies constituted, wherever they are rendered necessary, by the extension of our settlements.

Thus, you will be called to participate in grand and noble objects, and enjoy the high prerogative of creating—of giving the first impulse —of prescribing the direction, and laying down the rule of action. In performing these momentous functions, you will fix the course of future events, as far as human agency can regulate them. A great responsibility rests upon you—the destinies of millions will be lodged in the hands of your fellow laborers and yourselves. Keep those hands free from stain, look into your own hearts, and cast out all unholy selfishness; chasten your ambition; cherish your benevolence, till it shall expand over every object of philanthropy; cultivate your reli-

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gious feelings; preserve your simplicity of manners; rebel against the tyranny of fashion; study profoundly the character of your countrymen, that you may know how to supply their intellectual and moral wants; enrich your minds with the maxims of wisdom furnished by other ages, and modify them to suit your own; learn to concentrate your thoughts, successively, on every scheme of public utility; mould yourselves into practical patriots; declare a war of extermination against the whole class of demagogues; finally, school all your faculties and affections, till you can come to feel powerful in your *country's* strength, exalted in *her* greatness; and bright in *her* glory.

With this preparation of mind, and willing devotion of heart, you will labor, in harmony, till the monuments of your skill and industry shall cover the land, from Michigan to Louisiana—from the mountain rivulets of our own unrivaled Ohio, to the grassy fountains of the savage Arkansas. You will contribute to raise up a mighty people, a new world of man, in the depths of the new world of history, and the friends of liberty, literature, and religion, in all nations, will look upon it with love and admiration: composed of the descendants of emigrants from every country, its elements will be as various as the trees which now attire our hills; but its beauties as resplendent as the hues of their autumn foliage.

Then, in the hour of death, when your hearts shall pour out the parting benediction, and your eyes are soon to close, eternally, on the scene of your labors, you will enjoy the conscious satisfaction, of having contributed to rear in your native Valley, a lovely sisterhood of states, varying from each other, as the flowers of its numerous climates differ in beauty and fragrance; but animated with the same spirit of patriotism, instinct with one sentiment of rising glory, and forever united by our Great River, as the Milky-way, whose image dances on its rippling waters, combines the stars of the sky into one broad and sparkling firmament.

[NOTE.—An apology is due the author of the foregoing Address, as well as the public, for several defects in the present edition. The Dedication and Notes should have been inserted; the caption and running title should have been DISCOURSE, not 'Address;' and certain amendments furnished by the author should have been made. These defects result from a mistake of the printer, who, in the absence of the publisher, commenced printing Dr. Drake's Discourse instead of Mr. Grimke's Oration, which, being first delivered, should have been first inserted in this volume. The publisher returned only in time to offer this explanation.]

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ORATION

ON THE COMPARATIV ELEMENTS AND DUTYS OF GRECIAN AND AMERICAN ELOQUENCE,

BY THE HON. THOMAS S. GRIMKE,

DELIVERD BEFORE THE ERODELPHIAN SOCIETY, OF MIAMI UNIVERSITY, AT THEIR ANNIVERSARY CELEBRATION, SEPTEMBER 23D, 1834.

[MEMORANDUM.—Having been long satisfy'd, that the orthography of the English language not only admitted but requir'd a reform; and believing it my *duty* to *act* on this conviction, I hav publishd sevral pamphlets accordingly. I felt that *speculation* on the propriety of the change was of little avail, without *practice*. I therefore resolvd to set the example, at the hazard of ridicule and censure: and the charge of caprice or singularity. The changes in this piece consist chiefly, if not wholly, of the following. (1) The silent *e* is omitted in such classes of words as *disciplin*, *respit*, *believ*, *creativ*, *publishd*, *remaind*, *evry*, *sevral*, *volly*. (2) The *e* is suppressed and an apostrophe substituted, after the manner of the poets, where the simple omission of the *e* might change the sound of the preceding vowel from long to short, as in *requir'd*, *refin'd*, *deriv'd*. (3) In nouns ending in *y*, I hav simply added an *s* to make the plural, instead of changing *y* into *ie* and then adding an *s*, as in *pluralitys*, *enmitys*, *harmonys*, *aristocracys*. (4) In verbs ending in the letter *y*, instead of changing it into *ie*, and then adding an *s*, or *d*, I retain the *y*, and add *s* or *d:* as in *burys*, *buryd*, *varys*, *varyd*, *hurrys*, *hurryd*. (5) In similar verbs, where the *y* is long, I retain the *y*, omit the *e*, and substitute an apostrophe, like the poets; as in *multiply's*, *multiply'd*, *satisfy's*, *satisfy'd*. (6) In such words as sceptre, battle, centre, I transpose the *e*, and write *scepter*, *battel*, *center*. (7) I suppress one of two and the same consonants, where the accent is *not* on *them:* as in *necesary*, *excelent*, *ilustrious*, *recomend*, *efectual*, *iresistible*, *worshipers*. (8) In such words as *honor*, *favor*, *savior*, *neighbor*, *savor*, the *u* is omitted. (9) In adjectives ending in *y*, instead of forming the comparativ and superlativ by changing *y* into *ie* and adding *er* and *est*, I hav simply added the *er* and *est*, as in *easyer*, *easyest*, *holyer*, *holyest*, *prettyer*, *prettyest*. In quotations and proper names, I hav not felt calld upon to change the orthography.]

MAN, the noblest work of God in this lower world, walks abroad through its labyrinths of grandeur and beauty, amid countless manifestations of creativ power and providential wisdom. He acknowledges, in all that he beholds, the might which calld them into being; the skill which perfected the harmony of the parts; and the benevolence which consecrated all to the glory of God, and the welfare of his fellow creatures. He stands entranced on the peak of Etna, or Teneriffe, or Montserrat, and looks down on the far distant ocean, silent to his ear and tranquil to his eye, amidst the rushing of tempestuous winds, and the fierce conflict of stormy billows. He sits enraptur'd on the mountain summit, and beholds, as far as the eye can reach, a forest robe, flowing in all the varietys of graceful undulation, over declivity after declivity, as tho' the fabulous river of the sky's were pouring its azure waves o'er all the landskip. He hangs over the precipice, and gazes, with awful delight, on the savage glen, rent open as it were by the earthquake, and black with lightning shatterd rocks; its only music, the echoing thunder, the scream of the lonely eagle, and the tumultuous waters of the mountain torrent. He reclines, in pensiv mood, on the hill top, and sees around and beneath him, all the luxuriant beautys of field and meadow, of olivyard and vinyard, of wandering stream and grove-encircled lake. He de-

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scends to the plain, and amidst waving harvests, verdant avenues, and luxuriant orchards, sees between garden and grassplat, the farm house embosomd in copswood or "tall ancestral trees." He walks thro' the vally, fenced in by barrier cliffs, to contemplate with mild enthusiasm its scenes of pastoral beauty, the cottage and its blossomd arbor, the shepherd and his flock, the clump of oaks, or the solitary willow. He enters the cavern, buryd far beneath the surface, and is struck with amazement at the grandeur and magnificence of a subteranean palace, hewn out, as it were, by the power of the Genii, and decorated by the taste of Armida, or the Queen of the Fairys.

Such is the natural world, and such, for the most part, has it ever been; since men began to subdue the wilderness, to scatter the ornaments of civilization amid the rural scenery of nature, and to plant the city on the margin of the deep, the village on the hillside, and martial battelments in the defiles of the mountains. Such has been the natural world, whether beheld by the eye of savage or barbarian, of the civiliz'd or the refin'd. Such has it been, for the most part, whether contemplated by the harpers of Greece, the bards of Northern Europe, or the voluptuous minstrels of the Troubadour age. Such it was, when its beautys, like scatterd stars, beamd on the page of classic lore; and such, when its "sunshine of picture" poured a flood of meridian splendor on modern Literature. Such is the natural world to the ancient and the modern, the pagan and the christian.

Admirable as the natural world is for its sublimity and beauty, who would compare it, even for an instant, with the sublimity and beauty of the moral world? Is not the soul, with its glorious destiny and its capacitys for eternal happiness, more awful and majestic than the boundless Pacific or the interminable Andes? Is not the mind, with its thoughts that wander through eternity, and its wealth of intelectual power, an object of more intens interest, than forest, or cataract, or precipice? And the heart, so eloquent in the depth, purity and pathos of its afections, can the richest scenery of hill and dale, can the melody of breeze, and brook, and bird, rival it in lov'liness?

The same God is the author of the invisible and the visible world. The moral grandeur and beauty of the world of man are equaly the children of his wisdom, power and goodness, with the fair, the sublime, the wonderful, in the physical creation. What, indeed, are these but the outward manifestations of his might, skill, and benevolence? What are they but a glorious volume, forever speaking to the eye and the ear of man, in the language of sight and sound, the praises of its author? And what are those but images, faint and imperfect as they are, of his own incomprehensible attributes? What are they, the soul, the mind, the heart of an immortal being, but the temple of

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the Holy Spirit, the dwelling place of Him whom the heaven of heavens cannot contain, who inhabiteth eternity? How, then, can we compare, even for a moment, the world of nature with the world of man? God has bestowd upon man all the gifts of his natural providence, whether for enjoyment or admiration: and the gift is as free, as rich, as various, in the modern as it was in the ancient world. And has he not granted to that modern world, the more precious, elevated, enduring gifts of the mind, as bountifully as to the ancients? Does man, in the modern world, come forth from the hands of his Creator inferior in the endowments of his immortal spirit, to man in the ancient world? We know that the ancient world, in all the material forms of the visible creation, was not superior to the same exhibitions of the Divine Being in the modern world. And shall we believ that the same father of all, for purposes inscrutable to the human mind, has made the modern man inferior to the ancient man? Let him believ it, who credits the absurd theory of European philosophy, that nature is degenerate in America. Let him believ it, who prefers the monstrous compounds of aristocracy and democracy in the Grecian states, to the order and simplicity of our American republics. Let him believ it, who worships the idol of classic supremacy, and consoles himself for the degradation of modern genius, by the creed, that God has ordaind the modern inferior to the ancient mind. For myself, until I can believ that the starry sky's are less magnificent, the mountains less majestic, and the volcano less terrible, to the modern than to the ancient eye—until I can believ, that the wild music of the ocean waves, the frantic rush of the cataract, the melody of summer gale and babbling brook, speak not to the modern ear in the thrilling eloquence in which they spoke to the ancient ear—until I can believ these things, still may I hold inflexibly the faith that modern mind, thro' all its departments of intelect, duty and afection, is not in the least inferior to the ancient.

This is the first broad position in the great controversy, as to the relativ merits of the Ancients and Moderns. I do not, however, propose, at this time, to address you on a subject of far greater importance than has been hitherto realiz'd: and demanding for its perfect development the hand of genius, learning and taste. The day will come, when a master mind shall arise in its might, and may America be the scene of this achievement of scholarship and patriotism, and challenge for the moderns that superiority in Literature, which I doubt as little, as I doubt their superiority, in all that belongs to the structure and administration of government. For myself, I shall rest satisfy'd at this time, with presenting for your consideration, one of the subdivisions of that momentous and interesting topic. I trust the

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choice will be approv'd by the audience I address, and by the Society whose voice has conferd on me the privilege of honoring their anniversary by such a selection. The subject, then, which invites your attention, is—"A Comparison of the Elements and Dutys of Grecian and American Eloquence." I have not mentiond Roman Eloquence; because it is unquestionably inferior to that of Greece, in the noblest constituents of oratory: and besides, Greece presents richer and more various topics, and breathes more of the nature and spirit of free institutions. May I be excused for the apparent presumption of such a selection. I am not insensible to the magnitude and difficulty of the task; but I trust that the deficiencys of the scholar may be aton'd for by the zeal and lov' of the patriot. I feel that the subject I hav chosen, belongs to the holy department of duty to my country, and is linkd, as by the bonds of fate, with her destiny, influence, and glory, thro' many a century yet to come. O! my country, thou richest gift of God to man, pre-eminent in the institutions which honor heaven, and bless mankind, light and hope of the nations,

> "——————————may thy renown
> Burn in my heart, and give to thought and word,
> Th' aspiring and the radiant hue of fire."
>
> *Samor, B.* 1, *p.* 10.

The natural order of our subject leads us to consider first, the ingredients and dutys of Grecian Oratory, and next, the elements and obligations of American Eloquence. This second division will afford us the opportunity of making that comparison, which is a chief object of this address. How amply shall I be rewarded by the reflection, that I shall hav opend to the youthful students of eloquence among my countrymen, more animating views of their resources, a higher estimate of their dutys, and a prospect more glorious than patriot of ancient or modern times ever beheld, down the vista of future ages.

