ADDRESS

DELIVERED IN EASTON, PA. AUGUST 18, 1841.

ON THE OCCASION OF

THE AUTHOR'S INAUGURATION

AS

PRESIDENT OF LA FAYETTE COLLEGE.

BY JOHN W. YEOMANS.

[PUBLISHED BY THE BOARD OF TRUSTEES.]

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1841.

The ceremony of inducting into office the Rev. JOHN W. YEOMANS, A. M. as President, and the Rev. CHARLES W. NASSAU, A. M. as Vice President of La Fayette College, took place in the Presbyterian Church, in Easton, Pa., on the 18th day of August, A. D. 1841, in the presence of the Board of Trustees, the Faculty, and a large audience; on which occasion the accompanying introductory remarks were made by JAMES M. PORTER, Esq., President of the Board of Trustees, to the President and Vice President, and the Inaugural Address was delivered by Mr. YEOMANS; and the whole is now published in pursuance of the unanimous request of the Board of Trustees.

INTRODUCTORY REMARKS

OF THE

PRESIDENT OF THE BOARD OF TRUSTEES.

GENTLEMEN :—

The Board of Trustees of La Fayette College have selected you to fill the offices of President and Vice President of the Institution. In making the selections they were guided, as they believed, by a just estimate of the qualifications you possessed for those stations, and the more intimate acquaintance which they have since been enabled to form with you, has fully satisfied them that they have not been disappointed in their expectations.

The learned and valuable citizen under whose charge the institution commenced its operations, and who presided over it for ten years, has been removed to another sphere of action, where, we have every reason to hope, his labors in the cause of sound morals, sound religion, and sound education, will be crowned with abundant success. He has left among us the savor of a good name, and to his indefatigable and untiring industry, in a great measure, is the institution indebted for the success which has attended her infant efforts.

We believe that the times are propitious to the great work of education which we have in charge. The cause is steadily and rapidly progressing. The school master is emphatically abroad in our land. Public attention is fully alive to the subject, and its course can never be arrested. It never retrogrades among a virtuous and energetic people.

Our own good Commonwealth has done much for the advancement of this cause; but she has never reaped the measure of praise which is her due, for her efforts to educate and enlighten her citizens.

The venerable and philanthropic law-giver who founded our Commonwealth and gave it his name, in the preface to his frame of government made in 1682, says: "Governments, like clocks, go from the motion men give them, and as governments are made and moved by men, so by them are they ruined too. Let men be good, and the government cannot be bad; if it be ill, they will cure it. But if men be bad, let government be never so good, they will endeavor to warp and spoil it to their turn. That, therefore, which makes a

good government must keep it, viz: men of wisdom and virtue, qualities that, as they descend not with worldly inheritances, must be carefully propagated by *a virtuous education of youth*, for which after ages will owe more to the care and prudence of founders and the successive magistracy, than to their parents for their private patrimonies." And in the frame of government itself, he enjoins that the provincial council shall divide itself into four distinct and proper committees.—One of which shall be "A Committee of *Manners, Education, and Arts*, that all wicked and scandalous living may be prevented, and that youth may be successfully trained up in virtue and useful knowledge and arts."

During the proprietary government, much was done to aid private enterprize and benevolence in the establishment as well of schools for the education of the poor, as for affording the means of higher education to the citizens generally. Our constitutions have all contained strong injunctions on this subject, and our statute book is full of laws to carry them out, and making appropriations to academies in each county for preparing youth for the higher branches of learning.—Common schools have also been established, and in part, sustained from the public Treasury, wherever the districts are willing to accept them, and to the credit of our citizens be it said, that they have been generally accepted.

Pennsylvania has now an University and seven Colleges in successful operation, and some twelve hundred of her sons pursuing a collegiate course. So that we have now the system in operation from the primary school up to the highest grade of scholastic instruction.

To your care is committed that part of the work pertaining to La Fayette College, an institution originating in private enterprize, *devoted to virtuous education*, and sustained, to a considerable extent, by the bounty of the Legislature of the Commonwealth.

In the full faith that this trust has been well placed in your hands, we commit these youth to your care and that of your associates, in an humble reliance upon Divine Providence for its blessing upon your labors, and in the hope that you may be enabled, in the great day, to produce many crowns as the evidences of your fidelity.

ADDRESS.

The occasion on which we are here assembled, has arisen from the progress of education in our country. It is a cheering indication that one of the purposes for which this nation has been reared, is in the way of accomplishment. The pre-eminent fitness of our social and civil organization to produce the growth and multiply the benefits of knowledge, warrants the agreeable persuasion, that to promote and enjoy a sound, thorough, and universal education, is among the higher purposes for which this nation lives.

The occasion claims a statement of the true and fundamental principles on which education, in this and every other country, ought to be conducted. We speak and hear on this subject as citizens of the United States of America, and as citizens of the world. The occasion shall suggest our theme. It is not a mere opportunity for leisurely and sentimental excursions in the fields of literature. It is not a time for the gorgeous display of literary treasures. We are assembled to consult upon the vast and sacred interests of the human mind. And the exercise, although, as an inaugural solemnity, it be only a ceremony, entitles this intelligent auditory to a new and prudent impulse in the cause of education. To impart such an impulse shall be the object of my present effort; and if, by the statements of truth, the reasonings of sound philosophy, and the appeals of religion, I shall avail in any measure to enlarge the views and enliven the zeal of my fellow-citizens

in regard to this wide field of human labour, I shall neither spend my own strength for naught, nor waste the time and disappoint the expectations of my audience.

