

THE  
INTRODUCTORY DISCOURSE,  
AND THE  
LECTURES

DELIVERED BEFORE THE  
AMERICAN INSTITUTE OF INSTRUCTION,  
" "  
AT  
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THE JOURNAL OF PROCEEDINGS,  
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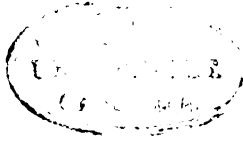
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PRES OF I. R. BUTTS.....SCHOOL STREET.

**INTRODUCTORY DISCOURSE,**

**By Rev. ELIPHA WHITE.**



## INTRODUCTORY DISCOURSE.

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GENTLEMEN OF THE INSTITUTE :

I OFFER no apology for occupying the place you have assigned me. It is the right of the whole to appoint, and the duty of each individual to obey. And in accordance with your appointment, and my obligation, I stand before you alike honored and obedient.

Nor shall I shrink from the responsibility of appearing to instruct ; though I might modestly prefer to be instructed. In a place like this, and at a period like the present, we are bound to have opinions of our own ; nor may they be reasonably withheld, when called for by the occasion. And at no former period of the world has there been an equal demand for individual opinion.

All the elements of society are in commotion. Old combinations are breaking up ; and new associations are being formed. The civil, moral and religious institutions of ages are crumbling before the march of intellect and the zeal of reform. Nothing merely human seems firmly based on principles immutable. Crowned heads are trembling for their sceptres ; and sparkling diadems are falling at the feet of the people. Ecclesiastical hierarchies are losing their hold on conscience ; and the slumbering energies of the soul are waking. Free institutions are trampled under the feet of licentiousness ; and the distant echo of anarchy's confusion is already heard. Earth's stability is shaken. Society seems reverting to its original elements. Moral revolution—moral chaos seems approaching.

And how is the storm to be weathered? Not by might nor by power. Aid human is vain. As well might man raise his hand and stop "old ocean's" rolling wave. He cannot reach the secret spring of the heaving bosom of society. It lies hid in the chambers of eternity. Human wisdom cannot fathom the mystery profound, and develop the cause of this revolution. Human arms and authority cannot stop its progress. Onward is its course. And onward it will go; till complete in a new heaven and a new earth—the formation of a new state of society.

But, if it cannot be stopped, how may it be guided in its course? Nor is the inquiry vain; or the attempt to guide the storm unworthy. And though it should prove difficult in practice; it is wise to understand the theory — to know how to lead and shape the course of the disturbed elements of a convulsed world. It is by *education*.

Not education as hitherto conducted; shaped by circumstances; and confined almost entirely to either the physical, intellectual or moral energies of men. But education based on their invariable characters; and conducted upon the established principles of nature, revelation and providence; which prepares them for usefulness and happiness in every situation and stage of being.

The science of *education has hitherto been* but imperfectly understood, and generally *conducted upon erroneous principles*. It has never assumed an exact form, like other sciences based on immutable principles; and has never developed in their relative proportions and harmonious whole, the entire energies of man. Some, by undue culture, have been pushed to the utmost; while others have remained almost dormant, in their native weakness. The symmetry of human perfectibility, therefore, has ever appeared. Uniformly partial have been the developments of human greatness. And though, in particular instances, it has excited the wonder and admiration of the world, in none has it equalled the capabilities of men. Alexander, Washington and Bonaparte; Bacon, Locke and Newton; Luther, Calvin and Edwards stand out unrivalled monuments of human greatness; but neither class, much less any individual of them, combines the greatness of the whole. Each is great in his particular department; but limited and partial in the development of his capabilities. And instead of being a perfect whole—a well

educated man ; he exhibits only the consummate skill of a general, the profound wisdom of a philosopher, or the moral worth of a divine. And this because his education was defective — based on false principles.

A position equally true in every other case ; and that shows conclusively the imperfection of the science of education. It has never developed the entire capabilities of men in their harmonious and proportionate symmetry ; and can never be ranked among the exact sciences, while thus uncertain, and uniformly imperfect in its results.

