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ANNUAL ADDRESS

TO THE

FRANKLIN AND PHILO LITERARY SOCIETIES

OF

JEFFERSON COLLEGE, PA.

DELIVERED

ON THE DAY OF THE ANNUAL COMMENCEMENT,

SEPTEMBER 28, 1837.

BY E. P. SWIFT.

PITTSBURGH:

PRINTED BY WILLIAM ALLINDER.

1838.

JEFFERSON COLLEGE, Sept. 28, 1837.

REVEREND SIR:

It was with feelings of the highest gratification that we, this afternoon, listened to your truly eloquent Address, delivered before, and at the request of, the Literary Societies of this Institution.

We, as a committee in behalf the Societies which we represent, return you our most sincere thanks for your acceptance of the solicitation to address them, and respectfully request a copy of the same for publication.

Yours, with the greatest regard,

W. H. MCARER,	}	Com. of the Franklin L. Society.
J. K. GIBSON,		
DAVID MCAY,		
THOMAS SUTTEN,	}	Com. of the Philo L. Society.
M. A. WILLIAMS,		
T. P. FARRAR,		

Rev. E. P. SWIFT, D. D.

ALLEGHENY, Oct. 11, 1837.

Messrs. W. H. MCARER,	}	Com. of the Franklin L. Society of Jefferson College.
J. K. GIBSON,		
DAVID MCAY,		
And		

Messrs. THOMAS SUTTEN,	}	Com. of the Philo L. Society of Jefferson College.
M. A. WILLIAMS,		
T. P. FARRAR,		

GENTLEMEN:

Allow me to express my thanks to you, for the very kind and polite manner in which you have communicated to me the sentiments and wishes of the members of the two Literary Societies of Jefferson College. I need not assure you, that I highly appreciate their approbation, while I cannot conceal from my own mind the fact, that to their own kindness and generosity it is in a great measure to be attributed. Whatever feelings of repugnance I may justly cherish against the idea of appearing before the public in a form to which I have been so little accustomed, I cannot decline the request you have made, and therefore place the Address at your disposal.

With every sentiment of respect and esteem, I am, Young Gentlemen,

Yours, &c.

E. P. SWIFT.

ADDRESS.

GENTLEMEN:

So FAR as the ordinary purposes of secular history are concerned, we find the infancy of our race in that little group which were preserved amidst the greatest of all the changes and convulsions which this world has ever seen, to re-occupy and re-people the globe. They were the remnant of a generation, which, besides considerable advances in civilization, must have possessed many of the elements of knowledge in the arts, and no inconsiderable acquisitions in science. When their feet again pressed upon the solid ground, however, its exterior condition had sustained a great revolution, and the recollections of the past as to all the pursuits and experiences of life, must have been connected with scenes of profligacy, violence, and crime, which would give a tinge of sadness as well as of disgust to all their associations of the former age. For ages after this period, civilization and improvement must have declined in certain portions of the great lines of their descendants, and have made but slow progress in others. Philosophy finds it a curious and at the same time a difficult question, to decide by what means the course of events, in different tribes and regions, should thus be so diversified, when all proceeded from one common stock and inherited the same information; and probably while something may be attributed to differences of climate, and established forms of government, much is to be referred to the operation of extraneous causes, often too distant from us to be distinctly perceived or rightly understood. If the consolidation of many tribes and nations, in large and extensive empires, has, at times, promoted the growth and diffusion of knowledge and the useful arts, it has doubtless, at others, very seriously retarded their progress, and upon the whole and apart from the influence of divine Revelation, it may be safe to affirm that there is nothing in the nature of man, or the ordinary course of his social and political destiny, by which we can rear a well-founded theory as to the uniform advance or decline of improvement and civilization. It is no doubt a correct remark, that political institutions exercise over the character and productions of national genius, a controlling influence, but if we were to attempt to refer the first germ of intellectual cultivation in some countries and their absence in others, to this cause alone or chiefly, the theory would involve us in peculiar difficulties. It might enable us to tell why the early buddings of the arts and sciences passed so readily from Africa to find a genial sky in the republics of ancient Greece and Italy, but it would embarrass us in responding to the question, how came Egypt and Chaldea to be, not only the first but for a time the

only soils in which they grew? And why, it may be asked, while with these exceptions, the races of men in all the regions of Europe, and Western and Central Asia settled down into intellectual slumber, China should seem either never to have sunk into absolute barbarianism or to have emerged from it many centuries ago. Neither is the theory of differences of climate less satisfactory. In tropical countries where nature is drest in perennial fruitfulness and spontaneously yields the means of subsistence, while her burning climate enervates the vigor of the human frame, we might indeed expect to find our race too indolent and inactive, to become the self-inspired votaries of civilization. But is it not true, that within the polar circles where the physical condition of man is so opposite, he is still found with slight modifications of character, the same rude and uncultivated savage, reclining in his subterranean cave or roughly made cabin, and trusting for his daily subsistence, in the uncertain supply of the nearest productions of nature around him, or in the precarious issues of the chase. Why were the ancient Mexicans and Peruvians, just under the equator, found at the æra of the Spanish conquest, little inferior in arts, and government, and laws, to their European invaders, while on the opposite shores of Africa, and in the vast territories of ancient Gaul, and Germany, and the whole of northern Europe, no such progress had been made? And if, in various forms, and remote parts of this great western valley, there are indubitable traces of the former existence of a race far superior in arts and arms to the tribes which have since occupied the soil, how shall we account for this remarkable decline in civilization?

But it is not my object to account for the successive permutations, now for the better and then for the worse, which large masses of mankind may undergo, and have undergone, in coming up to the point where we now find the human race, as they have been for the most part doubtless passively acted upon by adequate causes. I advert to the subject simply to remind you, that the advancement of mankind in whatever is great and good, is not so sure as it would be if it were governed by any such tangible and established laws; and that consequently when we look upon this vast and noble object in all its attainable glory, we must, as men who may have some little agency in our brief career on earth, in promoting the true advancement of society and the world, consider the claims which our race, our country, our generation, and our God, have upon us for the full amount of what we can do as educated men, to promote the great interests of our species. If these claims are strong in proportion as the rays of truth, and knowledge, and universal improvement, begin to be diffused and the dawn of a brighter day appears; if they are strong in proportion as freedom of opinion prevails and truth and justice are likely to be heard from whatever quarter they address the public ear; and, in fine, if they are great in the ratio of that benign moral influence upon the structure of individual character in educated men, which the times are fitted to impart, *then*, young gentlemen, on you and upon all who may be expected to fill stations of influence in society, these claims impose a very serious and in some respects an unprecedented responsibility. This arises, in part at least, from the consideration which experience may be said to have rendered indubitable, that there are dangers and evils growing

out of this very progress of society of the most portentous character. When we view this interesting subject in the light of history and experience, we find that however true it may be in theory, that man will naturally direct his energies collectively and individually to the improvement of his condition, in proportion as he is able to discover how it may be done, it is still abundantly true in fact, that there are a great many hurtful influences at work, by which the just application of these energies is not only disturbed and impeded but shockingly perverted. Hence a consideration of the means which at any given period tend to facilitate the intellectual and social progress of mankind, forms in fact a part of the subject less difficult and important than that of the causes by which this progress is retarded. I would therefore beg permission in the remarks which I shall now offer, to call your attention to the *misdirection of human effort* in past time, as it may serve to present the dangers to which I have adverted more fully to our view. This misdirection of the powers of man, it may be most convenient to consider under three particulars, viz. as to his *physical energies—his intellectual pursuits*—and his collective endeavors to attain *that political and religious good of which human society is susceptible*.