It were superfluous to discuss, before such an assembly as this, the importance of education to the character, usefulness and happiness of individuals; or its vital connexion with the real greatness of a nation. Little could be said on these branches of the subject, which has not been long since fully discussed and settled by the intelligent citizens of this country, and adopted as an item of their certain knowledge. I therefore omit these matters of so frequent discourse, and raise here the serious and fundamental question—Whether education, in relation to this life, be rather a means to an end, than the end itself?

The end of man's existence, in the common phrase, is happiness. But the proverb which represents happiness as the distinct aim of all human action, involves the whole theory of intelligent and moral life in difficulty. On the threshold, we are always met by the inquiry—What is happiness? And until this question shall be settled, men must be presumed, in their search after happiness, to pursue they know not what.

The present life of man is a progress of existence; a process of formation for a fixed and unchanging state. The final cause of his being does not respect himself. Although his life answers himself some invaluable purposes, it is not for those purposes that the life was given. Though he justly counts his life a blessing, it is not for the sake of the blessedness that he is caused to live. The purposes of his existence respect the Creator. "Thou hast created all things, and for thy pleasure they are and were created." And if, in consulting his own pleasure, the Creator has made happiness only incidental to his work, will he not account it a departure from his

plan, to hold up man's enjoyment as *the* object of his being? It seems better philosophy to say, that man was made for his Maker's pleasure; that he does his Maker's pleasure by the right operations of a moral intelligence; and that to encourage and facilitate those right operations of a moral intelligence, there is subjoined to the rational and moral nature, the susceptibility of happiness in the operations themselves, and in their results. It is therefore worthy of serious inquiry, whether this axiom of our philosophy be true, that the faculties of our nature are formed for the sake of the happiness attending or following their operation. The all-comprehensive relation of man, is his relation to the Creator; and it is when we begin rather with his duty than with his happiness, that we seem to reach the most satisfactory solution of the problem of his being. That a man is most happy in or after doing certain things, shows that he was formed to do those things; that rather by doing the things than by the pleasure of doing them, the end of his being, as to those doings, is attained; and that the Creator is ultimately glorified rather by the deeds than by the happiness. The happiness may be, in his esteem, only as a tint of the beauty displayed by the perfect developement of virtue in the deeds.

Suppose, then, we here begin: Man's highest enjoyment in a given course, points out that course as his bounden duty. Since he finds the purest and liveliest pleasure in the exercise of right affections, and the doing of right deeds, it follows that although he might never know a verbal precept enforcing the obligation, he might feel himself bound by the law of his nature, to keep the affections and do the works of love.

Now, among the phenomena of human nature, there is no plainer fact, than that the mind of man enjoys a state of cultivation; and that the highest degree of such enjoyment is not only suitable, but

eminently conducive to the perfection of the soul. This fact is undeniable; and equally undeniable is this doctrine which it teaches: That every human mind ought, in this life, to have the highest attainable cultivation. And the right order of pursuit is rather the perfection by means of the enjoyment, than the enjoyment by means of the perfection.

It is not a philosophical account of virtue, to suppose that a man does right, for the pleasure of doing right. It vitiates virtue so to represent it. It does not faithfully describe the order of the agent's own mental exercises. He does right from a sense of right; and his pleasure proves that his feelings agree with his obligations. To suppose the man does right for pleasure only, admits the suspicion that, if he could, with equal pleasure, he would as readily do wrong as right. But this would violate his nature in more respects than one; and the argument from happiness, although a natural and strong, may not be the chief, persuasive to well-doing. Apply this principle to the subject of intellectual improvement. That the ways of mental cultivation are pleasant, is one of the proofs that all men ought to walk therein. And we are now to commend, not the pleasure, but the obligation. In persuading men to seek knowledge for the happiness of knowledge, we must first prove to them that the way of knowledge is the only way to the highest happiness; and to prove this to ignorant people is not an easy work. But from the pleasure which every man, at times enjoys in his better mental exercises, he may infer the fitness and the design of his intellectual powers not only for such exercises, but for better still; and from that inference to the duty of improving the understanding, the transition is natural and short. The best exercise of the intellect is a part of the proper employment of man, and the certain pleasure of this employment, proves it to be one which every man is formed to follow.

It is matter of common observation, that mental cultivation is sought rather for the sake of its incidental and remote advantages, than for its own sake, as an acquisition of the mind. It is the errour of our country, perhaps of our age, that education is regarded as a means of wealth or of power. The rewards of professional service invite to the pursuit of so much education as is indispensable to the chosen occupation; and for these emoluments the requisite number of youth are found to improve the offered facilities for the needful education. But in what esteem do they hold the improvement of the mind itself? Perhaps ambitious, they wish to be educated for pre-eminence. Perhaps avaricious, they covet learning as a means of gain. Perhaps indolent, they choose to get a living, as some express it, rather by learning, than by work. Or they have ample means for expensive preparation to shine in the sphere of superiour refinement, and they count a decent education becoming to their rank, and conducive to their destined social elevation. Take from the number of our scholars all who seek education from motives of ambition, covetousness, indolence or pride, and the remainder, we fear, would be small.