*Education generally, perhaps universally, has been shaped by circumstances.* The historian informs us that the laws of Lycurgus and Solon, were only the public sentiment of the age in which they lived. And that their names have been immortalized for doing what circumstances demanded — embodying public opinion in a code of laws, that have influenced society in later periods. Luther, the master-spirit of the Reformation, was rather governed by circumstances, than his own genius in declaring against the Pope, and Church of Rome. Public opinion in Germany was ripe for revolt, and setting in favor of religious and ecclesiastical freedom. He yielded to the pressure of circumstances, and led the van of Protestants. So education at different periods, and in every part of the world, has been shaped by circumstances. It is made to favor the leading objects of a particular community, a whole nation, or the age. And as these vary, so education varies to meet the occasion. Men, therefore, are educated, regardless of their capabilities, according to circumstances — for particular objects. And where these lead to the development only of a particular power or faculty, the rest are left unimproved ; and consequently, the diversified energies of men are never seen in their mutual strength and full glory.

In Egypt, the earliest kingdom of ancient renown, men seem to have been educated principally in the mechanical arts, to contribute to her monuments of fame. And though they still remain the wonder of the world, the energies of their architects were never fully developed. It was their physical and intellectual powers merely that contributed to these objects of national pride. Greece gloried in her arts, sciences and prowess. She therefore educated her poets, her orators and her warriors. But neither Homer, Demos-

thenes nor Leonidas ever exhibited the concentrated greatness of all their energies. They met the occasion, for which they were educated, and are immortalized. Rome, once the proud mistress of the world, still lives in the fame of her Cicero, her Cæsar, her Virgil and her Livy, who were educated for her honor and glory. But, their concentrated energies were never brought to bear on Rome's happiness. Nor were they educated for this. It was not required — circumstances called not for the development. And it was circumstances that shaped the education of the ancients. Of whatever age, nation or clime, their education was regulated by the occasion.

Nor is that of the moderns less affected by circumstances. Even down to the nineteenth century, and the present period, circumstances give character to education. France, a few years since, was looking forward, with her proud Emperor, to universal dominion; and educated her sons for the field — military renown. Nor have they yet lost the spirit acquired in the National Academy — they are restless and ambitious. But a full development of their energies as individuals and a nation can never be made under such circumstances. England, more cool and sentimental, but not less proud and aspiring, glories in her wealth, influence and learning: and boasting of her Shakspeare, Milton, Locke and Newton, educates her Rothschild, Wellington and Brougham. But, though her wealth be immense, her influence felt through the world, and her learning unrivalled; there is not an individual in the united kingdom whose education develops, in harmonious proportion, all his endowments. Under the pressure of circumstances, the development of his energies is partial. Nor is that of Americans less so. New, bold and enterprising, with resources like their rivers, inexhaustible, and aspiring like their lofty mountains, they are educated for adventure, exertion and hardships. Nor will they cease their efforts for the refinements of society, the severer studies of philosophy, or the calm retirement of the virtuous, till the tide of population rolls over valley and mountain to the shores of the Pacific, and the interminable forests of the land are rendered vocal to the praise of man. And in conformity to these circumstances, their education is partial, and their energies in combined force are never seen.

Nor is the influence of circumstances thus general and na-

tional merely; it enters more deeply into sectional feelings, local interests, and private welfare; and shapes the education of different individuals, communities and portions of the same country. In the different sections of our own country, education varies according to circumstances. That of one is characterized by manual labor, physical enterprise; that of another by mental effort, and close calculation; and that of a third by superficial attainments, and honorable feelings. So in our Seminaries, Universities, Colleges, Academies and Schools: each has its peculiarities according to circumstances. And they are stamped on the education of those, who attend them. The education of individuals also is strongly marked by circumstances. Every man is educated for some particular calling or station — with some specific object in view, that gives character to his attainments, and renders partial his developments. Consequently the glory of his concentrated energies is never witnessed.

How general! how universal the influence of circumstances on education! In all periods, every situation, and each instance, it is shaped by circumstances. They give it form and character: though often imperceptibly, yet truly and effectually.