I hav assum'd as undoubted, the perfect equality of the modern to the ancient, in the intelectual powers of the mind, the moral qualitys of the soul, and the afections of the heart. In the orator himself, these are obviously the instruments with which he is to work: and in the particular persons whom he addresses, they are, as it were, the very chords of the lyre of eloquence. These advantages are common both to the ancient and modern speaker; altho' the latter has this privilege, beyond the former, that the moral qualitys of the soul and the afections of the heart hav been carryd to a degree of cultivation, far exceeding their state among the ancients; whilst, at the same time, a greater variety of human character offers itself, for the study of the modern, than the ancient ever beheld. It will be a principal object

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of the following pages, not only to demonstrate, as I think can easily be done, the decided superiority of modern over ancient eloquence in the quality of its materials, but likewise to show that the ingredients of the former are more numerous and various than those of the latter. Perhaps it may be said, that this very fact constitutes one of the chief proofs of the necessary inferiority of modern eloquence. I shall be told that learning is not essential to the orator, and the fate of learnd eloquence must be that of Ronsard, the most erudite of French poets, no longer read, tho' still honord with the title, "Prince of the Poets of France." I grant, that where learning becomes the substantial form, instead of the drapery of the statue, it must fail in its end, just as the Theseus of Euphranor stood condemn'd; because the hero appeard, from the delicacy and richness of the painting, to hav livd on roses. I admit that good taste must censure, where a poet, like Milton, in the greatest poem of all ages, scatters learning on every leaf, as

> "————the gorgeous East, with richest hand,
> Showers on her kings barbaric pearl and gold."
>
> *Par. Lost, B. 2, v. 3.*

But I speak not of learning in the sense in which Milton has displayd it. I speak of various, valuable, interesting knowledge; of knowledge that invigorates and enlarges the mind; that enriches the memory with a store of admirable allusions and striking illustrations; that expands and elevates the sense of duty; and refines, while it purify's and strengthens the afections. I speak of that knowledge which is not so much studyd to be rememberd, as to master all the principles which are involvd in it. I speak not of that knowledge which is treasured up simply as *facts;* but of that which, having been developd in all its *relations*, enters as it were into the very structure of the mind, enhances its facultys of thought, improv's the disciplin of its intelectual powers, and enlarges its comprehensiveness. Such knowledge does not make the *learnd* orator; but gives us a speaker of consummate wisdom, power, and skill. Nor let us forget, that altho' a profusion of knowledge overpowers and misleads an inferior mind, just as Draco was smotherd by the garments thrown in honor upon him; yet the superior mind, *instead of being the slave, is the master of its knowlege.* It is not the mirror to reflect objects, but the crucible to decompose materials, and the mold to fashion them anew, in countless varietys of novel, beautiful and useful forms. Such is the office of the modern orator, in regard to his superiority over the ancient, in the number and variety of his resources: and if he discharge that office in a manner worthy of its dignity and value, he shall ascend, being equal in mind to hights of glory and excelence unattaind by Grecian or Roman Eloquence.

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Let us now proceed to consider the elements of Grecian Eloquence. The orator of Athens, endowd; like his modern rival, with intelect, moral sense and feeling, sought for the materials of his art, in the religious, political, and civil institutions of his country; in the state of society; in the actual condition of philosophy, literature, and general knowlege; in the history of his own and other states; in the biography of distinguishd men, both at home and abroad, and in the relations of his own to other countrys.

The first of these ingredients is religion. Whatever may be thought of the merits of Grecian mythology, as materials for poetry, it is manifest that it furnishes very inferior elements to the orator. As a system, if system such a mass of the absurd and the immoral, of folly and indecency, can be called, it has nothing to do with the understanding, or the heart, or the conscience. It is a scheme, as complete as ever was devis'd to brutalize the heart, darken the conscience, and degrade the mind. Its only hold on popular opinion was that of prejudice, and superstition. Its only claim on the highly educated was deriv'd from the fact that it was a *national* institution; but over them it exercised no salutary influence. It must hav degraded in their eys even the imperfect conceptions of the character and attributes of God, deriv'd from the light of nature. I envy not the Grecian orator such materials.

The civil and political institutions of the country were another source, whence Athenian eloquence drew its elements. Undoubtedly we do not understand the structure and administration of ancient governments as well as our own: and the great deficiency of the classic historians, in the political philosophy of government, and the broader and deeper philosophy of society, has contributed not a little to enhance the difficulty. Still, the enlightened common sense of evry American rejects the civil and political institutions of Athens; because he beholds in her history countless proofs of the irregularity and insufficiency of their action. The chief element to be found in them, fitted to afect the orator, was developd in the wild licentiousness of their democracy, equaly unprincipled, degrading, and violent; equaly marked by insolence, tyrany, and ingratitude. Shall we envy such an element of Athenian eloquence?

The state of society in Ancient Greece must have exercis'd a large influence over the orator. Yet who would desire to place American eloquence under the dominion of such a state of things? unless he could prevail on himself to adopt a system in which children were considered as the property of gods, cruel, unjust, and licentious, or the property of their country chiefly for the purposes of war; while woman was regarded as a prisoner for life, if not as a slave; and her

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accomplishments of mind and manners were reserved for the courtezan, for Aspasia, Phyrne, and Thais? May such characteristics of their state of society remain unenvy'd monuments of the barbarism even of polished Greece!

The actual condition of philosophy, literature, and general knowledge, is a principal fund of eloquence. But among the Athenians, philosophy could hav exercis'd but a limited influence; because their orators either preceded, or were cotemporaneous with the great schools of antiquity. As to Literature, it is obvious, that with the exception of a few prose writers, the only authors, who could hav had any decided efect on the character of eloquence, were the poets. Without lavishing on them the extravagant praise so often bestowed, it is manifest that the tragic writers, especially, must hav contributed much to the dignity, vigor, and pathos of the orator; while comedy enlarg'd and diversifi'd his knowledge of human nature. With respect to the department of general knowledge, we know from the state of the arts and sciences, and from the very humble and imperfect condition of geography, navigation, and travels, that a man possessed of no more general information than the most enlightened Athenian, would be regarded as narrow minded, and comparativly ignorant among the moderns.

How imperfect must hav been the knowledge of history, both foreign and domestic, may be seen at once from the fact, that Greece had no prose writer before Pherecydes, the predecessor of Herodotus in history; the Athenians themselves acknowledgd that they had no political records prior to Draco, (B. C. 624:) and the laws of Solon (B. C. 559) were preserved on blocks of wood. Ascending, for want of authentic antiquitys, to the fabulous ages of gods and demigods, of giants, heros, and monsters, Grecian history could hav exercis'd but a limited influence over the orator. And when it is considered to how great an extent the politics of Greece were stampd by fraud and violence, by rapin, ambition, and injustice, we see that however much they may have influencd eloquence, we at least, hav no reason to covet a dominion over the mind, so base and selfish. When it is rememberd, also, that the history of Greece is almost wholly a narrative of civil and foreign wars, of domestic oppression, insolence, and dissension; that it consists so entirely of facts, with such imperfect developments of the character and action of civil and political institutions, we cannot but regard it as barren, compar'd to the works of Hume, Gibbon, Robertson, and Mosheim.

The department of biography was far more perfect than that of history. Indeed the greater portion of ancient history is little more than a succession of biographys of public men: nor would it be difficult to

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write *the whole of ancient history in such a succession.* There can be no stronger proof how unworthy national annals are of the name of history, *when nearly the whole history of a people is found in the lives of a series of warriors.* Is not history in such a case the degraded slave of biography? So far as the political biography of Greece was known, and it was, as we hav seen, coextensiv with her history, we cannot doubt that it must hav exercis'd a large influence over ancient eloquence. But then it was the influence, with few exceptions, of the proud and selfish, of the ambitious, turbulent, and vindictiv, of the warrior and conqueror. Divested of the poetic drapery which classic literature, and our imaginations hav cast around them, the great men of Greece are not superior, in the elements of magnanimity, truth, and justice; of patriotism, sagacity, valor, and fortitude, to the North American Indian. I feel that I do not degrade Athenian and Spartan chiefs by the comparison. I only elevate the Indian character to its true level. How little reason the modern orator has to envy such resources, must be known to all, who are acquainted, to name no other, with the single history of the Saracens.

The relations of his own to other countrys were very limited and imperfect. It must have been so, when we consider that the Grecian states never had any relations with Carthage, and none with the Romans, of any consequence, till they became Roman provinces. It was the same with the countrys in Asia, as to which nearly all their relations arose out of selfish and ambitious wars. Let it be rememberd, also, that commerce and navigation were confin'd almost exclusivly to the Mediteranean, and indeed, as far as Greece was concerned, to the Sicilian, Ionian, and Egean seas, and to the Levant. Certainly the influences deriv'd from such imperfect and narrow foreign relations, could not hav much enlarged the soul or fir'd the genius of ancient eloquence.

Such are the chief materials with which the Grecian orator had to work: and any one tolerably acquainted with the modern world must acknowledge, even without a formal comparison, that they are greatly inferior to the correspondent elements possessed by the modern orator. How, then, shall I be askd, has it come to pass, that, in the general estimation of the moderns themselves, he is inferior to the ancient speaker? I accept the suggestion, for the purpos of giving the conclusiv reply; a reply which demonstrates, beyond controversy, that if the modern be inferior to the ancient, he has only to imitate the example of the ancient, and he shall ascend the hights of eloquence as far above Athenian oratory, as the summits of the Andes transcend the Pindus, and Ossa, and Olympus of classic regions.

And what is the secret of ancient eloquence? It is to be found

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here, that the ancient orator was subjected, from the cradle, *to the full, undivided, never-varying influence of the* PECULIAR *institutions of* HIS OWN COUNTRY *and of* HIS OWN AGE. The spirit of those institutions was forever living and moving around him; was constantly acting upon him at home and abroad; in the family, at the school, in the temple, on national occasions. That spirit was unceasingly speaking to his eye and ear: it was his very breath of life: his soul was its habitation; till the battel field, or the sea, banishment, the dungeon, or the hemlock, stripd him equaly of his country and his life., Is it wonderful that the Greek was eloquent? Our wonder would rather be, if we did not know his deficiency in materials, that he was not still more eloquent. Turn now to Rome. How striking is the contrast between the Athenian and recorded Roman eloquence! The paralel for Grecian oratory must be sought in the age of the Gracchi. Then, the spirit of Roman institutions livd and mov'd with a fearful energy, derivd from the threefold combination of a proud aristocracy, a turbulent democracy, and the warlike character of the people. If we had the speeches of Tiberius and Caius Gracchus, I doubt not that, except in style, they would not be at all inferior to the most celebrated harangues of Grecian orators. But in the age of Tully, the spirit of Roman institutions had perishd. Who does not realize this in the artificial declamatory eloquence of the Roman? And altho' at times he appealed to it for strength and light, yet the coming of the indignant spirit at his call, was like the reluctant appearance of Samuel to Saul at Endor. Tully's eloquence is but an inscription on the monument of that departed spirit. It is the faint, distant echo of his voice, not the voice of that living spirit so aptly pourtrayd in the striking verses of Milman.

> "———————Him delighted
> Helvellyn's cloud-clapt brow to climb, and share
> The eagle's stormy solitude: mid wreck
> Of whirlwinds and dire lightnings huge he stood;
> Where his own gods he deem'd on volleying clouds
> Abroad were riding, and black hurricane."
>
> *Samor*, *B.* 2, *p.* 36.

We hav thus presented the true cause of the excelence of Grecian eloquence. How is it with the modern orator, whether in England or America? Whence arises his alegd inferiority? For myself I admit no such inferiority; for I doubt not that the best speakers, both of England and America, hav already surpassed the boasted orators of the Athenians. But why hav not the modern orators been still more eminent? The answer is to be found in the revers of the fact, which constitutes the secrect of Grecian success. They hav *not* been yield-

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ed up from infancy to the pure, undivided, unceasing influence of British and American institutions. On the contrary, the prime of life, for the acquisition of knowlege and the formation of character, is passd in breathing the spirit of Greek and Roman institutions, and in familiarizing the mind and heart with the principles and sentiments of ancient states of society. The genius of Christianity and of the peculiar political institutions of England and America form, during all this time, scarcely any part of his education. Hence, the young man, if he has been faithful to his classical studys, actually knows more, so far as depend on the *school* and *college*, of Greek and Roman than of English or American history, biography, and literature. As far as depends on his *public* education, he is better fitted to be a Roman or Athenian citizen, than a British subject or an American citizen. I do not believ that I state these views too strongly, confining my remarks simply to the *system* of *public* education. Shall the time never come, when the American shall no longer be bound an apprentice in boyhood, and youth, and early manhood, to the spirit of institutions breathing only war and carnage, ambition and selfishness, and all the caprice, ingratitude and insolence of popular licentiousness? When shall the genius of American institutions, hitherto deny'd both the duty and authority of a parent, be admitted to the sacred, the precious office of folding his children to his bosom, and of filling them with his own spirit of life, and light, and love? When shall that genius, mighty to bless and to save those children, rescue them from that bondage to ancient, foreign, pagan, licentious institutions, and publish to the world, THAT NOBLEST DECLARATION OF AMERICAN INDEPENDENCE. Let but that genius arise and proclaim the glad tidings of Christian, American liberty in every school-house, academy, and college throughout the land, and the children of that day shall produce an order of eloquence more vigorous and comprehensiv, richer, purer, and more dignify'd, than Athenian, or even a modern audience has ever heard. Then shall the voice of a truly national eloquence, instinct with the life of Christian and American institutions, be listend to in the halls of legislation and popular assemblys, from the pulpit and in courts of justice. That spirit, the essence of Christian and American institutions, shall fill the soul of the orator with her glorious presence, revealed in the power, and purity, and majesty of his thoughts.

> "*She* clothes him with authority and awe,
> Speaks from his lips, and in his looks gives law:
> His speech, his form, his action full of grace,
> And all his country beaming in his face."
>
> *Cowper*, *p*. 23, *Table Talk*.

We have thus considerd the reasons why ancient eloquence must hav attaind a high degree of perfection; and we hav explaind the causes

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of the aleged inferiority of the modern. Let us now pass on to the Elements of American Eloquence: comparing them, in our progress, with those of Athenian oratory.

Doubtless you all anticipate that I should name, as first in power and value, the Christian Religion, with the Old and New Testaments as text-books. The mountaineer enjoys firmer health, and more elastic spirits than the lowlander; because he breathes a purer air, whilst all the powers of his physical system are called to more vigorous, constant action. Such is Christianity compar'd to the mythology of Greece. Will it not be granted, that the more sublime, comprehensiv and enduring a religion is, the more it must be fitted to elevate, expand, and invigorate the soul of the orator? The more a religion is pure, holy, beautiful, tender, the better must it be suited to draw out of the depths of the heart, all the sweetness, lov', and pathos, which inhabit there. The more it chalenges the scrutiny of all our mental powers, and the more it leads us onward, from hight to hight, in endless succession, the more it must be calculated to breathe into the soul a masculin energy of thought, a fearless lov' of independence, and a spirit of investigation, never to be intimidated or subdued. How eminently is the religion of the Bible intelectual, spiritual, lov'ly, pathetic! How eloquent in its views of life, and death, and eternity! How transcendently eloquent, when it speaks of the character and attributes of Jehovah; of the adorable and spotless Lamb of God; of the ruin and redemption of man; of the spirits of just men made perfect; of the inumerable company of angels; and of a new heaven and a new earth! Who will not acknowledge, that the Institutes of Moses contain more consumate wisdom, more admirable common sense, than all the legislators and political writers of ancient Greece aford? Who will not grant, that in the book of Job alone, there is more of the moral and intelectual sublime, more of purifying, elevating sentiment, than in the whole body of Grecian poetry? And who will venture to deny, that in the single gospel of John, religion is exhibited with a power, depth, beauty, and persuasivness, such as the concenterd essence of all the moral philosophy of Greece and Rome can never approach?