If the friends of education conduct their praiseworthy efforts, with exclusive regard for other ends besides the character and condition of the educated minds, they will be liable, from defects in their plans and aims, to leave their education defective in its accomplishment. Our popular theory on this subject, ought to be carefully revised. And although correct principles might not find, in the present state of our country, a ready and perfect application, they always claim a prominent place in the system we propose and recommend. Suppose it to be true that public sentiment, or the character, or any circumstances of our people, resist the plan of education which the true philosophy would recommend; yet let our theory be right; and if we educate but

in part, let our work be imperfect only in extent; and let our partial education be to a complete one, strictly as a part to the whole. Let us begin our course in a right direction; and then, when the breeze of circumstances favours, it will quicken our progress towards the desired haven.

While, therefore, I propose to state the theory of education suggested by the constitution of the mind, and commended by the common sense and experience of mankind; and while I shall not be suspected of extravagant expectations respecting its immediate adoption, I will not conceal my hope that a propitious change is at hand. The present state of our country favours the correction of some practical errours, the inconvenience of which is beginning to be felt.

It is one of the plainest and most simple truths pertaining to the nature of the mind, that cultivation is demanded by its constitution. We judge thus, because rational exercises are, to all minds, a pleasure; because they are so irrespective of either immediate or remote results, and because the mind spontaneously exercises itself upon the objects of its knowledge in the best manner admitted by its degree of cultivation. Intellectual exercise has a pleasantness in itself, which is a quality or property of the exercise, and not separable from it in the view of the mind. The understanding has a constant propensity to action without other motive than the action itself. As the healthy muscular system often moves by what seems an intrinsic property of its life, and not by any consideration of results, so the mind rejoices in its appropriate activity; and the more, for the greater expansion, harmony, clearness and strength of its operations. It delights in an easy and wide command of knowledge; in seeing things as they are, in their inherent properties, and their mutual relations; in forming its judgment with truth, and maintaining an intelligent confidence in its own justness of conception and reasoning.

The supposition that the mind always contemplates some result of its own improvement, distinct from the improved state of its own exercises, derogates from the dignity of intellect, and imputes to its operations a sordidness unworthy of its nature. The great charm of the mental exercises, whether of thought or of feeling, is what may be called their disinterestedness. Observe a person in conversation. If he proceeds with evident pleasure from social affection, if his words and thoughts appear like the overflowings of lively and happy feeling, he appears in a proper and amiable character. But suspect him of seeking any thing not embraced in the exercise itself, and coldly consulting a benefit distinct and remote from the present employment, and you regard him with displeasure. Disjoin the motive from the exercise, and you take away the beauty of the scene. The social formalities move by constraint, and the chillness of a heartless mechanism pervades the whole. Unless the social intercourse of men is prompted and pervaded by the social affections, it offends. The spontaneous impulse, immediate, without calculations of remote advantage; the speaking of the mouth, not from the frigid suggestions of reason, but from the abundance of a heart chastened and regulated by reason;—these are the properties of all social exercises, which are regarded as true, lovely, and of good report.

Let the intellectual exercises be judged by the same rule. All minds are susceptible of cultivation, and all minds rejoice most in their best exercises. The alternative now before us is, that the mind be educated either from regard for the state of cultivation, or from regard to a derivative benefit. Suppose we adopt the latter, and let the object of education be wealth. Nature herself teaches the doctrine of our Saviour, that a man's life consisteth not in the abundance of the things that he possesseth.

Material treasures in themselves, as an object of affection, can afford the mind no satisfaction. Affection placed on worldly goods is misplaced, and perverted. The man with such an affection is miserable. Miser is his name. And while the strongest propensity of the mind is towards the treasures of this world, it reveals its incongruity with the mental constitution. Man was formed to use these treasures, but not to love them supremely. They are not the good to which the intellectual powers of man are to be subservient; but they are a part of the means of obtaining the chief good of the mind. It is no more manifest that man was not formed to breathe pure oxygen, than that he was not formed to seek worldly gain, honour, or pleasure, as the end of mental improvement. The perverted affection fixed on such an object, disturbs the harmony of the mental exercises, makes the pursuit of improvement irksome, misleads the mind's activity, and often defeats its own ends. There is a kind of desire for these things belonging to man's nature. He has proper and important occasion to use them. They are intended to promote some inferiour ends of his existence. But that natural desire for them, which will prompt him to secure them in due measure, and by proper means, is the only affection for them, consistent with the dignity and happiness of the man. To make these the end of mental cultivation, deprives the mind of its dignity, and overlooks the prime and pure motive of all just efforts for education.

Since knowledge and cultivation are agreeable to the mind, we judge, that such degree of knowledge as will afford most pleasure, is the nearest to the mind's perfection of intelligence; and that such state of cultivation as will render the exercise of conception, reason, and taste most agreeable to the nature of things, and to our own feelings, is the nearest to a perfect state of mental discipline.

The mind begins its existence in an infancy analo-

gous to the infancy of the body. It is created in a rudimental state. Its powers are to be drawn forth and trained by a treatment suited to their nature. Its capacities, its susceptibilities, its character, intellectual and moral, are developed by degrees. And this, so far as we know, is a law of all earthly life.

The body in its growth must have nourishment, its proper exercise, medicines for its diseases, and due protection against violence; and as for its training, who justifies any other education for the body than that which tends to what is regarded as bodily perfection? The mind is formed by a process analogous to that of the formation of the body. None of its powers are perfect at first; but by nourishment, exercise, remedies for its disorders, and protection from injury, it must reach its perfection. This is the work of education. The human soul begins its life under a process of education, which is in some form to continue through the term of its earthly being.