Again, *education is confined almost entirely to either the physical, intellectual, or moral energies of men.* With far the greater part, it is limited to the physical powers. No effort is made to develop any but their bodily strength, animal passions and instinctive feelings. Accordingly the great mass of mankind are raised but little above inferior animals. They labor hard and boast of their strength; gratify their passions, and glory in their shame; eat, drink, sleep and wake, supposing to-morrow will be like the present. They are scarcely aware of their rational, intellectual powers; much less of their ever-expanding and never-dying spirits. Consequently they feel but imperfectly their responsibility; and are governed principally by the fear of human authority. They have been taught to fear or reverence nothing higher. Their education is confined to animal feeling — physical energies. And they have no conception of any thing beyond. The whole intellectual world, and all hereafter, is narrowed down to the animal feeling of the present time. How erroneous! How badly educated! And what are we to anticipate when only the physical energies of men generally are thus developed?



Why surely, what we are beginning to witness, — physical power trampling on all authority.

The education of others is confined principally to intellect. Not that their physical powers are not necessarily more or less developed; but that their attention is directed almost exclusively to intellectual attainments. From the earliest infancy their minds are taxed; though their bodies are neglected, and their souls forgotten. Nor is it unfrequent that their physical strength gives away under the constant pressure of intellectual studies. And thus they are subjected to all the evils of physical inability — the sufferings of living death, in consequence of an erroneous education. Besides, they are destitute of all those kinder feelings, and sympathetic emotions, which alone result from the cultivation of the moral susceptibilities: and become insensible to the more delicate affections of the soul, and elevating hopes of the truly virtuous. They have nothing on which to rest for enjoyment, but intellectual attainments. And even these are small compared with what they might have been under a different course of education. Yet, with what delight are the first developments of intellect discovered by the natural guardian of the infant mind! And with what anxious solicitude are they watched through advancing youth and manhood by those employed in their education. In either stage the development of intellect only seems worthy of an effort. And when carried to the utmost, what may we expect of one destitute of virtue and without strength of body. Little to benefit himself or others. Like Columbus, Franklin or Laplace, he may employ his intellect in useful discoveries; or like Hume, Voltaire and Paine, to curse the world. In either case, he may lead astray, and should never be trusted implicitly. As the barque on the ocean without compass or chart, that rides out the storm, or sinks to the bottom, he may guide us in safety or ruin us forever.

The education, of others again, is confined mostly to their moral energies. Those of the body are almost forgotten; only as nature forces their development upon the reluctant soul within. And those of intellect are deemed unworthy of a thought; except as necessary in the rudest stages of society. While the moral susceptibilities are cultivated to the utmost. They are brought into action in every situation — employed in private, the social circle and around the public altar.

Nor are those employing them ever satisfied. They become fanatics, religious enthusiasts — have zeal without knowledge, and seem resolved on bringing all to their standard. And they enlist in the work all the sympathies of the soul — its tenderest sensibilities, and more compassionate feelings in their enthusiasm. And without intellect to guide, and physical strength to sustain them, they sink under moral excitement and become deranged: a result that might be anticipated from such an education; and one that is often developed, in some of its milder features among the moral reformers of the day. Nor may you reason with them. Reckless of consequences, and regardless of authority, they are not to be convinced or persuaded. They are right, and *know* they are right; for the plain reason that they know nothing else; and will not be diverted from their course. What degradation! Who would not shrink from such an education? — the development of moral energies merely? It never qualified men for the highest attainment — the utmost dignity of which they are susceptible.

Thus, as hitherto conducted, shaped by circumstances, and confined to a single feature of the human character, whether physical, intellectual or moral, education may never dissipate the gathering storm, hold in dread suspense, or even guide the disturbed elements of a world in commotion. It is not adequate to the work; and may not be trusted in a general revolution — the up-turning of the foundations of society.

But, education, based on the invariable characters of men, and conducted upon the established principles of nature, revelation and providence; which prepares them for usefulness and happiness in every situation, and stage of being, may give form to the scattered fragments of broken institutions and bring order out of confusion. Diversified as are the developments of human character, and dissimilar, as they may appear to the careless observer; there are peculiar characteristics of men, that render them similar to one another, and unlike every other being. In their natures, original susceptibilities and ultimate destinies, they are alike. They are material, intellectual, and spiritual — animal, rational and immortal. In these peculiarities, differing from all others, their characters are invariable. And *on these uniform traits of character, education should be based*. It should develop and strengthen the animal functions; classify and improve the

rational faculties ; and purify and elevate the spiritual affections in harmonious proportion and perfect symmetry.