It is painful to a benevolent mind to think of the varied and unnumbered monuments of the misdirection of human effort, which our race, *viewed simply in the line of communities and nations*, have left along the track of history. This does not indeed strike us when our attention is fastened upon the almost entire blank as to historical interest, which in the infancy of invention, marks the original state of man, as it does when he finally begins to move upwards towards the elevations of knowledge, virtue, and refinement.

When we see him as he is first induced to exchange his rough belt or unformed mantle of undressed skins—his bow and arrow—his unwieldy spear and war-club—his rude cabin, and his wild and wandering life amidst untilled plains and unsubdued forests, for the quiet pursuits and the more certain comforts of the pastoral life; when we thus see him as he tends his flocks, and begins to open around his cottage a little inclosure from the dark and boundless wilderness, applying his ingenuity and skill to improve the implements of industry and enlarge the stock of his comforts; and when we, in consequence, see the mild and more contemplative features of the shepherd, gradually supplant the wild and war-like habits of the savage, and recognize the change which has already been produced in his mind as to his views of property—the objects, the social compact, and the virtues and endearments of personal and domestic life, we see so much substantial good attained, that we almost overlook the slow and perhaps circuitous path by which he has reached that point.

It is only therefore where he rises a step higher to the established pursuits of agriculture and the more needful arts; when the divisions of labor imperceptibly grow out of the accumulation of the means of subsistence, and the various orders of husbandmen, artisans, merchants, and professions appear; and when commerce in her first essays, begins to spread her sails, and tribes consolidate into states and kingdoms, that we behold the undisguisable traces of this infirmity. When

society thus comes up to the point at which the cultivation of knowledge naturally becomes a part of the useful occupations of man, we may perhaps in justice be said to have passed the period of which the more interesting objects in nature had become the matters of rude investigation. In the earlier childhood of society he has sought his enjoyment by day in gazing upon the sublimer works of creation—in the legends of superstition—the attractions of music—and in the tumult, and display, and confusion, of the chase and the battle-field. By night as he roamed the trackless desert and ascended the lofty mountain, or reclined under the open canopy of heaven, his thoughts have been directed to the celestial luminaries, whose light and positions have guided him—whose extraordinary phenomena, have deeply impressed his senses; and on account of the regularity and diversity of their movements, and the splendor of their light, their controlling influence on the diurnal and annual course of nature, he has thought that he recognized in them the living representations of those superior beings to whom he is to render a divine veneration. Thus it may be inferred by us, that he has not only learned curiously to form his implements of war—to admire the vastness and grandeur of the wilderness and the ocean—and connect with them the tales of romance—and to observe and classify in some rude form, the visible planetary orbs of heaven, before he has studied the nature of the maladies by which his own frame is assailed—the elements of number, quantity and proportion so needful to his own daily pursuits and calculations—and those more complicated inventions by which his own comfort might be promoted. Passing this oral literature, if it may be so called, of the savage state, and the undefined nocturnal contemplations of early shepherds, which as they filled up moments of leisure and reflection, in pursuits no less indefinite were well enough, we must come to the æras of systematic and combined physical effort, in order to see what our race has lost in its social advantages.

Who can estimate the loss of time, and happiness, and life, attendant on **WAR**. The strifes of small savage bands and tribes, though vast in the aggregate over the entire earth, dwindles into insignificance when we think of such immense armies as Xerxes led to the banks of the *Bosphorus* and the battle of *Thermopylæ*. When we read of centuries of almost uninterrupted warfare, and of single engagements, which have left from a fourth to half a million of human beings dead upon the field, the mind is appalled at such misguided devastation. What countless millions of the young and healthful has the angel of battle and destruction slain upon the high places of the field? and what unnumbered sighs and groans of bereaved orphanage and broken-hearted widowhood, have gone up to the throne of God Almighty from this tumultuous world? How has genius, and talent, and industry, thrown away their energies upon the tented field; and how, from the vices nourished in these abodes of dissipation and of carnage, has the scourge of a moral pestilence walked in triumph through the earth? But I shall not dwell upon the expenditures and calamities of war. I have seen statistics and accurate calculations, from the inspection of which no man can rise without the utmost astonishment, and the most thrilling emotion. If history is faithful in its delineations, I need not

inform you, that if we take our position at the fall of the Roman empire in the East in the fifteenth century, to say nothing of later things, and run back far as the lines of authentic narrative carry us, we shall find that not less than three-fourths of the entire sum of the physical labors of man, have been expended in providing for and sustaining the pursuits of war.

Thus the history of mankind is the record of standards and helmets—of arms and encampments—invasions and conquests—blood and battle—as though the only passage to honor and distinction was through the pursuits of the soldier and the trophies of the conqueror.

From the supposed efficacy of vengeance and desolation to attain the ends of war and break down the spirit of a rival foe, the annihilation of property, of cities, and public structures, and the destruction of agriculture and commerce, was in earlier times among its common scourges; and science and art as well as humanity and religion have thus reaped its bitter fruits. The far-famed library of Alexandria met its lamented fate at the ruthless hand of the Saracen conqueror, and the classic monuments of Greece, the mother of arts and arms, were swept away by a barbarous soldiery. Yes, *Babylon*, and *Corinth*, and *Carthage* with its seventeen days of conflagration, and *Egypt* with its thirty-three thousand three hundred and thirty-nine well-peopled cities, might have long perpetuated the marks of ancient glory, had not the pride of victory and the spirit of revenge sought inglorious fame in the splendor of their ruins.

Next to the dire effects of war, the capabilities of human industry have perished, not simply from the absence of encouragement and protection, but the oppressive restraints and exactions of misguided and rapacious rulers. The time that it might have employed to multiply its resources, have been consumed in concealing the scanty fruits of its broken and interrupted labors. Its vigor and spirit have been broken by exactions always leaving the same scanty pittance, whether the rest were less or more. Look at Syria, and Palestine, and Egypt—South America and some parts of continental Europe, as existing illustrations of the effects of a long-continued system of exaction. Thus strong military establishments were required to be drawn from the walks of industry, to maintain the power of the state and enforce its oppressive claims, while that time of the subject which might have been appropriated to the multiplication of his resources, has been devoted to idleness and dissipation. Indeed, the worst effects of tyranny have consisted in the oppression of national industry. Thus, while under some of the Roman Emperors, agriculture, trade, and manufactures, greatly flourished, under others, their vigor and spirit were broken and subdued. One calamity in the train of events follows directly on the heels of another, as morality, intelligence, and order, sink just in proportion as industry is neglected.