In contemplating this element of American eloquence, we cannot but remark, that the whole body of Grecian literature seems, as it were, a beacon provided by our Creator to teach us how utterly insufficient the light of nature is, to purify and enoble the soul, even with the aid of profound intelect, splendid genius, and accomplishd taste. Does it not seem as tho' Greece was ordaind, with all the advantages of an insulated position; of a charming climate; of sublime and beau-

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tiful scenery; of a mythology with much of the grand and the fair; and of institutions comparativly free, to demonstrate how far the literature even of such a people must be inferior to a literature descended from heaven! And what a striking proof of the divinity of the Scriptures is afforded by the fact that such a people as the Jews, such a land as Canaan, so inferior, in natural advantages, to the Greeks and their country, should hav produced, in the Old Testament, a body of political and theological institutes, of historical, poetical, and moral literature, far beyond all that had been accomplishd by Greece. Her literature is perfectly explicable by a reference to her history. Hebrew literature, on the contrary, if regarded as human, is an utterly inexplicable phenomenon, in the history of the human race.

It is this literature, with the Christian Testament, that we desire to hav laid, not merely as the corner stone, but as the entire foundation of American Eloquence. On this basis stand our civil and political, and all our literary, benevolent, and social institutions. So far as they breathe a Christian spirit, they are worthy of the Rock of Ages on which they rest: so far as they are unworthy, they must and will be reformd. Now, what is the spirit of the civil and political institutions of America? Is it not free, magnanimous, and wise, frank and courteous, generous and just, in a degree far surpassing that of ancient Greece? Who would suffer, much less institute, a comparison between our national government and the council of Amphyction? or between our state systems, and the compound of monarchy, aristocracy, and democracy, to be found in the Grecian states? If the Athenian orator was kindled by the contemplation of that council, and of those states, how much more must the American orator be animated and strengthend by the study of the corresponding institutions of these United States! As fountains of noble thoughts, and high aspirations after public power, duty, and happiness, far beyond the triumphs of antiquity, who does not look with a virtuous pride, with grateful exultation, on the senate of the United States, on the chamber of national representatives, and on the supreme court of the United States? If the system of the Grecian exceld that of other ancient states, in its fitness to develop intelectual and moral freedom and power, who will not acknowlege, in the civil and political institutes of our country, a far superior capacity for the same ends? What is there in the constitution or administration of the Greek governments, that can fill the soul of a freeman with such a sense of his own dignity, power, and duty, as our written constitutions, the jury system, and the laws of evidence, the scheme of representation, the responsibility of rulers, and the independence of the judiciary? And what, in the most glorious age of Greece, was comparable to the present position of our

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country? so august, magnanimous, and benevolent, in the eyes of the world: and to the prospect before us, not of selfishness, ambition, and violence, at home and abroad; but of harmony, virtue, and wisdom at home; abroad, of duty, usefulness, and lov' to all the nations fo the earth,

The literary institutions of our country are, as yet, but an embryo, in comparison of what they must become, to be worthy of, and suitable to the nation. We cannot but observ how the struggle to maintain, in all our seminarys, a foreign and pagan influence, against the rightful dominion of Christian and American institutions, is leading a multitude to think, who never thought before of the subject, and is gradually producing salutary changes. This great controversy, which may be considered as just begun, is itself a rich source of the noblest thoughts which belong to the department of duty to God, of usefulness to our country, and of benevolence to all mankind. How comprehensiv, how solemn is the position, "THE WHOLE SYSTEM OF EDUCATION IS DESTIND TO UNDERGO AN AMERICAN REVOLUTION, IN A HIGHER AND HOLIER SENSE OF THE TERM THAN THAT OF '76, BY THE SUBSTITUTION OF A COMPLETE CHRISTIAN AMERICAN EDUCATION, FOR THE STRANGE AND ANOMALOUS COMPOUND OF THE SPIRIT OF ANCIENT, FOREIGN, HEATHEN STATES OF SOCIETY, WITH THE GENIUS OF MODERN, AMERICAN, CHRISTIAN INSTITUTIONS."

Can we pass unnotic'd the benevolent institutions of our country? Who is not proud that Christian America exhibits such a vast and complicated system of charitable operations calculated to exert on society a generativ influence, far more powerful, pure, and virtuous, than the combin'd action of all the ancient systems? If the development of a power to enlighten and direct the conscience, to soften and purify the afections, to banish vice and crime, to establish peace, justice, and concord, be adapted to fill the soul with sublime thoughts, with generous sentiments, with lov'ly feelings, who will deny that our system of benevolent enterprise is a fountain of the richest and noblest eloquence? I should rejoice to see that system become, as it one day must, a department of all education; for who, in a Christian land, is absolvd from the obligation of aiding, with his voice and his pen, his wealth, influence, and example, the cause of Christian enterprise, in all its forms? Fix the eye, with the intensness of an eagle's gaze, on ancient Greece, and what can you discover there, comparable in the magnitude of its objects, and the benevolence of its principles, in usefulness, durability, and comprehensivness, to the Great Cause, whose circle, co-extensiv with the world, embraces the Bible and Tract, Missionarys and Sunday-schools, Temperance, Education, and Peace. From such fountains, what melody of pure and bright

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waters must pour all the music of eloquence into the very soul of the orator!

I shall speak but of one of our social institutions—the condition of woman in Christian America. Look at her in Greece, and then in our country. Which shall eloquence select as a theme? Let the barreness of ancient literature in female character give the answer. Could it be otherwise, when the woman of ancient Greece, if virtuous, was the slave of her parents and the captiv of her husband? To compare the poetry, the eloquence, the literature, which has sprung in modern times from the character and influence of woman, with the same in antiquity, would be to compare the starry heavens to the flower enameld medow. The works of Scott alone exhibit a greater variety of the grand, the pathetic, the beautiful, in female character, than all the classic writers of antiquity. We desire to see the dignity and value, the lov'liness and purity, of female character, made a branch of education for both sexes. Breathe into the souls of the young high and holy thoughts of the wife, mother, daughter, sister. Kindle in their minds an admiration of the educated woman. Thrill their hearts with gratitude, and dew their eyes with tears, at the fidelity, fortitude, and tenderness of woman, and you will have done more for the glory of God, and for the happiness and civilization of mankind, than all the classics could ever accomplish. And what eloquence must arise from such a spring! How pure and rich, how beautiful and afecting! Scatterd thro' the pages of a deep, masculin oratory,

> "Its veins like silver shine,
> Or as the chaster hue
> Of pearls, that grace some sultan's diadem."
> *Curse of Kehama*, 1 *vol. p.* 69.

Is it wonderful, then, that I should mourn over the infatuation which banishes the genius of our civil and political institutions, of Christian benevolence, and of female character, from the halls of education? Still less wonderful is it, with the conceptions which I hav of their power and value, that I should regard it as a national calamity, that these fountains of an eloquence far nobler, richer, better than Greece or Rome could boast, should not send forth their waters, a daily draft for American youth. But my consolation is, that the genius of Christianity and the spirit of American institutions, cannot, will not, always brook such an infringement of their rights, and such deep injustice to their children. That genius and that spirit will yet create, out of their regenerate sons, the noblest speaker man has ever heard, The Christian American Orator.

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The next element of American Eloquence is to be found in the actual condition of philosophy, literature, and general knowlege. Shall I be told that modern literature is of little value to the orator; and that the elements of classic literature are all sufficient? Such an answer may well be given by schools and colleges, since they exclude the whole of modern literature from education. But, to say nothing of its extraordinary merits, let us only consider in how many important features it differs from the ancient, and we shall at once acknowlege it to be more important; because its distinctive features are deriv'd from our modern, not from our ancient state of society. The total banishment of mythological machinery, and the substitution either of Christianity, or of the conflict and triumph of the human passions, has wrought a great change. The natural machinery of the passions appears to hav been so little understood by the ancients that the novels of Scott exhibit a greater and more splendid variety than all the classic poets. Can it be deny'd that such poets must be barren, in the materials of eloquence, in comparison with modern writers of fiction? And what a mighty change has been accomplishd by the adoption of the characters, sentiments, and manners of the age of chivalry, instead of the coarse and insolent, the self-sufficient and inhuman, the half savage and half barbarian heroism of the Iliad and Ænied. Who would not blush to compare the Godfrey, Tancred, and Rinaldo of Tasso, with the Agamemnon, Achilles, and Ajax of Homer? or the Rogero and Zerbino, the Bradamant and Marphisa of Ariosto, with the Æneas, Pallas, and Camilla of Virgil? Who, as he travels with the speed of joy itself, along the spirit-stirring lines of Ariosto? Who, as he moves along the graceful and majestic verse of Tasso,

> "——————— to the Dorian mood
> Of flutes and soft recorders,
> *Par. Lost, B.* 1, *v.* 550.

does not acknowledge in them a power, far beyond the epics of Greece and Rome to fill the soul with august and generous thoughts? Can we be insensible to the vast accumulation of literary wealth, deriv'd from the wonderful variety which modern authors command? The want of diversity in character, afforded by the ancient states of society, is one of the defects of their literature. There is, for example, a greater variety of character in the Orlando Furioso than in all the epics of antiquity: and the same is true of Shakspeare, in relation to the classic dramatists.

To say nothing of the classic periods of Greece and Rome still open to modern writers, what an endless diversity of character is to be

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found in the Gothic ages of the fall of the Roman Empire, in the dark ages, in the middle ages, in that of Lorenzo and Leo, of Francis and Elizabeth, of Louis and Ann! How is that diversity still farther checkerd, by the institutions of the Catholic church, and of the orders of knighthood; by the crusades and the wars with the Moors of Spain; by the rich variety of national character in Europe alone; and the endless diversity brought to light by the discoverys of modern navigation? And are these of no value to the comprehensiv and powerful mind of the orator? He only will say so, who knows not that the great and accomplishd orator demands and acquires a knowledge of human nature, in its *universal* character, as the attribute of one race; in its *national* features, as changing from age to age, and from land to land; in its *social* elements, as developd in the community around him; in its *personal* qualitys, as exhibited in individuals. But the mightiest revolution which has been wrought in modern literature has resulted from the universality of female character and female influence throughout the whole of society; and from their transfusion into evry department of literature. On account of its deficiency in these peculiar elements, the literature of antiquity is like the garden of Eden, before the majesty of man, and the beauty of woman, gave to it a sublime and touching character, as the habitation of spotless, immortal beings. Or if I may borrow from the magnificent epic of Milman, I would illustrate that glorious change in the Temple of Literature, by a passage unrivald in grandeur, richness, and beauty, by aught to be found in the pages of Homer and Virgil.

"———— As when, in heroic, pagan song,
Apollo to his Clarian temple came;
At once the present God-head kindled all
Th' elaborate architecture; glory-wreath'd
The pillars rose; the sculptur'd architrave
Swam in the liquid gold; the worshipper,
Within the vestibule of marble pure,
Held up his hand before his blinded eyes,
And so adored:————————"

Samor, B. 11, *p.* 238.

Modern philosophy, in all its departments, political, moral, and intelectual, has renderd the study of the ancients, in those branches, entirely unnecessary to the modern orator. We hav embodyd in our systems all that was valuable in antiquity; whilst we hav drawn from the inexhaustible spring of the Scriptures, and the rich deep fountain of British and American freedom, purer and more healthful waters than the ancients ever tasted. Who is prepar'd to deny, if philoso-

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phy be valuable to the orator, as all will grant, that ours must exercise a more commanding and salutary influence than all that the Greek and Roman languages hav preservd?

The general knowlege of the moderns bears to that of the ancients a far greater proportion, in point of extent and accuracy, than a modern map of the world bears to an ancient. General knowlege is indispensable to the orator; not that he is expected to use the hundredth part of what he possesses, but because it is indispensable to that enlargement of mind, to that completeness of preparation, which are with him a high duty. Giv to the great orator all the extent and variety of information which the modern state of knowledge afords, and is he confounded by the extent, or bewilderd amidst the diversity? The quick experienced eye of a great captain surveys the most extensiv battel scene, and comprehending, by glances, all the intricacys of detail, and all the grouping of masses, he considers, selects, decides, on all which the crisis demands. It is the same with the eminent orator. His eye ranges over the wide circuit of general knowlege, and chooses whatever he needs, with unerring sagacity and taste. When the celebrated German mathematician, Koenig, exhibited, with great exultation, to Bernouilli, an elaborate demonstration, which had cost him much time and labor, the Swiss, during dinner, wrought out in his own mind a concise and clearer demonstration, and presented it to his host before he left him.

Thus, also, Bossuet is said, at the first reading of the work of Claude, the great protestant antagonist, of the bishop of Meaux, to hav pointed out seven hundred objections; while Cardinal du Perron, on perusing the memorable book of Du Plessis Mornay on the Eucharist, suggested about two thousand difficultys.*

We find in modern all that is admirable and interesting in the qualitys of ancient history; for the annals of the middle ages alone contain more to delight and interest us than either Greek or Roman story. The events are of greater magnitude, the scenery of national character, of manners and customs more various, magnificent, and novel; the theatre of action more extensiv and important, and the actors themselves under the influence of higher and nobler motivs than in the classic historians. Let us now embrace the whole range of modern history, with the age of Ferdinand and Isabella, the discoverys of Gama and Columbus, of Vespucco and Cabot; with the era of the fall of Constantinople, of the Medici, Leo and Sixtus 5th, of Fran-

* I quote these two from memory, as to the *numbers*, not having been able to find the anecdotes in the books I hav had an opportunity of consulting in Cincinnati. I obtained them from L'Advocat's "Dictionnaire Portatif."