The animal functions of the human system are to be developed and strengthened by education. Hitherto they have been assigned to the province of nature, and deemed foreign to the objects of education. But a more unphilosophical and dangerous theory has seldom been embraced ; as the melancholy results abundantly testify. To this source may be traced numerous evils common to most. The sallow countenance, trembling nerve, and deformed body are among the number ; while bodily suffering, mental alienation and premature death are not unknown. Nor will these evils cease to be known and felt, till the influence of education extends to its appropriate sphere of the animal functions. They must be brought under a strict regimen, and made to conform to the laws of their nature. Nor may they be weakened and destroyed by indulgence, or strained and overpowered by exertion. Either extreme is ruinous to the animal system, and prostrates the energies of the body in debility, sickness and death : while proper care in childhood, through youth and manhood, to air, diet, dress and exercise, will secure health, activity and long life. The laws of nature are not more uniform than the results of such a course are certain. Nor may the physical energies of men be brought to equal perfection without education. It is this that develops and strengthens in harmonious proportion the animal functions.

The rational faculties also are to be classified and improved by education. Ignorant of the essence of mind, and limited in our acquaintance with its operations ; we are not to follow the schoolmen in their metaphysical speculations and vain theories. No *a priori* reasoning may be applied to the mind, and no deductions drawn from it are safe. They only delude and bewilder, without rendering any thing certain, or improving the mind. Nor are the names of Socrates, Plato, and Aristotle, philosophers and metaphysicians of ancient fame ; or those of Descartes, Leibnitz and Locke of the modern school, sufficient to sanction their utility, and render safe a practical application. But with Reid, Stewart and Brown, the phenomena of mind may be known, and by induction classified and traced to appropriate mental faculties, that can be improved. And this is the province of education. It should classify these phenomena, and refer them generally to the understand-

ing and will, or affections: and then more minutely to the different faculties of each; as perception, memory, reason, judgment, fancy and imagination; or love, hatred, envy, revenge, fear, hope and joy. Faculties thus developed and classified should be improved; especially those of the understanding. Nor is there aught more susceptible of improvement than the rational faculties of the mind. They may be strengthened and expanded without bounds. The perception may be rendered more acute, the memory more retentive, the reason stronger, the judgment better, fancy brighter, and the imagination more lofty. And this by discipline, constant employment, education. They should, therefore, be educated — every rational faculty should be brought into action, continued action. And guided in their operations, their relative and united strength may be increased without end. Each progressive step, through endless being, may develop new powers of intellect; and the mind rise higher and higher in its contemplations of unfolding events, and existences infinite. And though it may never fully understand the incomprehensible perfection of infinite intelligence, what may it not attain? Who shall set bounds to the ever-expanding rational faculties of man? And though a work of infinite magnitude, who will deny them an education? Indeed they should be educated for their destiny — to look out on immensity, and contemplate scenes eternal.

And further, the spiritual affections should be purified and elevated by education. It is not enough that man has a sound body and a sane mind, he must have pure affections — a virtuous heart. And yet few only embrace the affections in their systems of education. They are willing to leave them untutored — to the guidance of blind chance, or what is no better, nature unsanctified. If they can preserve the health and strength of the body, and develop the intellectual powers of the mind; they seem satisfied that the affections should remain impure and groveling. But what more unwise? while the affections are the moving springs of moral action. What more unphilosophical? while men are possessed of a spiritual nature. Shall we cultivate the inferior parts of their natures, animal and rational; to the entire neglect of the superior, spiritual? Shall our endeavors to improve and elevate be confined to the mortal or even intellectual powers of immortals? How absurd? What folly? Shall we not rather

purify and elevate their moral, spiritual aspirings? And may not the affections be educated? If not in nature changed, may they not be rendered more pure and worthy? May they not be directed to objects high and ennobling, immaterial and eternal? And will not the objects of affection, give character more or less to the affections themselves? Then surely they are brought within the province of education; and may be purified and elevated. Nor is any system of education, that does not embrace the affections, perfect in itself, or worthy of the enlightened age in which we live. It can never do for men what education is designed to accomplish — raise them to the highest dignity of their nature. But the education of the affections is a more delicate task than we are apt to imagine. It requires those of the purest principles, warmest sympathies and holiest motives, to guide successfully the spiritual aspirings of immortal beings. They may not be led upward by those whose affections never ascend to objects ethereal. Yet with holy example and kindred feeling the moral susceptibilities may be excited, and the affections trained for nobler scenes. They may be fixed on the skies; and though earthly objects of affection fail, these shall remain undisturbed. And with affections thus pure and elevated, the evils of life may be met with composure, the terrors of death swallowed up in victory, and the scenes of eternity rendered congenial to the soul immortal.