What then is the work of education? This question relates to the whole life of the mind in the present and the future state; and brings before us the chief points with which we are now concerned.

In relation to the nature and objects of education, for the purposes of the present life, the views of men are governed by the leading passion. If wealth be the man's chief earthly good, the acquisition of wealth will be, in his view, the end for which he will educate either himself or his children; and the education he selects will be just such, in kind and degree, as will, in his judgment, render his occupation most lucrative. It is plain to all observers of the course of things in our country, that the cause of education is extensively controlled by a regard for riches. The education selected for the majority is that which will cost least and gain most.

As to the kind: Is the person destined to live by

agriculture? The kind of education for him is supposed to be such as will most aid his tilling of the ground and getting most money for his products. He must be, soul and body, a farmer. The standard of his mind's perfection is adjusted to his temporal occupation. The benefits of education to his other relations, are forgotten in the absorbing qualifications of the farmer. The knowledge and discipline which would fit him for any other sphere, would be superfluous. The brief term of the business portion of his life, and the kind of business which is to yield his body a livelihood, determine the studies for the improvement of his mind. The employment which is to occupy the working portion of each four and twenty hours, in the working days of the week, during the working season of the year, fixes the land-marks of his intellectual course. The pretext of a provident and lucrative industry devours the substance of his resources, and leaves for his hours, days and months of leisure for mental improvement, only the crumbs which fall from the table of his avarice.

Hence, as to the branches of learning: To read, and write, and cypher to the rule of three, are indispensable accomplishments, even for the farmer. The importance of these branches is thought to be self-evident. Yet, if I mistake not, it needs a little argument to prove it; and that little argument is precisely the same which recommends all the branches of a complete education. These accomplishments are called indispensable, and in a high sense they are so. But why? The mere ability to write one's name, or to read the signature of one's neighbour, or to write or read a note of hand, no more promotes the art of sowing or of reaping well, than the ability to produce a piece of elegant literature. The art of reading news and advertisements no more helps the strength and skill of the farmer, than the free command of the literary stores of all the languages. Why then are these arts

indispensable? The secret is, they are convenient; and that for purposes not embraced in farming itself, but pertaining to sundry relations of the man. Then, how can it be shown that the farmer would not find his convenience in understanding botany, and mineralogy, and geology, and chemistry. It is a very plausible presumption, that one who has so much to do with seeds, and plants, and earthy compositions and decompositions, would find such knowledge especially convenient. It is not so easy, as some may imagine, to designate just that kind of education which the argument from convenience, would recommend for a farmer, short of a general discipline in all the sciences.

As to the degree: What shall be the measure? By what shall we determine how much knowledge or mental discipline of any kind, shall serve the necessities or the convenience of a given occupation? How extensive a knowledge of language, or of the intellectual discipline acquired by studying language, might serve a man in obtaining the most perfect knowledge of his art? How much is the least that will make him as intelligent in the means, methods and results of his industry, as he might be? How much mathematical science is the most that a farmer can employ with pleasure and profit in his occupation? How little philosophy is the least he can do with, and how much is the most he can profitably use? Point out the bounds of the practical utility of education to the industry of man; for until these bounds are clearly shown, it is presumptuous and perilous to measure our intellectual necessities by what seem to be the calls of the temporal occupation.

For the mere purposes of money-getting, then, the kind or degree of education short of the highest, and applicable with advantage to a given occupation, cannot be clearly defined. The saving, even in dollars and cents, by limiting the mental cultivation,

is too uncertain to be our guide in the solemn work of training the rational and moral powers of man. And from our different temporal pursuits themselves, we have this argument against the prevalent depression of the standard of education.

But the education of the human mind, for only the present life, has to do with yet higher things than these. The body is not the man. The life of the body is not the life of the man. The comfort and perfection of the body may be fully provided for, and yet the man may fail of the chief earthly end of his being. Or the body may live in comparative privation, and yet the chief ends of life, as to this world itself, may be accomplished. Think of the exalted nature of mind; its capacities, its susceptibilities, and its certain destiny; and how can we doubt that the chief part of its design, is to be sought in the cultivation and exercise of its own powers? The higher pleasures of man's earthly life, flow in the channels of clear and well directed thought. This principle shines in onr nature like a beam of light. The sound mind enjoys thought. Exercise is its pleasure; and the degree of the pleasure is as the degree of mental cultivation and intelligence. Let men be educated in the habit of clear and just thought, then furnish them with knowledge, and their happiness will largely spring from their own intellectual exercises. To say nothing here of the results, either temporal or everlasting, of this mental employment; if the workings of a disciplined and enlightened understanding are delightful, ought not those workings themselves, to be provided for by education? Ought they not to be the object of education? Is not their blissfulness the internal evidence, that the mind was formed for such operations, and that it can accomplish, by no others, the end of its existence? And this is an object worthy of the mind. Is it not worthy of a rational and moral nature, to prepare to enjoy itself; to be hap-

py at home; to find occupation with its own resources; to make its own intelligence and reason, a river of life to its feelings? And whatever ends of its existence, out of itself, may arise from its relations to either its maker or its fellow-creatures,—will not those ends be, in all respects, best fulfilled, by means of its own best states and exercises? Such facts amount to a virtual demonstration, and the only one possible, from the constitution and course of nature, that the highest attainable degree of knowledge and discipline is due, by the law of nature, to every human mind.