Herodotus, the father of history, informs us, that when he visited Egypt between four and five hundred years before Christ, the history of the *Pyramids* was even then lost in the distance of departed time; and yet unto this day the traveler finds among the works of art, no objects of profounder astonishment than the immense piles and overwhelming elevations of these colossal structures. Enough, one would suppose, to

exhaust for a century the revenues of an empire, even now when by the use of machinery and steam-power, the labor of twenty years can be executed in a single day, we contemplate these as simply monuments reared to gratify the active ambition of ancient monarchs. With little less amazement he gazes upon gigantic statues of free-stone and red granite: some still lifting their lofty heads high upward in the pride of perpetual durability, and others lying in broken fragments as if yet anxious to proclaim in distant future ages the ancient fame of the kings of Egypt. With a less feeling of absurdity, if not of wonder, he traces in contiguous regions, the desolate and forsaken remains of cities, palaces, theatres, immense mausoleums hewn out of solid rock, and retaining still, after the lapse of three or four thousand years, all the substantial forms, and some of the adornments of their ancient glory.

Nor do we, on coming down to the æra of imperial Rome, leave behind us all these impressive illustrations of human folly. The Emperors did indeed erect tasteful cities and edifices, and construct superior roads of immense length and durability, and bridges: and some of them lavished vast sums upon buildings, paintings, and statuary, to minister to their own pride and luxury, and not to foster the elegancies of art: but how small an amount of revenue was thus expended, when compared with the cost of those vast and imperishable structures—amphitheatres, temples, triumphal arches, and aqueducts—scattered over that great empire, whose chief utility consisted in announcing to posterity the empty greatness of its sovereigns, and the invincibility of its strength. So, if we still descend to the feudal ages, we meet the long-deserted ruins of proud and lofty baronial castles, associated in the mind with the turbulence and conflicts of the dark and iron times of chivalry, and the long catalogue of strifes and combats—of lordly feasts, and sportive tournaments.

There also stand those ancient and awe-inspiring abbeys and cathedrals, with their massy walls and sculptured columns, and interminable arches, domes, statues, and battlements, (with homes for thousands of recluses drawn from the active pursuits of life, and devoted to monastic indolence,) the cost of one of which, might have been almost sufficient to fill a state with tasteful and convenient churches.

Who can think of the sweat and toil of half-starved, uneducated serfs and vassals condemned to these imposing labors—or who can think of ecclesiastical revenues extorted from the fears of the superstitious, and the criminal indulgences of the profane, and thus applied; where the people could have no Bible, and no instruction, and no schools; and where it was but to provide for monachism—and not deplore the vain and empty prodigality which could, under such circumstances, wear out the physical energies of men, in splendid but almost useless enterprises, when the same means might have founded a hundred seats of learning, or propagated Christianity over a whole kingdom.

If, as Celsus intimates in his book against the Christians, there is a most mortifying incongruity between the groves and splendid temples of the ancient Egyptians, with their vestibules and porches of extraordinary grandeur and beauty, and the cat, or ape, or crocodile, or goat, or dog, who was the object of their worship; so these stately cathedrals of the dark ages, however sublime in their architectural con-

ceptions, strike us as contemptible in the singleness of that ambition which reared them; as unfeeling and wasteful in indifference to the real wants of the people; and as they stand associated with the utter neglect of learning and of all rational religion; the bitter persecutions of science, and the martyrdom of every man, however pure, and wise, and venerable, who dared to utter a thought of philosophical truth, or civil and religious freedom, which did not suit the genius of a corrupt theology. "It has often astonished me," said a missionary, who has spent several years in traveling over *Asia Minor* and the *Grecian Isles*, in a conversation which I had with him some eighteen months ago, "that while we often find the traces and remains of the preceding pagan ages in decayed monuments, and inscriptions, and theatres, not a vestige of this kind, as to the periods of Christianity, are to be discovered. This fact, in a just view of it, speaks volumes, as to the genius of primitive Christianity, in its rational and immortal influence upon the character of times and nations. It neglects not the elegancies of art and the taste of wisdom, but it seeks the memorials of its reign and the monuments of its power, in the moral, and intellectual, and spiritual elevation of society. The statesman, the scholar, and the Christian, who is reared up under its ennobling influence, in whatever land he wanders, turns from these monuments of pride, to visit with venerated feeling and kindling enthusiasm, the patriot's grave, the humble sepulchre of the friend of God, and to find the lineaments of true greatness in the recollected deeds and virtues of the wise and illustrious dead. This spirit giving freedom to thought, activity to genius, and worth and power to knowledge, ever since it forced its way out of the sepulchral prison of the dark ages, has been employed in conducting the physical energies of man to their appropriate objects; and if evasive political influences—and the sundering of its moral and spiritual restraints, in many thousands of instances, in every age, among the gifted and the learned, as well as the base and ignoble, in all the forms of indolence, and dissipation, and crime, had not impeded its course, how vast and splendid would its triumphs have already been? As it is, the change has been mighty. The temper of the most powerful nations on the globe must change before war and bloodshed can ever regain their departed lustre. If we take from fifty to seventy millions of our race, who have felt the moral effects of this change, the amount of their industry in agriculture, manufactures, and commerce, doubling itself probably in every forty years, exceeds the valuable results of the industry of the remaining seven hundred and thirty millions of the population of the globe. And all this physical effort is, under the moral effects of truth and the aids of practical science, *but an approximation* towards the true lines of its appropriate destination. If modern inventions have done much as a means to this end, moral causes may well contest the preference. Locally, the temperance reformation is pouring immense treasures into the lap of industry, and universally the gift of the Bible in the vernacular languages of mankind, will doubtless prove, as to its physical improvements, by far the most important event in the annals of history. But, alas! here in the bright visions of the future, clouds thicken in the distance, and the question breaks upon our ear in a voice of thunder, will mankind when like the

careless and bewildered candidate for fame, they are once again put upon the rugged path up the Parnassian heights, wind their steady way ungiddy of its elevations; and unsatisfied with each successive attainment, while others yet remain? Shall the arts of war now be suffered to cease from the pursuits of men, and the quietude of peace reign over the face of all the nations? Shall industry and the useful arts go on to multiply the riches and luxuries of society; and yet will order prevail, purity of morals abound, and the energies and enterprise of society thrive? Shall the fires of genius kindle with undiminished fervor, and learning, and *virtue*, and public happiness, continue to improve as when the necessities or dependence of the human race upon the present results of effort were greater? So it has not been in other times. In ancient Rome, the wealthy gradually sunk into indolent repose; industry decayed, and knowledge declined, and the wheel of active business imperceptibly lengthened the periods of its revolutions until it nearly stopt: and thus may it be again. Nor is this all. Let social order, (which becomes the more relatively important as social interests multiply,) be broken up, or the security of property shaken, and the traces of an improving tillage forsake the most fertile hills and valleys—silence and desolation dwell where manufacture once displayed its astonishing ingenuity—and its varied and ponderous productions and commerce unfolded its exhaustless treasures, and a want and misery follow unequalled in ruder stages of society. No, my friends, that prosperous determination of events, so dear to the prospects of science, and patriotism, and religion, for which we hope as to the continued improvement of the physical condition of the world, lies not in the strength of human reason, the constancy of man, the power of law and legislation, the ample aids of science, or the inherent stability of things. Where is it then to be looked for, but in the *agency of the Bible and the power of God?*

2. The misdirection of the *intellectual* powers of man is a subject of higher consequence, as mind is his noblest part; but it is more difficult for us of course to acquire, especially in the distance of ages, as distinct a view of the mental aberrations of society, or as clearly to estimate the evils of perverted action.