The animal, rational and spiritual natures of men, however, must be educated in harmonious proportion and perfect symmetry. Nor is their education perfect without it. It is the combination of the whole, rightly proportioned, that constitutes the man. His physical powers, intellectual energies and moral susceptibilities, must all be held in equilibrium, and concentrated in united action, to exhibit his true character, dignity and greatness. And it is to this that education aspires, and should attain. Nor may human perfection ever be anticipated, till the systems of education are so modified and enlarged as to embrace the whole man, and the utmost range of being. And in its progress to this only may we discover the advance of society, the stability of our institutions, and the hope of the world. It is this, and only this, to which we may look for safety on the heaving bosom of society — amidst the convulsive throes of expiring systems — and till moral existence assumes a new formation.

Thus based on the characters of men, *education must be conducted in accordance with the established principles of nature, revelation and providence.* There are great and eternal principles that run through all the works of nature, and regulate the movements of the God of nature. And to violate these principles, and run counter to the laws of nature, may never accomplish the objects of education. However specious the course, and flattering the prospect, the result will be unsuccessful. Nature will never deviate from her course to render any experiment useful. Her course is fixed, and success attends only what accords with it. To learn then her course — the principles of nature, is an attainment worthy of exertion. It opens a source of information of vast importance. And consequently *nature is the first volume* to be employed in education. We must survey the animal, vegetable and mineral kingdoms, and discover their mutual relations and dependences. This opens a vast field for patient investigation. Nor may we cover the whole with a single grasp; but examine, with minute inspection, first, perhaps, the animal kingdom; and with the aid of science and philosophy, ascend from the meanest insect, through the various gradations of animated nature, to man the proud sovereign of all. Next, enter the vegetable kingdom with the same aids and facilities, and examine the blade of grass, blushing flower, waving bough and sturdy oak; till the various orders and more numerous species, with the different qualities of each, are familiar. And then explore the mineral kingdom, till acquainted with all the precious jewels, valuable metals and grosser substances. And thus discover the relations of the various objects in either kingdom, and those of one kingdom with another, and their mutual dependence on him, who created and governs the whole. Through nature look up to nature's God, and learn the principles that govern the natural world, and from analogy discover those of the moral. Nor may we fail to discover the more important, that bind us to the throne of God, and render obedience to his authority a debt of gratitude. And knowing our duty to him, we can scarcely fail to feel our obligations to one another. Thus from nature we learn the great leading, eternal principles of our being. And upon these principles — in accordance with our natures, education should be conducted. It is thus only that human capabilities may be developed in all their native strength and moral grandeur.

Nor do these established principles of nature differ from those of revelation. Indeed the revealed will of heaven — the Bible, in all its moral principles, is but a republication — second edition of nature. In addition to these, it contains, truly, an episode on the redemption of men. *Revelation*, therefore, is the more valuable as *the second volume* to be employed in education. It not only confirms and makes plain the principles of nature; but holds out the olive-branch to the offender. And though a deviation from the principles of nature has rendered the mediation of another necessary; still the Bible points out a remedy, and proffers the requisite aid to a perfect education: a favor to be obtained from no other source — revelation alone brings life and immortality to light. It is therefore essential to the full development of immortal existence, and should enter into every system of education designed for men. It should be employed in the first budding of immortality, and through every succeeding stage of life. Nor may it be laid aside till mortality is swallowed up in immortality; and we see as we are seen, and know as we are known. Then indeed revelation will yield to experience, and education be conducted upon the principles of eternity: which will but carry out those of nature and revelation upon which it was commenced. For while the principles of revelation accord with those of nature, they reach forward to those of eternity, and form a connecting link between the two. Education therefore, conducted upon those of the former, will be continued upon the latter forever. Nor are these principles other than the relations and dependences, obligations and duties, responsibilities and rewards of revelation, that develop, expand and immortalize man. And these alone will hold him in check — restrain his passions, and guide his reason amidst intellectual excitement, falling institutions and moral revolution. To meet all with composure, then, and move forward in progressive improvement, he must be educated in accordance with the principles of revelation.