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cis 1st, Charles 5th, and Elizabeth; with the age of the Reformation, the thirty years' war, the history of the Hugonots, the Puritans, and the Batavian republic; with the period of Louis 14th and Queen Ann, of Peter the Great and Charles 12th, of Frederic the Great and Catharine the 2d; of the British, American, and French revolutions of 1688, 1776, and 1789, and the war of Infidelity against Christianity. We ask then, with a just pride and a triumphant confidence, what hav the ancient historians, comparable to all this, in value, dignity, and variety; and in all that depth of interest, which is kindled in our souls, by the contemplation of this magnificent and striking panorama? Even in that ever-shiiftng, splendid, and marvelous scenery, which constitutes the romance of history, not only in the lives of individuals, but in the fortunes of armys and nations, modern history from the greater variety of its elements, both national and personal, far excels the narrativs of Greece and Rome.

The same remarks apply to biography; with the addition still farther in favor of the modern, that an entire department has been added, of immense value and unrivald interest. I refer to the lives of the great Christian Reformers, of eminent missionarys, and of women equaly ilustrious, by their virtues, and the cultivation of their minds. What paralel can be found in antiquity for the lives of Luther, and Calvin, and Knox, of Zuinglius, Melancthon, and Wesley; of Eliot, Martyn, Schwartz, and Las Cases; of Guyon, Grey, De Stael, Carter, and Moore? And are not such a history and biography, as the modern world afords pre-eminently fitted to exercise more commanding influence over the soul of the orator, than all the historians and biographers of classic ages? Independently of the greater importance of modern history and biography, (because our own state of society, and government, and all our relations, at home and abroad, are so directly founded on them,) they furnish materials for eloquence of a higher order, than the ancients. Let the American orator be *well acquainted* with *ancient* history, as a department of *general* knowlege; but let him be *profoundly versd* in *modern* history, and *especialy* in the history of *his own* country, as an *indispensable* branch of his education. Indeed, until our colonial and national history and biography shall be brought to bear on the minds and hearts of youth, we cannot expect our young men to understand the value, character, and cost of our liberty and independence.

The relations of his own with other countrys are a rich fund of information to the orator. How few, how narrow, how unimportant, were the relations of the ancient states, compar'd to those of our own country and of modern Europe! Rightly considered, how full of a sublime and pathetic interest are these! Are not the relations of mil-

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lions in two hemispheres, incomparably more important and affecting than those which subsisted among the states of antiquity, whose ocean was the Mediterranean; whose continent was little more than the circumambient shores of that inland sea? The Christian religion, and modern commerce; the modern law of nations, and the balance of power; the vastly extended and complicated colonial establishments; the refin'd and consummate diplomacy of modern times; the progress of liberty; the popular sway of the press; the increasing influence of free states over the despotisms of Europe; and the growth of a public sentiment even among nations, all contribute to render the present state of the world, a spectacle beyond all comparison, more sublime and interesting than any period of antiquity. The eras of the British, American, and French revolutions so far excel the whole of ancient history, in lessons of precious instruction to the statesman, and in materials of the loftiest eloquence to the orator, as to set all paralel at defiance. Who would compare the question of war between the North American provinces and the mother country, with that between Athens and her colonys in Asia Minor? What a prodigious difference between the contests of Rome and Carthage, and those of the modern Romans and the modern Carthagenians! The wars of the French revolution alone, combine more of the grand and terrible, more of science and skill, more of sufferings, vicissitudes, and glory, than the whole of Roman history.

What question of antiquity bears any paralel, in the elements of a sublime, comprehensiv, pathetic, oratory, to the question of a Regicide Peace, so vigorously and eloquently discussd by Mr. Burke? Or what, to the question of conciliation with America, as exhibited in the nervous, bold, and simple speeches of Chatham, or in the profound and fervid pages of the greatest of orators, Edmund Burke? Can you find thro' all antiquity, any question for the statesman, patriot, and christian, for the philanthropist, philosopher, and moralist, comparable to the abolition of the slave trade, or to the trial of Warren Hastings, the seven bishops, the Dean of St. Asaph, or Peltier? And to speak of our own country, can Grecian or Roman annals furnish a paralel, in the importance of the principles, or the magnitude of interests, to the Debates on the Declaration of Independence, and the National Constitution; on the repeal of the Judiciary Bill, of the elder Adams, the war of 1812, Foote's Resolutions, and the removal of the deposits. Who would exchange the intelectual power, political wisdom, and masterly reasoning; the consummate eloquence, spirit and independence, and masculin dignity of the national senate, during its recent session, for aught that Greece and Rome could aford? Why

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then should the future orators of America be traind to the study, not only of ancient and foreign institutions, but of states of society, and domestic and foreign relations, so totally different as to shed no light on those of his own country? Who does not feel when he reads Erskine, or Burke, or Pitt, that he is listening to an orator, who is bone of his bone, and flesh of his flesh, on a subject kindred to his own soul? And who does not realize, when reading Demosthenes or Cicero, that he hears a foreigner, one indeed of the mighty dead, but a stranger still, and that the harangue is to his mind and heart as a tale of fiction? How, by an almost miraculous power, must a man hav become a hermit, in the wilderness of antiquity, self-banished out of the glorious and beautiful world of modern Europe, and of his own country, if he does not realize these truths? How by a mournful, unnatural fatality, must he hav traveld backward in the march of society, and the conquests of the human mind, if the orations of the Athenian and Roman can stir his soul, like the eloquence of Burke, Sheridan, and Macintosh, or of his own Webster and Clay!

We have thus surveyd the chief points of resemblance between the materials of the ancient and modern orator. We hav assignd in our comparison of them a decided superiority to the latter. We hav not, as yet considerd the motivs and dutys of ancient, as compar'd with those of American Eloquence; because it has appeard preferable to present them in one view, rather than in paralels. Before we enter on this branch of our subject an important consideration presents itself. Our conceptions of ancient eloquence, confine it to legislativ and organiz'd popular assemblys, and to the forum. It is not so with the modern. We hav not only a richer, more dignified, and important department in the pulpit, but popular meetings of various descriptions, and societies of commanding influence and immense importance to the country, are continually summoning forth in the public service, because in the service of the people, the talents, knowledge, and experience of our best speakers. Here are new fields for the American orator, untrodden by, indeed totally unknown to, the ancient. Our elements must be sought in the modern, not in the ancient world. These three departments, the Christian, the purely popular, and the benevolent demand from the American speaker a preparation to be sought for in vain among the eloquent records of antiquity. The genius of the age in which he livs, and the spirit of American institutions, can alone touch his heart and inflame his imagination; enlighten his understanding and enrich his memory.

There is another important consideration, intimately connected with the preceding. We hav said that he is calld forth into the service of the people; and this is still more remarkably true in another respect.

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THEY ARE HIS AUDIENCE. A NATION, NOT A CITY, ARE HIS SPECTATORS. He speaks not merely to influence the hundreds who hear him; but thousands and tens of thousands who never saw his face, or listend to his voice. To them he must speak thro' the press, that master-piece of modern genius, that master-workman in the cause of the people. Delivery, the *all* of eloquence, in the opinion of Demosthenes, becomes the *almost nothing* of eloquence in the judgment of the American orator. What tho' he has not

> "An eye more eloquent than angel's tongue;"
>
> 1 *Kehama*, 80.

What though he is not array'd in attitude and gesture,

> "Graceful as robe of Grecian chief of old;"
>
> 1 *Kehama*, 70.

What tho' he speaks not with a voice so clear, thrilling, musical, that each, who listens entranc'd and delighted, seems

> "As one, who in his grave
> Hath heard an angel's call;"
>
> 1 *Kehama*, 31.

What tho' he speaks not with all that transcendent eloquence of the outward man, so admirably described by Milman; when Samor, in the island fortress of Gorlois, utters

> "Words potent as the fabled wizard's oils,
> With the terrific smoothness of their fire
> Wide sheeting the hush'd ocean;
> ——————— they spread
> Beyond the sphere of sound, th' indignant brow,
> The stately waving of the arm discours'd
> Flow'd argument from every comely limb,
> And the whole man was eloquence ————;"
>
> *Samor*, *B.* 10, *p.* 219.

What tho' the American orator has none of these advantages; let him not despair, if he feels the spirit of eloquence living and moving within him. The even-handed justice and magic power of the press levels all outward distinctions. Speeches the most ineloquent, and the most accomplishd in delivery, appear alike, when born anew through the press. In the Hindoo mythology, the face of Sceva is, to the eys of the beholder after death, the mirror of his own character, divested of all the outward advantages of earth. To the virtuous it is radiant and lov'ly, and full of ineffable grace: to the wicked, darkness and wrath and terror are its attributes. In like manner, the *speaker* van-

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ishes away, and the press is to the orator as a writer, that awful face. There he beholds himself as he is, the once painted butterfly, or musical bird of a season, or the phœnix of centurys. Let not the American orator despair then, tho' he is denyd the advantages both of nature and art. The voice of his lips may have been scarcely heard, and scarcely listend to; but if immortal eloquence inhabit his soul, the press will register his thoughts on imperishable pages, and scatter them fast and far, as the drops of the huricane rain, or the flakes of the snow storm. What tho' he shall then be neither seen nor heard; yet the voice of his spirit shall speak to the spirits of thousands throughout the world, and of millions yet unborn. What a glorious privilege thus to speak, soul to soul, to the divine and the scholar, in their studys; to the legislator and jurist in their halls of deliberation and judgment; to the christian and philanthropist, in their walks of usefulness; to the mariner abroad on every sea; and to the farmer at home, on a thousand hills, and in a thousand vallys.

There is another consideration connected with the preceding. I hav said that the field of eloquence in America is more spacious than that of antiquity; because we hav the christian, benevolent, and purely popular departments, in addition to all that the ancients possessd. But there is another important branch of eloquence entirely unknown to Greece, and which is fitted to exercise a commanding influence over the minds of the people. I refer to the eloquence of the literary department, whether of the periodical press, of anniversary orations and addresses, or of occasional pamphlets, written for the instruction and to promote the welfare of the people. How often do we meet with compositions, in one or other of these forms that deserve in the highest sense of the term, to be calld orations, on account of their noble and important subjects, the vigor, beauty, and finish of the style, the profound thinking, the admirable reasoning, and the eloquent passages which they contain. These are all sending forth, daily, weekly, or monthly, quarterly, or annually, their influence over all our land. What a vast amount of writing solely for the people! (and indeed all that is written and spoken in this country is for them,) thus flows continualy in a thousand channels, more or less broad, deep, and permanent. How does it scatter every where? the intelligence, fervor, and beauty of Christian American Eloquence, instinct with a sense of duty, the spirit of usefulness, and the lov' of God, country, and the human race.

Let me now ask your attention to the conclusion which flows irresistibly from the preceding views. Is it not seen at once, that the great object of the American orator must be, to *become an accomplishd* WRITER *rather than an accomplishd* SPEAKER? If he consult duty, useful-

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ness, durable reputation, a just pride, and pure exalted enjoyment, he will cultivate the art of composition, with unwearyd assiduity and zeal. It cannot be denyd that the great majority of cultivated minds in our country, and the number must be continually increasing, are constantly addressing the public thro' the press; and that the few, comparativly, who speak in our various assemblys, produce little or no effect on the people at large, unless their speeches are read in pamphlets or newspapers. Christian American Eloquence, *embody'd thro' the press*, must then be regarded as the great circulating medium of popular influence, to enlighten, elevate, and bless the people. If it accomplish not these objects it has livd in vain, and shall perish under the withering frown and consuming eye of popular indignation.

Let me notice here another important circumstance which distinguishes the field and opportunitys of American from those of Grecian Eloquence. The spacious departments which we hav added, the fact that ours, to so vast an extent, is *written* eloquence, and the very interesting and important fact, that it is addressd, not only to hundreds of thousands, but to persons possessd of such diversitys of character, in point of virtue and intelligence, all go to prove that we require, not only many hundreds of eloquent writers for the sake of the people, but that there is no necessity, whatever, that all should be gifted with powers of the highest order. Greece could tolerate, because she wanted only first rate orators. But while America must hav, and will always hav such men, she must also hav hundreds of second rate, and even third rate minds, devoted to the cultivation of written eloquence, in all its popular forms. Let none be discourag'd, tho' they feel not, in the depths of their own souls, that energy and enthusiasm which bear aloft the great orator to the Alpine hights of eloquence. What a glorious distinction and privilege is this, that so many minds, so useless under other institutions, are calld forth among us to honor and bless their country? In this view, the office of American Eloquence would be pre-eminent in dignity and value, tho' we never had rivald, and never should surpass, the oratory of classic ages.

We now proceed to consider the dutys of American, as compar'd with those of Grecian Eloquence; and we shall assert the same decided superiority of the former over the latter, which we claimd for the materials of the modern over those of the ancient orator. Indeed if *those* surpass *these*, it would seem to be a conclusion of the clearest logic, that the obligations must partake of the same superior character. We assign, as a matter of course, higher dutys and objects to the sculptor, who calls into being, out of costly marble, the friezes of the Parthenon, Olympic, Jove, or the group of Lacoon, than to the carver

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who fashions his images of wood, and decorates them with rich colors and splendid gilding.

The dutys of the American orator spring out of his materials, and derive from that source the strength and extent of their obligations, and their capacity for enlarg'd, permanent, and honorable usefulness. As the traveler, amidst the four hundred glaciers of the Alps, can pause to contemplate only the more lofty and picturesque of those sublime and magnificent summits, so can we bestow our attention only on the prominent points in the sphere of duty allotted to American Eloquence.