Let us turn, however, to other considerations pertaining to the present life. The relations of every man are manifold; and no one of these relations can be a just gauge of his education. The farmer is not a farmer only. The mechanic is more than a mechanic. And the interest of his temporal occupation alone demands, in his economy of life, only an inferiour regard. That farmer is the head of a family, and to feed and clothe the members of his family, is the least he has to do as their head. He must nourish and train their minds; and to do this, he must understand their nature and their interests; the relations as well of the mind as of the body. That farmer is a member of a social community, to which he owes the issues of a cultivated understanding and a pure heart; to whose improvement he ought to be a perpetual contributor, and to which, if he would receive freely from it, he must freely give. That farmer is a member of the civil society; whose government he is bound to understand, uphold and obey; whose interests are, in a measure, committed to his care; for whose well-being he is, in his degree, responsible, and whose destiny he in part controls. Of the man's earthly relations, these are the highest; and in them reside the strongest of the temporal motives for his complete education. When is that man furnished for the temporal pur-

poses of his life? Is it when he is qualified to till the ground, to ply his mechanical art, to buy and to sell? Be it so, that the different occupations of men require different kinds and degrees of education. Have not all these persons a common circle of relations? The common labourer may need less knowledge of a particular kind, to work his simple tool, and to earn his daily wages, than the lawyer to manage his causes, the divine to teach the doctrines and enforce the duties of religion, or the statesman to appoint and execute the forms of wise legislation. But as the head of a family, the builder of a household, a constituent of the social community, a citizen of a free country, and a supporter of popular government, he requires intelligence and cultivation equal with those of the statesman or the divine. Here every man should be a statesman in wisdom as he is in responsibility. He has personal concern with the government of his country. The most profound and vital questions of state are to be decided indirectly by his vote, and on his influence over the councils of the nation, depend the security and the value of his own capital and industry. Shall such a man be educated only for the farm, the shop, or the counter? Intrusted with his own welfare, social, political and religious; and unavoidably concerned with the welfare of his fellow-citizens; a citizen of a nation whose interests are implicated in the policy of every nation on the globe, and whose prosperity depends on the intelligence and virtue of all the people; a director of a government formed and modified by the people themselves; shall he be educated with no regard whatever to these great affairs? Between his private pursuits and his public relations, there is indeed an immense inequality of importance; and our solemn question is, whether it be in the mould of his private pursuits or of his public relations that his understanding shall be cast.

Against these reasonings as against all true and

legitimate arguments for the reformation of mankind, we have the objection of practical difficulty. There is the stubbornness of intractable understandings to which our theory yields no indulgence. There is the costliness of education compared with the means of the majority. There is the immeasurable disproportion between the powers of ignorance to be subdued and the supposed powers of knowledge to conquer. There is the seeming mutual repugnance between sundry manual employments and the tastes of cultivated minds. These difficulties, and others of their kindred, are formidable; they will discourage and retard improvement which they may not finally prevent. But they dwindle before the consideration, that most intellectual intractability stands in a prejudice fostered by prevalent ignorance, and want of mental cultivation themselves; that the costliness of a commodity is commonly as its rareness, and not indirectly a result of it; that in well-concerted and resolute expeditions of knowledge against ignorance, one chases a thousand, and two put ten thousand to flight; and that necessity may always be trusted to reconcile the highest cultivation of mind, to the lowest useful employment,—even if such reconciliation were not an effect of true mental refinement itself. We are not required to distrust our arguments for education, on account of their looking towards measures now impracticable, and towards results beyond all present expectation. Our obligations contemplate not such undertakings alone as are immediately practicable. We are accountable for the beginnings of good enterprizes to be finished by our successors; and if we establish principles which are true, and unchangeable, we may discharge our duty, although it should be the work of other, nay, of all coming generations, to carry those principles out. We may assert, therefore, with the greatest assurance, that the principle of educating a man for only his temporal station, requires nothing less than that

every individual should be educated well; that all should be disciplined to clear, logical, and habitual thought; that the relish for intellectual occupation should be awakened in every mind; and that all should have the means of knowledge within their reach, and feel the proper motives to improve them.

But the great argument for education is drawn from the life to come. There is strong probability that the intellectual character of the human soul in the world to come, will be forever affected by the education here.

For, first, the necessity of education is not a result of the fall of man from righteousness; and is not removed by the spiritual renovation. It is not because the race of man is a fallen race, that every individual is born in infancy, and comes to his perfection by degress. Nor does any moral change in this world supersede education for any of the purposes for which education is ever required. The infancy of understanding is entirely compatible with moral purity. The mind needs aid in its developement, not on account of its moral infirmity, but from the dependence of its nature. The necessity of education belongs to man as a human being, not as a sinful one; and whatever be the spiritual process of clothing the mind with the heavenly perfection, it cannot be supposed to involve a miraculous preparation of the intellectual powers for their most harmonious and effectual operation hereafter. No hint of such a change appears in the scriptures, nor in any known conditions of the heavenly blessedness.

And, secondly, the revealed connexion between the present and the future state of the mind, strengthens the probability that the different degrees of intellectual discipline in this life create everlasting distinctions of mental character.