Nor will these be at variance with those of providence. Indeed, *providence is* only a commentary on nature and revelation—a daily periodical illustrating and enforcing of the principles of both: and therefore should be employed as *the third*, and only remaining *volume* necessary to an entire education. It renders what, in nature and revelation is dark and mysterious, plain and obvious. It is the every-day, com-

mon-sense exhibition of principles based in truth, and leaning on the interests of the present and future. And it should therefore be studied with care; while it forces the truth on the reluctant observer. Nor may any refuse instruction from the lessons of providence. They are too plain and forcible to be neglected and forgotten. They sometimes speak in the still small voice of the even tenor of its course, and then in the startling accents of scenes overwhelming; while all are held responsible for a part in passing events, and made acquainted with the comments of providence—the course of wisdom—the principles of moral government. And in accordance with these developments only may, their education be complete. They correspond with those of nature and revelation—rather illustrate them in a practical application to the common concerns and busy scenes of life; and are therefore appropriate, and even necessary to a full exhibition of human greatness. Every successful effort to accomplish which, must accord with these established principles of providence.

Thus, in accordance with the principles of nature, revelation and providence, education, in all its departments, and at every stage, must be conducted to render certain the highest attainment. These only bring out the man—develop his ever-expanding faculties—and urge him forward to honor, glory and immortality.

Conducted upon these principles, *education prepares men for usefulness and happiness in every situation and stage of being*. Various are the situations in which men are placed, and different are the stages of their being. At one period, they are in the infancy and youth of existence; at another in the manhood of life; and then in eternity. Sometimes alone; at others in the family; then with the social circle; again in civil society; and always under moral government. In every situation, and at each period, they are desirous of happiness, and bound to be useful.

Lost as some are, for thought, employment and happiness, when alone; the educated are never less alone than when by themselves. They have resources within their own bosoms, and find society in the objects around. Nor would they exchange their solitary reflections for society less agreeable. They range through nature, in all its varied forms, unrestrained; and find enjoyment in the contemplation of scenes past and to come. The whole world and being unending is



spread out before them ; and they are happy alone. Not that they shrink from society, or would selfishly enjoy themselves in retirement ; but that the sources of happiness are within their reach, and made available in solitude.

From this, they cheerfully mingle in the family, and are happy in contributing to the enjoyment of others. Nor is their usefulness to them, less than the happiness of themselves. Upon the principles of their education, they discharge the duties of the station assigned them ; and are useful in the instruction, elevation and mutual good feeling of the domestic circle. Nor is aught more worthy, more noble, more lovely, more exalted and heavenly, than a family thus educated, united and happy.

And easy is the transition from this to the social circle, where the educated are equally happy and useful. Mingling their sympathies, extending their aid, imparting their knowledge, and raising their fellows in influence, intelligence and virtue, they are happy themselves and useful to others. And in this, they are giving character to society, inculcating principles of morality, and elevating the standard of piety. Nor is there employment other more pure and ennobling. It dignifies human nature and immortalizes man.

The advance, from this, to civil society is small ; though attended with interests of great magnitude. It is here, that the educated are useful beyond the sphere of personal influence ; and where they may be more happy in promoting the general welfare. Their movements tell on the community, and the whole country. And where they lead to good order, and loyalty, they are of national utility. They give stability to character, and free institutions ; unite the feelings and interests of the nation ; and command the fear and respect of the world. What vast interests are thus depending on the general movements of the more enlightened, and better educated ? They involve not only the happiness of a single nation ; but a world of nations.

From this to the moral government of God the advance is natural and easy. And here the happiness of the educated and loyal is perfect, and his usefulness is felt through the universe. Though located in some obscure corner of earth, like the encircling waves of the fallen pebble on the stagnant pool, that reach the furthest shore, his influence extends to all the different ranks of moral intelligences. Not one, of all the

rational and intelligent subjects of God's moral kingdom, is insensible to the movements of the truly enlightened and virtuous. Nor is he less happy in the full enjoyment of all his expanding faculties and moral susceptibilities.