Theologically, as you know, it may be said to be a self-evident truth, that all mental effort or activity which deviates from the main end—the supreme good of moral and accountable existence, is a misdirection of our powers, and infinitely the most regretful which we can experience; but the line of our discussion here follows the track of civil history.

This topic properly divides itself into the condition of mind among the mass of human beings; and the intellectual occupations of those, who may be more properly regarded as the votaries of learning and education. As to the former, history in the remoteness of distant times and places affords us but little data; and we are of course thrown chiefly upon the resources of general analogical reasoning. In rude and ignorant stages of society, mankind must have sought their happiness in the materialization of their nature, in sportive amusements, in stirring scenes of conflict and battle, and the tales and legends of

the imagination. It is only necessary for us to recur to the results of sound oral instruction as now given; the effect of books and schools, and the varied means of information which now form the very structure of the social mind; and which inevitably transmit diversified thought and knowledge to the most careless understanding, and to the remotest points of occasional intercourse on earth, to be impressed with a sense of the immense difference between the civilized and savage state.

When we see knowledge seeking its appropriate topics in the hidden mysteries of magic, augury, and astrology, and providing its oracles and presages of futurity, and omens of good and evil, not only from the yet unexplained phenomena of the heavens, but from the flight of birds, the examination of the entrails of animals, the appearance of quadrupeds at particular times, and the most trifling accidents; and when we are apprised that so profound a veneration was attached to these omens, that the march of an army, the prosecution of a voyage, the support or desertion of a faithful general, and the destiny of a nation, turned upon them, we may justly mourn over the undisguisable infirmities of our nature. So, in the infancy of all nations, the first step in the *healing art* has been (as in *Chaldea*) to refer diseases of the body to the influence of the stars, or, as in most savage nations, to the agency of invisible beings, and thus the first essays of learning here, as in magic, instead of attempting to ascertain the fact of such a connection, have been directed to the discovery of those charms, and incantations, and sacrifices, by which this incomprehensible agency might be subdued. Amidst popular speculations on these and kindred subjects, and the forms and mysteries of the prevailing superstitions, the bulk of mankind must for many centuries have sought the chief materials of thought. *Ancient Egypt* was indeed famed for its wisdom and its learning; but the civil and religious institutions of Moses, the cultivation of the arts among the Hebrews, and the reading of the Sacred Writings, must, for a long period, have sustained among the mass of that community in comparison with cotemporaneous nations a higher degree of superiority. Thus, in the reign of Solomon, distant empires sought to borrow wisdom from the Jewish polity; and in the days of their dispersion, in aftertimes, the sons of *Judah* and *Israel* not only occupied high stations of political influence in foreign kingdoms, but became in the cities of *Greece* and *Asia Minor*, the most active agents of trade and commerce. The general condition of the human mind must have been considerably improved in *Greece* and *Italy*, some parts of *Minor Asia* and in the *Ionian Isles*, for a considerable time before the incarnation; but it was reserved for *Christianity* in the all-controlling influence of its principles, sudden and impressive as the impulses of electricity, to arouse it to healthful and delightful action, and direct its thoughts to their appropriate objects. Countless multitudes of persons, whose names unrecorded in history, have passed from the annals of time, were brought to feel in their personal, domestic, and social relations, its wonderful effects ere its primitive simplicity had faded away.

But while in the full career of its godlike achievements over ignorance and mental perversion, corruption gradually arose, and in the mysterious providence of God, the intellectual pursuits of man, were to stagger back into the darkness and folly of superstition. Chris-

tianity became ascendant, but absolute royalty now courted the alliance of religion and of learning. It entered the sanctuary of God and the councils of Christian Bishops, with all the imposing and gorgeous splendors of majesty. Religion, the virgin daughter of the skies, saw that her freedom and purity were no longer safe, and science and literature unwilling to part with so kind a mistress, came and with disheveled hair and weeping eyes, with her descended the marble steps, and left the splendid domes of the *Cæsars* to seek a home in the mountain-valleys of *Piedmont*, or in some more distant and unknown climes. Mahomet issuing from the deserts of *Arabia*, smote the exiled pilgrims on the one side, while the *Hun* and *Vandal* emerging from the mountains of *Germany*, rushed upon them from the other. You know the issue, and how in that long, and bewildering, and circuitous aberration from its just pursuit, the human mind like the prodigal in the parable, lost all that it had received from the bountiful hand of primitive Christianity, and began to feed upon the husks of an ignorant and ghostly superstition.

And when, in the course of events, the great return was about to occur, and was also through one of those singular overruling providences of God, by which important good is educed from apparent ill, to confer immense benefit upon Europe, though it cost her hundreds of thousands both in money and in lives, what an astonishing misdirection of human effort was there. Yes, when all Europe at last awoke, and its proudest monarchs vied with each other in offering money and treasures for the holy enterprise—when a great council of from thirty to forty thousand ecclesiastics and seculars, from the most distant regions, was assembled in a vast plain—and when thousands of youth and even children, stole away from their homes and perished on the shores of the Mediterranean, in a vain attempt to reach the holy land, what was the mighty godlike enterprise, which filled all the cities of Europe with zeal and rapture—which finally made both archbishops and hermits, earnest and eloquent, and filled the vast assembly at *Placentia* with the belief that they were at that moment impelled by an immediate and miraculous inspiration from Heaven—why this great enterprise was simply a military expedition to recover *Jerusalem* and its barren and desolate vicinity from the jurisdiction of the Mahometan power. A scheme, which did not contemplate the conversion of a single Saracen, the diffusion of a single ray of truth, and which in its end and issue, did not offer to the human mind any great ulterior object beyond the erection of a small papal kingdom in the heart of a foreign and hostile empire. Thus, while the moral power of ecclesiastical and political authority was so weak and corrupt that it could not restrain disorder and check vice at home, it could easily enlist for that romantic undertaking, which offered for the guilty the expiation of all their crimes; for the ambitious, inheritances in the holy land; and for the devout, the sure road to glory and to heaven, multitudes of persons of all stations, characters, and pursuits, and thus precipitate its millions of men upon the shores of Asia, to perish in its deserts, in an enthusiastic attempt to redress the wrongs of the holy sepulchre. To men, who had been long accustomed to attach a mysterious sanctity, a miraculous power, not only to the bones and reputed garments of departed saints, but to the places in