We begin with the best and the noblest. In the mythology of Hindoston, the Ganges, the holiest and most efficacious of sacred streams, is fabled to rise on Mount Meru under the roots of the tree of life, and thence descending to earth, it purify's and saves the faithful children of Brama. American Eloquence, in like manner, if true to its august and benevolent office, will ever acknowlege a heavenly source in the Christian Religion. Hence springs the first and highest department of duty. Regarding ourselves as beyond example an educated, thinking, reading people, religion becomes invested, in this country, with a dignity and importance unknown in any other. Hence the relations of American Eloquence to Christianity are impressd with peculiar solemnity and value. And when we reflect on the popular character of all our institutions, and the tendency to irregularity and licentiousness, the necessity of religion becomes still more conspicuous, and the office of American Eloquence correspondently momentous and exalted. Let then the orator of our country never forget that the advancement of Christianity is the *first* of his great *public* dutys. Tho' it spring from no office, and be secured by no sanctions of oath or penalty, I call it a *public* duty, because it is a duty to the people, to the whole people, to the living around him, and to the unborn of future ages. When the ancient orator askd for his dutys on the subject of religion, what was the answer? You must uphold a system equaly absurd and superstitious. You must countenance the imposture of oracles, the frauds of the priesthood, licentious festivals, and impure mysterys. *You must honor and worship gods equaly cruel and unjust, capricious, vile, and vulgar.* With Numa, you must pretend to the heavenly mission of Egeria; with Epaminondas, you must invent a miracle in the temple; or, with the dying Socrates, offer a cock to Esculapius. As far as the east is from the west, or the heavens from the earth, so far is the American orator's sphere of religious duty remov'd from the dark and degrading office of heathen eloquence. His duty is to worship, and to recomend to the adoration of all, a God infinit in power, wisdom, and benevolence. To contribute, according

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to his opportunitys and ability, to strengthen, extend, and honor a religion conspicuous for holiness and beauty, purity and usefulness, the religion of glory to God, of peace on earth, and good will towards men; the religion, at once, of the soul, the mind, and the heart. Be it his duty to recomend and scatter evry where, the Bible, as a more glorious monument of the character and attributes of God than the starry heavens, with all the marvelous discoveries of modern astronomy. Be it his duty to recomend it as more sublime and pure in its philosophy, more grave, dignify'd, and faithful in its history, more commanding and touching in its eloquence, more august, rich, and lov'ly in its poetry, than the whole body of classic records. Be it his duty to promote its influence, as essentially, indissolubly the religion of order and peace, of brotherly lov', and of mutuality in kind offices; of all the highest, holyest charitys of life; and of all the nameless, countless beautys which flow from the politeness of Christian benevolence. Be it his duty to honor and advance it as indeed, pre-eminently, THE RELIGION OF THE PEOPLE.

The next great class of dutys for the American Orator is, in some branches, identical with the preceding. I refer to the obligations under which he lies to all those associations, religious, benevolent, and literary, which exist, by thousands, evry where in our land. A man must be unconscious of the sights and sounds of the ever-moving, ever-speaking world around him, if he does not see in the giant strength, comprehensiv action, and endless ramifications of this NEW *social system*, a power, till within a few years, unknown in the history of man. Who does not at once behold in them a striking, simple ilustration of the difference between society and government, the institutions of society and those of government, the self-administration of society and the administration of government? Who does not see the immense value of this scheme of social labor, encouragement, and influence among many others, in one important particular? It is doing for the people, and enabling the people to do for themselves, what government never can do for them. It is scattering religious, moral, literary, humane influence every where. It is rendering the people more intelligent, thoughtful, and discreet. It is educating them more and more for self-government and the government of others, thro' the representativ principle which pervades the whole scheme. It is thus accomplishing the great object of a Christian republican system, the voluntary obedience of the people to their own government and rulers; thus dispensing, more and more, with power in the hands of rulers, and with expense in the administration of governmenment. Who does not, then, behold, in this new-created social system, a broader, deeper, more solid foundation for government, than any

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state of society ever before possessd? Who will not, then, acknowlege it as one of the most remarkable and benevolent contrivances, in the moral providence of God, to bind together our wide spread community, and to preserv, amid all their perils, our popular institutions? Who does not see in it a new, a heavenly pledge, that our country is destin'd to triumphs in the world of intelect, morals, and benevolence, far exceeding in power, grandeur, and usefulness, the achievments of all the legislators and conquerors, both of the ancient and modern world? How undeniable is it, then, that, to strengthen and improv these social influences, must be a prominent duty of American Eloquence! And where is its paralel in antiquity? We seek for it in vain. These glorious constellations of our moral social system are set in the clear sky of Christianity: and like the brilliant cross of the southern hemisphere, or the dazzling phenomena of the northern lights, were never seen by the heathen world.

We come now, in its broad sense, to the political department of the dutys assignd to American Eloquence. I speak not so much of the *purely political*, due to the *government*, as of the *popular*, due to the *people*. These bear the same relation to those which the institutions of society bear to those of government, which social and moral dutys bear to legal obligations. What a fountain of pure, I may say of holy, eloquence is opend to the American orator, in the cultivation of the spirit of peace, as contrasted with the spirit of war! His duty is to recomend the former and discountenance the latter, with inexorable fidelity to the cause of God and his country. He must promote the strict observance of justice towards all nations, and among ourselvs: and that strength of principle which sacrifices interest to duty; which acknowledges principle as the only standard of expediency, and truth and right as the highest, truest interest of nations and individuals. To him we look, and shall we look in vain? to chasten, exalt, and enlighten public sentiment; to enoble and purify the model of public character; to cultivate a higher sense of duty on the part of the people in the exercise of their popular rights; to establish, as far as in him lies, the obligations of personal independence, of disinterestedness, of self-sacrifice in public men. Be it his duty to guard, with sleepless jealousy, the freedom of the press; but to rebuke and restrain its licentiousness, as degrading to national character, a reproach to popular government, and an implacable enemy to the people. Let him lov' to cultivate that spirit of calm, regulated, temperate freedom, which must become more and more the characteristic of American institutions. Let him banish far from our shores that licentious, wild, and tumultuous spirit which heavd, and shatterd, and sunk the Grecian states, amid the tempestuous waves of liberty. Let him vindicate, with in-

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flexible fidelity, freedom of conscience, against the usurpations both of church and state; against the intolerance of an establishd religion, and the test oaths of party power. Be it equaly his duty to strengthen and enlarge the foundations already laid for universal education, and to watch evry favorable opportunity to recomend it with the power of argument and the fascinations of eloquence.

What an ilustrious afecting duty was assignd to Spanish chivalry when Christian knights, from the camp of the besiegers, came to vindicate in arms, the honor and inocence of the Queen of Granada. And what an office, not less glorious and touching, is allotted to American Eloquence! when the genius of Christianity, and the spirit of all our institutions call forth the orator as the admirer, guardian, champion of woman. Let him reverence and honor her with a truth and devotion wiser and purer than that which distinguishd the age of knight-errantry. Let him enable her, by a more enlightend education, both of the mind and heart, to keep up with the progress of society in knowledge and virtue. Let him labor zealously and steadily for the promotion of her usefulness, in the domestic and social circle; to prepare her by these means for the only influence which she is fitted by nature, and calld by duty, to exert on society, the purifying, deep, enlarged influence of the matron and virgin. Lastly, let him vindicate her from the unjust and ungenerous reflections that hav been cast upon the powers of her understanding and the qualities of her character. Be this the duty of American Eloquence; and assuredly, never orator of the ancient or modern world had a theme so full of dignity, pathos, and beauty. It seems almost needless to compare these various classes of duty in the orator of our country with those of the orator of antiquity. There we shall find scarcely a paralel; or if it be discoverd, we shall not fail to recognize an imperfect counterpart of those which I hav calld purely popular, as distinguished from political dutys.

One theme of duty still remains, and I hav plac'd it alone: because of its peculiar dignity, sacredness, and importance. Need I tell you that I speak of the union of the states? Let the American orator discharge all other dutys but this, if indeed it be not impossible, with the energy and eloquence of John Rutledge, and the disinterested fidelity of Robert Morris, yet shall he be counted a traitor, if he attempt to dissolv the union. His name, ilustrious as it may hav been, shall then be gibbeted on evry hill-top throughout the land, a monument of his crime and punishment, and of the shame and grief of his country. If indeed he believ, and doubtless there may be such, that wisdom demands the dissolution of the union, that the south should be severd from the north, the west be independent of the east, let

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him cherish the sentiment, for his own sake, in the solitude of his breast, or breathe it only in the confidence of friendship. Let him rest assur'd, that as his country tolerates the monarchist and the aristocrat of the old world she tolerates him; but should he plot the dismemberment of the union, the same trial, judgment, and execution await him as would await them, should they attempt to establish the aristocracy of Venice, or the monarchy of Austria, on the ruins of our confederacy. To him as to them she leavs freedom of speech; and the very licentiousness of the press: and permits them to write, even in the spirit of scorn, and hatred, and unfairness. She trembles not at such effort, reckless and hostil as they may be. She smiles at their impotence; while she mourns over their infatuation. But let them lift the hand of parricide, in the insolence of pride, or the madness of power, to strike their country, and her countenance, in all the severity and terrors of a parent's wrath shall smite them with amazement and horror. Let them strike, and the voices of millions of freemen from the city and hamlet, from the college and the farm-house, from the cabins amid the western wilds, and our ships scatterd around the world, shall utter the stern irrevocable judgment, self-banishment for life, or ignominious death.

Be it then among the noblest offices of American Eloquence to cultivate, in the people of evry state, a deep and fervent attachment to the union. The union is to us the marriage-bond of states; indissoluble in life, to be dissolvd, we trust, only on that day when nations shall die in a moment, never to rise again. Let the American orator discountenance then all the arts of intrigue and corruption, which not only polute the people and dishonor republican institutions, but prepare the way for the ruin of both—how secretly, how surely, let history declare. Let him banish from his thoughts, and his lips, the hypocracy of the demagogue, equaly deceitful and degraded,

> "With smooth dissimulation, skill'd to grace
> A devil's purpose, with an angel's face."
> 1 *Cowper*, 18, *Table Talk.*

Let that demagogue and those arts, his instruments of power, be regarded as pretended friends, but secret and dangerous enemys of the people. Let it never be forgotten, that to him and to them we owe all the licentiousness and violence, all the unprincipled and unfeeling persecution of party spirit. Let the American orator labor then, with all the intensity of filial lov', to convince his countrymen that the danger to liberty in this is to be traced to those sources. Let the European tremble for his institutions, in the presence of military power and for the warrior's ambition. Let the American dread, as the archenemy of republican institutions, the shock of exasperated partys,

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and the implacable revenge of demagogues. The disciplin of standing armys, is the terror of freedom in Europe; but the tactics of partys, the standing armys of America, are still more formidable to liberty with us.

Let the American orator frown then on that ambition, which pursuing its own aggrandizment and gratification, perils the harmony and integrity of the union, and counts the grief, anxiety, and expostulations of millions, as the small dust of the balance. Let him remember that ambition, like the Amruta cup of Indian fable, gives to the virtuous an immortality of glory and happiness, but to the corrupt an immortality of ruin, shame and misery. Let not the American orator, in the great questions on which he is to speak or write, appeal to the mean and groveling qualities of human nature. Let him lov' the people, and respect himself too much to dishonor them, and degrade himself by an appeal to selfishness and prejudice, to jealousy, fear and contempt. The greater the interests, and the more sacred the rights which may be at stake, the more resolutely should he appeal to the generous feelings, the noble sentiments; the calm considerate wisdom, which become a free, educated, peaceful Christian people. Even if he battel against criminal ambition and base intrigue, let his weapons be a logic, manly, intrepid, honorable; and an eloquence, magnanimous, disinterested, and spotless.

What a contrast between his dutys and those of Athenian eloquence, where the prince of orators was but the prince of demagogues! How could it be otherwise with a religion that commanded no virtue, and prohibited no vice? with deitys, the model of every crime and folly, which deform and pollute even man? with a social system, in which refinement, benevolence, forbearance, found no place? How could it be otherwise, with a political system in which war was the chief element of power and honor in the individual, and of strength, security, and glory in the state; while the ambition or resentment of rulers found a cheerful response in the lov' of conquest, plunder or revenge on the part of the people? How could it be otherwise, with such domestic relations between the republics as made it the duty of the ancient orator to aggrandize his own at the expense of all the rest, to set state against state, to foment jealousys and bickerings among them, to deceiv and weaken the strong, to oppress and seize the feeble? How could it be otherwise, when such were the domestic and foreign relations, viewd as a whole, that the duty of the ancient orator was to cultivate the union of the states, not as a matter of deep and lasting importance at home, not as the very life of peace and harmony there, but only as an expedient against foreign invasion, while partial and hostil combinations, headed by Athens, or Thebes, or Sparta, were the current events of their domestic policy?