We have a suggestion on this point from contrasting, in a single particular, the mind with the body. The body betrays a nature incompatible with im-

mortality. Its present phenomena raise frequent and perplexing questions, concerning the true theory of its future state. They so disagree with our notions of the future life, that with respect to the everlasting condition of the body, they surround us with difficulties, insurmountable except by the supposition of some essential preliminary change. The grades of earthly perfection in the body, are no approximation towards an immortal constitution. But this material organization, before it can reach a changeless, indestructible state, must be re-formed. It must be sown a natural body, it must be raised a spiritual body. The system of corporeal agencies and susceptibilities, in the human constitution, is to be transformed and modified, to correspond with any scriptural and philosophical intimations of the future state.

But the mind suggests its immortality by its very constitution and operations here. It needs no change to fit it for an endless being. Its present nature and organization raise no difficulties in our theory of its future life. It is as fit for existence in a spiritual world, as in a natural. For even, here, a large and most important portion of its exercises, have no connexion with matter as their source or support. And its imperfections themselves, so far as they consist in a limitation of its powers, are not only adapted, but destined, to exist forever.

Now, that all human understandings will be placed, in the future life, on the same level of power and excellence, we ought not to take for granted.— Analogy favours the opinion, that the results of intellectual discipline are everlasting. And while we follow that only guide in this matter, we may observe, that no analogy will help us to obliterate from our views of the future state, the most familiar intellectual distinctions. The different orders of created understanding, will never be assimilated to each other. The angel and the man will never be con-

founded. If any point in the doctrine of our immortality is settled, it is that man will forever be man; that the general laws of mind, which govern our experience here, will prevail in our experience hereafter; and hence, that one human intellect will forever differ from another human intellect in glory.

And what intellectual distinctions can be more confidently expected to exist forever among men, than those which result from education in this preparatory state? What distinctions are worthier of everlasting preservation than they? There is the superiour self-command, and the expansive and harmonious movement of the intellectual powers acquired by rigorous discipline; there is the capacity of perceiving and enjoying the remoter relations of things, of higher views of the beauty and sublimity of mind, and especially of the intellectual and moral glory of God. Shall all such noble fruits of mental industry here, be merged in undistinguishable uniformity of character hereafter? We dare not assert it; but rather presume, that along the course of the mind's unending progress, will run the traces of the earthly discipline, to graduate the intellectual glory of the soul, and fix its place in the ranks of light and power.

It contravenes no revealed law of the divine administration, to suppose that the degrees of intellectual perfection among the spirits of just men, made perfect, will depend upon education here; and that only to him that hath a disciplined understanding, will be given the everlasting benefits of it. Indeed, this view seems so agreeable to some notable rules of future retribution, that it can scarcely be regarded otherwise than as just and true. We certainly know one respect in which the future state of the mind is determined by the discipline of the present life. There are forever distinguished among the heavenly throng, those who come out of great tribulation, and whose peculiar experience here,

worketh for them a far more exceeding and eternal weight of glory. It is the discipline of the present life, that leaves on those minds an everlasting and glorious impression. And this, too, in agreement with the laws of the mental nature. The superiour bliss and glory of those disciplined minds, are the proper effects of their earthly experience on the spiritual constitution. Their spirits thus become more delicately adjusted to their condition, and more keenly sensitive to the beatific influence of God, and to the purity and glory of their heavenly state. Since then the moral feelings, improved according to the laws of the mind, by the earthly discipline, distinguish themselves forever by the legitimate fruits of their improvement, they furnish one clear case in which the temporal experience produces its proper effects upon the everlasting character and condition of the mind.

That the gradations of human understanding in the life to come, will be sunk and lost, that the weak mind will become strong as the strongest, that the undisciplined and intractable will share in the fruits of the highest cultivation, seems so improbable, that the supposition betrays an air of rashness. Will the most wayward and uncultivated mind that may be raised by divine mercy to heaven, enjoy forever an equal intellectual range with a Newton or an Edwards? The rescued slave of vice, who may have besotted and debauched his understanding into an instrument of appetite and passion,—will he enjoy with a Milton or a Bacon, the same intellectual perfection, range through the same fields of science, and find the same treasures there? The supposition seems to contradict; I do not say the attribute of divine mercy, for infinite mercy is equal even to such a redemption; but it seems to contradict many suggestions of the Bible, the conclusions of the soundest philosophy, and the acts of God in other things.

These views of our intellectual immortality, must

not be confounded with views of the moral state, nor blended with the views of future happiness, except so far as that happiness is modified by the exercise of the understanding. The bliss of pure affections may be perfect, while the pleasures of the freest, widest, and most harmonious exercise of the understanding may not be enjoyed. While the uneducated Christian, in his meek sense of ignorance, is conscious of no lack of enjoyment, he admires the greater knowledge of his educated neighbour, and would have a more cultivated understanding if he could. His religious faith may stand in full strength. He may have the liveliest sense of his own peace with God, and his Christain hope may be an anchor to his soul, both sure and steadfast; while, if he could, he would have larger views of God and of the universe, than he now enjoys. He has all the joys of the heart, but fewer pleasures of the understanding. Who does not covet earnestly the best intellectual gifts? What man would not choose, if permitted to choose, the mental powers of an angel?