which they had once inhaled the air of heaven, imagination would indeed attach to the opening of a free passage to the tomb of Jesus and the holy land, effects hardly less wonderful than we connect with the moral and political emancipation of the world. Thus, these absurd and fanatical expeditions fired thousands of slumbering minds, and He who "turneth the hearts of men as the rivers of water," saw the extremes where truth and error meet. Society had long been motionless like the waters of a pool eternally occupying the same position on its base. The Crusades dug a channel. All parts of Europe poured in their quota of warlike pilgrims with their various tastes and shades of character, and they were thus brought into close connection as they rolled onward their united tide towards the climes of holy battle: and thus, in the providence of God, an enterprise gotten up to extend and perpetuate the glory of the papal throne, began with a hard and noisy current to wash away the very foundations on which it stood. The great stream of human thought here took its bend backward towards its forsaken channel, and soon met that great event which was so wonderfully to accelerate its course.

It has been said, and it is but one of the indirect benefits of the *Reformation* to society at large, that the introduction of the English language in the services of public worship, the composition of books on morals and theology in the common language of the people, and especially the stated preaching of the gospel, together with versions of the Bible, did more to polish modern literature, to diffuse knowledge and improve morals, than all other events and discoveries put together; and yet these things were regarded by the great majority in Europe at the time, as most calamitous innovations. Accustomed for ages, to think it right that, not only the prayers of the church, and all theological books, but even the Bible itself should be locked up in a dead language, and taught to regard learning and philosophy, abounding in unintelligible terms and distinctions, and a mystical technicology, as finding their appropriate topics in regions far enough from all the practical purposes of life, it need not surprise us if they supposed that little short of anarchy and atheism must result from such a change. Like the African chief mentioned in the travels of Lander, who sent a solemn embassy on a pretty long journey, to restore to the traveler with great ceremony, a piece of a leaf of an old Psalm book, which had dropt out at one of his encampments, the people had been so long taught that what was unintelligible to them, and bore the marks of learning, could be useful and sacred only to their superiors, that they were ready to shrink from the impious thought of retaining and appropriating any knowledge to themselves.

I need not dwell upon that astonishing change in the mental pursuits and attainments of the mass of society, which has taken place already. We see it in a thousand forms. As knowledge is diffused and mankind begin to think and reason for themselves, that power of public opinion, which was before a cypher, begins to control the decisions of rank, and wealth, and authority. The young are supplied with the means of information, and instead of speculative principles merely, books now abound in discussions adapted to the practical purposes of life, to the interests and duties, relations and responsibilities of men; and diffusing the elementary truths

of almost every science. Tribes and nations, also, which recently slumbered, as it were at the foot of the ladder of rational existence, are now awake and climbing upward to the abodes of knowledge and civilization. The young and indigent, as well as the learned and the opulent, are supplied with the materials of thought, and while their faculties are exercised and their principles formed, new sources of enjoyment are opened and a wholesome guidance given to the operation of their minds. When we contemplate the growing diffusion of, and rapid improvements in, the systems of education; beginning in infancy, and moulding the passions and affections of the heart, how bright would be the prospects of futurity, could we be assured that the obligations of morality and the powers of divine truth, like the chart and compass of the mariner, would be ever present, and ever efficacious to guide the human race, in the true course of its intellectual and moral well-being, amidst all the waves of popular commotion, and the adverse winds of pride, and passion, and manifold temptation.

But alas, *Young Gentlemen*, we must not overlook the portentous contingencies which congregate around this most interesting subject. An ignorant world, like the Hebrew chieftain shorn of his locks, may tamely repose in the lap of sensuality and despotism. But knowledge is power; and if the diffusion of thought and intelligence is dangerous to the coercions of oppression, licentious, erroneous thought may prove equally dangerous to the restraints of truth and wisdom. The sway of cultivated and gifted, but atheistical and insubordinate mind; ah! this is unlike any thing that has yet been seen on earth, or any thing in heaven, except it be, that fearful insurrection, which plunged so many of the "sons of the morning" into eternal misery and darkness. Am I mistaken in saying, that the human race as it moves onward in this track, will constantly demand a redoubled augmentation of *moral principle* to maintain the visible order of society. Well does it become us with the deepest emotion to inquire, from whence are these resources to be supplied?

If, from this general view of the condition and progress of the mass of mankind, we enter the *academic groves of learning*, the examination will illustrate the uniform coincidence between the misdirection of the efforts of learning in the schools, and the intellectual condition of society in general. It would be presumptuous in me, and probably superfluous in itself, *Young Gentlemen*, to attempt in this place even a sketch of those many and striking traces of the misdirection of intellectual effort, which the history of every branch of science presents. You have seen in the department of *physical geography*, though one of the most useful and impressive, how long the minds of men were wrapped in darkness, and how long also the received doctrine that the earth was a great plain, immovably fixed in the centre of the system, round which the different spheres revolved, resisted the light of evidence; and, as the knowledge of remote countries, and incontrovertible facts rushed in, to refute the theory, how philosophy, instead of revising its former speculations, with invincible pertinacity, continued to throw the point of ocular refutation further and further in the distance. You have also seen how illustrious philosophers consumed their hours in *speculations upon the doctrine of the essences of things*, and of their shadowy

resemblances, while the thought seemed not to have occurred to them, that science had any thing to do with the practical improvement of the habits and the condition and pursuits of mankind.

Whatever may be said of the extraordinary powers and the commanding genius of the Great Master of Sentences, and of the merit of the early Peripatetic Philosophers, the artful subtleties of the system, and its utter inattention to the examination of facts, threatened in the hands of its less skilful successors, not only to become incapable of all improvement, but to bind the world down to a perpetual ignorance of all physical knowledge. Coalescing, as learning declined, with a corrupt Theology, it aided to complete the absurdity and inutility of that jargon which became the science of those gloomy ages. Why should it surprise us that these were times, when from the papal throne itself issued those decrees, which consigned many to the sufferings of death for the crime of witchcraft. Amidst the confused dreams and nocturnal slumbers of such an æra, it pleased an overruling Providence to impart to man, the richest gifts of invention and of art, and to raise up Bacon, and Wickliffe, and Copernicus, and Luther, and Columbus, to bring new and great accessions to the empire of knowledge. Thus, while the home of science stood to the invasions of ignorance, like a silent and apparently deserted citadel, these, like heavy ordnance on the battlements of truth, sent forth their splendid and luminous productions blazing through the midnight heavens, to awake the dreaming and the dead, and to tell that the latent fires of thought and talent yet remained, and true philosophy would awake to repel the foe. I need not tell how much the labors of *Newton* and *Locke*, and their illustrious successors, consisted in retracing the steps which philosophy had taken into the regions of absurdity and error.