And this may be, whether in the infancy of being, manhood of time, or ages of eternity. Happiness and usefulness are confined to no stage of being. During the period of infancy and youth we may be happy and useful under proper culture — rightly educated: and though not so extensively, as in after being, yet not less really. The first dawning of human existence may be attended with blessings in nature perfect: and under the fostering care of wise instruction may continue in their enjoyment.

Nor will they, under the same culture, be denied in manhood — when advancing years and rolling time have urged us forward to the busy scenes of life. Even then, and through time, we may be happy and useful. Neither the cares of life, nor the fearful anxieties of the future may disturb our repose, or render our influence unwelcome. Rightly educated, we meet events as they rise, and the utility of our course is unquestioned.

And when life shall cease, and the ages of eternity commence their rounds, the source of happiness shall remain; and our usefulness be acknowledged through all the ranks of superior intelligences. And in their acknowledgements and our enjoyment will appear the true dignity of man and glory of his instruction.

*Education such*, that develops the whole man, physical, intellectual and moral, in accordance with the laws of nature, the will of heaven, and providential dealings, qualifying him for personal enjoyment and mutual benefit in solitude, around the fire-side, among friends, as a citizen and a christian, in early life, through time and forever, *may give form to chaos and bring order out of confusion*: First, by destroying every royal road to knowledge, and drying up every imaginary fountain of happiness. Numerous are the inventions of men to find a short way to knowledge. They have used translations and abridgments; read reviews and journals; employed hieroglyphics and mathematical blocks; grammatical wheels and geographical cards to obtain knowledge — an education without thinking — without exertion. But all will not do. To be wise and learned, they must think and act, study and

investigate. Nor is there any other way of attaining the object. They must go deep and philosophically into the works of nature ; examine patiently and thoroughly the claims of revelation ; and closely and continually observe the leadings of providence, to become acquainted with themselves, the secret springs of human action, and the immutable principles of God's government. Thus education in its appropriate sphere and proper meaning, forever destroys every royal road to learning. There is none. And there never can be any. To know truly and act correctly, men must think intently and perseveringly.

Various also are the imaginary sources of happiness. All men would be happy ; and most expect to obtain the blessing. Yet many are disappointed in their expectations. They utterly fail of the anticipated good ; and because they seek it where it may never be found. They would find it in the violation of their natures — trampling on the authority of revelation — or in open defiance of the course of providence. But, in either case, they are unprepared to meet rising events, or to join in future scenes. This is the result of an education they do not possess ; an education, that qualifies them for happiness in every place and at all times, corresponding with nature, revelation and providence. Nor is there any other from which it may flow. Every imaginary fountain of happiness then is dried up. And all, who would be happy from any source other than the well of knowledge and fountain of life, must be forever disappointed.

Thus, by removing the ground of all false hopes of happiness, and closing every specious avenue to knowledge, education does much to base them on a permanent foundation. And this serves as a corner-stone, immovable, on which to found every social, civil and religious institution. As a mighty rock in the ocean around which the waves dash and break in vain, so this stands firm amidst experiments and change. Neither one nor the other can move the foundations of knowledge and happiness. Amidst chaos else, this is fixed — wisdom and happiness are based on right education. And could this be stamped on every page of earth, and made to stand out in bold relief, how would brazen ignorance stand abashed, and presumptuous folly hide itself ! Nor would little be done to restore the convulsed elements of society to order.

Again, secondly, education would restore order by hushing

the warring elements of wild fanaticism, and lawless, reckless insubordination. The restraints of law and authority, and of morality and religion, seem to have yielded to restless impatience and enthusiastic zeal. Respect for age, fear of justice, and regard for truth, are giving way to youthful ambition and heedless enterprise. Retiring modesty and female delicacy and loveliness, are throwing off the veil, and assuming rights, and exercising an influence that ill become them. The very floodgates of licentiousness are giving way before the impetuosity of aspiring tyrants and ignorant zealots. They seem ready to break down the laws of society and of nature, and in defiance of the positive commands of heaven to bring all on a level. Nor is there hope left, but in education, based on the invariable characters of men, and conformed to the fixed laws of nature, revelation and providence; that qualifies them to stem the torrent of licentiousness with peaceful composure, and brave the dangers of hereafter in triumph.