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Compar'd to such dutys and such scenes, who can turn to the obligations and field of American eloquence, without a thrill of spirit-stirring admiration and gratitude? His office in our union, how full of benignity and peace, of justice, majesty, and truth! Where except in the christian pulpit, shall we find its paralel? And why do we find it there? but that the Christian ministry are, like him, the advocates of purity, forbearance, and lov'. How delightful, how honorable the task, to calm the angry passions, to dissipate error, to reconcile prejudice, to banish jealousy, and silence the voice of selfishness! But American Eloquence must likewise cultivate a fixd, unalterable devotion to the union, a frank, generous, ardent attachment of section to section, of state to state: and in the citizen liberal sentiments towards his rulers, and cordial lov' for his countrymen. Nor is this all. Let the American orator comprehend, and liv' up to the grand conception, that the union is the property of the world, no less than of ourselvs; that it is a part of the divine scheme for the moral government of the earth, as the solar system is a part of the mechanism of the heavens; that it is destind, whilst traveling from the Atlantic to the Pacific, like the ascending sun, to shed its glorious influence backward on the states of Europe, and forward on the empires of Asia. Let him comprehend its sublime relations to time and eternity; to God and man; to the mosts precious hopes, the most solemn obligations, and the highest happiness of human kind. And what an eloquence must that be whose source of power and wisdom are God himself; the objects of whose influence are all the nations of the earth; whose sphere of duty is co-extensiv with all that is sublime in religion, beautiful in morals, commanding in intelect, and touching in humanity. How comprehensiv, and therefore how wise and benevolent, must then be the genius of American Eloquence, compar'd to the narrow-minded, narrow-hearted, and therefore selfish, eloquence of Greece and Rome. How striking is the contrast between the universal social spirit of the former, and the individual, exclusiv character of the latter. The boundary of this is the horizon of a plain; the circle of that, the horizon of a mountain summit. Be it then the duty of American Eloquence to speak, to write, to act, in the cause of Christianity, patriotism, and literature; in the cause of justice, humanity, virtue and truth; in the cause of the people, of the union, of the whole human race, and of the unborn of every clime and age. Then shall American Eloquence, the personification of Truth, Beauty, and Love,

> "———— walk the earth, that she may hear her name
> Still hymn'd and honor'd by the grateful voice
> Of human kind, and in her fame rejoice."
>
> *Curse of Kehama, vol. 2, p. 35.*

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Gentlemen of the Erodelphian Society,

A common language, a common country, the same national records, ilustrious ancestry, and glorious prospects, forbid me to feel that I am a stranger among you. It is indeed but to-day that for the first time you saw the countenance, and heard the voice of him whom you had honored with the title of an adopted brother. In a few days I depart from among you, to be seen no more by the mortal eys that now behold me, to be heard no more, forever, by the mortal ears that now listen to my words. But what are the eye, the lips, the voice, but the external manifestations, the language of invisible, immortal spirits; sojourners, for a few years, in frail mansions of flesh; but destind to be inhabitants, thro' endless ages, of glorious and incorruptible forms? We part, never to meet again in the majestic and beautiful world which the providence of God has assigned to our nation. We part—but shall we never meet again, in the more majestic and beautiful world of angels and the just made perfect? We part, but shall we not meet, in the city of the living God, beneath the tree of life, beside the pure river of the water of life? We part not, like the orator of antiquity, with the promis to meet his audience again, in the fields of a fabulous Elysium, amid verdant lawns, melodious groves, and beautiful streams; but we part to meet again, I trust, as glorify'd spirits, in celestial mansions.

This trust, this hope, are the most glorious attributes of American Eloquence. Be this your trust, this your hope, my young friends, and from among you shall yet issue forth more than one, equaly conspicuous for piety and benevolence, for wisdom, learning and eloquence. Be assur'd if the American orator rightly comprehend the genius of Christianity, the spirit of our institutions, and the character of the age in which he livs, and if he desire to be read with admiration, and rememberd with gratitude by posterity, he must be deeply imbu'd with the benign, masculin, thoughtful spirit of religion. Let me then commend to you, as more worthy of intens devotion than all the classics of Greece and Rome, the Scriptures, the most venerable, precious, and magnificent of classics. Let me commend them to you, as richer in the materials and dutys of American Eloquence than all the treasures that Greece and Rome can lay at your feet. Let me commend to your profound study, the institutions of your country; and the noble ilustrations of them, to be found in the writings of our historians and statesmen, judges, orators, and scholars. Let me commend to your reverence, gratitude, and imitation, the character of Washington, the noblest personification of patriot duty, dignity, and usefulness, that men hav ever seen. Let me commend to you, lastly, to enter with a deep seriousness, yet with a glowing enthusiasm, into the

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spirit of the age in which you liv. It is grave, peaceful, benevolent, virtuous. It is the spirit of reason, justice, wisdom. Remember that your country is now, by the permission and in the order of providence, the polar star among the constelations of civiliz'd states. Remember that each American is a beam of glory, or a dim ray of that star. To each is entrusted then a portion of his country's fame; as to each soldier in the army of Napoleon was given his portion of all that armor whose dazzling light streamed in radiant lines over the Alps, and flooded the plains of Italy, as with a meteor-shower from heaven. To you, then, my friends of the Erodelphian Society, is assign'd a noble office, as students of American Eloquence, as guardians of American glory. May it be my lot, tho' we shall meet no more, to hear of the faithfulness, zeal, and ability, with which you shall honor and serv your country! Tho' I shall not listen to the voice, nor look on the face, of the Erodelphian orator, in the West, may it be my privilege, in my distant home in the South, to read, from your pens, many a noble proof, how grand and beautiful are the materials and the dutys of American Eloquence. Then shall this holy place, this audience of the unknown, this society of strangers, and yet of compatriot brothers, arise to my view, and all the living scene around me shall be restor'd on the clear mirror of memory. Then shall I rejoice I trust with a chaste and blameless emotion, at the thought that peradventure I had not pleaded in vain the cause of Christian, American Eloquence. Then shall I acknowlege my debt of gratitude to you; for I shall feel that you had listend to me, and that I had not livd in vain.

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ADDRESS

DELIVERED BEFORE

THE SOCIETY OF THE ALUMNI

OF

MIAMI UNIVERSITY,

AT THEIR ANNIVERSARY, SEPTEMBER 22, 1834,

BY WM. M. CORRY, A. M.

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ADDRESS.

Fellow Graduates,

At the period when we last departed for our several homes, we anticipated a literary festival less grave than would be decorous under the unhappy circumstances which have lately surrounded the spot where we are assembled.* When we made arrangements for the observance of this anniversary, we were oppressed by no dread of severe calamity visiting ourselves, or the hospitable community which contributed so much to the pleasure of that occasion. Then, familiar faces separated without poignant regret, for re-union now, in the possession of health; and grown wiser, and, of course, better, by the lessons of experience. A thought might have been suggested, that twelve months dispensation of Providence would sever, as it has severed, some ties very dear to us on earth; but Hope's protecting Ægis defended our bosoms from many penetrating fears, and we went our ways rejoicing in the consciousness that our faculties had been innocently improved, and our hearts new-opened and refreshed by access to the shrine of wisdom and philosophy.

But we did not remember the plenitude of affliction, or the unsparing rigor of that smiting hand which obeys no monitor but the Inscrutible and Omnipotent. We were happy in the forgetfulness. Alas! gentlemen, this seat of learning is not now re-visited with similar sensations. We return to it but a moment after the scythe-armed angel of destruction has carved the bloody letters of his commission upon the posts of almost every door. Since our former pilgrimage to these academic ahades, he has violated nature's awful order in their midst, by sweeping human life as though it were the sand of the shore, or one of the countless myriads of ephemeral existence. The noble forms of men which mature in delay and hope, so long and anxious, have fallen beneath his stroke like harvest flowers; they have fled before

* The village of Oxford had but a few days emerged from an appalling attack of Cholera, which proved unusually fatal, and had struck such terror into persons at a distance, as well as the inhabitants, that it was almost determined to dismiss the students of the University, and suspend the commencement exercises.

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his face like the shadows which are born of clouds. This devoted village, where for many summers all has been peace and gladness, was but yesterday the path of the hurricane; and although many stocks still stand in the field—how many that were loaded with the fullest honors, and how many that were unripe, but not unlovely, lie stripped and prostrate! How much of the strength of the sturdy has been broken! How many lilies of the valley repose forever beneath the valley's clod!

Such unwonted desolation has not only melted philanthropy into tears—but its pathos has penetrated the stern, and the stranger. It appeals to us, gentlemen, in a peculiar manner. Although we may boast all the buoyancy of youth; and although we had encompassed this scene with associations out of keeping with grief; yet, in the midst of mourners, some of whom we know, we must take from all around us, if we disregard all within us, the hues of soberness. Not to be chastened on this remarkable day, under all the circumstances, would draw upon us that worst enemy to the thoughtful man, self-reproach. But I know our aspect and language evince the sensibility of our hearts for that dreadful shock from which those who were our neighbors, at a most interesting period, have but partially recovered. We will be admonished to serious and sympathising reflection, taking care to employ this opportunity in the education of our sentiments, as well as in the improvement of our intellectual powers.

This anniversary celebration has occurred so seldom, that it may be regarded with feelings of high excitement. The oldest vows to the cause of our infant society—a cause embracing themes and considerations of the deepest interest—have seen few revolutions of the sun; and still it has the early vigor of the fabled god, and has left its cradle to tread the highway of a useful existence. Its members having a natural affinity for each other, are united by that bond of ingenuous and noble ambition; whose guardian folds, untested by adverse fortune, and without the tenacity of age, will yet resist every means of severance, except the forbidden sword. Of one mind now, and totally unthreatened by discord, they rest the kindling eye of confidence on the future, fearless of assaults upon a harmony and firmness which can only increase with the number of those who mingle with them hereafter in fellowship.

This sanguine inference is drawn as well from the plan of the association, as from a knowledge of the fidelity to pledges and attachment to friends, which have been ascribed to its founders and their colleagues, as will be seen upon the most imperfect scrutiny of its organization. One of the leading objects is to establish a never failing interest in the common welfare, among all who receive the degrees of

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this Institution, however widely scattered, grateful to them in prosperous seasons, and furnishing the succour of fraternal offices to those whom adversity may overtake.

Another object is to enlarge the reputation of Miami University by concentrating, annually, the talent, and convening the persons, of that circle of Alumni who look to these halls as the place of their collegiate instruction, thereby inspiring the rivalry of improvement in literary merit, among ardent, different, and powerful minds.

It is likewise proposed to advance, by exchanges of opinion, and a stimulation of enterprize, the incomparable interests of letters, and to qualify ourselves the bettter for the responsible duties of citizenship.

I congratulate you, gentlemen, upon the foundation of our society. I see in it seminal principles of success and lasting operation; and am satisfied that it will distribute improvement and happiness to others, after we shall have been dismissed from the reach of temporal benefits. As men standing, not only on the threshold of such a monument, but almost on the threshold of useful life, and in full view of our field of action, before committing yourselves to destiny, let me entreat you to cast your eyes anxiously from this point forward on every side and around you, while I say a few words on the prospect before us, and upon the means of advancement in our schemes of occupation.

It may not be inappropriate to direct your attention, in the outset, to that heritage of freedom most comprehensive, by speaking as consolitary to the heart as it is auspicious to fame, enjoyed by the high and low together, throughout the borders of this extended Republic. The censorship of kingly or conventional absolutism, in less favored countries, has invaded every sanctuary of talent, and polluted all the sources of distinction. The field of god-like action, in public office, is harshly barred to all but the privileged holders of title, or to those fierce spirits who can, in their flight upward, compass earth and cleave heaven, when most opposed. That great stream, fed by the mighty tributaries of professional mind, is filled with *chevaux de frize*, against which much gifted genius is wantonly baffled and submerged. Absurd and iniquitous regulations have also obtained in regard to the relations between individuals, as well as those immediately affecting the public more at large. Intolerant society has denied herself elsewhere to the deserving, and conspicuously favored the insignificant. But it so happens that we have amongst us every facility for the encouragement of aspirants to the honors of general ambition. Geographically, we are aloof from the vices of older and much infected countries, yet acceptable to their speculations and discoveries. Po-

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litically, we are all free and all equal. Socially, our claims being fairly heard are equitably graduated; and the accident of birth or fortune is not paramount. Virtuous talent is the potent of universal superiority, and "all the blood of all the Howards" would not purchase one victor's crown. All adverse influence thus removed, a man of merit has but to aspire to a career blending honor and eminence, and the execution of his wishes depends almost entirely on a vigorous application of his resources. For this whole posture of things, when we regard it intrinsically, or by comparison, there should be no limit to the fervor of our thanks. With a government and a people whose genius is so propitious to every rational effort, the proud wear lions' hearts, and the powerful put forth their utmost strength, in all the paths of glory. By their united protection and encouragement, even youth is not without its tender laurels. As the immense oak stretches its equal arms over all its descendants, already do we behold the guardian shadow of our glorious Union sheltering thousands of rising candidates for reputation. In every walk of life, individual independence and social emulation are seen extending their pervading, and important, and familiar influence for good. Men look less than heretofore and elsewhere to effeminate pastimes, and more to the accumulation of knowledge and respectability, whose value is appreciated by the wholesome habits of the country, and nurtured by a correspondent legislation.

The world, too, at large, seems to be awakening from a deep sleep, which has entranced it for ages.