The science of *morals* would hardly be expected to prosper in the absence, or under a corrupt form, of *Christianity*; and if *History* made high attainments in *Greece* and *Italy*, it consisted more in the examination of facts and events in the order in which they arose in human things, than in that improvement of the judgment and acquisition of general knowledge, which arises from the investigation of the causes, and results, and connections of events, and the deduction of the principles of universal truth.

But, *Gentlemen*, your own studies have led you to notice, in instances too numerous to be mentioned, the misapplication of intellectual effort in the pursuits of the learned; and the fact itself is most strikingly exemplified when the present state of knowledge is considered in connection with the æra of its revival. It is sufficient to say that it now comprises a diversity of objects so great, and an amount of research and attainment so vast, that it is in its compass, and variety, and connections, we recognize one of the most considerable of those dangers, which seem to obscure the prospective course of the intellectual interests of man. To say nothing of ancient Rome in the zenith of her learning, how brief and limited was the system, which prevailed even as lately as the fourteenth century, in comparison to the number and perfection of those branches which are now comprised in a course of academic education. All these, in their mutual and practical relations, and in their continued progress, require to be comprehended by those

who would sustain a useful reputation in any sphere of public life. In addition to this, each of the learned professions, have been industriously augmenting their stores, and increasing the industrious toils of all who would desire to occupy an honorable position in their respective ranks. Thus, every revolving age, lengthens the journey to the ordinary goal, while those who have reached it, are required by the spirit of the age, to explore the new and untrodden fields that lie beyond.

The reigns of *Elizabeth* and *Anne* comprehended many classical writers; and were adorned with some profounder metaphysicians, statesmen, and theologians, than have since appeared. This fact taken in connection with another, viz. that the most important improvements, discoveries, and inventions, in the possession of knowledge, have come forth in their own times, and from the isolated and distinct individuality of their own authors, is sufficient to show that beyond the ordinary cultivations and arrangements of science, however fostered, there is a power of native genius, and a control of Heaven connected with its advancements into the regions of uncertainty, which no human power can regulate. This should chasten our anticipations as to the higher results of the cultivation and diffusion of knowledge, in the production of new and astonishing discoveries; while it should not lead us to suppose that it is not a great and happy æra, which enlarges the sphere of the actual influence of known truth, and improves the forms and systems of its communication. If the future contributions of science to the useful arts should be small, and important accessions should be denied, what shall be its fate as ages of business and enterprise revolve? Amidst such a variety of objects, as literature, and science, and the arts, and professions now comprise, can each and all hold on their course of gradual improvement? or will learning once more, when its freshness and novelty has gone by, sink under the pressure of luxury and wealth, or fall a sacrifice to political revolution? Or, is there any such stability in the course of human things, as forbids the thought that it may not, as in the theories of phrenology and animal magnetism, wander off and consume its hours and its toils in the regions of fancy and fanaticism. What mournful proofs of the possible misdirections of mental effort, even in the higher walks of science, has geology and rationalism evinced in their attempts to invalidate the authenticity of Holy Scripture? The cause of infidelity and atheism, borrows its most wily sophisms from the labors of the learned; and when we consider the great ends of life, and the importance of moral principle to the good of society, are we not compelled to number the intellectual contributions of such men as the author of the *Waverly Novels*, amongst the regretful monuments, of, at least, a comparative misdirection of the powers of genius and literature.

3. But there is one other and still more important *FORM of the misapplication of human effort*, which demands our cursory examination; and which regards that effort as it labors to attain that *political and religious good* of which the human family is susceptible. The moral constitution of man, seems to render inattention to religious consideration an utter impossibility, and we here speak of effort as comprising all those systems and forms of religion, however absurd and fallacious,

by which he has sought to meet this requisition of his nature. It is almost indispensable in a general view to blend the political and religious interests of society together; for they have not only for the most part been conjoined, but pure Christianity is the only system of religion which has ever made its way in the world, in independence and in opposition to the political influence of the state. We speak here, of course, of government as confessedly aiming in all cases at the public good; for, however civil and ecclesiastical power may have been sought for the narrow purposes of individual ambition, opulence, and fame, still as the physical strength of the governed must always have been greater than that of the ruling; so civil society must always have proceeded on the principle, that the exercise of control by one human being over another was necessary to the security and prosperity of both. If despotic rulers have claimed a divine or hereditary right to dispose of the persons of their subjects; or if ecclesiastical rulers have claimed to control the faith, and conduct, and professions of the people, they have always in argument grounded this constitution of things on the necessity, and in some sort the utility of it, to those who were required to be held in subjection.

As moral and social order is in itself indispensable, and its existence implies the presence of law and authority, and as human authority may be brought to such a degree of perfectability as that all its operations shall exert a benign and salutary influence upon the highest interests of man; so we may speak of every instance of the flagrant perversion of this its legitimate intention, whether it result from the people's moral incapacity for freedom or not, as a misdirection of the actual capabilities of mankind.

We shall not open that long and mournful account which history affords, of the manner in which our race have been governed in their political and religious welfare in almost all departed time. If there has been developed abundant evidence that God has formed the constitution of society for the wise and salutary restraints of government, there has been equal proof, that in a state of sin, it is almost impossible for our race to shun the two extremes of *despotism* and *anarchy*—a constrained and ruinous submission, and a restive and equally ruinous insubordination: In the one case, allowing their necessary rights and social happiness to be wrested from them, and in the other, taking from the hands of wholesome authority and order, the very strength and vigor which are requisite to hold society together. In almost all departed time, and especially in ages of ignorance and superstition, the *many* have yielded to the oppressions of the *few*, and the political resources and energies of mankind have been chiefly used up in attempts to pervert the real objects of government. As knowledge advances and government becomes a science, this must become more and more difficult. When the administration of the offices of a state and the functions of authority comprise but a few principles of ordinary policy, respecting taxation, military discipline, and some few rules of jurisprudence, and when in the absence of international intercourse, few difficult points of state policy occur, and custom, and right, and justice, are for the time just what the caprices of the throne is pleased to utter, government requires no talent and office no qualifications. This not only cuts off a

nation from calling into requisition its own intellectual resources, but annihilates that distinction of merit and demerit in the nature of things; on which the wholesome vigor and activity of society depends.