This alone may hold in check the panting spirit of wild fanaticism; a spirit warring against good order — the peace of individuals, families, communities, nations and the world: and one that nothing but intelligence and virtue may ever tame or even restrain. Heedless and ignorant, it knows no fear, and will take no advice, while it urges forward its course. To check it, then, light must be thrown into its path. And what more successful in this, than education? It throws light all around; and makes the darkness of fanaticism visible. No sooner is the mask torn away than it hides itself in retirement. Fanaticism shrinks from the light of education. And thus it may be held in check.

So with lawless, reckless insubordination — it may be held in suspense by education. Though it sometimes shows itself in opposition to parental authority; then in rebellion against school, academy, and college regulations; next in city mobs and political parties; and finally in contempt of the moral government of heaven: still there is a redeeming principle in education. A principle, that may hold insubordination itself in suspense. It holds up the strong arm of civil authority, and the overwhelming retributions of eternity. And though they should not stop its course entirely — it will be held in dread suspense. Lawless and reckless as it is, it dares not brave sworn vengeance and Almighty strength.

Thus, by suspending the operations of insubordination, and

checking the warring spirit of fanaticism, education tends to order. It holds fast the struggling elements of discord, and gives form and character to society. Nor may the ambitious and enthusiastic grasp all power, and hurl the moral world into chaos unprepared. Though revolution proceed to ultimate consummation, its progress is gradual, and may be guided by education. And thus order partial is sustained amidst ruin else.

Finally, education may restore order complete, by making men loyal and obedient to civil authority and bringing them under moral government. As social beings, men have formed themselves into civil society, and adopted rules and regulations to govern their intercourse with one another; and as rational and accountable beings, they are ever under the moral government of God. These different forms of government are necessary to their well-being. The one to regulate their civil conduct; and the other their moral action. Nor may they deviate from either with impunity. Yet many trample on civil authority and disregard the threatenings of the Almighty. They will not acknowledge the claims of any government, and refuse to be regulated in their course by God or man. And in open defiance of both, they violate the laws of the land, and the laws of heaven. Their responsibilities, however, are commensurate with their obligations. Consequently they subject themselves to deserved punishment for every offence.

Loyal and obedient, however, under the forming hand of education, they would neither offend nor be punished. And educated in accordance with the laws of nature, revelation and providence, they would be loyal and obedient to civil authority. They would be subject to the powers that be, and never deviate from good and wholesome laws. Though human, they would be revered and obeyed. And thus the laws of the land would become their guide, and the protection of the weak; — a terror to evil doers, and the pride and boast of the whole; frowning the lawless delinquent from civil society, and holding out the olive-branch to the civilized world. Order thus would be restored, and peace reign through the abodes of men.

The same loyalty and obedience under moral government, would make men willing subjects of heaven. And rightly educated they would be loyal and obedient. In accordance

with the principles of their natures, as revealed in the Bible, and developed in providence, their moral actions would accord with the government of God. And thus acknowledging their allegiance to heaven, and submitting to the requisitions of their sovereign, they restore order through all the ranks of his moral kingdom. Nor would aught disturb its repose, were all loyal and obedient.

Thus by making men patriots and christians, loyal and obedient subjects of civil authority and moral government, education effects an entire change, and restores order complete. Amidst confusion, chaos and ruin, it may guide the storm, and bring the scattered fragments of broken institutions into one harmonious and universal government: a government based on virtuous intelligence and loyal obedience: one that the storms of revolution cannot shake, and the crumbling elements of earth shall not undermine.

Such are the conservative powers, the redeeming energies of education. It controls the man, guides the storm of revolution, and brings order out of confusion. It is the secret of self control — the basis of free institutions. It makes us free; while it calms the passions, and hushes the noise of strife. It

“Fixes on the skies, and bids earth  
Roll; nor feels her idle whirl.”

Noble object! high aim! worthy of the Institute — and of man. Persevere — educate the world, and it is redeemed. Redeemed from ignorance and delusion; fanaticism and insubordination; civil discord and moral revolution. And though brass and marble immortalize not your name; when these are mouldered in the dust, or have mingled in the last fire, you shall live in immortal honor.