Looking beyond the limits of our own territory and institutions, however, there is much to encourage the man who keeps pace with human improvement. The mind is waking from what I hope is the last of the deep sleeps and iron bondage which have imprisoned its faculties for centuries. Practical usefulness and actual power are becoming every day more the objects of effort; and the age of the visionary following the age of chivalry, is going by over the civilized world. It is signified by a multitude of those witnesses which mark mortal changes, that we are to be blessed throughout the world with an era when the intellect shall wield the strength which Ajax had, in the midst of that light which Ajax was denied. All hail! the day when harmless, unprofitable men, who muse apart, shall meet with none of the encouragement from applause or veneration which they once reaped abundantly. When all the educated shall advance upon the line of usefulness, with competition as free as the veiwless wind, and unlimited their recompense of reward. When neither the yoke of bigotry, nor the blight of censorship, shall paralyze the brain. When brethren shall emulate each other; the fountains of the social

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deep be broken up, and pour from its prolific bosom legions of mental champions abroad into the world. We are permitted, and, indeed, led to believe, that, in every clime, activity, combined with genius, will soon become the condition of greatness. Intellectual empire does not now acknowledge such subjects as the cloistered monks and closeted scholars of earlier times, miserable exiles from that infinite fund of delight great Nature has bound up in the action of all our faculties: the former sustained under the delusion that mortification of himself, the uninterrupted contemplation of heaven, and solitary devotion, lead to those eternal mansions not made with hands; the latter lured into his retreat by motives less easily vindicated. Yes, gentlemen, the day has been when the graduate of our University, retreated from those whirlwinds which occasionally sweep across society, to hide his head like the biped of the desert. The deep bosom and still air of scholastic retirement formed an oblivious abode for many such victims, once disappointed and forever lost. No sooner did the student feel the keen scorn of inferiors, who had mixed with men when he was confined to books, and who met him only to taunt his inexperience, than in a moment of disgust he was hurried to an abandonment of legitimate pursuits, and wasted the remnant of his dejected days. To appreciate the priceless redemption from such a living burial is only to devote a moment to the sacrifice it involves. A cultivated mind is generally allied to a refined sensibility; and how painful must have been an existence cut off from the commerce of our fellow men, denied their smiles, and entitled to their condemnation. The pursuit of science, by such a recluse, must be valueless and unsatisfying. Sympathy in his vicissitudes, which comes to all, visits him not. There is none cast down by his reverses, nor transported by his success; and, in the absence of that consolation, whose ungirded loins are capable of toil? It is not enough that the student should be a rigid task-master, assisting nature by indefatigable industry alone, he must have some extraneous influence to nerve him for labor. Not inward energy nor duty's law, can fully develope the human mind. They should be assisted by the vivifying breath of censure or approbation. An husbandman scatters the seed abroad, but relies upon something else than the earth's fertility and the sweat of his brow, for an appropriate return: the external agency of the air, rain, and sun, are indispensable to his hopes of harvest. Deaden the scholar's vitality, by the chill of neglect and solitude, and even a Sampson mind would be shorn of its strength. Undaunted diligence may propel him to acquirement; but seclusion will wither up, and dreams emasculate, all his energies, even should he escape a corroding, melancholy despair. Indeed, so far from being an ascetic, his pulses

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may bound under the influence of beatific visions, promising him maturity of talents, and prowess over the meaner votaries who give not their whole souls to the worship of ambition's God. Forgetting that every generation must learn what was previously discovered, losing sight of the helplessness of infancy, and the imbecility of age, he may aspire to the unlimited empire of intellect over the haunts and hearts of men, to the period when it shall have mastered all the secrets of nature, and dispelled the benighting darkness of the world. Such boundless victories are often won in reverie, within the lonely chamber of the student, sustained only by the sages of history and the soaring wings of the imagination; but they are as barren and impalpable as the hallucinations of the maniac. The author of these mock conquests may suffer martyrdom in their ideal achievement, and yet his head will be heaped with the ashes of contempt. Like the hermit, he has dared to forget his obligations to society, and must consequently suffer a just, inevitable, and ignoble fate. Fortunately, gentlemen, we have no specimens of either of the species referred to in this portion of the globe: there is more real philosophy about both our devotees of learning and religion. And that philosophy also prevents our touching the opposite extreme of giving up to the world more of our attention than it deserves—a habit equally fatal to the great ends of study and fruitful meditation. Our domestic integrity, and the homely virtues of which it is the parent, will long protect us against the supremacy of the ultra fashion, which loves the throng, and seeks the distractions of the world, as a relief from the necessity of reflection. As a people, we shun the vanity of parade, and our progress in refinement has not made us artificial, for we more seek substantial happiness than pageantry. Not that we ostracise the elegancies of life, but that we place them in subordination to paramount commands, in the division of our time, reserving long seasons of improvement to ourselves.

It were impossible for me, standing where I now do, not to felicitate you upon a survey of the peculiar nobleness and grandeur of our own district of country, for the creation and endowment of ability, in its possessors. We not only live in an illustrious era of the world, and under liberal instituions, fostering all our relations to life, and affording natural gifts and merit, generally the boon of entire freedom from restraint, but promising them the widest and most exciting theatre of exertion, and all its legitimate rewards. A land where Nature would seem to have founded her stateliest pavilion of dominion—where she has reared the tallest forests, painted her loveliest landscapes, and pours her boldest tributaries to the ocean. Such a land

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must have been originally designed to produce citizens worthy of a magnificent birth-place—a race of men upon whom the statesman and friend of human hopes reposed the vastest superstructure of confidence and prophecy, with every thing intrinsic to illuminate its place upon the map of the whole Union, its attitude to the several parts, and the world, as well as its recent history, present reasons for even higher predictions. Masses of the adventurous of all nations are concentrating towards that region of which Ohio is the focus. Copious streams of men, feeling all the impulses of interest, the unfaltering energy of ambition, and the keen rowel of necessity, fill this and the neighboring states, carrying in their bosoms the emigrant's ardor and self-reliance, and their influx is fructifying the social, as the floods of our boundary do the natural, surface of every shore. It brings with it much foreign riches from other climes, and makes our territory their receptacle. Therefore it is that Ohio must soon become, not only well developed, but an emigrating state, scattering abroad all the resources of opulence which belong to numbers, to energy, and invention, until fertility and excellence shall overflow every one of those stupendous channels of intercourse so profusely spread already over the bosom of the Great West.

The Mississippi Valley is not merely a panorama of what men's hands have made, but a stage on which the immortal mind is elaborating signal and undying works to those near and those remote, who have been roused from the apathy of ignorance, and seek an acquaintance with elevated truth. Our soil, our rivers, manufactures, agriculture, and trade, from the well rewarded attention of those well versed in their history, and from the scrutiny of unpractised eyes, are realizing their utmost development. But also—and it is more a subject of rejoicing—the grand reservoir of intellect is diffusing precious knowledge far and wide as the waters cover the sea. Uninspired reason bids me tell you that the destinies of this flourishing commonwealth will not disappoint the utmost expectation, if those to whom it is an inheritance or an abiding place, fail not utterly in the parts they ought to enact for the fulfilment of the prediction. Pardon me, gentlemen, for that natural and not dishonoring reservation, and accompany me a few moments in speaking of some of the provisions to be made by every Alumnus of Miami University, as one of the most favored class of the advancing generation.

Even your limited contact with the scenes and characters of business life have taught you the necessity of full preparation for those conspicuous stations which the public look upon you to occupy. Auxiliary to these, you have, perhaps, learned professions, but whether they will be to you avenues of preferment depends upon your per-

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severance, the characters you form for ability, and the use you make of the untried future. I have said much, gentlemen, in the opening of the subject, to inspire you with resolution and courage: permit me also to remark, although, as I shall demonstrate, not for the mere purpose of giving discouraging advice, nor to predispose your hearts to the unmanliness of fear, that, with all advantages, the outset of every self-dependent person into the world, is a trying season to his philosophy. A crisis at which the sanguine sink in spirit, and whose perils daunt the bold. It is a plunge from academic shade and tranquility into the heat of battle, where the head is confused with hissing noises, and the unharnessed joints exposed to merciless weapons. It were labor lost for you to plead the inoffensiveness of your cause, the fairness of your objects, or your long term of sacrificing application. In vain, expect by humility of conduct and an exercise of consideration, for others to escape reproach. Even in the daylight of charity pervading this country, how many histories of young men of promise, equally pathetic and disastrous, meet our eyes! How often do the envious and stupid, panoplied in prejudice and fraught with venom, crush their spirits and destroy their reputations! Too frequently the lofty contempt of his adversaries, felt by the genius, induces him to neglect vindication from abuse, and to leave it to time, chance, and the hands of others. He is apt to notice, in silent dignity within himself, as well as from disdain of the adversary, as, because to act on the defensive is to act at disadvantage. He is a conspicuous as well as vulnerable object, his callous assailants, only mighty in their malice, are seldom unscreened by their obscurity. Too magnanimous to strike, too proud to compromise, the victim sinks never to rise, under a shower of poisoned arrows. Admonished by spectacles like these, but not depressed, I beg you, gentlemen, in your own persons not to verify the solemn picture. Prepare yourselves for wounds and suffering, which, if you do, as you may escape, you will be profited by the pains taken, and the self-denial practised, to encounter them. I by no means would dishearten any one just entering the busy arena, by exhibiting too much of the unclad reality, much less would I be guilty, for the same purpose, of tales of fictitious misery; but considering you men who have seen some service, I would strengthen your arms, and confirm your fortitude, tear away idle visions, and give lessons of firmness, by reminding you early of your openness to dangers, the weary distance of the journey, the dense and repulsive atmosphere in which it commences, and the Cossack host of your enemies. Through this novitiate, aspirants for renown, or the honest fame of being useful, pass every where, and favored as you

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are, some of you will escape much of its severity, others will feel its extremes. If any who hears me is ready to despair, let me address to him the assurance of finally surviving his trials, if he will "to his own self be true," and false to no other man. It is human to suffer as well as err, and many times man pays the penalty without the guilt. Diligence and virtue are required in temporal conflicts, as well as to endure the tribulations of the saint; but such a combination is at least invincible upon earth, if it does not altogether fit us for another existence. No obstacle can oppose, no force ultimately resist, the united and unceasing struggles of such confederates. They have their like, and may be illustrated by natural objects. The Shenandaah and the Potomac, impeded for hundreds of miles on their courses to the sea, by an adamantine chain of mountains, only gather volume and impetus from their captivity, to liberate themselves at last in majestic independence, and consecrate the spot of their triumph with the sublimest monuments.

Recollect, gentlemen, after you have fairly embarked, that success in life is variously realized. Sometimes it is the offspring of good fortune, of patronage, of accident, and sometimes it is the child of audacity; but the sources most prolific of it are our own inborn powers, soberly and rightly directed, under the auspices of approving Heaven. Let your minds, then, resolve to advance upon every barrier to their march, with a vigor like that with which an eagle dashes against the front of the storm; and put all your ardor into the attainment of a single conquest. It is placing folly on the seat of judgment to aspire after the fame of an universal genius. But, gentlemen, there is no disappointing fallacy in the hope that perseverance in one pursuit will be crowned with vivid and perpetual honors. Qualified by acquirement and by character for one leading object, you will be in that enviable requisition enabling you to take honest tribute from those exhaustless arteries of the social system, men's interests and their passions, while dissipation of your strength in many ways will make you imbecile and contemptible. Be not disheartened, my friends, at the indifference and hesitation of the world to bestow its patronage upon your pretensions. Apathetic in every thing demanding an exertion of liberality, it is peculiarly slow to recognize that merit which will affect its favorites, and revolutionize its fixed opinions. But so sure as it may be in the power of the slightest cause to postpone the recognition, it yet remains as sure that no power not divine can permanently arrest the course of justice, where real unshrinking worth is concerned. "Truth is omnipotent, and public equity is certain," if we have but the philosophic patience to wait for their award. Days,

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and months, and years, says all eminent biography, may pass over the unhonored head of the finally fortunate, and yet nothing appear in the horizon but clouds—brambles cover the earth instead of bays—still, in an hour when he thinks not of it, he shall be greeted by the sun, and be crowned with the evergreen. The man who is faithful to duty, and stern in its discharge, though all report is beyond the reach of malice, and fortified against accident, as far as the first can be exerted by the base, or the other overtake the unfortunate. I revert to these considerations, I dwell on them, because I know the eagerness of the young to press forward in their career of ambitious usefulness, and their natural impatience at finding themselves impeded by the difficulties of the way and the unfairness of competitors, as well as the blindness and apathy of the community. I know that the heart sickens, and the spirit faints, from promise broken, wrong suffered, and hope deferred, and that, from this prostration of pain and disappointment, the transition is natural to rage, outlawry, and shame, unless the mind is persuaded to conquer by bearing its fate. For that purpose do I repeat the conviction that the end will justify every mean save dishonor, it will remunerate every sacrifice except the loss of integrity.

Whether your probation is to be long or short, gentlemen, let me urge you to its most thorough improvement, by the acquisition of knowledge, in its extended signification. An illustrious scholar has said, that knowledge consists in what we derive from books, and from the living world around us. His definition, however, does not comprehend the whole subject. It certainly contains no sufficient recognition of that noble quality which so distinguishes the human intellect, and without which our minds would be only curious museums instead of being what they are, stupendous laboratories: I mean the faculty of reflection. Books and men may furnish us facts and impressions, but the material is increased, takes practical shapes, attains higher value, and purifies itself, in that mental alembic. Above all things, then, cultivate habits of close reflection, of which reason, judgment, abstraction, attention, and memory, are the companions; and even if their prosecution should demand a limited disuse of libraries, submit to the hardship. The attribute of voluntary thought, without the aid of books, or the stimulus of external influence, is a characteristic of the greatest minds. It is one of the most difficult and exalted of human capabilities. The common-place intellect is totally impotent to bear the heavy taxation of its faculties demanded by it. It is a spontaneous energy unknown to ordinary natures. But it cannot attain its stature with the indolent. It proceeds from an

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industrious application of the finest natural parts. The great majority of men dissipate so much time and talent in barren reading that they become at last disabled for mental exertion of any kind without the help of "aids to reflection." These the trained understanding scarcely wants in its most severe exertion. It works out difficulties by its own unassisted strength, and would not deign to call even upon Hercules. It is thorough, self-poised, and admirable, in every operation, compelling all its faculties to act, persevering in its labor, and attaining the most remote and splendid results. Metaphysical operations and phenomena are themes not less attractive than profitable, and the investigation of them is pursued with intensity instead of negligence, that bane of ordinary pursuits. We are apt to read for amusement, and to read sluggishly, but we do not explore ourselves inertly. I coincide in the sentiment that the best, the most interesting study of mankind is man, a lesson hard to learn, but which good natural sense will enable any one to understand; and a lesson worth learning—for where, but in expatiating among our own powers, can we realize the whole truth and error—the beauty and deformity of that study, fundamental to all others, the study of human nature?

Acquire also the public and domestic history of every former age, that study which is "admonition teaching by example." Compare its eras, scrutinize its testimony, and ponder upon its narrative. Discriminate among its heroes, and gather from its archives, stores of truth and philosophy for the contingencies of your own times. This is a manly recreation, and an imperative duty of the citizen. Consider it one of the most important. It is a stigma upon an American to be ignorant of the annals, and resources, and politics of his own magnificent country. He should make himself acquainted with her people, ascertain his own attitude and importance in regard to her leading interests, and saturate himself with the knowledge and the love of her noble institutions. He may, then, well obey the voice of patriotism, which bids him protect her from secret evil or bold invasion, and will be as proud to serve her in the wildest as in the calmest hour of her fortunes.