To say nothing of earlier times, what an extreme of tyranny and of submission, did the condition of Europe present for centuries anterior to the Reformation? Nothing is more certain than that the prevalence of a pure and powerful form of Christianity is incompatible with the prevalence of despotism, for any great length of time, and yet in this case, a corrupt religion formed an alliance with the civil power for apparently no other end than to oppress the people. Thus, when the last remains of the primitive salt of wisdom, and principle, and piety, had been exhausted, it was found that the people had been brought into a state in which they had lost all will and capacity for resistance. Government stood in the mightiness of its strength, but unlike any former time, Christianity had in the period of its power and glory, given law to the throne itself; and this prepared the civil to succumb to the ecclesiastical authority. In this ghostly order of priority, they coalesced, and the pressure of ecclesiastical despotism soon sunk the minds of the people and the thrones of princes down into the very dust. Then surely if there had been honesty of intention and benevolence of feeling, there was a fair opportunity to convert the religious administration of earth into something like the wise and beneficent government of heaven; and surely there was no excuse on the score of the restiveness of its materials, or the want of physical strength to scatter its benefits, by directing the energies of man to their proper objects; for silence and submission reigned from the pillars of Hercules to the shores of the *Caspian*, and crowned heads knelt at the foot of the papal throne. How did the extreme of compulsory submission then subserve the wants of man? Did it attempt to enlighten and bless a prostrate world? Why, these were ages when the forests and wildernesses teemed with ignorant, vicious, and ascetic hermits, and religious houses swarmed with friars, but to neither was knowledge, or thought, or industry, considered useful. The songs of the minstrel re-echoed the legends of the saints and of the blessed Virgin, while the studies of the teacher and the toils of the artist were employed to deepen the gloom of ignorance and superstition. As for the people, their knowledge and moral existence were in the keeping of the church; and their duties and *conscience* in the box and breast of the confessor. Like cloth between the blades of a pair of shears, their bodies and souls were between the physical force and exactions of the civil power on the one side, and the moral force and pressure of the ecclesiastical, on the other; and between both they were sure to be cut to pieces. One awarded to them the toils, and perils, and privations of the battle-field for the exercise of their physical strength, and the other, penances and the worship of saints, for the food of their minds.

Here, alas! we see millions of intelligent and immortal beings consuming their lives in feudal warfare, submitting to exactions and blindly yielding to the grossest forms of superstition, under the idea of thus promoting their social and religious interests! The true secret of all this perversion of justice and of right, is doubtless to be found in the absence of *correct moral principle*. An ignorant and wicked people

cannot govern themselves, and therefore they must be the victims of an authority which can control them as they are, and *will* not allow them to be enlightened or purified. The political destiny of the world is inseparable from the presence and influence of divine Revelation. If despotic rulers could be brought to wield the engines of power in agreeableness to the laws of truth and justice, abject and unprincipled subjects could not be safely trusted with an increasing amount of liberty; so that no maxim is more sure than that nothing but a pure system of holy truth known and felt, can correct the misapplication of the efforts of man to enjoy the attainable good of his political condition.

I might here advert to that fearful and humiliating misdirection of the *religious efforts* of the world, which man's total apostacy from God might lead us to expect. It were useless to dilate upon the costly rites, the long pilgrimages, the thousands of devotees, the numberless, and studied and absurd speculations and forms of error, the scenes of penance and suffering—as well as of licentiousness and crime, to which we might refer in the illustration of this part of our subject, as they would stand in contrast with that simple faith in Jesus, and derivation of the principles of a holy life from him, which the gospel presents. If the inquiry were made, what are the ends of religion in its effects upon the *mind*, on the *life*, and on the eternal welfare of man, and if this rule be applied to the system of paganism ancient and modern, or indeed to any other unknown to the Bible, how distinct in every form does the absurdity appear? On these points we need not dwell in order to show, that as Christianity is the true religion and the true basis of sound principle and morality; so its presiding influence is indispensable to the guidance of society into the true course of political happiness.

In the early republics of *Greece* and *Italy*, there were indications of patriotism, and traces of social happiness, on which we love to dwell; but when we are told that their polished orators and renowned philosophers bowed down to the shades of the sages and victors of earth, exalted from the vices and follies of this world to thrones of supreme dominion in the celestial regions; when we read of the consecrated groves, the azure mountains, and flowing plains, and golden isles, and sunny fountains, of these lovely climes, as the abodes of these deified mortals, once disgraced and yet unpurified from crime, we not only ask, how much more dignified, and delightful, and pure would be the associations if these lively and picturesque descriptions had celebrated the godlike virtues of eloquent prophets and holy apostles, and the just and ennobling effects of truth? But we plainly see how utterly impossible it would be for the morals and sense of obligation growing out of such a system, to withstand the first attacks of luxury and temptation. We must come down therefore not only to an intelligent but a Christian age, for a fair test of the inherent power of self-government, as such a community only can exhibit both rulers and subjects truly qualified and intent upon the direction of their energies to the highest ends of the civil compact. If the plenitude of liberty appears in conjunction with irreligion and scepticism it falls back into despotism as a matter of necessity, as in the memorable instance of the French Revolution. If it comes forth in union with superstition and ecclesiastical despotism, it falls into endless strife and commotion, as in the instance of the south-

ern republics of this continent; and if its power begins to be tested in alliance with religious fanaticism, it falls by the force of circumstances, as in the instance (partially) of the English commonwealth. Whether, between this Sylla and Charybdis of compulsory restraint and fatal insubordination to social order, the ark of national happiness can safely pass on unfounded, is a problem which it would seem this *great republic* and *our own times* are required to solve before the throne of Providence, and in the gaze of the nations of the earth. With our knowledge of past ages, we should be constrained to say that in their hands the experiment must have utterly failed. Surely, as a community, when we look back on the long line of departed centuries, and see how bare they are of the scenes of social and political happiness; and when we perceive what a vast majority of our race are strangers to the gladdening influence of that pure and powerful religion, on which alone liberty can lay its broad and firm foundations, and how dim and feeble is its lustre even among ourselves, we may well tremble for the issue. But the course of events and the voice of prophecy encourage us to hope for a happier result, as there is to us a fairer experiment than ever went before. Great improvements within the last two hundred years have been made in law and legislation—the forms of justice and punishment—in the wisdom and mercy of government—and all these come to our aid in the great question before us. Not to advert to more relevant assumptions of power, *William Rufus* thought nothing of compelling the diffident *Anselm* to receive the badge of primate of England—or *Charles*, the retired and pious *Leighton* to wear the mitre in Scotland; or *James II.* to imprison the amiable and lovely *Arabella* in the tower for four years, and until she died of a broken heart, though his near relative, simply for marrying without his knowledge. Who does not know how adventurous it would be for the most popular of English monarchs now to attempt to deal in such experiments. We are also to remember with conscious gratitude, how much experience, and humanity, and religion, has done to promote the interests of universal education—to mitigate the sorrows of want, and lunacy, and pauperism—to meliorate the rigors of prison discipline, and thus to cultivate those humane and virtuous sentiments in the public mind, so favorable to the support of free institutions.

A GREAT NATION, to whom in such times as these, and when there seems to open a prospect of re-directing the energies of man all over the earth, once more to the wise and just pursuits of his political and religious happiness and welfare, is given the high honor of testing the practicability of self-government, should doubtless be deeply sensible of its eventful career, as acting not only for itself and remote posterity, but for the entire family of man. We have fixed the deepest brand of infamy upon the odious usurpations of despotic power, and the hereditary claims of princely domination. We have blazoned high up in the gaze of the nations, the equality of man and the sovereignty of the people; and announced in terms of proud independence, our firm and permanent adhesion to civil liberty at home, and an impartial and magnanimous policy towards sister nations abroad. We have sounded to the utmost corners of the earth, the trump of freedom, and offered ourselves not only as a brilliant ex-

ample of what patriotism and principle can do, but as pioneer and leader in the march of universal independence. From us mankind have been told the voice of truth and justice is to be heard, and to us the fervent appeals of oppressed patriotism and injured humanity are to be addressed, as to the guardian angel of the rights of man. Here also, it has been intimated, is to be exemplified among us internally the reign of order without coercion—the union of virtue and intelligence.