We may affirm, then, with a persuasion scarcely less confident than pleasing, that the intellect of man forms here, its character for immortality. The treasures and discipline of the understanding endure forever. Doubtless, certain kinds of knowledge shall vanish away. Many a dogma of false and proud philosophy will be hereafter unknown; as many a vain speculation of former days is already forgotten. Sciences now elaborate and captivating, may then disappear, like hues of the morning cloud before the flood of day. But shall we consign the improvement of the mind itself to the same doom with its crude and evanescent fancies? These powers of conception and reasoning, like the pure affections of the heart, are preparing for endless exercises. And here is the great argument for a thorough education; the motive of an everlasting consequence. It opens

before us a field where the advantages of intellectual training appear in boundless exaltation and expansion;—intellectual advantages indeed, intellectual only; we do not claim for them alone, the solemnity and worth of a moral character;—yet such advantages of one man above another, as angels enjoy above men, and as God enjoys above all.

Such warrant has the parent, who is training his child through a course of rigid mental discipline, for believing that he is giving to that growing understanding an imperishable character. The motives for a thorough education are in this view infinitely magnified. To train a mortal only, were an inferiour employment; but to train an immortal is a higher work. It is a man, and not a brute, that we are rearing. Intellectual powers are preparing under our hand for everlasting operation; to act forever with the greater expansion, energy, and blissfulness, for the discipline we are giving them here. The parent, in the right education of his child, confers on that intellect an unfading distinction. The touches of his pencil are indelible. He "paints for immortality." The undying and unchanging mind retains the impressions of its education, while itself endures; and in the eternity of its being, it will show its training, and thence receive a ceaseless enlargement of its overflowing blessedness.

The comprehensive conclusion from our present view of this great subject, may be stated thus: That as the human mind arrives at its proper perfection only by education, every man requires education to fit him for the purposes of his present life; and that every human being has in this life, imperious claim to the highest state of mental cultivation which circumstances place within his reach. Hence, too, it follows, that the great business of each generation, is to educate the generation that comes after it; and that the most ample and efficient arrangements for the thorough and universal education of the

people, form no small part of the true and worthy policy of all good government.

The reasonings above presented, seem to overlook the deplorable extent to which the people undervalue education, and the prevalent unwillingness to bestow the requisite time, labour and money on its attainment. The argument aims not to accommodate this evil, but to overcome it. The truth of our theory ought not to be suspected on account of any difficulties in the application. Many an important doctrine, although true, and believed to be true, as God's own word, is resisted in its application by the most inveterate and cherished sentiments of the human mind. It suffices in any such case to know, that the change proposed contemplates undeniable improvement, and discreetly consults the nature and the laws of human perfectibility. We know indeed, and grieve to know, that education is undervalued by most of our people. We fear it is held in due esteem by few. It is always most despised by those who have least of it themselves. But where is the man who thinks lightly of knowledge or of mental discipline which he himself possesses? If, nevertheless, many who have education in respectable degrees, err in some of their habitual views of its higher and more solemn relations, they only betray their share of our common infirmity. From such errour among our more enlightened people, arises a peremptory call for the argument above presented. The reasoning, though by no means new, is offered with an humble, but confident, persuasion of its truth and efficacy, and with an earnest desire that its force may be tried.

We remind our enlightened fellow-citizens, that this plea for education is not a human device. It comes from God, combined, by an adorable philosophy, with the leading precepts of heavenly wisdom and love. The plan of divine culture puts the understanding and the heart of man together; and

exhorts and commands, in language above all imitation, but scarcely admissible, on any other principle, by the literary taste of its own age: If thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord and find the knowledge of God. Can such a requisition be answered by a pure heart without a cultivated understanding? Is not this single sentence the comprehensive argument for a complete education, and the true and safe guide of its aims?

In one word, the needful and perfect education of the human mind, is of the Gospel. The proper Teacher of man's understanding, is the Saviour of his soul. In him was life, and the life was the light of men. He revives in the dark and dormant mind the lively and healthy thirst for knowledge, strengthens and governs that mind, by faith in his own power and love, spreads out the universe of mystery before it, and urges it, by all the motives of an everlasting life, to search those mysteries out. His word and his works, the two great volumes of his revelation, are fields for the discipline of the human understanding, and nurseries for the pure affections of the heart. Only prepare the mind to present its utmost expansion to their influence, and the work of education is done.

A just view of the claims of every human mind to a full education, disagrees with the notion that those only are to pursue learning and mental discipline, who manifest an original taste for such employments, and a peculiar aptitude for success in them. In the light of our present discussion, this notion appears extremely false and injurious. It presumes that the blind and perverse understanding of a child will do its office better with indulgence, than under resolute checks and guides; that waywardness may work the

health of the mind, and yield the proper fruit of mental action. It helps parents to various excuses for neglecting the scientific education of their children; leaves in the lower circles of human intelligence, those who might rise into the higher; and forfeits for them the everlasting and invaluable blessing of disciplined minds. It surrenders immortal powers to those low propensities which render them averse to discipline, and gives them over to a dominion under which no reflecting parent can be willing that his child should be bound. What is that child's want of aptitude for learning? Dislike for the regular and efficient exercises of the mind; aversion to the strict control and proper direction of the thoughts; and a proneness to yield them up to every idle influence that may stir around them. It is one of the fruits of sin. It partakes largely of the essential nature of sin. And shall such a principle be indulged and fostered by a mistaken and pernicious prudence? Can parental policy or affection overlook such perverseness as a foible, and let it fix the intellectual destiny forever? Shut up that mind to its work. Guard it from distraction. Tempt and guide its activity, according to the laws of its nature. Withhold from it the liberty of choice between education and no education, and between one kind of education and another. Give it no alternative. It is formed for the severe, diligent and blissful exercise of thought, and to hold that exercise now and forever, as a part of its perfect life. I conjure the parent to take solemn heed how he thrusts his own negligence or indecision, his covetousness or his prejudice, between the undying understanding of his child and its proper perfection.