There are two exercises of the faculties, gentlemen, which more perfect the intellect of a man of the world, fix his information, and enable him to communicate it advantageously, than all others, to which I would earnestly call your attention—composition and oratory. Well regulated schools always initiate their pupils into the rudiments of both, and at the University they are branches upon which much labor is bestowed, as well by the college government as its invaluable aids, the literary societies. Never be satisfied, gentlemen, with your proficiency in either, constantly strive to outdo yourselves, and the effort will succeed in a proportion almost geometrical.

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It is a remark of Dr. Priestly's, that, when he wanted to understand a subject, he wrote upon it. The remark is corroborated by experience, for all know how much the practice of composition sharpens and methodizes the mind: it puts upon the thoughts, too, a garb which neither changes nor perishes like common speech. By putting your ideas into form, also, they may be more readily compared with those of the best writers on similar topics, giving you, when the parallel is favorable, a very innocent and available motive to pursue the improvement. A habit of composition is invaluable. It enables the brain to grasp a variety of subjects at once, and to arrange them perspicuously; it will give you command of language, brighten *invention*, correct the imagination, mature the judgment, and refine the taste. By reading we acquire the property of others, by reflection we establish our own, and by writing we realize the profits of both.

Subsequently, but not subordinately, I would have you, by all means, nourish that native embryo, which inhabits every breast, of venting its thoughts in emphatic language. The uncultivated man is an orator, but, without the deepest excitement, cannot play the part. Whenever his passions rage, or his interests approach a hazardous crisis, the gift of eloquence comes upon him like inspiration, and so departs. But it is only after we accustom ourselves to investigate thoroughly, as well as feel strongly, that we have full use of our oratorical powers. When composition, or some analagous *discipline*, has properly filled the mind, we may become brilliantly successful in the former. Cultivate extemporaneous speaking, as an engine of immense practical power, for providing against the exigencies of real life, in all its scenes. It confers untold vigor and elasticity, and quickness of perception and expression. Premeditated speeches are fitted to exhibit the perfection of the reason, and frequently contain more information, better dressed, than harrangues arising out of the occasion. They are, therefore, not to be despised; but, upon the stage of business, those who have previously written their arguments, to read or recite, are startled by the unforeseen events of debate, and unable to move from the beaten track with ease or dignity. Remarks unexpectedly adduced, though never so easily refuted, are not instantly wrested from the auditors, and, therefore, take root in their minds. The ready debater, like the ancient retiarius, by sudden turns and rapid movements, often surprises into his net, and despatches a better armed and abler antagonist. How much finer is the effect, how much greater the impression, of an appeal bursting from the heart, than when it steals out of the recesses of memory. It is true, gentlemen, that, to become an eminent speaker, demands the

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severest application, and the sacrifice of ease, and a multitude of attractive employments. He must spend many laborious days, and never suffer an idle hour to upbraid him; but who will hesitate at labor when he considers the value of the acquirement? When the highest places invite him, and a whole people, with extended arms, welcome the victorious aspirant, whose footsteps will falter on the steep? The trophies raised in popular assemblies and our legislative halls, stand forever. The orator who leads public opinion, by the fascination of his eloquence, and bears down opposition, by the energy of his declamation, is man made perfect in dignity, and elevated far above kings and conquerors. An excellence so transcendantly hard to attain, deserves all homage. No art requires the same variety and extent of qualifications as the orator's, and yet so necessary is it in moulding events and the management of men, that a daring hand is occasionally seen plucking its laurels. In English history, how luminous are the pages which commemorate her immortal Chatham, Burke, Pitt, Fox, Sheridan, and Canning, those gigantic benefactors who have effected more for "the cause of liberty and mankind" than all their country's monarchs, and whose memories live in a brighter halo than surrounds the British throne.

It was oratory, gentlemen, which achieved the preliminary independence of this country. Splendid men they were who poured into the ears of their compatriots in Congress, and over every hill and valley of this vassal land, sentiments inculcating the magnanimous virtue of resistance. The profound and magic eloquence of our Henrys, Adams', and Lees, "gave the impulse to the unrecoiling ball of revolution." Without their kindling breath, the fires of patriotism would have slept unroused upon its altar, and but for their impassioned emphasis of "Liberty or Death," the struggle would have produced, not freedom, but abortive rebellion. And who looks at this pleasant aspect of the country, where manageable public opinion exercises unabated influence over public affairs, without acknowledging that the inducements to the cultivation of oratory are multiplied? The intelligent of both sexes collect instruction from the lips of lecturers in literary conventions. Candidates for office have recently been compelled to make frequent addresses to the people, and this appetite of the ear can never diminish. Wherever interests conflict, and dispositions differ, wherever proselytes are to make and hearts to be touched, eloquence is the talisman. It is as rare, too, as it is valuable; for the luminaries of '76 have passed away, and a firmament, not starless, but comparatively dark, has succeeded that memorable epoch. Nature has given us many gems, whom industry might polish into splen-

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dor, but education is only beginning to improve her bounty: may it not be long till the cabinet of the Republic shall be the richest in the world!

I cannot be contented, gentlemen, till I have given you some additional words of advice, helping you to meet, every day, questions of conduct without hesitation. I am sorry time permits me only to speak in apothegms.

Exercise towards all men the utmost kindness of thought and deed, putting favorable constructions on their conduct, and holding up to them constantly the idea that you mean them well. Make the happiness of others a large portion of your own, and do nothing to mar it wantonly, even in jest, as slight injustice is cruelty, and sometimes plants an irradicable resentment. I would not have you corrupted in the minutest measure, by the promotion of such a habit. Never be guilty of unworthy evasion, never equivocate to attain any object whatever: to temporize with the vices, or countenance the follies of any man, is being accessary to your own disgrace; to do it once is a proof of infirm judgment or morals, to repeat it is to suffer degradation. Be grateful without flattery, polite without affectation, cheerful without levity, and free without impertinence. Be humble but not poor spirited, sincere but not offensive, modest but not timorous, resolute but not presumptuous. Affix no ideas of excellence to parade and fashion, but, as to all others, be gentle toward those who are *foolishly* devoted to them. The real gentleman has no ungenerous partialities, and no capricious dislikes, but is as benevolent of heart and liberal in sentiment as he is distinguished for propriety of taste and ease of manners. With slight reference to the opinion of the millions, he recognizes merit as the only real distinction among persons, and without regard to circumstances, is equally warm in his friendship for the poor and the rich.

You should all, gentlemen, make up your minds superior to the common accidents of life, and learn the lessons of truth, temperance, justice, and patience, so well, that they would prepare you for every extremity, at a moment's warning.

As a relaxation of your minds as well as subserving the loud commands of charity, take a candid and frequently deep interest in things which pass around you, or approach you nearly. Give counsel affectionately to the enquiring mind of friends. Assist them in their plans of employment, and cleave to them in affliction. In that dread hour when nothing can be done, but much may be profitably said, desert them not; and as a purifying and elevating duty, make the graves of those who are no more, the termination of many of your solitary walks.

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Dilligence, gentlemen, is the hand-maid of the young or the old man's respectability. It gives him the habits which will conquer, and turns him away from the subtle and engorging vortex of dissipation. When you study, let your attention be exclusive and vigilant, recollecting that you cannot fail if your heart be not divided. Imitate no man servilely, for real greatness disdains the company of every thing but originality. Be free from fits of passion, and scorn that obstinacy which is always wrongheaded and unamiable, cherish evenness and pliancy of temper towards associates and strangers, friends and foes. Indulge no vicious tastes because they are thought becoming, and, above all, never, unless you are dragged by cords which cannot be loosened, approach the precincts of that false God, in the mask of honor,

> "At whose red altar
> Sit war and homicide."

Lastly, gentlemen, always keep in mind that a reverence for Christianity and its professors, is the crowning excellence of every character. Venerate and obey Religion as the source and perfection of all morals, the cement of nations, and the gift of God in mercy to his creatures. Reprove the frivolity of those who deride it; contemn their inglorious sacrilege; but should you doubt its holy origin and influence, compare the lives led according to its injunctions with the morality of the undevout, and be instructed.

If I were to select for your generous emulation a man who has flourished and gone to his reward, since the days of the hero sage who was "first in war—and in peace—and in the hearts of his countrymen,"* he would be one who is identified with our national glory—WILLIAM WIRT. His prolonged career was blameless and supremely fortunate. A jurist whose professional efforts are a large portion of our judicial history, and who twined for his brow a chaplet from the widely sundered fields of law and literature; and a patriot with whom

> "It was a high ambition, and his chiefest aim,
> To be the herald of his country's fame."

Who has not admired the richness of his eloquence, his matchless elegance of illustration and language, his spontaneous effusions of wit, the classic sweetness of his style, and his pathetic power, apart from the splendor of his abilities as displayed in reasoning and argument?

For one of a nation of office seekers, he chose the better part of deferring to those zealous politicians, who press with such an earnest

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air, by tens of thousands, into the public service. His beloved voice was always heard rebuking that partizan warfare which rages throughout the land, and has reduced this late proud empire to scorn and contempt. His personal dignity, his industry, his urbanity, are all beyond praise, and worthy of being perpetuated. Whoever takes equal rank, will stand at the very head of his vocation, and be entitled to the character of a finished gentleman and citizen. If, as he feared, men's hands had become familiar with the sword, and his eyes had beheld a bloody deluge pouring upon his native plains, the friends of this country would have gathered round such as he the standard of liberty and order, and would have leaned them on his great arm for support, trusting in him who had never trust betrayed, and whose confidence was with his God, that august being to whom he paid the continual worship of the heart.

WILLIAM WIRT did not share the common fate of the illustrious while he lived. His virtues were requited in homage, and not by insult, and he departed with the applause of time added to the blessed hope beyond it, ascending and descending upon him. "Recorded honors gathered round the solid monument of his earthly greatness," indeed; but more, infinitely, than this, he was received up into Heaven.

Follow his steps, my fellow Graduates, and you shall wear the double diadem which crowned his head: you shall reap the laurels of temporal renown, you shall brave the perils of poor humanity, with uncowering breasts, and when the shades of a long evening shall shroud your bodies, but emancipate your souls, they will rise on the wings of enlightened and imperishable acclamation, to the glorious company of your Reynolds, your Halsey, your McLaurin, and your Gassaway, who, being just, have become perfect, in the courts of their Creator.

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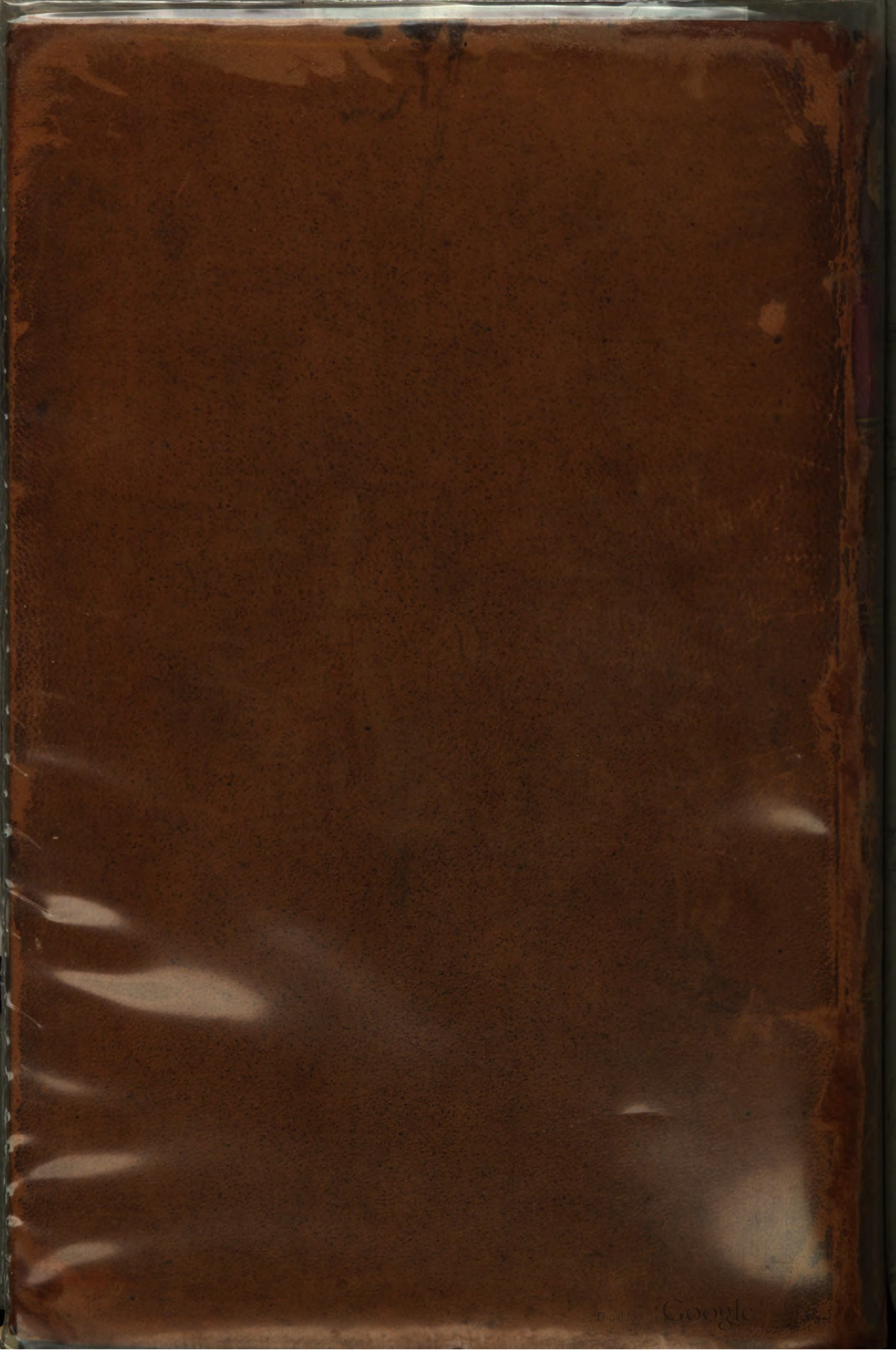
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