Ah! my friends, this is high and fearful ground to stand upon, anticipating our best possible endeavors. But what friend of his country would wish to survive the hour when after all this, the advocates of political and ecclesiastical oppression should be permitted to cite the short career and the last days of this republic, as a final argument against the rights of conscience and the freedom of the people. Who would survive to behold the genius of religious liberty, the fair daughter of Zion, brought forth decked with the honors won by illustrious martyrs and reformers, to be here in the land of the Puritans, after having been for a few brief years the patroness of learning and of happiness, compelled to bend her neck, to receive the iron yoke, and be led back once more to the dungeon. Then indeed might the enemies of freedom and religion throughout the world, lift up the shout of triumph. Then we might conceive Washington with his gallant band of Mercers, and Warrens, and Montgomerys, as once more standing before the American people, to say: And now, our countrymen, as you have lost your liberties and disgraced your race, blot out our names from the records of your land: dig up our bones, and in some forsaken vessel let them float in the solitude of the ocean, until they reach some shore where freedom dwells; for “where liberty is there is” the place of our sepulchre. Yes, and then how would the patriot and the Christian of future time bedew with tears, as he turned them over, the pages of our early history, so replete with the early and striking marks of a benignant Providence, and every facility to advance on the largest scale the highest interests of man?

Let us indulge the supposition, that amidst all dangers and fluctuations, this *republic stands firm and unshaken*, the home of religion and the abode of enterprise, science, and political happiness; if so, what, according to the established course of comparative growth, and improvement, will be its aspect at the end of one century from this day? What will be the number and resources—the results of industry and education of the American people; and their relative influence on the world, one hundred years hence, if their growth and internal order, and enterprise, and expansive religious effort for the world become such as falls fairly within the compass of human possibility? I shall enter upon no numerical calculations here, as to the increase of population and wealth—of colleges, and schools, and churches, and moral and intellectual power; but I may ask, what may this spot then become in its intellectual treasures, in the associations of alumni scattered in their persons or descendants over every part of this country, and every unevangelized clime on earth—and in the perfection of its organization and its studies, when a century of legislative patronage, and of active literary industry, amidst the order and prosperity of a free and happy country, has been added to its years.

But it is to be feared, that we as a nation have yet to be more fully persuaded in the high conceptions which we form of the prospects and career of free institutions, and in those sentiments of patriotism and of piety connected with them, that the stability and glory of such a republic, must consist in the moral power of intelligence, virtue, and evangelical religion. It is easy to see that the line of public sentiment, the course of enterprise, and the spirit of legislation, in these confederated states, but too plainly shows a bias to the idea, that the main elements of national prosperity and happiness are to be sought in outward and physical improvements, in the number and durability of their public works—the boldness of their enterprise—the extent of their commerce, and the variety and perfection of their manufactures—the size and splendor of their cities, and emporiums of trade and opulence, and in the denseness, and wealth, and immensity of their population, and *not in the inward improvement of the mind*, and the moral and intellectual training of society. I would, young gentlemen, that all our educated young men, who are now rising up, to occupy under God, stations of influence and public trust, might keep this important consideration before their minds, and enter into life with a commanding sense of the immense responsibilities of the nation and the age in which they live. In whatever shape, and for whatever brief period it falls to *your lot* to serve your generation, strive to exemplify whatever is truly wise, and virtuous, and great, in the able jurist, the upright counsellor, the honorable magistrate, the skillful physician, and the devoted minister of Christ, while as citizens and members of this republic, you exert your most sincere, and untiring, and imperishable endeavors, to avert the common evil, and secure for knowledge, and science, and religion, and liberty, and salvation, that upward and onward progress, in the anticipation of which we realize the brightest hopes for the present world, which are compatible with the sinfulness, and imperfection, and imbecility of man here below.

But, *Young Gentlemen*, it would ill become me as a minister of Christ, to close this address, without reminding you that the pursuits, and attainments, and distinctions of time pass away as the summer's bloom, and fade before autumn's frosts as the withering leaf. Religion alone remains to us to gladden the anticipations of eternity. In this world, success often lingers far behind deserved effort; and it is commonly so far below expectation, as to become the source of grief rather than of gladness. Here, also, at every step of your progress, temptations will thicken around you, and if, in wakeful industry, integrity, and virtue, or the higher attributes of faith and holiness, you would maintain a manly firmness and decision, expect no easy trial of your constancy. Nor is this all. Your path through the journey of your days, whatever of learning, or honor, or usefulness, may attend it, must at times be darkened with sorrow, anguish, and bereavement; and what is more, while your eye is fastened with the ardency of youth or manhood upon some fair prospects of interest and of hope, towards the far onward range of the horizon of life, the grave may open, and you sink into its bosom. Where then can be found the good for which we sigh? Ah! man, immortal man, though his foot be fixed on the earth, and his experience and his toils for the present be confined to this little corner

of the universe, should allow the eye of his deathless spirit to soar beyond, and its faith and hopes to expatiate in other worlds, and in the glories of another and a nobler life. Why has philosophy been permitted to discover, that the same law of gravity which is found to connect all the particles of matter on this globe together, and to bind the solar system in harmonious union, extends to the remotest of the fixed stars and forms the whole immensity of the universe into one single system, but to proclaim to us the perfect unity of its Upholder; the singleness of its design, and the grandeur of its issue. Yes, all is one universe—one God, one law of moral and spiritual attraction to unite and bind us all together in eternal harmony. The gospel comes to re-establish this law within us, and here the eternal Spirit waits by the finger of his power to sanctify the labors of genius and the treasures of knowledge. The experimental sense of God, in the power of his grace, is the first chapter in the system of instruction **HERE** pursued, and as we heard this morning, it is also the last and parting lesson of advice, with which age and parental affection dismisses its departing pupils as they go forth to return no more. Thus, let piety and the pursuits of knowledge continue to be most affectionately associated in this institution. If its eloquence has already been heard with applause in the great forum of the republic—if it has acquired an honored name for the professional attainments and juridical eminence of its sons, its adventurous piety is also even now felt in India, as its solitary and plaintive aspirations sigh upon the breezes of the Himmalehs. Thus, let it be. If these halls and rooms resound with the voice of science, let them also re-echo the tenderer accents of prayer and praise, and if the morning star arises to meet in these windows the yet unextinguished lamp of study, let it greet the fervent breathings of that devotion which craves the humble allotment of carrying the messages of redemption to far distant lands.