The doctrine of this discourse, I hardly need say, involves the important and seasonable admonition—that, to begin and conduct the mental cultivation of any person, male or female, with reference to a par-

ticular temporal occupation, is but a very inadequate method of compassing the ends of education. The results of such training will continue with the mind, after the objects have passed away. That intellect is on its way to an everlasting state, and shall its whole structure be built only for its passage? The person so trained, may seem peculiarly fitted for a niche in this world. He may get through life with a seeming propriety and success. But how many of the temporal offices of a human mind, must he fail to perform;—offices, I mean, which belong not to a few peculiar stations only, but to man as man? How many of the weightier matters of truth and right, must he omit, for lack of capacity to handle them? And how does he compare, in intellectual stature, with the perfect man? While, from the unavoidable necessities of the present life, men betake themselves to their various occupations, each will the better suit his place for the better general education. But to leave out all knowledge and discipline, except what seems indispensable to the temporal calling, is to make but a part of a man.

Our usage of making education so nearly all professional, begets the opinion, that the main design of a liberal education, is to make professional men. Most of our educated men seek practice in the so-called, learned professions; and as the zeal for education grows, these professions become unprofitable. The progress of education multiplies the practitioners, and lessens the demand for their service. Our system must either proceed on new principles, or soon cease. This appropriation of learning, to particular professions, is coming to its end. Our course of education must be regarded as a provision, not for raising up physicians, lawyers, divines; but for raising up men, who are to exercise their understandings in a world without end; but, who, in this life, may be merchants, mechanics, farmers, or whatever their circumstances may determine.

Gentlemen of the Board of Trustees of La Fayette College :—In this declaration of the principles on which the only adequate system of education can be reared and upheld, I entertain the cheering confidence of your enlightened and hearty approbation. You are associated for a sacred purpose. The interests of an invaluable cause, are largely in your hands. In connexion with my respected and accomplished associates, I appear as your organ, to announce what we here propose to do. We propose to carry out, so far as our patronage and abilities will permit, the principles just now set forth. We pledge onrselves to give the youth, who may be committed to our care, our utmost aid and encouragement, in forming both the understanding and the heart, for an excellent glory in time and eternity. We go to our labonr as servants of God. We depend on his power and grace for success. And we bespeak the prayers of our friends that the needful aid may be afforded us. We are not ambitious that our institution should be great, except as it may be useful. If the College may be distinguished for the good hehaviour of its students, for its security against the prevailing vices of the world, for diligence in study, for proficiency in thorough mental discipline, and for the cultivation of those affections which are lovely and of good report, we shall be satisfied with such numbers of youth as may find it an advantage and a pleasure to come to us for instruction. And we are happy in believing, that such a kind and degree of success will fulfil the desires of the ardent and able friend of education, by whose singular energy and perseverance, the institution was begun.

We put our hands to this work in a time auspicious for the cause of education in our country. Our nation is rising with encouraging rapidity in the scale of intelligence and general culture. With capital sufficient to give our industry an ample reward, and industry sufficient to render our capital prolific ; in a

country so alive with labour-saving machinery, that most of our skilful labourers can live by working one-half the time, and give the other to the improvement and the pleasures of the mind; with a social and civil organization, fraught with motives and facilities for popular education; with institutions of learning of every desirable rank; with a press, which pours out knowledge like a flood, a growing taste for reading among our people, and the means and benefits of education multiplying every year; if we do not become distinguished among the nations for mental cultivation, we shall not be faithful to ourselves. The natural course of our affairs presents a brightening prospect of intellectual glory. An era of knowledge is opening upon our land. Scarce a family of temperance and order can you now enter, in which the parents are not striving to give their children a better education than they had themselves. Thousands of families are rising in their generations from intellectual darkness into light; while none are falling, except in those hopeless cases where drunkenness has eaten out the soul. Such signs of advancement are ground of reasonable hope for the future. Let our people quench, as if they will, they easily can, that one fearful element, which devours knowledge and intellect and every thing fair and good, and our hopes may be firm and cheering. Our mental firmament will be cloudless. The time draws nigh when what is now called a liberal education will be comparatively common. What are now colleges will become more nearly the institutions of every county, and populous town. Our common schools will become prosperous and efficient seminaries of the sciences, and may I not add, thriving nurseries of truth and virtue. May such a day come quickly. And then let our liberty, as our people would have it, be unbounded; let the people, in their primary assemblies, decree, not only who their rulers and their legislators shall be, but what their rulers and legisla-

tors shall do; those people, being intelligent, will understand their interests, and being virtuous, will pursue them. Then let Europe, while sending us as she does, some of her nobler spirits, still pour forth upon us, from her bottomless caverns, her dark floods of ignorance and vice; if we but maintain our diligence, we shall not be overflown. As for the fathers, we will do what we can to reform them and to restrain and neutralize their influence till they pass from the stage; but the children we will educate. It is a work of divine philanthropy; and in its prosecution, we may hope for the aid of One whose power can sustain and forward our labour, and whose mercy will bestow its rewards.